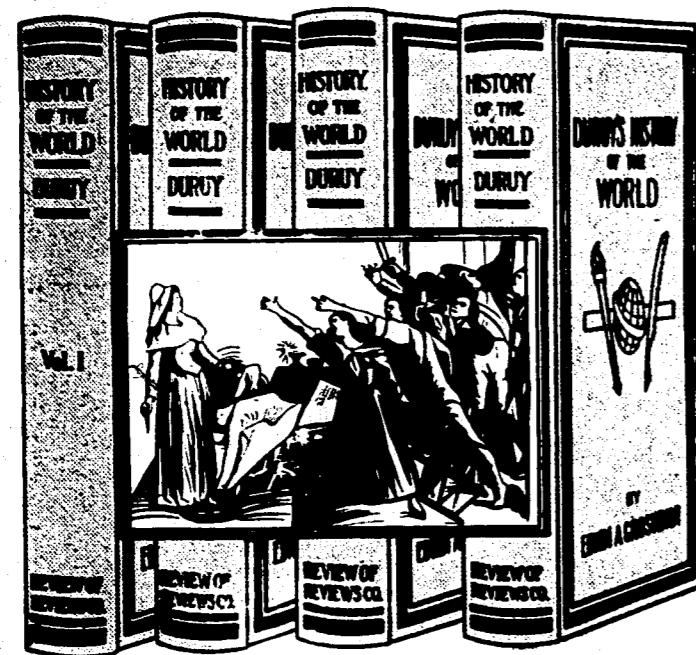


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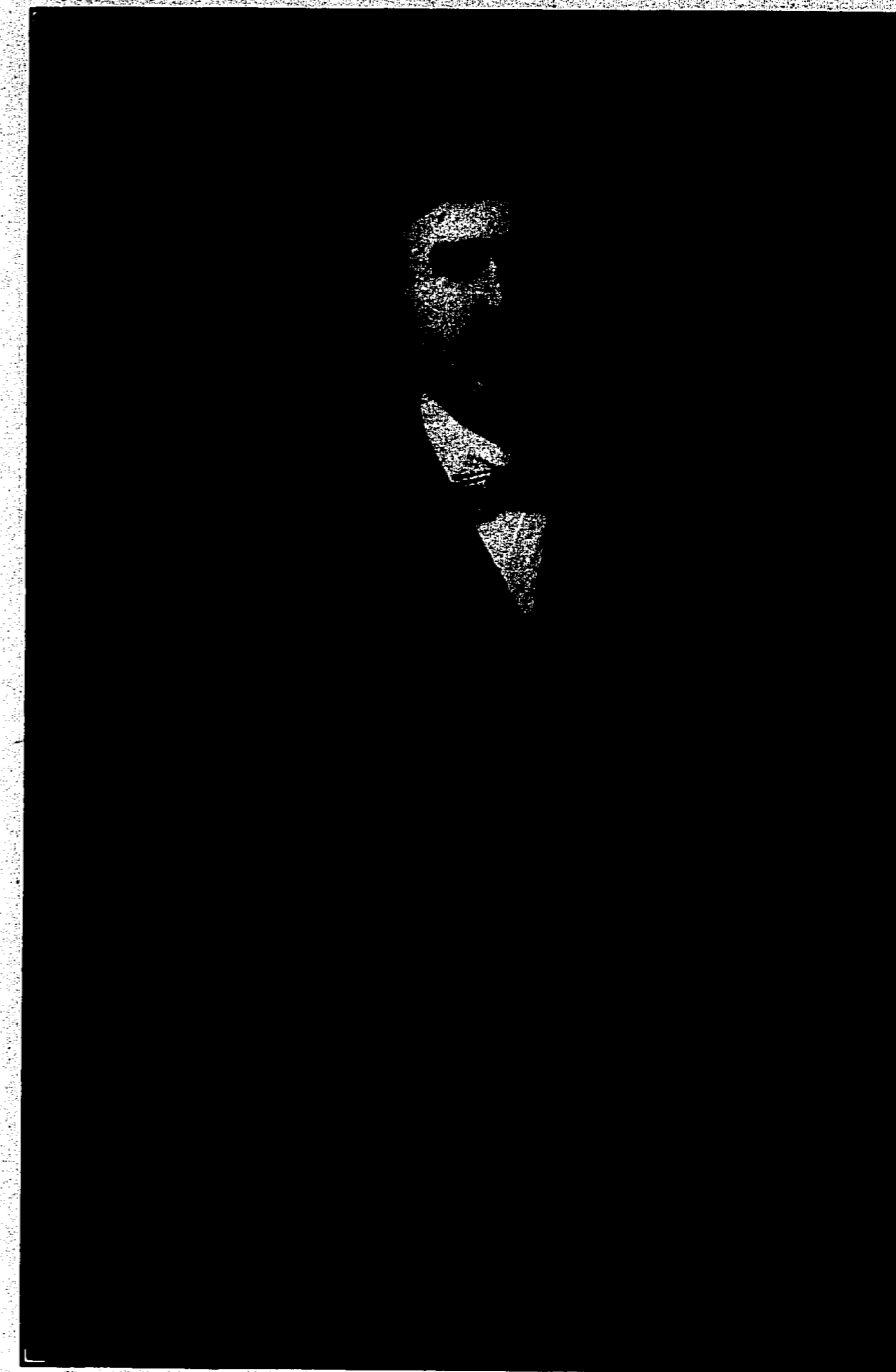
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WHOLE NO. 3,544.

The Canteen Question.

Every American who has friends in the army must be interested in the question of restoring the army saloon, commonly called the canteen, to its place in the army post exchange stores. The very fact that this question is again being pressed upon the War Department after it has been settled that the canteen should be banished, gives evidence of the never-tiring and persistent activity of the liquor dealers to override public sentiment and to overthrow every good law looking toward prohibition. The fact that the saloon question has been settled by excellent laws to protect society from the ruinous influences of the grogshop does not count for anything with the liquor power. If temperance people think it does, and cease being vigilant and active in guarding the laws, they will surely awake to find that the brewers and distillers and saloon men have not been sleeping. With far-sighted vision and careful plotting to defeat temperance reform; with millions of money to spend in legislatures and in subsidizing the press; and with absolutely no care as to how many are ruined, soul and body, by their cursed business, they leave no stone unturned in their efforts to plant the saloon over against our homes, our schools, our churches and our army. The liquor interest is the power behind the throne that always makes for evil.

One evidence of these truths is found in the way the public press has treated the report of the Secretary of War, sent to Congress. This report contained 227 printed pages upon many important military matters. In less than half a page the Secretary recommended the reestablishment of the canteen. The significant thing about the matter is the fact that, so far as we can learn, nine out of ten of the daily papers came out with headlines about reestablishing the canteen, just as though that little item covering less than one half of one two hundred and twenty-seventh part of the Secretary's report was the sum and

substance of what he asked of Congress! Very little, as a rule, was said about the other important matters mentioned in the report. But as if by magic the reporters from Washington sent out, and daily papers all over the land, as with one accord, published with great headlines, the stuff about the army canteen! It looks as though the power behind the throne had planned well, spent plenty of money, and found an abundance of help to boom spontaneously the sum of all evils—the liquor saloon. If the saloon is an unqualified evil, concerning which no man can say a good thing when established in a community of homes, it can be no less so when planted in connection with an army post of soldier boys.

Aside from the publications of the associated press, dozens of editors throughout the land took up the pen all at once in favor of the measure. One is surprised to see the old statements made over and over again that most of the officers favor the canteen. The writers speak of outside dens of vice alluring the boys to ruin just as though these had come since the canteen was abolished, and assuming that there would be less danger from them if there were canteens in connection with the posts. Everybody who has investigated the question knows that these dens existed the same before canteens were abolished; and knowing what we know of the persistency of the saloon with its ever-accompanying vices, we believe they would continue just the same if the canteens were restored.

• What folly for every Congress to be pestered with this army saloon question, as if restoring the canteen would remedy the outside saloon evil! This would only add another evil to those now existing. How much better it would be for Congress to abolish the outside dens and clean up the whole business, rather than plant more of them nearer the soldiers.

On another page we publish an article giving the testimony of many generals and soldiers against the canteen. It is from a tract published by Ella Hoover Thacher,

of the Woman's Christian Temperance Union, national superintendent of the Department of Soldiers and Sailors. The data has been carefully collected. The leaflet also contains, over and above what we publish, the names of one hundred military officers who condemn liquor selling in the army canteen. It will pay to read it, and it would be a good work to give it wide circulation.

We are glad to note that while the daily papers have been lending their influences to help the liquor interests plant again the canteen at army posts, we do not know of one religious paper that favors it. We shall also see by the article referred to that many leading men in the army do not favor its restoration. We think it will be a burning shame if the prohibition of the canteen is set aside, and the government again yields to the clamorings of the powerful liquor lobby in Congressional halls, and to representations made, at the instigation of the rum power, through the daily press.

Shall We Ever Have Ideal Denominational Unity?

When we see the progress being made by other peoples in the line of unifying their plans and organizations, so as to marshal their forces in harmonious work for denominational upbuilding and for various lines of missionary operations, we are led to ask the question, Will Seventh-day Baptists ever realize the value of systematic organization, and unity of effort in denominational activities, that will enable them to work together as one man, with one mind, for the advancement of the principles for which they stand? Will the time ever come when we shall waste no energy in friction, when we shall unite the separate organizations now acting independently and sometimes clashing with each other—the wheels within wheels that embarrass us, consume our energies and waste our powers—so there will be no overlapping of work on the same fields, and no employment of agents to go over and over the same ground year after year?

Instead of four or five different organizations under separate charters, composed largely of the same membership, reporting to an unchartered General Conference, and overlapping each other in various fields of

work, shall we ever see these bodies and their work so unified as to eliminate these troublesome complications and enable the entire people to work at their best? Will the time ever come when three or four corresponding secretaries will not be obliged, one after another, to solicit funds in the same churches for their respective boards? when missionaries from two or three boards will not be found doing similar work on the same fields while other fields are neglected?

Yes, we hope for such a time; and we are glad to notice that some progress is being made toward the realization of our hopes. A step in the right direction was taken at the last Conference, when the new Board of Finance was appointed to take in hand the budgets of the several boards and assemble them and lay their requirements upon the churches, showing each church its proper share in all the burdens of money for the entire denomination, so that the several pleas from separate secretaries will not need to be urged upon them. This plan, if carried out, will do away with the necessity for three or four special begging expeditions by representatives from as many different bodies. It will enable our churches to divide their gifts according to the needs of each society, and no one of these societies will gain any advantage by being the first upon the field, and no one will suffer from being the last.

This is only one of several steps in the right direction within a few years, looking toward denominational unity. Everything indicates a growing willingness on the part of the people to unify all our forces and simplify our machinery. The ideal will not be reached, however, until we have some denominational chairman or secretary—the name is unimportant—who can give his entire time and energies to the work of the denomination. He should be a man of executive ability and tact, broad-minded, and loyal to all our boards, and to each of our schools—one who can rise above all local or sectional interests and by careful consultation with our leaders and pastors, formulate the best, and wisest plans and lead the people in their execution. Such a leader entrusted with the work of a properly organized Conference, filled with the Spirit, and loyally supported by the people, would be a godsend to our denomination. There are signs of this being

realized. A few more such harmonious Conferences, advancing in lines of unity, as the one last summer at North Loup, will bring it about. Some of us may live to see the ideal unity for which the people have been praying. Though long delayed, it will come, and the cause will go forward.

What Makes Our Denomination Worth While?

Each denomination claims some important truth entrusted to it, which is neglected by others, and for which it is its duty to stand. To grow cold and indifferent regarding this truth would simply do away with the necessity for being a separate people. Take out the question of baptism and possibly one or two other points in doctrine, and there would be no reason why the Baptist Denomination should be a separate organization. So it is with us. Were it not for the one great and fundamental truth regarding the Sabbath of Jehovah, a truth being ignored or neglected by almost the entire Christian world, a separate Seventh-day Baptist Denomination would not be worth while.

In the general fields of missions, at home or abroad, we could work to good advantage with other organizations. All matters of reform and of social betterment could be carried on quite as well in union with others. But when it comes to the one question that gives us our name and makes us a separate people, there is no alternative. We must be a separate people organized for the purpose of promulgating the Sabbath truth. The world is fast becoming sabbathless, and we believe other Christian people are in error regarding this truth which Jehovah so often made a test of loyalty in days of old; therefore we are called of God to teach the Sabbath law and exemplify it, to keep it alive in the hearts of men until God's own good time comes for its restoration.

Had it not been for the fidelity of Seventh-day Baptists in generations past the Sabbath of the Bible would long ago have been buried out of sight. And if the time ever comes when we as a people become indifferent or unexemplary regarding the Sabbath, we shall stultify ourselves and lose our power with God, as a people.

The main work for us is to keep the light shining. It should shine brightly in every Sabbath-keeping home, in every church in the homeland or abroad, on every mission field where we do evangelical work, and in all communities where we are surrounded by other churches. There should be no doubt about our position. In all Christian kindness we must let the light shine. Seventh-day Baptists should be charitable and liberal-minded. They should join heart and hand with other Christians in every line of reform work looking toward human advancement. They should go hand in hand with others in temperance reform, in social betterment and in all charity work. But when they come to this one question for which we exist, there should be no failure to hold up the light, no tendency to compromise. In the spirit of charity every one of us should stand true to his convictions, and exemplify the truth he cherishes. In no other way can we be the light of the world upon the question of the true Sabbath.

There is no one thing that will weaken us and cause us to go to pieces so quickly as an utter indifference to the one truth that makes a Seventh-day Baptist Denomination worth while. Any sign of our becoming disinterested in the extension of Sabbath truth; any evidence that we are letting down the standard as to how the Sabbath shall be kept; any tendency toward the spirit of holidayism so prevalent in other churches, should be regarded with misgivings and accepted as evidences of coming defeat. Let every Sabbath-keeper in the land rally with enthusiasm and improve every opportunity to send forth the light; let us all keep in mind the fact that we are God's representatives and that it is worth while to be true and loyal Seventh-day Baptists, and our cause will take on new life.

More About That Open Letter.

After the open letter to the people of Miller County was in print for last week's SABBATH RECORDER, we received another copy sent by Rev. J. F. Shaw of Fouke. Brother Shaw's former home was in Texarkana, and he has known Judge Cella all his life. The Judge is the son of a saloon-keeper, and so has had a good chance to know something of the curse of the saloon

in any community. Brother Shaw thinks the remarkable decision of Judge Cella "worthy of admiration and commendation."

Regarding the three-mile law and the real situation in that country, Brother Shaw writes:

Under the three-mile law in Arkansas, on the petition of a majority of the citizens within a radius of three miles of a specified church or schoolhouse, on which petition all females eighteen years old are competent petitioners, the county court shall declare said territory incorporated to prohibit any saloon or sale of liquors in said territory. Said incorporation may be dissolved by a like petition.

About four years ago the people of Texarkana, Ark., petitioned to incorporate the central public schoolhouse of the city under the three-mile act. The then county judge turned down the petition at the time and issued license to saloons; but the petitioners carried it to the circuit court, where in the first trial they lost. They appealed to the supreme court, which reversed the decision of the lower courts and remanded the case for a new trial, at which the petitioners won, and the saloons were closed instanter.

At the biennial election, in September last, on a vote for a prohibition amendment to the constitution and a vote under the statutes on license or no-license put at the bottom of the ballot, voters were confused, and through the activity of the liquor forces the county went wet. Stimulated thus, the liquor people went to work to petition the three-mile act out of Texarkana. The outgoing judge decided in their favor and the pros appealed to the circuit court, which also, on account of a majority made so by the negro signers, decided against the temperance people.

But our statutes put the whole matter, after all, in the hands of the county court, and here is the decision of the new judge, himself the son of a former saloon-keeper.

Their Only Way of Keeping in Touch.

It is a great thing for lone Sabbath-keepers to keep in touch with the denomination. All do not do this, and as a matter of course those who do not, lose interest in the cause they once loved. But there are hundreds who do keep in touch, and these, while thereby growing stronger themselves, become a source of great strength and encouragement to the entire people.

Here is a personal letter from two lone ones, a husband and wife in the West, showing the loyal spirit which is making so many isolated Sabbath-keepers splendid helpers in the burden-bearing and light-shining of Seventh-day Baptists. After referring to the money sent to pay two years'

subscription to the RECORDER and an extra gift for other work, the letter says:

We were sorry to run behind in our subscription, but crops were very poor in 1912 and to pay for the RECORDER was out of the question. We kept thinking we would have to write and have it discontinued; but as it came from week to week, we could hardly see how to get along without it, as it is the only way we have of keeping in touch with our people. This year God has sent us a better harvest and we are thankful to be able to pay up, and send a "mite" to help in some other branch of the work. We only wish it were a great deal more. Use it for the Tract Society debt, or any cause where it is most needed.

We wish you Godspeed in all branches of your work.

Other Letters From Lone Sabbath-keepers.

The following letters show how other lone Sabbath-keepers in two States beyond the Missouri and the Mississippi rivers are keeping in touch with the denomination. One letter has the postscript, "We are lone Sabbath-keepers, *very lonely.*" This letter says, in substance, regarding money sent for the debt:

We thought we would get some money to send before the new year, but we had to wait for our hogs to fatten, as they have a way of taking their own time for fattening. They are now sold and we send you five dollars. It seems so little! but crops have been almost a failure for three years. This year we had a better crop, so we were able to fatten five hogs. I wish we were able to send you the entire amount received; but having been disappointed in collecting other money we had coming, we can not do this. May God bless our little offering.

We have known these people for years, and understand something of the real sacrifice it costs in frontier life on the plains, to spare five dollars out of the income from their hogs when they are able to raise only five for the market in the year. It is this spirit of consecration and of denominational loyalty which gives us great hope for the future of the Seventh-day Baptist cause.

The other letter mentioned brought us payment for three SABBATH RECORDERS, and a gift of ten dollars for the debt. This money, too, comes from a rural free delivery section among the farmers of the great Northwest. It is the gift of those who have, as pioneers, endured hardships in subduing the prairies, and in making the

EDITORIAL NEWS NOTES

America's Olympic Hero Stripped of Honors.

It will be remembered that James Thorpe, an Indian student of the Carlisle Indian School, won many prizes and became the world's champion athlete last summer at Stockholm Olympic games. It now turns out that Thorpe was not an amateur athlete, as was supposed, but had played on professional baseball teams in North Carolina. The Olympic games were open to amateurs only. Thorpe writes a straightforward letter, explaining that as an Indian boy he had not understood all the regulations, and not being very wise in the ways of the world he did not realize that playing ball for pay would debar him from passing as an amateur in track sports. During the seasons of 1909 and 1910 he found several white men from the North playing on the same teams with him under assumed names, who were regarded as amateurs at their homes, and when he applied for membership in the amateur club he did not suppose that being a professional at ball would make him a professional in all track and field sports. He learned, however, on his way to Stockholm that such is the case, and kept his ball playing a secret. It finally leaked out, and he has written expressing sorrow that he did not explain at the time, and asks people not to judge him too harshly.

He must now give up his prizes, which go to the one in several games who scored next to him in points.

Turkish Empire Tottering Under a Revolution.

The scenes change so frequently in the war drama of Europe that no one can tell what a day may bring forth. Just as the Porte yields to the will of the powers and decides to accept the terms of the allies to surrender Adrianople, the Young Turks in the army and in Constantinople raise a great cry against the surrender, compel the Grand Vizier and Ottoman Cabinet to resign, and appoint a new Grand Vizier. After the murder of the commander of the Turkish forces, who was trying to pacify a mob, the government was seized by En-

soil to yield to them its increase. The letter breathes the very spirit of loyalty, as the reader will note. After naming the three subscriptions, the writer says:

The remaining ten dollars is to be used as my "mite" in helping to lift the debt of the Tract Board. This seems very small when we think of the \$2,000 debt, but every little helps, and I hope and pray that others may send in their mites, be they ever so small, until the debt is paid.

* * * * *
With wishes for a prosperous year for the RECORDER, and for all our denominational work.

Thus the help so much needed keeps coming: some of it from loyal hearts in the farming communities and business centers of the East; some from the frontier settlements or the older colonies of the West and the South. In many cases it is given at a sacrifice on the part of the givers. One blessed thing, however, is noticeable, no matter where the helpers live: there is manifested a spirit of loyalty to the cause we love. The good wishes that come with gifts from such hearts are most cheering and helpful to the toilers who are planning the work and bearing the burdens of responsibility.

Increasing Receipts for the Debt.

Since the statement of receipts for the Tract Society's debt, published in the RECORDER of January 13, the treasurer has received twenty contributions, amounting to \$99.00. This raises the amount received for the debt to date (Jan. 27) to \$493.15, nearly one fourth of the amount needed to pay up. This is encouraging.

Now, if our readers will go back a week and read again the editorial of January 27, and then stop to realize how easily it can all be paid and how quickly the debt question can be put out of sight, I am sure that greater results will be in hand for our next statement.

I know it does seem as if you couldn't help thinkin' about troubles sometimes, and it's quite a chore to keep bright; but then it seems so much more cheery not to be fretted over things you can't help, and it is such a sight pleasanter for everybody else!
—Elizabeth Stuart Phelps.

ver Bey, a leader of the Young Turks, and now under military rule the army proposes to save Adrianople or perish in the attempt. Anarchy reigns in Constantinople—a real reign of terror—and many leaders are being sent to jail. No one can predict the next move, but it is almost sure to be tragic.

Yesterday the Grand Council representing the intellect and wealth of Turkey pronounced in favor of peace at almost any price. The government seemed almost too anxious for peace—enough so to arouse suspicions of some trickery. Today a vast rabble of common people from all classes declare for war and seize the reins of government. The mob seems backed by public opinion and no one can guess what will be tomorrow. If Enver Bey should fail to save Adrianople which seems most likely to be the case, it does not seem possible to save the already beaten, demoralized and chaotic Turkish Empire from tottering to its doom. Instead of saving the sacred city, as Adrianople is called, the Turk may yet have to surrender Constantinople and make more humiliating terms of peace under the shadow of St. Sophia. The most competent judges seem to think that the Turkish cause is hopelessly doomed.

General Sickles in Trouble Again.

Sad and almost tragic seems the old age of Gen. Daniel E. Sickles, now under arrest for misappropriation of funds belonging to the Monument Association of which he was an officer. The deficit amounts to over \$23,000, and the General is under bonds for \$30,000 to keep him out of jail. Not long ago his wife came to his rescue to save him disgrace in money matters, and now again, when she and her son found that the husband and father was to be arrested, they offered to come to his relief. The old General seemed inclined to accept their aid, which was offered on the condition that his housekeeper—the cause of Mrs. Sickles' alienation—be sent away. But just before the interview which had been arranged, a telegram from the widow of General Longstreet of Georgia, offering to help the "Hero of Gettysburg" out of the trouble, and the success of other friends in finding bondsmen, changed the whole matter. Therefore, when his wife and son appeared at his door just after the arrest and the acceptance of the bond, the

old General had stiffened up in his stubborn fight against his wife, and refused to let them enter his house.

Mrs. Longstreet's husband led the Confederates at Gettysburg in the fight that cost General Sickles his leg; and now she offers to raise the funds for his relief among the "ragged and destitute men who followed Lee," if the people of the North will not help him!

When the sheriff entered with the warrant for General Sickles, he found him sitting with his wooden leg resting on a hassock, his old bloody uniform, in which he was wounded, lying on a chair by his side, and a late portrait of himself close at hand, which things it is said he intended to take with him to jail, in case he had to go. Thus the dramatic, almost tragic events in this old veteran's life are darkening the days of his old age. No one can contemplate them without feelings of sadness.

The President's sympathy for a large family of children, depending upon the labor of Mariano F. Sena, in prison for bribery at Santa Fé, New Mexico, has led him to commute Sena's sentence of four years, making it terminate at once. Sena is said to have received no personal benefit by his crime.

Doctor Friedmann, the German scientist who claims to have discovered a cure for tuberculosis, sails for the United States on February 1 to test in America the efficacy of his remedies. He has accepted the offer of \$1,000,000 to be given by Charles E. Finlay in case the cure proves successful. Mr. Finlay's son-in-law is one of the patients designated upon whom the treatment is to be used.

The marriage of Miss Helen Gould to Finley J. Shepard, at Lyndhurst, her home on the Hudson, one day last week, was a great event to many, not because she is very wealthy, but because she has endeared herself to thousands by her works of charity, and because in connection with her modest, simple wedding many servants and poor people were made happy.

Of the one hundred and forty guests present at the ceremony, sixty-seven were the faithful servants of the estate, which Miss Gould insisted should have the privi-

lege of seeing her married. To these servants it was a great day. Many of them had served the family from Miss Gould's infancy. Just before the ceremony they all trooped up-stairs to her apartments to shake her hand and wish her well. Each one, whether maid, stable-boy, gardener, or herdsman, was given a hearty welcome by the mistress and presented with \$25. One of them had worked there as man and boy for forty-five years. He now has charge of the Lyndhurst herd of cows. His corduroy breeches and yellow shoes did not exclude him from the presence of Miss Gould. Another had sewed thirty-five years, and the watchman had been on duty there twenty-five years.

When these servants retired they were all assembled in the parlor with relatives and friends to await the coming of the bride.

In the evening one thousand hungry and homeless men of the Bowery section were given a real roast-beef dinner. One did not need a newspaper anywhere near the Bowery Mission that night to learn that Helen Gould was married. Everybody was speaking her praises and telling of the good work of this noble woman. There is in these times something especially attractive about such a wedding and something wonderfully lovable about such a character.

Japan is said to be pushing forward the building of a great fleet of big steamers which are intended to be run to New York by way of the Panama Canal.

The strong undercurrent of opinion against the proposed free toll for American ships in the Panama Canal makes it seem almost certain that the free tolls act will be repealed.

The need of our time is the earnest pursuit of Christian life. Not one of us was meant to be an echo of another man or another woman. God grant that every one of us may be the expression of his divine mind through to the end; following in the path that he has marked out for us; and responsible to him. That spells progress. May God give us of his grace, in this day of his power, to be willing.—*J. Douglas Adam.*

Think About These Things.

The following letter was received in response to an earnest inquiry as to just what Mr. Moore thought we ought to do as a people in reference to work in Africa. The letter was received too late to be presented at the last meeting of the Tract Board, when the proposition to appropriate \$25.00 a month for work in Nyasaland was rejected. The letter is somewhat personal, but I have written and secured the consent of the writer to publish the parts that follow. Mr. Moore not only definitely answers the questions I asked, but also he gives us all something to think about. I may have something to say myself later, but it had seemed to me that a waiting for others to speak was becoming in me at this time.

E. S.

DEAR PASTOR SHAW:

I don't know that I can say what I really think ought to be done about Africa, because I don't think I have been able yet to make up my mind myself. There are several if's in the way. If one thing is so, then I am quite sure that we ought to act in a certain way. But I am not sure about whether the *if* is so or not.

One thing though I am sure of and that is that I think that the matter ought to be settled by the people themselves. I don't know that it needs to be another referendum, and yet that is what it amounts to, I guess. The people generally took a wide interest in African matters before the investigation; they expressed their opinion very strongly that the matter should be investigated; it has been investigated and now it seems to me to be the logical step that those who have caused the investigation to be made should say what they want done. I do not think that the Joint Committee can judge of the will of the people, unless they have a good many more sources of information that keep them in touch with prevailing sentiment, than I know of; and I do not think that the committee ought, or wants, to act independently and without the assurance that the denomination will approve and stand back of their action. So it seems to narrow it down to the people again. Whatever they want done, and will approve of and support, is the thing to do. And in some way it

should be learned what the prevailing sentiments of the denomination are.

I think the people, if the matter were to be left to them to decide, should have the fullest possible information. They should understand the matter thoroughly; that although there are a number of Sabbath-keepers there now, there would have been none if the work had been carried on as other denominations would have done it, or as we would have done it if we had not entrusted the work to Booth, but had sent some one from here to establish and carry on missionary work, as we carry on missionary work in China. Thus to accept and approve of what has been done already is, in a certain sense, setting ourselves up in opposition to all other missionary methods in use in Africa, and even saying, by our actions, that our China Mission is going to unnecessary trouble, and requiring too much of converts by their adhering to the practices of requiring probation and instruction. Aside from this is the moral aspect of the work there, which I won't enlarge on as that will come to mind readily enough. Our people should understand that this Sabbatarian movement is to a considerable extent a revolt from the practices of other missions, such as requiring probation, instruction, the payment of school fees, purchase of school supplies by the scholar, confession of sin and repentance on the part of those who fall into immoral conduct, and other similar things which are *required* by missions now established there, but which the present Sabbatarian movement conducted by natives under Booth's supervision, does *not* require. The natives have turned to the Sabbath largely in order to avoid these things. The question is whether we approve of established methods of mission work. I think that we do. I saw nothing in the conduct of missions there (I speak of the particular section where the Sabbatarians are) but what I think our denomination would approve of and expect from a well-organized mission. But the natives want to get away from many of these things and appeal to us in the hope of doing so. This was plainly indicated one evening at Chivenga. Several natives had been talking with us, among them being a prominent man, claiming to be a Sabbath-keeping church member and chief of a village. According to Chihayi's statements he had been concern-

ed in some moral lapse, but we did not take the matter up with him. He wanted to know a good deal about our ideas about school fees, probation, etc., and after learning them, went off with his friends, and we overheard him say, "This is no better than the Free Church."

Our people should understand also that it is impossible to tell just how much of Russellism still remains as part of the beliefs of the Sabbath-keepers; but there is no doubt that part of the present Sabbatarian interest has been reared on Russellism with its doctrines of no punishment for sin, a future probation, etc. How much of such stuff do we want to stand for and approve of? There is no doubt whatever that Booth still believes all of Russellism that he ever did; that he still teaches it to the natives; that he still allows them to believe as much as they want and to preach what they believe, along with the Sabbath. (That is what he means by being free, free churches, etc. They must be free to believe what they please as long as they stick to the Sabbath and baptism.)

Our people should understand clearly that if we enter that field it is not going into a new field, but going into a field that has been occupied for thirty years by the Presbyterians, who have conquered the Angoni and their neighbors in a peaceful warfare of Gospel, and Christianity. There are no villages in that region where the people do not have church and school privileges if they want to avail themselves of them. And down around Blantyre, near Shiloh, etc., this is far more true than up in Angoniland.

These things should be clearly and thoroughly understood before deciding what to do, and I should like to see the matter put before all our churches so clearly and repeatedly that they can not fail to understand things and act with their eyes open, after careful consideration. It is true our report has been printed and circulated, and I consider that any one who reads it carefully and *thinks* about it, will comprehend and realize these points that I have mentioned, for they are all in the report or are deduced from it. But of course the most of us don't think; so some one needs to do our thinking for us, and we need to be told these things. I have been somewhat surprised and sorry to see that aside from printing the report the RECORDER seems to

ignore the matter entirely; whereas it seems to me there has been a most excellent opportunity for the RECORDER to call attention to these things, present the various things that must be considered, and urge the necessity of deep and serious thinking and discussion on the part of us all if the matter is to be settled rightly. But I am very much afraid that the attitude of the RECORDER is merely a reflection of the attitude of the churches—it is a very interesting matter, they are glad we went, glad we are home again, our story is most interesting, etc., and then they throw the matter off as one that does not really concern them after all. Maybe I am mistaken, but this is the feeling I have after visiting several of the churches, noting the lack of interest the RECORDER takes in the matter, seeing how the people of Riverside act in the matter, etc. My feeling is that even with all the talk about the matter, the expenditure, our report, our visits to some of the churches, the printing of the report, etc., we haven't even dented the hardened surface of the denominational mind in its complacency and desire to avoid any exertion or the trouble of really doing something. If the RECORDER could have taken the matter up in earnest, invited expressions of opinion, discussed the various phases of the question; if the pastors could have preached on the subject and discussed it with their congregations—in short, if the denomination could have been made to realize that here was a real, live, red-hot question that needed to be worked out, I think things would be much nearer a wise settlement than they are now. Maybe I am wrong and do not understand or correctly interpret the attitude and feeling. But of course you understand I am only speaking for myself, or rather, thinking on paper.

There are other points besides those I have mentioned that we need to remember. To be consistent with our past actions demands that we establish a mission there. We have established other missions, where there was far less to call us, or to afford a start, than in this case. We always claim to be a missionary people, but actually, I am coming to the conclusion that we are not. We profess to believe thoroughly and sincerely in the Sabbath and the command to preach the Gospel to all nations, and yet here we are worrying over whether we

ought to establish a mission or not. I guess our belief isn't as strong as we profess. Or maybe it is because we don't believe that keeping the Sabbath is essential to salvation. Certainly we have got to believe that and believe it strongly if we establish a mission in Angoniland, because aside from the Sabbath question, every indication is that we ought to keep out of Angoniland, for the people there are being taken care of better than we can do it. But if we believe the Sabbath essential to salvation, to such an extent that we go to expense and effort necessary to establish a mission there, why in the name of common sense and economy of time, money and effort, are we not going into all the open fields that lie all around every church in our denomination in this country? And if the Sabbath is not essential, why are we keeping it? In that case Charley Sayre is right and we are foolish for keeping it.

Frequently I almost come to the conclusion that Booth is right and we and other believers in "orthodox" methods are wrong. Certainly his methods will produce great numbers of converts at small expense and effort. But whenever I begin to think this, and then follow up the matter on all sides, I am forced to the conclusion again, that his ways are *not* right nor wise. And yet, I wonder if it wouldn't be better to use his methods than to do nothing, as it seems to me we are quite likely to do?

Here is one thing that I think has never been made very clear in regard to Booth's work: he has never had any great success or secured any large number of converts and professed Christians among the natives or adherents to the Sabbath, till after he adopted Russell's "inventions" as Gilbert calls them, and sent his protégés out to preach them. And without exception (I think) those whom he has trained and sent out have turned against him and the Sabbath, usually if not always, on account of money matters. Ntlonga made this charge against Booth at one time, and added "Look out—thy tongue is thy danger."

Well, after all this talk I might as well tell you that I think we ought to establish a mission in Nyasaland; and that I think our people are well able financially to establish and support one. As to whether they

will or not, I don't know. There would not be much use in trying to establish one if the whole denomination would not back it up heartily. And for that reason, again, the whole matter needs to be thoroughly discussed and if not decided by the churches in a referendum vote, at least the committee ought to know, if they decided in favor of permanent work, that the denomination was really and unanimously back of them.

N. O. MOORE.

Riverside, Cal.,
Jan. 6, 1912.

Charles Clarence Chipman, My Friend.

(AN APPRECIATION.)

Charles Clarence Chipman's friendship was of such a quality that one honors himself by saying, "He was my friend."

It was my high privilege to know, to work with him, and to love him for many years, each succeeding year increasing my respect for him, and strengthening the bonds that bound us together; and I gratefully and affectionately lay this bit of laurel on his casket.

His friends and fellow workers have looked with grave apprehension upon the signs of his failing health, and yet when the information came to us that God had called him, it came like a blow to all.

He was a close student of our denominational life and history, with a scholar's faculty for mastering its details. From the vantage height this knowledge gave him, he had clear vision and steadfast hope.

He was strong in his convictions, courageous in action, affectionate and sympathetic, which made him chivalrous for those who held opposing views.

His character was like the cube, square and upright, and like a cube, it had its angles; and those who chanced to strike a corner were prone to think of the angles, overlooking the breadth of its base and the reach and sweep of its perpendicular.

Our denominational activities in every branch have lost an intelligent, active advocate, a loyal staunch supporter, and an indefatigable worker.

We whose privilege it was to work with him, have lost an inspiring colaborer, and a loyal friend; and we cherish his memory with affectionate appreciation.

Why should he be taken when he seemed so much needed, is the cry of stricken hearts, but a tender loving Father knows when his child's task is done, and calls him to his eternal rest.

God grant that to our brother, now freed from the limitations of the flesh, may be granted a new vision, revealing to him the full fruition of his hopes for the people whom he loved.

"Go to thy grave in all thy glorious prime,
In full activity of life and power,
A Christian can not die before his time,
The Lord's appointment is the servant's hour."

DAVID E. TITSWORTH.

Plainfield, N. J.
Jan. 26, 1913.

A Prayer.

In memory of Charles Clarence Chipman.

Lord of the changing years, we bow to thee!
Another friend, another comrade dear,
Another soul who worked out duty here
Has passed in honor through the gate, to be
One in eternity.

Jehovah God, thou gavest us a man!
The man did much. His sympathy was wide.
He shouldered many burdens. And he died,
His tasks unfinished. Whose the strength which
can
Complete what he began?

Great Comforter, our only hope, our stay!
Help thou our doubting! Thine eternal grace
Has raised him up,—but who can fill his place?
For consolation and new faith this day
We bow to thee and pray.

Creator of the universe, whose voice
Is in the howling tempest and the moan
Of man bereaved! life came from thee alone;
'Tis thine to take. Thine is omniscient choice.
We mourn—but we rejoice!
HIS FRIEND.

One great value of initiative is the conquering of fear. Through all history we find that those that have accomplished things lived above fear. Fear of adverse criticism, fear of hardship, fear of failure, all were lost in a supreme effort to share with their fellow men the gifts God had entrusted to them.—*Blanche Blessing.*

To be sure, the kingdom of heaven is within us, but we must see also that it gets out of us.—*Florence Nightingale.*

MISSIONS

Report of Corresponding Secretary.

Report of E. B. Saunders, Corresponding Secretary of the Board of Managers of the Seventh-day Baptist Missionary Society.

DEAR BRETHREN:—While en route to the Western Association, which opened October 3, a visit was made to New Era, N. J., in the interest of the Italian Mission. After this association, at Second Alfred, one night meeting was held with the Petrolia Mission. The evening was unfavorable and attendance small. The Central Association at Verona, N. Y., was next attended. The last day the sessions were omitted in order to attend the meetings of the Memorial and Tract boards at Plainfield. Immediately following was the October meeting of this board. On the day following, the Eastern Association convened at New Market, N. J. While here further arrangements were made to incorporate the Seventh-day Baptist society at New Era, N. J. The Southeastern Association at Salemville, Pa., came the week following, and the one at Fouke, Ark., the Southwestern, opened the week after. At all the associations the work of the board and the cause of missions were presented. At the two last meetings your secretary preached one or more times.

Following these sessions a visit was made to Attalla, Ala., in company with Rev. I. L. Cottrell, delegate. Here we remained over the Sabbath and conducted several meetings with good interest. From here it seemed best to go to Milton, Wis., to look after the interest which the society has in the Jane Davis property. Considerable work in the office had accumulated and has continued during the remainder of the quarter. Sabbath appointments in the First and Second Westerly churches have been filled and the Sunday night meeting at the First conducted several times.

There has been very little change in the missionary pastorates during the quarter. It now looks as if Rev. L. D. Seager would be compelled to leave the West Virginia field on account of the long, hard jaunts,

required, and to take up a less laborious pastorate.

Rev. J. H. Hurley has gone to Attalla, Ala., to work and also to see if a more convenient place of worship can be provided for holding services. Rev. Antonio Savarese has finally been moved from New York City to New Era, N. J. Members of the board have been conferred with in regard to the last two mentioned moves. The Tract Board has also kindly consented to share with the Missionary Society the traveling and extra expenses of Brother Hurley's going to Attalla. The Waterloo (Iowa) property has finally been sold and a cash settlement made with Mrs. Harrington for her life interest.

There are nineteen men employed on the field, most of them for their entire time. Number of weeks of labor 247, in 35 localities; number of sermons 418, to congregations ranging from 15 to 100 people; prayer meetings 161; calls 2,206; pages of tracts 11,561; papers distributed 16,825; books and Bibles 112; added to the churches 7; by letter 7; Sabbath converts 4.

Your corresponding secretary has spoken at eleven of our churches and visited five other fields; spoken in all 20 times; number of communications written and sent out 350; received 300; miles traveled 5,000.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

The Italian Mission.

REV. E. B. SAUNDERS.

This mission is now located at New Era, N. J., on the road to South Plainfield, a little more than a mile east of the New Market railroad station and postoffice, and south of the Lehigh Valley Railroad tracks. It is an Italian colony or settlement, of more than a dozen families. Most of them came from New York City. A very few of the grown-up people speak English. They have taken up a plot of unimproved land, laid it out in lots of about fifty feet by one hundred and fifty, one person usually buying several lots. They have built them little homes as they could pay for them. Some are in process of building, the family living in one room, if necessary, until the other rooms are fin-

ished. Some are built of brick and some of wood. The people find employment as they can and keep the Sabbath, working on their house or in the garden when not otherwise occupied. The entire family are workers. The children attend school. Two of the leading families embraced the Sabbath in the New York Mission, which for more than three years has been conducted by Rev. Antonio Savarese.

The second Sabbath in January I visited this mission at New Era. On the day of my visit all the services were conducted in the afternoon so that we could attend. Usually the preaching service is held in the forenoon and the Sabbath school in the afternoon. The latter service is in English and the former in Italian. Mr. J. G. Burdick, a contractor and builder, superintends the school, assisted by Eld. H. N. Jordan when he is at liberty to attend. At the service there were forty-five, including four babies and four of us Americans. About half the congregation were children, large and small. Elder Savarese played the organ and led in singing hymns of our best selections. All joined lustily in the music. The words were in Italian. During prayer the whole congregation knelt down. The attention given throughout the whole service was ideal. I did wish that other members of the boards, and friends interested, could have attended this service and the Sabbath school that followed.

At the close of the first meeting Brother Savarese took his seat with the congregation. Not a person left the house; all remained to the Bible study. Brother Jordan led the singing and a young lady from New Market played the organ. Brother Burdick taught them, all in one class and from a large chart hanging on the wall. They were asked if they could repeat the lesson story of last week? A number of hands went up. The pleasure of doing this was given to a girl of about fourteen years. She arose and told the simple story. Very much younger children often do this. The lesson this week was Christ performing a miracle. The place of the narrative was found in the Bibles by the congregation, the older people using their Italian, and the children the English Bible. The interest was remarkable. The impressions made must be lasting. This is good soil. Home and foreign missions have met in parents

and children. Brethren, this is to be the final settlement of this question. The church is incorporated. The chapel is as fine a building as many of our well-to-do congregations meet to worship in. The seating capacity is for more than a hundred people. It is nicely finished, papered on the inside and painted on the outside, has window shades, lamps for lighting, stove for heating, and a very good organ. A bell weighing 465 pounds has been purchased, and when this is put in place the building will be complete from the substantial foundation up. You would not know by the appearances that the lumber had been taken from a building more than fifty years old, unless because so much of it is clear lumber, free from knots. The house with its furnishings has cost only \$500. The Memorial Board has kindly provided \$400 of this. The Missionary Board furnished \$200. The old Clifford Church building at Uniondale, Pa., was taken down and lumber shipped to New Jersey, a lot secured and the building commenced.

We are deeply indebted to Mr. Burdick, not only for superintending, but for time and labor in both taking down the old church and erecting the new. Others have given much assistance, especially Pastor Jordan and the New Market Church. The Italians have also contributed labor to some extent. If any who read this have lack of confidence as to the character of this people, I wish to say that the carpenter in charge tells me that not a stick of lumber, even kindling wood, has been taken from the premises during all the time of building, without permission. Still it was unwatched and unprotected for weeks. A Christmas entertainment was given them—a well-loaded tree and good program, thanks to the good friends of New Market and Plainfield.

Pastor Savarese has moved from the city, and is located with his home and printing-press near New Market, as near the Italian settlement as a tenement could be found. He has a much reduced rental, a good garden plot and place to keep fowl. He will continue regular visits and missionary work in the city. He is an able man and has a strong hold upon his people. The Tract Society shares equally with the Missionary Society the expense of this work. The New York Church and pastor have

been to much trouble and expense in superintending this work in the past. Pray for this mission.

They Do Not Want the Canteen.

"Post exchanges are established and maintained under special regulations prepared by the War Department." These should consist of a "store" where notions and food are kept, a "lunch counter," a "canteen" where beer, light wines and tobacco are sold.—*Gist of Report of Secretary of War, 1900.*

The new Anti-Canteen Law is as follows: "The sale of, or dealing in, beer, wine or any intoxicating liquors by any person in any post exchange or canteen or army transport or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect."

This law does not close the post exchange, but excludes the canteen or beer saloon. The store, lunch room, reading room and gymnasium could still be opened were those in "authority" willing to run them. Testimonies from army officers, chaplains and soldiers are as follows:

"It is due the government that all in its service should render the most earnest efforts for its honor and welfare; that their full physical and intellectual force be given to their public duties, uncontaminated by any indulgence that shall dim, stultify, weaken or impair their faculties and strength in any particular."—*General Miles in General Order, 1898.*

"I am strongly convinced by actual experiment that while a few drunks are moderated in their application by strong beer, the remaining soldiers who fall under temptation are worse off, and that military offenses are rather increased in number."—*General Howard, Official Report, 1892.*

"I have always strongly opposed the canteen system or the sale of intoxicating drinks of any kind on military reservations, and have opposed it until absolutely overruled and required to establish a canteen at my post. I regard it as demoralizing to the men, besides seriously impairing their efficiency."—*General Shafter, from Santiago, 1898.*

"I am utterly opposed to soldiers being

sold intoxicating liquors, and I believe that every effort should be made to remove the temptations to such dissipation."—*General Wheeler, 1898.*

"The canteen stands as a constant invitation to the total abstainer to drink, a temptation to the moderate drinker to drink more, and a convenience to the drunkard to load up on beer when he has no means to get anything stronger."—*General Daggett, 1901.*

"I am opposed to the sale of liquors of any kind to enlisted men; and the use of the same in hot climates is injurious."—*General Henry.*

"In almost every case of yellow fever thus far developed in this department, it has been found, as well as the facts could be ascertained, that the patient has been in the habit of drinking."—*General Ludlow's Report, as Governor of Havana.*

Colonel P. H. Ray says: "I do not believe that intoxicants should be handled by the army except as a medicine. I find that beer saloons are just as much of a nuisance on a reservation and called a canteen, as they are off and called a saloon."

Captain E. C. Brooks of the Eleventh Cavalry: "Personal experiences make me pronounced against the canteen."

Colonel W. J. Glenn: "There are many ways that a soldier can ruin himself, but I think the canteen is the most damnable of all."

Lieutenant A. K. Taylor: "I found the troops who drank beer suffered from malarial jaundice and many of them were very ill."

Surgeon W. Genella: "What the houses of prostitution are to the youth of the city, so are the canteens of our army to the soldiers."

Captain Amos Brandt, 32d Regiment: "It is a detriment to the service, is unnecessary, and the officer in command is responsible for drunkenness in the army that comes from the soldier boys' visits to outside resorts."

General Gaines, in a letter to the Secretary of War, says: "I wish to enter a vigorous but nevertheless respectful protest and denial of the truthfulness of every such claim made by General Burton or other officers of the army."

General Baldwin, commanding the De-

partment of Colorado, shows how the rule of the War Department, which provides that no spirituous liquor or wine shall be sold or exchanged, given, bartered or disposed of to any enlisted man in the United States Army within the limits of one mile of the fort or camp at which he may be serving, can be enforced.

TESTIMONIES FROM SOLDIERS.

Soldier from Fort Meyer.—"We do not want the beer saloon in the army, as it demoralizes and disgraces our 'boys.'"

From Fort Thomas.—"Keep the beer out so that the devil will not get in."

From Barracks, St. Augustine.—"One of the worst features of the canteen is that we boys feel compelled to patronize it, because we are taunted by those who want it, by the saying: 'Yes, you'll eat the food gotten from the profits, but won't help pay for it.'"

From Key West.—"Keep it out for God's sake, and give us a chance."

From Fort Pickens.—"Better let a tiger loose among us than to put a beer saloon in our midst; one kill's the body only, the other the soul."

From Manila.—"God knows, we do not want canteen back; less drunkenness by actual count."

From Cavite.—"Philippine Islands: Keep canteen away; less drunkenness."

From Fort Jay.—"For God's sake keep the canteen out. I am not a drunkard now."

From Fort Dado.—"Keep the canteen out, less drunkenness and crime."

From Fort Scriven.—"Help us to help ourselves. More than three fourths of us here spend our pay in the canteen."

From Fort Monroe.—"A good thing was done for the health and morals of our Boys in Blue when it was abolished. Keep it out."

From Columbia Barracks, Cuba.—"Less drunkenness, better health and order. Keep it out."

From Vedado.—"A blessing to all interested. Now we have a chance."

From Fort Snelling.—"It is all bosh and lies that there is more drunkenness now."

From Fort Hamilton.—"Beer has gone, but hard cider has come, which is worse."

From Fort Wadsworth.—"I would rather eat bread without butter than to have it back."

From the Philippines.—"A decided change for the better, although some will go astray."

From the Presido, California.—"The washerwomen are paid now, so are the storekeepers. Keep it out."

"The canteen was abolished in 1902 and now comes 1904 with a report of health of army coming right up."

Many more testimonials have come to me. Christian citizens, what will you do about it in the face of all this, and much more? Must the canteen go back? No! Let us give these "boys" a chance—many of them *only boys*—and if we err let us err on the side of right. God is not mocked; what we sow, that we shall reap. Since February 2, 1901, 25,944 men have enlisted, and the percentage of desertions is only 1.9, where in other years it has been from 2.9 up to 26.7. The Judge Advocate General's report for 1907: "A decrease of 683 court martials in the last fiscal year; by far the greater number of these was for desertion."

Yours for the Boys in Blue,
ELLA HOOVER THACHER, W. C. T. U.,
National Superintendent of the Department of Soldiers and Sailors.

Attention, Seventh-day Baptists!

DEAR BROTHER GARDINER:

I wish you would call the attention of RECORDER readers to the fact that I have for sale some copies of a little booklet, "Four Addresses," by the Rev. Jay W. Crofoot of Shanghai, China. Price twelve cents. There are also on my desk copies of the "Lone Sabbath-keepers' Directory," which may be had for the asking. I would even pay the postage on the latter to get rid of them.

Fraternally,
GEO. B. SHAW.

North Loup, Neb.

"Don't let any man think he is going to overcome his enemies without putting forth his strength and God's power. When God and man work together, then it is that there is going to be victory."

WOMAN'S WORK

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

The Teacher's Reward.

ANGELINE ABBEY.

You studied and tho't, and planned the best way
To interest your class, and to keep them from
play;

You taught them the lesson, and then was sore
vexed,

If one had forgotten last week's Golden Text.

You oft were discouraged, results seemed so
small,

You wondered if aught were accomplished at all.
You prayed, and you studied your Bible for
light;

The burden of souls weighed you down with
its might.

One dark rainy day there was only one girl;
You fished for her soul as tho' hunting a pearl.
She yielded herself to the Christ you adored,
You parted rejoicing, and praising the Lord.

Next week there were others, she'd told the good
news

So loving and tender, they could not refuse.
Reward for your "precept, and line upon line!"
You felt that you never again would repine.

Serviceable Saints.

The Kind of Christians Most Needed.

The crowning need of the world today is the faith that fights, the goodness that has a glow on it, the religion that is durable and serviceable. Christ does not expect us to be extraordinarily clever, but he does ask us to be faithful. He looks for no spectacular display, but he asks us quietly and loyally to follow him. He knows that what we are will talk so much louder than what we say.

The saints we need today are the intense, urgent, serviceable saints, not the people "who mean well, but mean well feebly," who spend their time in a morbid scrutiny of their own lives or in self-satisfied admiration of their own achievements, but the active, efficient, self-forgetting saints, who mean business, who are going to get things done, who are the servants of everybody, who squander their lives with glorious extravagance in the service of hu-

manity. Carlyle said that the only hell that was really dreaded in his day was the hell of not making money. I believe the time is coming when we shall dread most of all the hell of being of no use to the world.

HEROINES OF THE HOME.

Some of the most serviceable saints I have ever known have been poor women who kept a home sweet, loved little children into fineness of character, and endured drudgery patiently in order that the bread-winner should venture forth to his daily task untouched by care. They are unhonored and undistinguished, these humble heroines of the home; but their sons and daughters remember them in hours of struggle and temptation, and are kept clean and loyal by their inspiring example.

It is the same in the church. We talk of our "leaders," and I do not underestimate the value of their exhilarating ministry. They awaken our best enthusiasms, and nerve us for braver service. But the indispensable people are the obscure, unpretentious, unknown workers; the quiet, devoted Bible-school teachers, working at the lesson late at night after shutting up the shop; the steadfast, faithful local preachers, tramping many a weary mile to preach the Gospel in a remote village; the little seamstress who works for a bare existence, but who brings a sovereign to the minister for the missionary society; the tired mother on her feet from morning to night, whose simple goodness and undimmed cheerfulness make us ashamed of our petty complainings and our fretful, exacting selfishness. These are the serviceable saints, who, in spite of dragging limitations and heavy handicaps, go forward to do their tiresome tasks with undaunted courage and unfaltering patience. It is this homely, common-place goodness that tells in the end, and helps to redeem the world.

I think one outstanding characteristic of the serviceable saint is a certain combination of sanity and daring, of calm certitude and restless adventure. He sees things in their right proportions, and he is not inclined to be wildly hysterical.

He knows that the self-centered life is a perverted, senseless, irrational existence that fails to satisfy the heart of man. He has discovered the feverish fatigue, the infinite weariness, of the pleasure-chase, and he knows that to live under the lordship

and leadership of Jesus Christ is the wisest, most reasonable thing a man can do. He looks at life squarely, hopefully, and quite fearlessly. Instead of trying to make himself happy and other people good, he is rather inclined to help other people to be happy. He has plenty of grit and tenacity and self-restraint.

For the serviceable saint must possess real, open-eyed common sense, or he will not be serviceable long. Even his enthusiasm must be harnessed and disciplined. "You ha' need o' the Bible; you will ha' to study for that," said a Scotchman to a candidate for the ministry; "you ha' need o' grace; you will ha' to pray for that; you ha' need o' common sense; and, if you ha' no got that, you will ha' to go back where you came from." As Mr. Roosevelt has pointed out, the good man who has no common sense "will find himself at the mercy of those who, without possessing his desire to do right, know only too well how to make the wrong effective."

THE SAINT IN BUSINESS.

Nowhere is the serviceable saint more useful than in the realm of business, for he refuses to recognize any separating barrier between Christianity and commerce. When he surrenders his life to Jesus Christ, he does not withhold anything from the rule of his Master. He brings to Christ not only his worship, but his ingenuity; not only the adoration of his heart, but the inventiveness of his mind. He serves his Lord, not only with the singing of psalms, but with his business initiative and resource. He consecrates his imagination to divine service, and he does not even withhold his money.

There are so-called saints who live in water-tight compartments—in one a sleek and unctuous piety for Sunday, and in another a savage, selfish, and degrading lust for gold that tramples on human hearts six days in the week.

There was a man in America who refused to live like this; he remembered even the week-days to keep them holy. He had an enormous business, but it was not built up at the expense of sweated labor. When he died, his workmen wept. For this man was at all times much more anxious about the welfare of his employes than about the increase of his profits. He left his men a million dollars; but, better still, he

gave them three million dollars beyond their wages in his lifetime. Once he noticed some men engaged in what seemed an unhealthy occupation; he immediately ordered a change of method, more comfortable to them, but very costly to him.

He used to tell his branch managers not to push business too hard in competition with weaker opponents, especially in places where there were old established houses of good character. He was a healthy saint, spiritually sensitive, morally sound.

THE SAINT AT WHITE HEAT.

The right sort of saint is never a feeble person, smilingly tolerant of tyranny, timidly remote from the conflict with evil, patient with social wrong, easily compliant with bitter injustice. He can blaze into a fierce and righteous indignation. There is a passage in one of E. V. Lucas' books which describes this kind of a man.

"There is no journalist whom I follow so closely. He has a fearless mind and a hatred of injustice. Do you like him?"

"Well, he compels attention," I said; "but he is a little too near white heat for me."

"If he were cooler," said Miss Gold, "he would be tolerant—like you; and then he would be no use. There is so much comfortable tolerance, so little anger. I hope he will go on being angry."

The purposeful efficient saint prays in the words of Chesterton's stirring hymn:

"From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
* * * * *
Deliver us, good Lord!"

And yet the serviceable saint has a very winning and gracious humility. He does not surprise the world with an occasional act of spectacular benevolence, and then wait for the applause. He does the divine drudgery, and bears the other man's burden, impelled by the dynamic of a great affection. He goes forward calmly with a steady tread.

As a matter of fact, no man who has ever really tried to follow Jesus Christ is very proud of himself. He knows that his only safety is in keeping very close to his Leader. Christ will supply him with the staying power necessary for steady service, but the secret of spiritual health and moral achievement is in never letting go.

It would be difficult sometimes to hold on but for the resource of prayer. It scatters our misgivings, and brings to the most impoverished and defeated life a tumultuous vitality. "When a crisis or an emergency comes," said a very shrewd business man to me the other day, "I refer it to the Lord." It is possible to pray our distractions and disquietudes out of the way.

The other day a friend of mine was being shown over a great American university. In one of the halls he noticed a beautiful stained-glass window; and in the center of it, to his intense surprise, there was the picture of a very homely old lady.

"Who is that?" he said to the official who was showing him the buildings.

"Why, that's Florence Nightingale," was the reply. "We wanted to put the picture of a saint in that window, a real working saint, you know; and we thought we couldn't do better than get a portrait of the splendid old woman."

The authorities of that university had put the halo on the right head. They knew that there is no true saintliness without sympathy, service, and sacrifice.

THE MAN WHO SHOULDERS THE CROSS IS NOT ALONE.

The world will be saved when every Christian is really a Christian. Vital Christianity in action is the most disturbing and revolutionary force in the world. It is a matter of life and death. And yet it is the people who go all the way with Jesus who enjoy the highest happiness and the deepest satisfactions.

No man enjoyed the exhilaration of life more than Hugh Price Hughes; yet he told me once that he had endured sleepless and anxious nights when he realized that there were enough fallen women on the London streets to fill St. James's Hall several times over. But then he was a practical, working saint, who immediately went out to serve and save these unhappy wanderers.

The man who hears the cry of human need and the call of his crucified Master, and slinks away into cowardly comfort, will be miserable as well as ineffective. The Christian who quietly shoulders the cross will find that he is not alone. There is with him a strong, dependable, understanding Comrade who bears the heavier

end—and he is like unto the Son of God.—*Frederick A. Atkins, in Christian Endeavor World.*

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met with Mrs. A. R. Crandall on Monday afternoon, January 20, 1913.

The members present were: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. G. E. Crosley, Miss Phoebe Coon, Mrs. A. S. Maxson. One visitor was present, Mrs. H. E. Davis of Walworth.

The President read Psalm xc, and Mrs. S. J. Clarke offered prayer.

The minutes of the previous session were read.

The Treasurer reported for the month of December. Total receipts \$203.85; disbursements \$405.00. The report was adopted. Mrs. Whitford also read some letters received by her as treasurer. She then made her quarterly report, for the quarter ending December 31, 1912. This report was adopted.

The Corresponding Secretary reported letters received from various points, including one from the Associational Secretary of the Pacific Coast, relative to the work there. She further reported that she had ordered the *Missionary Review* for the present year, and that the Mission Study leaflet for February is prepared, on the topic, "The Fouke School." The report was adopted.

There being no further business Mrs. Davis kindly gave a short, but very interesting and instructive talk on Chinese customs.

After the reading and approval of the minutes, the Board adjourned to meet on February 3.

DOLLIE B. MAXSON,
Recording Secretary.

Treasurer's Report.

For the three months ending December 31, 1912.

Mrs. J. F. WHITFORD, Treasurer,
In account with
THE WOMAN'S EXECUTIVE BOARD.

To cash on hand September 30, 1912 \$334 43
Albion, Wis., Woman's Missionary and Benevolent Society:
Miss Burdick's salary 15 00
Jackson Center, Ohio, Ladies' Benevolent Society:
Miss West's salary 2 50

Milton, Wis., Mrs. S. J. Clarke:	
Tract Society debt	\$2 00
African investigation	2 00—
Leonardsville, N. Y., Woman's Benevolent Society:	
Board Expense Fund	10 00
Milton, Wis., Woman's Benevolent Society:	
Tract Society debt	\$5 00
Missionary Society	5 00—
North Loup, Neb., Woman's Missionary Society:	
Miss West's salary	15 00
Berlin, N. Y., Ladies' Aid Society:	
African investigation	10 00
Westerly, R. I., Mrs. Abbie K. Witter:	
Miss West's salary	\$2 50
Mrs. Booth	2 50—
Salemville, Pa., Ladies of the church:	
Miss West's salary	6 00
Leonardsville, N. Y., Miss Agnes Babcock:	
Refund Board Expense Fund	5 00
Jackson Center, Ohio, Mrs. Anna C. Babcock:	
Miss West's salary	\$5 00
Unappropriated	5 00—
Davison, Mich., Lucius Sanborn:	
Unappropriated	10 00
Collection at Eastern Association, New Market, N. J.:	
Educational Fund	5 50
Welton, Iowa, Woman's Benevolent Society:	
Tract Society	5 00
Miss West's salary	5 50
Milton Junction, Wis., Ladies' Aid Society:	
Tract Society debt	\$20 00
Marie Jansz	5 00
Board Expense Fund	5 00—
Nortonville, Kan., Woman's Missionary and Benevolent Society:	
Unappropriated	25 00
Oriskany Falls, N. Y., A Friend:	
Miss West's salary	1 00
Rockville, R. I., Loyal Workers:	
Unappropriated	10 00
Wausau, Wis., Mrs. Emma Coon Witter:	
Ministerial Relief Fund	2 00
Milton, Wis., Circle No. 2, of W. B. S.:	
Tract Society debt	\$5 00
Miss Burdick's salary	5 00
Miss West's salary	5 00—
Alfred, N. Y., Woman's Evangelical Society:	
Missionary Society	\$6 00
Board Expense Fund	8 00—
Boulder, Colo., Woman's Missionary Society:	
Unappropriated	15 00
North Loup, Neb., Woman's Missionary Society:	
Miss West's salary	6 85
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society	\$25 00
Missionary Society	25 00
Miss Burdick's salary	20 00
Board Expense Fund	5 00—
Lost Creek, W. Va., Ladies' Aid Society:	
Tract Society	\$ 5 00
Miss Burdick's salary	5 00
Salem College Endowment Fund	5 00
Unappropriated	10 00
Ministerial Relief Fund	10 00—
Milton Junction, Wis., Mrs. A. S. Maxson:	
Miss West's salary	5 00
Brookfield, N. Y., Missionary Aid Society:	
Tract Society	\$20 00
Board Expense Fund	5 00—
Brookfield, N. Y., A Friend:	
Missionary Society	5 00
Gentry, Ark., Ladies' Aid Society:	
Unappropriated	6 00
Wausau, Wis., Mrs. Emma Coon Witter:	
Ministerial Relief Fund	2 00
Milton, Wis., Circle No. 3, of W. B. S.:	
Miss Burdick's salary	15 00
	\$739 78

Cr.

By cash paid W. E. Clinton & Co., for Treasurer's book and printing	\$ 6 50
Davis Printing Co., annual letters and leaflets	6 65
Davis Printing Co., leaflets	2 00
Davis Printing Co., leaflets and letter-heads	5 00
Missionary Review	2 50
S. H. Davis, Treas. Missionary Society:	
General Fund	\$ 41 00
African investigation	12 00

China Mission	1 50
Miss Burdick's salary (half)	75 00
Miss West's salary	150 00—
F. J. Hubbard, Treas. Tract Society:	
General Fund	\$55 00
Debt	32 00—
J. A. Hubbard, Treas.:	
Ministerial Relief Fund	31 00
	\$420 15
Cash on hand December 31, 1912	319 03
	\$739 78

MRS. J. F. WHITFORD,
Treasurer.

More About Church of God and Seventh-day Baptists.

We reprint the two communications below from the *Bible Banner*, published at Stanberry, Mo. They have reference to the matter referred to by Rev. D. B. Coon and B. F. Johanson, in the RECORDER a few weeks ago, regarding the desire of some of the Church of God, Seventh-day Baptists of Michigan, to unite with our people. The two brothers, Elds. J. C. and L. J. Branch, were referred to by Brethren Coon and Johanson as being leaders among that people. The editor of the SABBATH RECORDER would enjoy a better acquaintance with these faithful Sabbath-keepers, and we trust the way may be opened for closer fellowship.

To the dear brethren scattered abroad:

It is with pleasure that I write a few lines this Sabbath morning to express my views upon the question of Sabbath-keepers everywhere uniting together in one body. By so doing a wider scope can be covered and much more good done, as all bodies of Sabbath-keeping brethren will and do have their friends and sympathizers.

A resolution was passed at the last annual conference of the Church of God in Michigan, asking all our members to consider the advisability of uniting with the Seventh-day Baptists—a people who are the pioneers of Sabbath work and whose work dates back for two hundred and forty years; a people who have their foreign missions and colleges; a people who have upwards of eighty ordained ministers who are devoted to the upbuilding and spread of the truth, advocates of the Seventh-day Sabbath; a people who believe in experimental religion; a people whose organization is Congregational in form; a people who take the Bible as their only guide of

faith and doctrine; a people who do not dictate as to your conscience in matters pertaining to individual churches; a people who believe in faith, repentance and baptism for the remission of sins; a people whose God is the Lord.

It seems to me, looking at this matter from an unbiased standpoint, that we could afford to lay aside all prejudice, and as we do not have to sacrifice anything, to unite with this body and work together for the upbuilding of the cause. Would not this strengthen the hands that hang down? Would it not bring together in one body many that now are standing alone and are in fact doing little or nothing for the spread of the cause of truth? Would it not help us to renew our courage and make us stronger? I believe it would accomplish all this and more, for I believe there is not difference enough between us to warrant us in standing alone. I would to God that all Sabbath-keeping people would stop for a few moments and view this work as it now is and then look at it as it would be if all Sabbath-keeping people were united and working under one banner. What a mighty army it would be. I believe the good that would result from this union would be far more beneficial than all the preaching we are now doing. Even the thought of such a union makes me rejoice, and I trust that no one will express his views on this matter until he has been to the Fountain from which we receive strength, and tried to look at this matter unbiased and without prejudice, and from all sides. Then let us ask ourselves this question, What are we doing at the present time; what are the prospects for the future, standing as we are; does it present anything encouraging? If not, then are we not warranted in looking around to see where and how we can best work to the glory of God? I think so, at least, and I would ask all our dear brethren to take this matter up with God and in a prayerful way settle this question. I, for one, favor the move and believe it would be to the glory of God for us to so consolidate.

J. C. BRANCH.

White Cloud, Mich.

DEAR BROTHER LONG:

Possibly some one would like to read a short report of a two days' meeting, which was held at White Cloud, beginning Fri-

day evening, December 13, and closing Sunday evening. The weather was almost perfect throughout. In company with Brothers Murrell and Pennell we met, at Grand Rapids, Mich., Brother Burdett Coon, Brother B. F. Johanson and wife, also Sister Furrow, all of Battle Creek, who accompanied us to White Cloud and gave much support to the meeting by way of singing and preaching. Our acquaintance with them is proving very satisfactory and is furnishing strength to our little church at Bangor, and will elsewhere, as soon as we get closer to each other. In my opinion we ought to have been better acquainted with our Seventh-day Baptist brethren than we are, and only for the prejudice that exists in our hearts we undoubtedly should. There is nothing to lose on our part and much to gain by occasionally meeting them together. We are exceedingly anxious about the cause in Michigan and elsewhere. Brethren, let us work to the end that God will bless us abundantly, is the prayer of

Your brother in Christ,

L. J. BRANCH.

Circulating Library—Alfred Theological Seminary.

The following are some of the books that will be sent to any address, postpaid, upon request:

I. ELEMENTARY DEPARTMENT.

After the Primary, What? McKinney.
Beckoning from Little Hands, DuBois.
The Natural Way, DuBois.
The Unfolding Life, Lamoreaux.
Primary Problems, Principles and Methods, Williams.
Practical Primary Plans, Black.
The Teaching of Children in Religion, Hodges.

II. TEACHER TRAINING.

Talks with the Training Class, Slatterly.
Teachers and Training, Trumbull.
The Making of a Teacher, Brumbaugh.
The Seven Laws of Teaching, Gregory.
The Teaching of Bible Classes, See.
Education in Religion and Morals, Coe.
The Pedagogical Bible School, Haslett.
A. E. MAIN.

YOUNG PEOPLE'S WORK

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

Temperance Bulletins.

R. R. THORNGATE.

Christian Endeavor topic for February 15, 1913.

Daily Readings.

Sunday—Personal control (2 Peter i, 1-11).
Monday—Christian deportment (Titus ii, 1-8).
Tuesday—Woe on the foe (Hab. ii, 12-17).
Wednesday—Weapons to use (2 Cor. x, 3-7).
Thursday—Organized temperance (Jer. xxxv, 5-10).
Friday—The end—victory (1 Cor. xv, 22-28).
Sabbath day—Topic: Bulletins from the temperance war (Rev. xiii, 1-8; xix, 11, 12, 19, 20).

FACTS TO OUR SHAME.

Reliable statistics disclose the fact that the United States is the largest beer-drinking nation of the world. There is consumed annually in the United States 500,000,000 gallons more of beer than in England, 100,000,000 gallons more than in Germany, and 1,000,000,000 gallons more than in any one of the countries of France, Austria, Belgium, Russia, Norway, Sweden, Denmark, Switzerland, Italy, Australia, or Canada.

Although our consumption of wines is not nearly so great as that of some European countries, notably France and Italy, the United States stands second in the use of distilled liquors, the annual consumption being something over 100,000,000 gallons. Russia leads the world in the use of distilled liquors with an annual consumption of 232,000,000 gallons.

A MONSTROUS DRINK BILL.

It has been estimated that the various kinds of liquor used in this country would fill cars on a railroad track, making a train that would stretch all the way from New York to San Francisco. The nation's drink bill is almost half as much again as the total of the necessities of life. The people of the United States spend annually for bread \$154,154,000; for meat and bread products, \$150,500,000; for wearing apparel, \$281,000,000; for building material,

\$232,500,000; for publishing, \$69,000,000; for other necessities, a little more than \$100,000,000, making an aggregate of \$1,000,000,000 for necessities; but the nation's drink bill is far more, being estimated by some as high as \$2,000,000,000.

WHAT DOES IT MEAN?

Probably the greater part of this enormous sum is spent by the working classes of America who are not home-owners, but depend upon landlords for homes. Placing the value of the average working man's home at \$3,000, when he owns one, this enormous sum spent for drink, if we scale it to \$1,500,000,000, would provide 500,000 comfortable homes. But instead of homes, it produces poverty, crime, misery, sorrow, death, and contributes far more than any other one cause to the filling of our charitable and penal institutions.

FACING THE FACTS.

These are the facts in the large. Many more might be given in detail. They are to the shame of a nation that is reckoned as a Christian nation, but we must take notice of them, and redouble the fight against the allies of this terrible evil. The brewers and distillers have compact organizations in every community and State in the nation, binding together more than two hundred thousand saloon-keepers and the men associated with them in the manufacture and distribution of their product. Must the church of Christ, which stands for righteousness, and which in the United States alone represents some eighteen millions of people, admit defeat at the hands of these two hundred thousand saloon-keepers and their allies?

THE SALOON'S INDICTMENT.

Not so, for the saloon has already received its indictment at the hands of the American people, and must go sooner or later.

Speaking of the changing attitude of the American people, as regards the use of alcoholic beverages, Mr. Willard O. Wylie, chairman of Allied Temperance Organizations of Massachusetts, recently wrote: "So far as the temperance cause is concerned, the past century has seen marvelous changes. It has not been easy to overcome the popular conviction that the temperate use of alcoholic beverages is right;

but as the decades have swept into decades we have seen the popular sentiment changing, until at the present time there is a strong conviction that the food and medicinal properties of alcoholic beverages have been weighed in the balances and found wanting."

No person of reasonable moral judgment can deny the truthfulness of Mr. William Jennings Bryan's scathing indictment of the saloon. Mr. Bryan says: "The average saloon is the most disreputable place in the community; it is a bureau of information on vice; it is the first place one would enter to inquire for a gambling hall or a disorderly house. It is likewise the first place visited by the officers of the law when they are looking for a criminal, and the first place closed in case of riot and disturbance. Those who defend the open saloon, do it on the ground that it is a necessary evil, and that the use of liquor can be better regulated by license than by prohibition,—it is never defended on the ground that the saloon is a center of morals, an educational institution, a social asset or even an economic advantage."

SOME ENCOURAGING FACTS.

But though we must admit the tremendous grip of power yet of the liquor interests upon our nation, there are some encouraging signs. In the first place, as already stated, there has come to be a strong conviction against even the moderate use of liquors so far as their food and medicinal properties are concerned, and the saloon itself has been branded as an evil thing. Not only this, but there are some eight or nine temperance organizations of national repute that are aggressively engaged in the fight against the saloon, and there have been some important victories won in the past.

STATES UNDER STATE-WIDE PROHIBITION.

There are at present nine States under state-wide prohibition, as follows: Maine, Kansas, North Dakota, Georgia, Oklahoma, Mississippi, North Carolina, Tennessee, and West Virginia.

Although the prohibitory law in Maine escaped repeal in September, 1911, by a vote of only some seven hundred majority, in a sense it was a real victory, for the combined forces of the liquor interests were concentrated on Maine in hopes of

effecting the repeal of the law. A repeal of the Maine law would have meant a nation-wide victory for the liquor interests, for Maine has been for fifty years at the head of the prohibition States.

A MAGNIFICENT VICTORY.

West Virginia is the ninth State to declare for state-wide prohibition. After a hard-fought battle, "the white banner of temperance was carried through the enemy's fire-line and intrenchments, and firmly planted by an overwhelming majority of 91,534, according to the official returns of the last general election. The liquor interests were compelled to admit their overwhelming defeat. (For a splendid account of this victory for prohibition, see the article "West Virginia's Dry!" on page 252, *Christian Endeavor World*, December 26, 1912.)

A BURNING SHAME.

But a burning shame was laid upon the Christian people of our land when state-wide prohibition was defeated in Colorado by a majority of not less than 50,000, at the same election in which West Virginia administered such a defeat to the liquor interests. And that, too, when Colorado boasts of being one of the States in which women are given the right of suffrage. Colorado is sadly in need of more Christian education.

THE END—VICTORY.

But in the end we shall win the victory. Meanwhile we as Christian Endeavorers can greatly help in the fight. I am glad that Seventh-day Baptists unreservedly stand for temperance. I am proud of the fact that more than seventy-five years ago our General Conference went on record against intemperance. Victory must come in the end, for "all things must be subjected unto Him, even sin and death." And intemperance deals out both sin and death to men. Let us join hands and forces against this terrible enemy of mankind.

SOME FACTS WORTH REMEMBERING.

The organized church and the legalized liquor traffic are two of the greatest institutions in this country. The church is heaven-inspired and stands for the best there can be in man. The liquor traffic is hell-inspired and stands for the worst there

can be in man. The church, if true to its Founder, produces intelligence, morality, prosperity, and the best citizenship. The liquor traffic, always true to its founder, produces vice, crime, poverty, disease, and the worst citizenship.

Every saloon-keeper, every bartender, every one connected with the liquor business, and every one that defends it, belongs to that class that would "destroy both body and soul."

The profit on the sale of liquor can be traced all along the line in connection with the white slave traffic, and is no less disastrous from the point of view of the men than the girls. Even a slight exhilaration from alcohol relaxes the moral sense, throws a glamour over an aspect of life from which any decent young man would ordinarily recoil.—*Jane Addams.*

In December, 1911, temperance leaders from thirty-three States, representing many temperance organizations and twenty-two denominational bodies of the Christian church, met in Chicago to formulate plans for sweeping the liquor traffic from our land. To the individual leaders assembled at this conference was put the question: "At what age did you receive the distinct impulse that enlisted your permanent interest and efforts in temperance work? One hundred and two men and women answered the question. The report was: Under ten years of age, 56; between ten and fifteen years of age, 23; between fifteen and twenty, 23. More than half testified that definite and lasting direction had been given to their moral interests and activities before the age of ten years. The temperance seed sown in the early spring-time of life was the seed that yielded the most abundant and vigorous harvest.—*Sunday School Times.*

Gather together into one view all the people you have ever known, or seen, or can think of who love the church better than the saloon; and all the people you have ever known, or seen, or can think of who love the saloon better than the church! If it could be done, no living human being upon the earth who is capable of connecting two ideas would ever need to read one single printed page of argument either upon the "Fruits of the Liquor Traffic," or the "Evidences of Christianity."—*Rev. Charles F. Aked, D. D.*

Free Round Trip to Los Angeles.

Some weeks ago the president of the Young People's Board saw in the *Christian Endeavor World* a plan whereby state unions could send delegates to the International Convention at Los Angeles, Cal., July 9-14, at the expense of that paper. He wrote to the young people's editor about it, asking him what he thought of the feasibility of the plan for us as a denomination, and requesting him to take the matter up with the United Society.

It seemed to the president a very desirable thing to have a delegate at the convention at Los Angeles who would be at the Conference at Brookfield, which is to be a *Workers' Conference*. How much it would mean to our young people and their work, and to the denomination.

Our editor took the matter up as suggested, and the result appears below. We print Secretary Shaw's letter to Mr. Van Horn, the latter's letter to the president, and the plan outlined by the United Society.

Rev. H. C. Van Horn,
Ashaway, R. I.

MY DEAR MR. VAN HORN:

Your favor of January 7, with enclosure, at hand. I enclose an outline of our plan for free tickets to the Los Angeles convention. You are at perfect liberty to work this either as a denomination or personally. All that is necessary is to have those who are interested in the campaign state to whom credit is to be given when the subscriptions are sent in.

If a sufficient number to provide a free ticket is not received, a proportionate amount will either be paid in cash or credit on the ticket.

Cordially yours,

WM. SHAW,
General Secretary.

Tremont Temple, Boston, Mass.,

Jan. 8, 1913.

The Rev. A. J. C. Bond,

President Young People's Board,

DEAR AHVA:

The matter inclosed explains itself. It lets us in if we want to try for it. If our Endeavorers would take it up in earnest we could send a man from any State in the Union. You will notice it takes more to

send any one from this part of the country than from farther west.

I think it would be a good matter to take up by our societies. If you decide to do it you better get something into RECORDER as soon as possible, so we can begin to work it through our communities before others get to work.

Fraternally yours,

HERBERT C. VAN HORN.

Ashaway, R. I.,

Jan. 12, 1913.

The Plan.

The following is the grouping of the States and the number of new or renewal subscriptions for the *Christian Endeavor World* at \$1.50 a year needed to secure a round-trip railroad ticket at Los Angeles, good going and returning by different routes. It does not include the Shasta route, nor Pullman sleeper, nor meals.

GROUP I.

Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Quebec.

Two hundred (200) new or four hundred (400) renewal subscriptions at \$1.50 a year each.

GROUP II.

New York, New Jersey, Pennsylvania, Maryland, Delaware, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alberta, Manitoba, Saskatchewan, Ontario.

One hundred and seventy-five (175) new or three hundred and fifty (350) renewal subscriptions at \$1.50 a year each.

GROUP III.

Ohio, Michigan, Indiana, Wisconsin, Illinois, Kentucky, Tennessee, Alabama, Mississippi.

One hundred and thirty (130) new or two hundred and sixty (260) renewal subscriptions at \$1.50 a year each.

CONDITIONS.

The one absolute condition in connection with this campaign is that subscriptions to be credited to the State's quota must be so designated *when sent in*. No other premium or commission allowed on these subscriptions.

If the full number of subscriptions is not secured a proportionate cash allowance will be made. Local, county, or district unions can use this plan if they want to.

We believe this makes the plan sufficiently clear. There are other groups of States, requiring fewer subscriptions as the grouping proceeds westward.

At the regular meeting of the Young People's Board, January 19, following a discussion in which was shown much interest and enthusiasm, it was decided by a unanimous vote to put the matter before the societies of the denomination.

This is what we have tried to do. The matter is now before you. Can we do it? What do you say? What will you do? Let us hear from you.

Yours for a delegate representing Seventh-day Baptist young people at the Los Angeles convention,

THE YOUNG PEOPLE'S BOARD.

Jan. 21, 1913.

Christian Endeavor Efficiency.

We have heard lots lately about New Year resolutions. Let each individual and society thoughtfully ask itself what more can be done next year to further Christian Endeavor work. Are you near the freezing point, or are you "just warm enough to be comfortable"? Take your temperature according to the ratings now being used in the Efficiency Campaign.

Efficiency means effectual power. There is no reason why every society should not be an effectual power in accomplishing great things for Christ's cause this year. This efficiency can best be obtained through united effort and by young people working together with one noble purpose in view.

The last verse of the lesson reads: "If ye shall ask anything in my name, I will do it." May all Endeavorers answer the call that comes to them with like willingness.

In trying to think of what efficiency consisted in, I made out the following list: Effort, faithfulness, fidelity, interest, cheerfulness, initiative, endurance, nobility, charity, youth.

The following letter shows what one society has done in regard to the work for this year. Another society has increased from 27 per cent to 57 per cent. If you have not the Efficiency material you can get it by writing the United Society of Christian Endeavor, Tremont Temple, Boston.

A MEMBER OF YOUNG PEOPLE'S BOARD.

Rev. A. J. C. Bond,

DEAR PRESIDENT OF YOUNG PEOPLE'S BOARD:—I have been instructed by our society to send the following report to the board.

After carefully going over the standards of Efficiency, we find that we have a rating of 49 per cent. We have our Efficiency literature and have begun some of the work.

Our present rating is based on the following points:

No. II. 2 per cent. We have regular business meetings every quarter, with written reports from the officers and committees.

No. III. 1 per cent. Our Prayer Meeting Committee always furnishes leaders for the meetings.

No. IV. 1 per cent. Our Lookout Committee has added several new members to the society during the year, and has begun to keep a record of the prayer meeting attendance.

No. V. 4 per cent. Our Missionary Committee always conducts the missionary meetings. Our mission study class have studied about our China missions, and have also the history, *Seventh-day Baptists in Europe and America*. For practical missionary work we are doing all we can.

No. VII. 1 per cent. Our Juniors furnish flowers for the church and carry them to the sick.

No. VIII. 1 per cent. We collect and distribute SABBATH RECORDERS and other literature.

No. IX. 2 per cent. Our Endeavor Bible class meet on Sabbath afternoons and study the lesson for the next week.

No. XI. 2 per cent. Any of the Endeavorers will help in the Junior when they are needed.

No. XII. 5 per cent. I think every one of our active members would offer prayer in public if asked to do so.

No. XIII. 5 per cent. At least three fourths of our members can be depended upon to bring original thought.

No. XIV. 2 per cent. All our members respond to the roll-call at consecration meeting.

No. XV. 3 per cent. Most of our members will lead the meeting when they are asked to do so.

No. XVI. 2 per cent. Our Music Committee furnishes music for all the Christian Endeavor meetings, with special music for each week, and helps with the music in the other services.

No. XVII. 2 per cent. Counted on the first two points.

No. XVIII. 1 per cent. We have a few members who belong to the Tenth Legion and several who give more than one tenth; we also pay our dues to the state union.

No. XIX. 2 per cent. Our officers and committees always bring written reports to the quarterly business meetings.

No. XX. 2 per cent. We have four socials a year in connection with the business meetings.

No. XXII. 3 per cent. We have had such a class most of the year.

No. XXIII. 2 per cent. Two fifths of our members are comrades of the Quiet Hour.

No. XXVI. 5 per cent. All our Endeavorers attend the prayer meeting and Sabbath services.

No. XXVII. 1 per cent. We help the pastor in every way we can.

With best wishes for the work of the board, I remain,

Your coworker for Christ,
LAVINIA A. MUNRO.

Fouke, Ark.,
Nov. 20, 1912.

News Notes.

RIVERSIDE, CAL.—Since last report there has been one social held at the home of Pastor Loofboro and wife.—The Christmas entertainment was held at the church Christmas eve. The music was especially fine, given by the choir and male quartet, composed of E. A. Babcock, R. C. Brewer, P. B. Hurley and Gene Davis. It was also a night to welcome home our Berkeley students for a three weeks' vacation.—On December 7 Mr. Loofboro handed in his resignation, to take effect March 1.—On December 28 Mr. Hills preached for us, having just arrived in California.—The yearly meetings started December 27 for a week of meetings, which will be reported more fully by the press reporter.

CORRESPONDING SECRETARY.

ASHAWAY, R. I.—The annual church meeting was held, January 5, 1913, when the various officers were reelected for the ensuing year, and reports were presented by the pastor, treasurer, the deacons, and the trustees, also by the societies connected with the church. This meeting was followed by a basket dinner and social hour at the parish house.—Several cottage prayer meetings have recently been held in different parts of the town.—Rev. W. D. Wilcox gave an illustrated lecture on his African

trip New Year's night, which was greatly enjoyed by all who attended. A silver collection was taken. The Ladies' Sewing Society gave an entertainment January 15, which netted them over \$40. Music was furnished by a kitchen band and Miss Betsy L. Kenyon of Hopkinton gave two readings.

Treasurer's Report.

L. H. STRINGER, Treasurer,
In account with
THE YOUNG PEOPLE'S BOARD.

		Dr.	
Nov.	17	Balance	\$ 63 62
	20	Rattle Creek C. E.	2 00
Dec.	6	First Alfred Church	6 50
	11	Piscataway C. E.	5 00
	11	Gentry C. E.	3 00
	20	Adams Center C. E.	20 00
Jan.	1	N. Y. City Church	5 60
	20	First Hopkinton Church	1 00
	20	Plainfield C. E.	30 00
	20	From sale of topics	4 90
Total ..			\$141 62

Cr.

Dec.	15	Dr. Palmberg's salary	\$ 25 00
	15	Postage and printing (H. C. V. H.)	12 50
	15	Postage (President)	1 00
Jan.	20	Printing (topics)	20 75
	20	Dr. Palmberg's salary	25 00
	20	Missionary Society	10 00
	20	Tract Society	10 00
	24	Balance	77 37
Total ..			\$141 62

Three Left.

REV. H. D. CLARKE.

Recently we wrote above five Seventh-day Baptist motherless children, for whom we solicited homes among our people. The oldest boy went to a home in New York State and the other day we went after the youngest, little "O. M.," with flaxen hair and innocent pleasant face, a little bundle of possibilities of much interest to us, and will be to the new home, the community, and to the public. She kissed the two remaining sisters and brother good-by, and away we drove over the mountain to the station and all day and all night we sped on our way to her new home. In a western city we were met by our daughter, who had been kindly asked to meet us and bring the child.

How much that long journey meant to this little girl, who each mile of travel became increasingly dear to us! And now there are three left waiting for good homes among our people. Some letters have been received relative to these remaining three, which may result in getting them homes,

but as yet no definite arrangements have been made.

Again let us state that "J. A." is a nice girl of thirteen years who has been the "little mother" staying out of school over a year since the mother died of pneumonia in 1911. "L. A.," with her dark blue eyes and brown hair, will be eleven years old next March and is a girl that one can love in a home. The remaining boy, "R. A.," will be nine in April. He is of a mechanical turn of mind and loves to play build automobiles, of which he has one home-made that goes nicely down hill!

Where shall these little Sabbath-keepers find homes? What church will have a future worker in the cause we represent, and who will build these human-divine monuments that will endure when St. Peter's and all the costly ones of earth have crumbled away forever?

It gave us much joy to place recently two more children in Sabbath-keeping homes, an unusually nice boy and girl, and we can say, unusually nice homes. *We have more.* It may be that the nation will in the future preserve some of these as sacred things—a Frances Willard, a John B. Gough, a P. A. Burdick, a character that will stand high among men, a great farmer, teacher, nurse, home-maker. It may be that here is one of our future great missionaries to a foreign field, a Sabbath reformer, an editor of the RECORDER.

"The childhood shows the man,
As morning shows the day."

Many people are anxious to handle millions of money and of course do good with it. It is more and more impressed upon us that we are handling the public's greatest asset. "The greatest study of mankind is man." Dollars for road-building is good, but millions for character-building is vastly better; and more important than houses of brick or concrete, is childhood on a strong foundation for citizen building. The best work for all this is under a Christian parental roof. One of the modern movements has its slogan, "Back to the farm." Let us in a great social and religious movement shout, "Back to the home."

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—*Buffon.*

CHILDREN'S PAGE

A Pair of Skates.

"The pond's frozen over and the skating's splendid!"

Harold's voice rang through the house, and Mildred threw down her book impatiently.

It was very unkind of Harold, she thought, to rejoice in the news he brought when he knew she could not enjoy it. The day had been so long and she had been waiting till school was out, hoping that some of her friends would come in for a little visit—and now the pond was frozen, and, of course, every one would go skating. Mildred was the best skater in her little circle of friends, but an unlucky fall three weeks before had twisted her ankle, and though she was getting better the doctor had shaken his head in answer to her question about her favorite sport.

"No skating for you this winter," he had said, and Mildred had mourned over the decree. She had been saving her allowance for a new pair of skates, and up to the time of her accident had besieged the older members of her family with frequent questions as to when they thought the pond would be frozen, and how soon the skating would be good.

"Mother!" came Harold's voice again. "I can't find my skates. Have you seen them?"

"Not this winter," answered Mrs. Mason from the sewing-room. "Where did you put them last spring?"

"Up here in my box in the attic." Harold was evidently growing worried and impatient. "I can't imagine who could have taken them. Oh, here they are. *Mother!*"

The last word was a wail that drew Mrs. Mason from the sewing-room. Mildred could hear her mother and brother as they talked, for Harold had come running down from the attic.

"Just look at my skates," he said in dismay. "I can't use them at all. Some one took them out of my box and they must have been here when the roof leaked last summer. They're rusted so that I'll never

be able to get them fit for anything, and everybody is going skating this afternoon and I can't go. Do you suppose I could get a new pair?"

Harold's tone was hopeless, for he knew what his mother would say.

"You said you would not ask for anything this winter if we let you go on the camping trip last summer," she answered, reluctantly. "And besides, it is impossible just now. I'm very sorry."

"Isn't that the worst luck?" grumbled Harold.

"It's pretty hard, but I know some one who has even worse 'luck,' as you call it," said his mother, quietly.

"Who?" he demanded. Then, in answer to a gesture toward his sister's room, he went on, "Mildred! Why, she is having a fine vacation. She hasn't anything to complain of, now that her ankle has stopped hurting."

"How would you like that kind of vacation?" asked Mrs. Mason. "To sit quiet day after day, to know that you could not walk for several weeks, and could not skate all winter, to have to depend on some one else for everything you wanted—"

"Oh, I say," cried Harold. "I hadn't thought of that. I guess I've been pretty selfish, but truly I didn't mean to be. I might play some games with her this afternoon. It wouldn't be much fun anyway to watch the others skate—though they are going to play hockey," he added a little regretfully.

Mildred was not surprised a few minutes later when Harold knocked at her door.

"Do you want to play dominoes or checkers?" he asked brightly. "I brought a lot of other games if you don't want these. All the boys and girls have gone skating, so we won't be interrupted. What shall we play first?"

"Don't you want to watch them skate? If they play hockey it's almost as much fun to watch as to skate."

Mildred looked eagerly at her brother, but he was arranging a table and answered with forced cheerfulness.

"No, I'll stay here with you."

"Would you mind doing an errand for me first?" she asked.

"Of course not. What is it?"

"Go to Murray's and buy me some skates."

"Skates!" cried Harold. "What do you want skates for? You can't use them this year."

"I don't expect to use them this year—or any year," was his sister's reply. "I want you to buy a pair that will fit you."

Harold dropped the box of dominoes and looked at Mildred in amazement.

"What do you mean?" he questioned.

"I mean that I want you to do what I can't do this winter, and that the money I saved for my skates is to pay for yours."

"But Mildred—you're a dear—only I couldn't take the money you saved for your skates. There are lots of other things you could get and it wouldn't be fair at all."

"Yes, it would be fair—fairer than for me to spend it for myself. You see, I spoiled your skates!"

Mildred laughed at Harold's speechless surprise, then her face grew sober.

"I heard you talking to mother about it in the hall," she said. "When you told her they had been taken from your box and left where the rain spoiled them I remembered that I took them out when I was looking for something and forgot to put them back. I wasn't going to tell at first, because I was cross and lonely, but when you were so nice about staying at home with me I realized how horrid it would be not to buy you a new pair of skates. And I want you to use them this afternoon, please."

At first Harold protested, but when he found that Mildred really wanted him to go, and when Mrs. Mason said it was right for Mildred to replace the skates she had spoiled, he started off, the happiest boy in town. Mildred waved to him from the window of her room, and then called to her mother:

"Will you bring me that coat of Harold's, please? It needs a button sewed on, and I can darn some stockings, too, if you want me to."

Mrs. Mason kissed her little girl.

"You have found the best amusement in the world," she said—"making other people happy!"

"I gave Harold only what belonged to him."

"Yes, but you gave it so sweetly that he could enjoy it," answered her mother.

Down on the pond Harold was skating to and fro, his new skates gliding easily over the smooth ice, cutting a circle, a figure

eight and his initials, with practised skill; but when his friends called to him to join in a game of hockey he answered cheerily:

"Sorry, but I'm going home soon to keep Mildred company. I'll see you tomorrow."
—*The Christian Advocate.*

Denominational News.

The report of the secretary of the Seventh-day Baptist Sabbath school showed an average attendance for the year just passed of 189.—*North Loup Loyalist.*

The Seventh-day Baptist quarterly meeting, held the past week with the Milton Church, was especially well attended, a large number of delegates being present from Albion and Walworth as well as from Milton Junction. At the Sabbath morning service, when C. S. Sayre of Albion spoke, the large church was filled to standing room only. The program was carried out as published. The next meeting will be held with the Milton Junction Church in April. —Prof. W. D. Wilcox went to Milton Junction Sabbath evening and returned in time to give a lecture on "Africa" at Haskell Hall, Chicago University.—Rev. H. D. Clarke arrived in the city Thursday morning from Salem, W. Va., bringing little Oma Davis, who was en route to her future home with Prof. Allen West and family at Milton Junction. Rev. Mr. Clarke's daughter, Mrs. C. S. Sayre of Albion, met him here and took little Oma on to Milton Junction, Friday.—*Milton (Wis.) Journal-Telephone.*

In Memory of Laura A. Randolph.

M. E. H. EVERETT.

The Lord who loves the little sparrow's song,
And watches kindly o'er its passing breath,
Was surely with her when his little child
Arose and followed at the call of death.

What kindly deeds and gentle words could do,
To brighten weary lives upon our earth,
She strove with patient faithfulness to teach,
And Heaven is great enough to know her worth.

Love is an awakening, an inspiration,
dulling the edge of resentment, sharpening
the eloquence of wit, impoverishing distinction,
guaranteeing equality and proclaiming
the omnipotence of God.—*Willis George Emerson.*

HOME NEWS

ANDOVER, N. Y.—The annual dinner and church meeting of the Andover Church was held on the first Sunday in January. Owing to sickness, bad weather and roads, only a small number were in attendance. About fifty sat down to the chicken dinner prepared and served by the ladies of the church, after which the church meeting was held. Officers were elected for the year. Mr. Clyde Ehret, a student at Alfred, was secured as pastor. All indebtedness of the church was met.

The Ladies' Aid society elected the following officers at its December meeting to serve one year: president, Fannie Backus; vice-president, Alice Clark; treasurer, Ida Williams; secretary, Florence Bassett. A literary department was added to the society. One new member joined.

The Sabbath school of the Andover Church elected new officers on January 25 for the year 1913.

SECRETARY.

Missionary Education Movement.

DEAN A. E. MAIN.

At the Second Annual Dinner arranged by the Missionary Education Movement for Officers, Members, and Friends of the Home and Foreign Mission Boards of the United States and Canada, on January fourteenth, nineteen hundred and thirteen, at the Hotel Astor, New York, and attended by Rev. Edwin Shaw of Plainfield, and Dean A. E. Main of Alfred, N. Y., the following program was carried out:

Central Theme.—A World Program of Missions.

Presiding Officer—Fred P. Haggard, D. D., Home Secretary, American Baptist Foreign Mission Society and Chairman Board of Managers of the Missionary Education Movement.

Invocation—Luther B. Wilson, D. D., LL. D., Bishop, Methodist Episcopal Church, New York.

Address—The Task of the Nations—The Venerable Archdeacon Cody, D. D., LL. D., Toronto.

Address—The Social Task of Christianity—Professor Shailer Matthews, D. D., University of Chicago.

Address—The Task of Home Mission Boards—Charles L. Thompson, D. D., LL. D., President of the Home Missions Council.

Address—The Task of the Foreign Mission Boards in the Light of Present-day Tendencies—Cornelius H. Patton, D. D., Home Secretary, American Board of Commissioners for Foreign Missions, Boston.

Address—Power Adequate to the Task—Mr. Robert E. Speer, Secretary, Board of Foreign Missions of the Presbyterian Church.

Benediction—R. P. Mackay, D. D., Secretary, Board of Foreign Missions, Presbyterian Church in Canada, and Chairman of Foreign Missions Conference of N. A.

Archdeacon Cody said that Christianity stands for a Trust, a Task, a Temper, and a Triumph. Secretary Patton said that the Gospel could make more rapid progress under modern conditions than ever before; and illustrated his position by describing what he had witnessed in Africa of the transforming power of religion. Mr. Speer said that power must come, fundamentally, not from publicity, or numbers, or wealth, or organization, but from Christ and the Cross.

Never, never wait for postmortem praise. Speak the kind words which love prompts, and remember that words of loving kindness are the best possible tonic which can be given, even to the happiest of the mortals.—*Kate Tannatt Woods.*

Never to tire, never to grow old; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty.—*Amiel's Journal.*

"The man who is eternally waiting for something to turn up, nine times out of ten gets turned down."

"It is not so much what a man can do for himself that tells in the end. It is what he can induce other people to do."

MARRIAGES

DEPEW-JACQUES.—In the Seventh-day Baptist church at Little Genesee, N. Y., at 7 p. m., on December 31, 1912, by their pastor, Rev. Erlo E. Sutton, Mr. W. Clifford Depew and Miss Donna M. Jacques, both of Little Genesee.

GREENE-ERNST.—At the home of the bride's parents, Mr. and Mrs. Henry Ernst of Dodge Center, Minn., at 8 o'clock p. m., on January 1, 1913, by Pastor T. J. Van Horn, Clarke Wendell Greene and Cora Grayce Ernst, both of the Bangor (Wis.) High School.

POTTER-VARS.—At the home of the bride's parents, Edelstein, Ill., January 2, 1913, by the Rev. F. E. Peterson, Bert George Potter and Grace Ellen Vars, both of Edelstein, Ill.

DEATHS

LEE.—Mrs. Melissa Almira Lee, nee Beach, was born January 13, 1834, in Masonville, Delaware Co., N. Y., and died September 30, 1912, at the home of her son, Fenner C. Lee, in Fouke, Ark., in the seventy-ninth year of her age, after a lingering illness of several months.

She was the daughter of L. L. Beach, and was married to Rev. Seth I. Lee, December 31, 1857. They lived in Chenango County and other places in New York until 1877, when they emigrated to Yell County, Ark., and in a few years removed to Springfield, Ore. In 1890 they returned to Arkansas and settled at Fouke, where, with the exception of the short time they lived in southeast Kansas and northwest Arkansas, they spent the balance of their lives.

Sister Lee became a member of the Baptist Church early in life, retaining her membership in that body until six years before her death. Her husband accepted the Sabbath and united with the Seventh-day Baptists in 1888. After a careful study, as well as prayerful, she also accepted the Sabbath and kept it, but did not unite with Seventh-day Baptists until they settled for a short time at Gentry, Ark., in 1902. There she asked to be accepted as a member and transferred her membership the next year to Fouke. She was received and lived a most worthy, honored and useful member. She lived with her husband happily for nearly fifty-four years, and was preceded by him in death about a year and a half. To them were born four sons and one daughter, Nellie, the latter dying soon after coming to Arkansas. The sons are all living: F. H. Lee of Columbus, Kan., Arthur

E. Lee, Little Rock, Ark., and Fenner C. and Orville C. Lee, Fouke, Ark.

Sister Lee was of that exemplary class of Christians who inspire confidence in the sincerity of their faith in Christ, and make friends of all who know and associate with them.

Funeral services, by request, were conducted by Eld. J. F. Shaw, from the home of her son, and her remains laid to rest beside her husband, in Fouke Cemetery. J. F. S.

PERKINS.—Mrs. Melissa E. Perkins, widow of the late Arden Perkins, died December 14, 1912, at her home near West Bingham, Pa., aged seventy-seven.

Melissa E., daughter of Noah and Hannah Hallock, was born near Newfield, Pa., July 6, 1835. She experienced religion at the age of ten and was baptized and became a member of the Hebron Seventh-day Baptist Church at the age of fourteen. She married Arden Perkins of Johnsburg, N. Y., at the age of twenty-two.

In 1870 they moved to Wellsville, N. Y., where they lived six years, coming back to West Bingham in 1876, where she spent the rest of her life. She was a faithful Christian and always trusted in God. In Proverbs we find a perfect representation of this woman where it says, "She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy."

For three long years she was a great sufferer from that dread disease, cancer, but was cheerful through all, saying many times a day, "God is good." "Praise God for his goodness and his wonderful works to the children of men." During the last few weeks she sank rapidly and after many days of terrible agony she sank peacefully as a little child to sleep in her dear Saviour's arms.

She leaves to mourn her loss a daughter, Mrs. Alice H. Matteson, who cared for her, also a sister, Mrs. Sarah Lindsev, and a brother, C. T. Hallock, both of Wellsville, N. Y.

"They watched her breathing through the night,
Her breathing soft and low
As in her breast the wave of life
Kept heaving to and fro.

"So silently they seemed to speak,
So slowly moved about,
As they had lent her half their powers
Too eke her living out.

"Their very hopes belied their fears,
Their fears their hopes belied—
They thought her dying when she slept,
And sleeping when she died.

"For when the morn came dim and sad
And chill the winter hours
Her quiet eyelids closed—she had
Another morn than ours."

Prayer was held at the family residence Monday at one-thirty and the funeral services at the West Bingham church at two p. m., the Rev. Arthur M. Young of Olean, N. Y., officiating. Interment was made at the Hallock Cemetery near Newfield, Pa. A. P. M.

CARTWRIGHT.—Edgar, son of Emerson D. and Catherine Bauer Cartwright, was born January 27, 1869, and died December 25, 1912. He was the youngest of eleven children. The early years of his life were spent near Scio, N. Y. Since then he has lived in the oil country around Richburg, Bolivar and Bradford, following many of the typical pursuits,—among them that of oil well shooter. As the result of an accident he died in the Bradford Hospital, December 25, 1912.

By his helpful life, his kind words and deeds, he gave every evidence to his nearest and dearest relatives and friends that he had made his peace with God and was striving to live in a consistent attitude toward him and his fellow men. Any one could easily understand how much his life meant to the home and community when it was known how many desirable characteristics he possessed,—strength, courage, honesty, patience, cheerfulness, affection. He had them all in so large a degree that he won the love of all with whom he was associated. He is survived by three brothers and three sisters who mourn his loss.

"How strange it seems with so much gone
Of life and love, to still live on!"

The funeral services, which were conducted by Rev. H. L. Cottrell of Nile, N. Y., were held at Richburg, at the home of Ransom Cartwright, brother of the deceased. Interment was made at Richburg, N. Y. H. L. C.

DAVIS.—On Rock Run, Doddridge Co., W. Va., December 30, 1912, Alfred Ersle, son of Clifford and Grace Davis, aged 2 years, 2 months and 29 days. L. D. S.

WOOD.—Anna Eliza Saunders, daughter of Jesse and Esther Saunders, was born in Alfred, Allegany Co., N. Y., July 2, 1829, and died at her home in Albion, Wis., January 7, 1913, aged 83 years, 6 months and 5 days.

At the age of twelve years she came, in 1841, with her parents to Wisconsin. When 18 years old she was baptized by Elder Campbell and united with the Albion Seventh-day Baptist Church, of which she remained a faithful member until called to rest. November 2, 1851, she was married to Joseph M. Wood. Seven children were born to this union, one of whom died in infancy. Two others, Melvin G. and Elnora F., wife of Ernest Drake, died several years ago, and the rest, Mrs. Mary A. Lawton, Jesse A. Wood, Mrs. Esther A. Gunderson and Mrs. Lillian Harrington, survive her.

She was a kind and loving mother, a sympathetic friend and neighbor, and a large circle of friends hold her in loving remembrance.

Funeral services were held at the home, January 9, conducted by her pastor, Rev. C. S. Sayre. C. S. S.

"A lot of men may know enough to keep still, but the trouble is they don't seem to know when to do it."

May Christians Dance?

The question is often asked, Is it wrong to dance? Why not ask, Is it expedient? Is it better to dance than not to dance? I think all will agree that dancing is not an essential virtue; for many of the best people never danced. You can not add anything to the worth of your character by dancing. You can not add anything to your Christian life and influence (not even in the eyes of the world) by dancing. If it is not an essential virtue, if it adds nothing to our Christian character and influence, it is certainly not a good thing for Christians to engage in; for the aim of every Christian ought to be to live a virtuous life, to build up a strong Christian character, and live a life that will influence others for good.

A young woman gave the following reasons why she quit dancing:

"1. I can make better use of my time. The young man or young woman whose highest aspiration is to have a good time, has a very low conception of life. God has endowed us with extraordinary powers of mind and heart, and placed within reach of each one of us the means by which we may develop these powers, and thus fit ourselves for life. The Christian religion means more than church-membership; it is more than a profession; it is a life,—a life that demands every power of mind, and every power at its best. We owe the world not only the best we have, but also the best we can acquire. Does not my time belong to God? If it belongs to him, then it ought to be given to him, and not to the pleasures of the world. Many young people spend more time training their feet than they give to the development of their minds? If I am God's child, and am a member of the Christian Church, having pledged my allegiance to Christ and his cause, I can not consistently give my time to the pleasures of the world.

"2. Because I can not take Jesus with me to the dance. A young woman asked Mr. Moody the question, 'May I dance as a Christian?' Mr. Moody's reply was: 'Ask Jesus to go with you; if he goes with you, go; if not, you had better stay away.' She never attended a dance after that; neither will any other Christian that makes it a matter of prayer, and then follows the leadings of the Holy Spirit. Christ said:

'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Think of a Christian shining in a modern ballroom! Every time Christians get ready to attend a dance, they ought to ask themselves Pilate's question: 'What shall I do then with Jesus?' What will you do with him? Will you say, 'Master, I am going to dance; I know it is not a fit place to take you, but I am going for a good time; when I come back, I want your company and fellowship again?' I always have a great deal of sympathy for the Christian who has to go to the ballroom for enjoyment. I never yet knew a fully consecrated Christian who wanted to dance. A true Christian finds joy in the study of God's Word, in the prayer meeting, in doing good. Think of a Christian preferring the ballroom, with its immoral atmosphere and degrading influence, to the Christian Church, where God's name is recorded, where his honor dwells, and where he delights to meet with his people! Think of the Christian who would rather go to a dance than to prayer meeting; rather dance than help to save lost souls! Do you want real enjoyment? Learn to sit at the feet of Jesus, and drink in the word of truth and life; go with him on the mount of transfiguration, and heaven will come to greet your waiting soul, and glory will crown the mercy seat. If you have Jesus, he will be your all in all. He will give you joy unspeakable and full of glory; an inheritance that is incorruptible, undefiled, that fadeth not away, reserved in heaven for you. Go to the dance for joy and pleasure?—No; not while God is my Father, Christ my Saviour, and heaven my prospective home.

"3. Because dancing leads to immorality. Dancing is not only a waste of time that should be used for self-improvement and in Christ's service, but it is demoralizing and degrading. Bishop Meade said: 'Dancing is not among the neutral things which we may do at pleasure, not among the things lawful, but not expedient; but it is in itself wrong, improper, and of bad effect.' An ex-dancing-master says, 'Two thirds of the young girls that are ruined, fall through the influence of the dance.' Two hundred girls, inmates of the brothel, were personally interviewed as to the cause of their downfall, and from their frank ad-

missions the following figures were obtained: By dancing-school and ballroom, 163; through drink, 20; wilful choice, 10; poverty and abuse, 7. The modern dance, in its very nature, tendencies, and results, is dangerous to social purity. However much we may dislike to tell the truth on this point, we ought to tell it for the good of the young people who are in danger of the damaging influence of the dance. Men take liberties on the dancing-floor that are allowed nowhere else in reputable society. The central source of attraction of the modern dance is sex; and I care not what the amusement is that depends upon sex for popularity, it is dangerous to society. Did you ever see man dance with man, woman with woman, for hours at a time?—No; there is no attraction, no fascination, in that kind of dancing. Why do so few young men who dance go to the ballroom for a wife? Why do young men who dance and who have respect for their sisters, want them not to go to the ballroom?

"'But,' says one, 'they danced in Bible times; we read quite frequently about dancing.' Those who appeal to the Bible in justification of the dance should take their Bible and look up every reference on dancing. They will find that dancing was a religious act; that it was an expression of joy for God's mercies; that dances were always held in daytime; that men and women never danced together; that dancing for amusement was regarded fit only for the low classes; and that there are only three instances given in the Bible of dancing for amusement: The wicked families that Job speaks of, the daughter of the wicked Herod, and the lewd fellow.

"May I dance?—Yes, if a consciousness of my sins forgiven, and if communion with Christ my Saviour, and a hope of heaven and eternal glory, fill my heart with joy, then I may dance before the ark in the house of my God."—E. E. Emenheiser, in *Religious Telescope*.

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SABBATH SCHOOL

LESSON VI.—FEBRUARY 8, 1913.
GOD'S COVENANT WITH NOAH.

Lesson Text.—Gen. viii, 1—ix, 17.

Golden Text.—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. ix, 13.

DAILY READINGS.

First-day, Exod. iii, 1-12.

Second-day, Judges vi, 28-40.

Third-day, Isa. vii, 1-17.

Fourth-day, 2 Pet. ii, 1-16.

Fifth-day, Gen. viii, 1-12.

Sixth-day, Gen. viii, 13-22.

Sabbath day, Gen. viii, 1-17.

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

SPECIAL NOTICES

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

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

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

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

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

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

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

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

Tears never yet wound up a clock, or worked a steam engine.—*Charles Dickens*.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.
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Some one has to grind our battle-axes and keep the supply of ammunition close up to the firing line.—*Robert Atkinson*.

"If you have any faith, give me a share of it. Your doubts you may keep to yourself, for I have plenty of my own.—*Goethe*.

Diligence is the mother of good luck.—*B. Franklin*.

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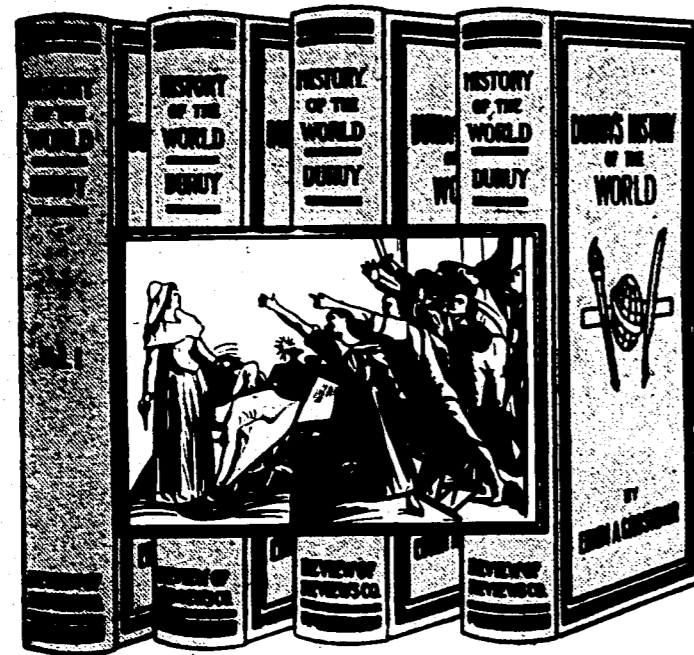
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The Sabbath Recorder

Father in heaven, who lovest all,
Oh, help thy children when they call;
That they may build from age to age
An undefiled heritage.

Teach us to rule ourselves always,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look in all our ends,
On thee for judge, and not our friends;
That we with thee may walk uncowed
By fear or favor of the crowd.

Teach us the strength that can not seek,
By deed or thought, to hurt the weak;
That, under thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun!

—Rudyard Kipling.

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