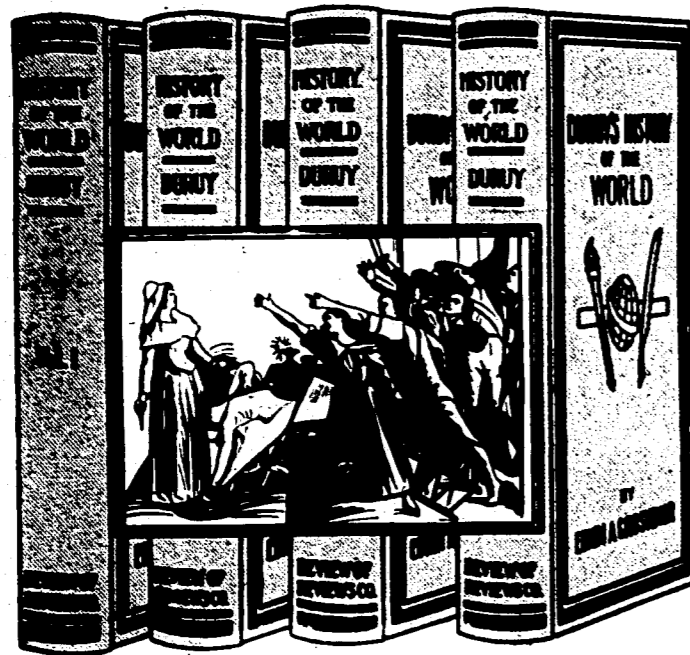


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Father in heaven, who lovest all,
Oh, help thy children when they call;
That they may build from age to age
An undefiled heritage.

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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WHOLE NO. 3,545.

The Gospel According to Genesis.

Never do I go over the wonderful story of Eden, as found in the Sabbath-school lessons of these passing weeks, without seeing more and more clearly the beginnings of the Gospel of Christ. Since learning to make Christ the central figure of the entire Bible, and therefore to interpret the Genesis story from the standpoint of Calvary, the first chapters of the Book of books have been greatly illumined, and I have come to realize as never before that much of the New Testament would be meaningless were it not for the facts related in the first chapters of Genesis. The one who gets at something of the great far-reaching realities conveyed to human minds through the poetical, symbolical story of Creation, of the fall, of the beginnings of the conflict between good and evil, and the assurance of victory through the seed of the woman, will find the foundations upon which the New Testament stands.

A portion of the first chapters can hardly be called history, for the things related there happened before there were any men living either to make or to write history. This period we may well call the dateless apocalypse of the past. The record of the Creation proper must be a revelation, as certainly as is the dateless apocalypse of the future, found in the last book of the Bible, a revelation. But when we come to study the story of Eden, after man began to think and act and to tell the story of what befell him, we are well within the field of true history. The story is told in terse, symbolical language that makes it sublime, even when studied as a fine piece of literature only. But when one, through the poetical and figurative expressions, grasps and comprehends something of the marvelous truth conveyed thereby, then the Eden story becomes wonderful indeed.

Though much of the story is told in symbolical terms, it is nevertheless genuine history. It will not do to call it an allegory, for this would rob it of historical reality.

While well within the realm of history, it is very peculiar history. Being the oldest history, no one can tell exactly what kind of writing prevailed in the first records. Whether picture language or not, the writing must have been very simple. Therefore we can not expect to find an elaborately written history, in regard to particulars, such as could be written today. Sometimes a single sentence contains the germs of great things running through many years of history. A single picture or symbol must have conveyed great truths and set forth far-reaching matters that could not be particularized. The main thing is for the reader to look beyond the mere letter, the symbol, the figure of speech, the picture-language, to the reality of the thing described or to the thought or truth conveyed.

In this way the wonderful panoramic vision of Creation, and the poetical, picture-story of Eden, will be found to contain the beginnings of the great truths of the Gospel. From this beginning the lines of truth grow brighter and clearer through all the Bible story of God's dealings with man, until they lead to the Christ on Calvary and to the paradise of God with the tree of life restored, the leaves of which are for the healing of the nations.

In Genesis we learn that no amount of worship, no bringing of offerings to Jehovah can avail, so long as "sin lieth at the door." There, too, we begin to see the fearful consequences of sin, driving man in shame and self-condemnation to seek a hiding-place from the all-seeing eye of God. There we find that when man, by his own works, could not overcome his sense of nakedness in the sight of him who sees the heart, God mercifully clothed him with skins—a covering that could only be secured by the yielding up of some other life. This, in view of the sacrificial system developed through the ages and culminating in the sacrifice of the Lamb of God, is to say the least suggestive.

The Seed of the Woman.

When the Tempter had succeeded in leading the first parents away from God and they, overwhelmed with shame, had to be driven from the garden, God graciously promised that the seed of the woman should bruise the Tempter's head.

Taking that fifteenth verse of the third chapter of Genesis in a strictly literal sense, what could any one get out of it? The actual, literal words say simply this: "There shall be hatred between the descendants of the woman, and serpents. The snakes shall bite the heels of the seed of the woman, and the seed in turn shall stamp on the serpents' heads." According to the mere letter this is all. But evidently the figurative or symbolical language means something infinitely greater and grander than this. We have here related in poetical form the great fact of the oncoming conflict between good and evil, that was to go on through the ages. The forces of good and the forces of evil should be arrayed against each other. The conflict would be fierce, but there was to be no doubt as to the final issue. The coming One is promised—"the seed of the woman"—who shall gain the victory. This is the real thing told in that verse. Who cares whether there was a literal serpent or only a symbol or picture of a serpent to express the thought—to set forth the reality? There is a vast difference between the *literality* and the reality of such Bible passages as this. Happy is he who gets through the shell and enjoys the meat in many such texts.

Why the expression, "the seed of the woman" in this Genesis story? Why not the seed of the man? Is there not a far-reaching significance in the words, "seed of the woman"? Elsewhere in the Bible the seed of the man is always used, like the seed of Abraham, and of David; but here it is the "seed of the woman." How suggestive of the great truth, that the Saviour who was to gain the victory over the tempter was to be in a peculiar sense the seed of the woman. In the process of development the prophets foretold that a virgin should bear a son, who should become the Saviour; and in the fulness of time the Seed of the woman actually came and gained the victory.

Did Adam get any foregleams of this promised victory? I believe he did. If not, why did he change his wife's name then and there? In the second chapter of Genesis we read that he called her *Isha*, which expressed her relation to himself—the man; but here he names her Eve (life), not merely because she was to be the physical "mother of all living," but because he had taken hold of the promise, and a gleam of hope had come into his heart. This, too, is what I like to call a part of the Gospel according to Genesis.

The Tree of Life.

Another beautiful thing in this Genesis story, full of rich and helpful suggestions as one studies the beginnings of gospel truth, is the tree of life. This too is symbolical, but stands for a great reality. Whether it was a real tree matters little to him who beholds the great truth for which it stands. From earliest times the human race has been greatly influenced by trees. Trees have been teachers of truth to all peoples, and nothing would be more natural than for the earliest writers, in the childhood of the race, to use trees as well as animals to illustrate thought and symbolize great truths. With them these objects stood for thoughts, as words do with us.

The tree of life is considered symbolical in Revelation, and why should it not be so regarded in Genesis. We find it only in sinless Eden at the beginning, and in the sinless paradise of God—in Eden restored. The real thing is to look for the Bible meaning of the tree of life, in God's gospel plan for the race.

Some regard this tree as symbolical of a bestowed immortality from God. I like to see in it a symbol of the enactment of the obedience law, as suggested by J. Monro Gibson. It stood for the fact, that if man from the first had stood the test and had always been obedient,—if he had strictly kept the law and walked blameless before God, he would have had life in that way. Now, Adam has become a sinner in the sight of God, and can no longer have life through mere obedience. Mercy and grace and discipline must now come in if man is to be saved. And lest he continue

trying to secure life in that way, the sword and cherubim are placed there to keep the way of the tree of life. Mark the words, "to keep the way of the tree of life," not to keep man away from it. God could not want to keep man *from* the tree of life, so he places the sword, which stands all through the Bible for justice, and the cherubim, which always represents mercy, to *shekinah* there and keep the *way* of the tree of life. This is the first glimpse of the Shekinah. Now the tree of life passes entirely out of the Bible field, and does not appear again until we find it in the last of Revelation beside the river of the water of life, in Eden restored.

From the time of the fall, man could obtain what the tree of life symbolizes, only through grace and discipline, and redemption by Christ, the promised Seed. Thus through all the ages of development, justice and mercy—the sword and cherubim—have been keeping the way of the tree of life. The true way from that time to this has been the way of the cross. This must be the only way for all time. By and by, when the great conflict begun in Genesis is over, and the full fruition of the gospel message is realized through the merciful way of the tree of life, God's children will be at home with him, where its leaves are for the healing of the nations, where discipline and grace will no more be needed, and where all that the tree of life symbolizes shall be secured, and man in paradise, sinless once more, shall live by loyal obedience to the will of him who is the light and the glory of heaven. This again is, to me, a cheering portion of the Gospel according to Genesis.

A Sensible Resolution.

The resolution regarding women's dress, passed last November by the Women's Baptist Missionary Union of Georgia, at a convention held in Augusta, is attracting considerable attention, if items concerning it in the various religious papers are any guide. We do not wonder that such a movement among leading women of the land calls forth favorable comment. Indeed, it would be strange if there were not many in America ready to approve any such step in regard to dress reform.

The resolution needs no comments to make it clear: "Be it resolved, that we, the Women's Baptist Missionary Union of Georgia, throw the whole weight of our influence toward the rejection of frivolous fads in dress, whether originating in America or in foreign countries, and toward the adoption of a sane and modest form of dress, which will be beautiful and at the same time above the criticism and ridicule which now assail the dress of women in Christian America."

A Message to the Scattered Ones.

On page 107 of the new *Year Book* will be found the record of the appointment of Rev. G. M. Cottrell as general field secretary of the Conference Auxiliary of Lone Sabbath-keepers. Rev. T. J. Van Horn, corresponding secretary of Conference, who had prepared the Lone Sabbath-keepers' Directory, offered the resolution, which was adopted as follows:

Inasmuch as the lone Sabbath-keepers of the United States represent a large unutilized force, in the Kingdom of our Lord and Master, and

Whereas, Great loss has been sustained by neglect of these isolated ones, therefore,

Resolved, That we recommend the organization of these forces to the end that the wavering ones may be encouraged, and that all may be directed into systematic and effective service for the cause of truth and the salvation of men.

Resolved, That we recommend the appointment of a general field secretary with an assistant secretary, over this body which shall be known as the Conference Auxiliary of Lone Sabbath-keepers.

We further recommend that this organization be recognized as a part of the General Conference to be accorded a place on its annual program.

The directory has been sent to all the addresses found in it, and brother Cottrell has tried to communicate with all the scattered ones. This is coming to be a very interesting line of work, along which we find some encouraging things. Now Brother Cottrell is getting into communication with many others whose names have been sent to him since Conference. To these new ones the following card has been sent:

DEAR FRIEND:—The General Conference of the Seventh-day Baptists, at North Loup, Neb., Au-

gust, 1912, appointed me general field secretary of our lone Sabbath-keepers. A previously prepared directory of about 800 of their names and addresses, together with a circular letter of greetings, has since been sent to all of these. We have lately received another list from Battle Creek, Mich., of over 600 names of isolated Sabbath-keepers. To these we are sending this card, and are anxious to include you in our efforts for the scattered ones. You may have other church affiliations and not be interested; but if interested please write me a postal and we will be glad to place your name on our list. Our denominational paper, the SABBATH RECORDER, Plainfield, N. J., \$2.00 per year, would be a good medium of acquaintance and communication with our people. Wouldn't you subscribe for this, at least for six months or three, or write them for samples? Our object is mutual blessing and fellowship. "Come with us, and we will do thee good." Trusting to hear from you, I am sincerely,

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

Topeka, Kan.,
Dec. 30, 1912.

We trust that by the time Conference for 1913 convenes at Brookfield, N. Y., this organization of lone Sabbath-keepers may be so complete that great good may be assured from their help. A lone Sabbath-keepers' program will be interesting and inspiring. The SABBATH RECORDER would be glad to get into the home of every isolated Sabbath-keeping family, bringing to the scattered ones cheer and comfort from friends of like faith.

As it was the mission of Jesus to "gather together in one the children of God that were scattered abroad," so too may it be our mission, and may that mission be well fulfilled. As "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," wrote encouraging words, telling them of the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for them, so would we encourage and exhort our brethren who are scattered abroad. Unto all "who are kept by the power of God through faith unto salvation," who wait for the "appearing of Jesus Christ: whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable," we would say: "Grace unto you, and peace, be multiplied."

That Systematic Study of the Year Book.

On page 124 of the *Year Book* will be found a recommendation from the General Conference to our Junior and Senior Endeavor societies and the women's societies of all our churches, that they begin, in the second week of January, 1913, a systematic study of our *Year Book*. In order that greater unity in this work may be secured, an outline will probably appear in the Young People's Work of the RECORDER, according to the suggestion of Conference.

Let every one look at this resolution of Conference and see if it does not commend itself as an excellent recommendation.

Our young people and children—indeed, many of the grown-up children—should become more familiar with the spirit and work of the denomination. The *Year Book* is published and distributed at great cost, and too often it is buried out of sight in the homes without reading, or left in piles on some unused pew or in musty closets of the churches where nobody is benefited by it. It would be a fine thing to make it a text-book for careful and systematic study in every society or circle in the churches, until the people are fully acquainted with each phase of our work. People can not be expected to care much for a work about which they know nothing. Knowledge of denominational activities and of the problems that confront us is absolutely essential to the success of the causes we love. By all means study the *Year Book*. It contains in a nutshell the information necessary to awaken enthusiasm in the work.

Receipts for the Debt.

The total amount received on the debt to January 27 was \$493.15. Received, since last report, twelve gifts amounting to \$44.00. This makes the total receipts to February 5, 1913, \$537.15.

If a man is to be a pillar in the temple of his God by and by, he must be some kind of a prop in God's house today.—*M. D. Babcock.*

"The man who is satisfied with his faith is a twin brother to him who is equally well satisfied to have none."

EDITORIAL NEWS NOTES

For a Clean Panama Exposition.

The moral citizenship of California is being organized for a strong pull in efforts to make the coming Panama-Pacific Exposition a clean and respectable one. Two bills are already before the Legislature designed to suppress the "red light" nuisance and the sale of liquors on or near the exposition grounds. One bill goes by the name, "The Red Light Injunction and Abatement Law," and is aimed at the disgraceful "Barbary Coast" section of San Francisco, and social evil contingencies of the State. The other is a liquor bill aiming to prohibit the sale of intoxicants on the grounds or within one hundred and fifty yards of them.

This is a matter that affects the welfare of more than the people of California. It has to do with the welfare of those living in many other States. Therefore every citizen in any State to be represented there, every one who expects to go or who has friends intending to go, should do what he can to aid in this movement. The good people of America do not want this exhibition dominated by the liquor powers, but they want it made a clean, respectable place for people of all lands to visit. The Legislature of California and the Fair Commission ought to realize that the moral sentiment of this great nation is strongly opposed to having this really national affair dominated by the liquor interests and the kindred evils that always go with the saloon. We trust that SABBATH RECORDER readers in California will all be found on the clean, righteous side of this question.

Misguided Sympathy.

We can not help feeling that much of the talk and stir regarding the misdoings of General Sickles is, to say the least, very ill-advised. Seldom have we known so much foolish sentimentalism about a man who really has little to commend him to the sympathy of the people. The mere fact that he fought in the Civil War is by no means a sufficient reason why any man's crimes should be condoned. The fact that he rode upon a commander's horse at Get-

tysburg should not shield him any more than another man's walking in the ranks as a private should protect him. Many a common soldier was just as heroic during the Civil War as any general in the field, and yet if such an one had embezzled \$23,000 or one tenth part of that amount, who would waste any sympathy or who would clamor for subscriptions to keep him out of jail? Here is an old lawyer, who knows all about the heinousness of such a crime, and whose life has been none too good, whose social and domestic affairs have been most unsavory more than once, and it seems to many that this silly effort to shield him in crime, while others less guilty are punished, must have a bad effect upon the public mind.

The Income Tax Amendment Ratified.

The Constitution of the United States now provides for an income tax. Wyoming was the thirty-sixth State to ratify, making the necessary three fourths of all the States in the Union. It will now be the business of Congress to enact a law for the levying of such a tax. It is supposed that this move will secure to the government an annual income of from \$70,000,000 to \$100,000,000. This is the Sixteenth Amendment to the Federal Constitution.

Panic Among the Grafters.

Every lover of good order and of loyalty to law will rejoice over the success of District-Attorney Whitman in his efforts to unearth the shocking graft system among the police forces of New York City. The desperate efforts of men higher up to frighten every witness and so prevent his testifying has signally failed. One of the patrolmen has become a witness for the State and something like a panic now prevails among men higher up, against some of whom the attorney apparently has a strong case. The trail of the grafter is being followed to officials, and it begins to look as though the abominable system of police graft, that for a generation has defied the people, will surely come to grief. It will be a glad day for justice and good government, when New York is able to put "white slave" exploiters, police and corrupt politicians in prison, where they belong. Toward this end, things now seem to be fairly started.

Five More Judges Yet to be Appointed.

Before President Taft's term expires on March 4, he expects to send to the Senate the names of five more men for federal judges. This will make one hundred and fourteen judges appointed during his administration. So far as we know, there has never been so many appointed by any President in a single term. If all the names sent in by Mr. Taft are confirmed, he will have appointed fifty-eight per cent of all the federal judges required under the statutes. A majority of the Supreme Court, including a Chief Justice, has been called to the bench by President Taft.

Bombardment of Adrianople Begins Promptly.

Advices from Europe, on February 4, state that promptly upon the expiration of the four-day limit after the peace conference was declared off, the bombardment of Adrianople by the allies was begun. At the same time skirmishing occurred at Tchataldja. The consuls made special request that the Bulgarians allow one hundred and twenty foreigners then in Adrianople to pass through the lines. In case such arrangements can not be made, special request was made that the Bulgarian army respect that portion of the city set apart for foreign residences.

The effort of Germany to persuade the Balkans to accept Turkey's proposal to surrender a part of Adrianople did not succeed, and now, regardless of the powers, it looks as though Bulgaria means to drive the Turk out of Europe. If recent rumors are true, Scutari is already at the point of surrender to Servia. The scenes change so rapidly that no man can predict what the next move will be.

The Last of the Pony Expressmen.

On February 1 Henry Biernbaum, the last of the brave men who rode the "pony express" service across the plains and over the rockies, lay dead in his home in Philadelphia. Biernbaum was born in Germany on May 22, 1821. Just before the gold excitement began, he came to America and, in 1845, pushed for the frontier. For a time he drove freight wagons, but after a while he began carrying express packages wrapped in oilskin and containing important messages, from the Missouri River across the Rockies to the Pacific.

Every one of these precious little packages cost \$5.00 for transportation. They were carried on ponies from one relay to another, amid dangers and hardships almost indescribable, 1,966 miles in nine days or even in less time. It took the old overland stages twenty-one days, but when the "pony express" got under way it cut the time to less than half. In this way fleet riders carried Lincoln's inaugural address to the coast in seven days and seventeen hours, thus breaking the world's record for dispatch by men and horses. Each man covered 80 to 110 miles to a run, and 250 miles a day had to be covered, changing horses every twenty-five miles. A band of splendid fellows, 80 strong, rushed the mails from St. Joë, Kan., to San Francisco. To this company belonged Henry Biernbaum, who has just died in Philadelphia, aged almost ninety-two years.

Student Earnings Over \$37,600.

The reports from Columbia University for 1912 show that some two hundred students during the summer vacation earned the splendid sum of \$37,602.12. This was an increase of about \$13,000 over the amount earned the preceding year.

This money was earned by both boys and girls in every department of the school. Nothing seemed too unusual for the Columbia lad to tackle. One worked as a common sailor, another made \$120 at house painting, some found work in banks, some worked as common laborers, some clerked in hotels and others canvassed for the sale of cooking utensils. Some tutored in private homes, some worked in restaurants, one served as a tree surgeon, and two were platform men in the subway several hours a day.

We venture to say that these students who earned their own way by hard work were among the best in the school, and that they will be found in the front rank when they get out into the world's work. Sometimes the worst thing that can be done for a young man is to give him all the money he needs, for which he has to do no hard work. We feel like hurrahing for the boy or girl who has to work.

Count Maurice de Perigny, the French explorer, who has done much to clear up the mystery of ancient America, is on the way to Costa Rica, Central America, in the

service of the French Government, to make special study of the prehistoric ruins of the surrounding country. In 1905-06 the Count discovered the ruins of Nacum, the capital of Maya, an empire that flourished four centuries before the Aztecs.

Under the law to recall judges, in California, the women have formed a Recall League. They have secured 4,500 names to a petition for the recall of Police-Judge Weller, because he reduced the bail of one accused of assaulting a young girl and so enabled him to escape. This judge has gained notoriety for persistently favoring the criminal in similar cases, and now that the women have taken the case in hand, it looks as though a recall was certain. At the women's headquarters a banner floats bearing the device, "All's well that ends Weller."

The New York Central and Hudson River railroads have just opened their grand new terminal station, where stood the old Grand Central Depot. It cost \$160,000,000, and is said to be the best arranged terminal, as to conveniences for the traveling public, to be found in America. The yard space covers about thirty-two city blocks. Steam power for trains has disappeared, and electricity is used. The passengers from incoming and outgoing trains have entirely separate passages to and from trains, so there can be no crowding. Throngs of sightseers hastened to view the great terminal on the day it was opened to the public.

The United States Government's wireless station at Fort Myers, near Washington, with towers 450 feet high, has been able to read messages thrown out from Clifton, Ireland. It is almost beyond comprehension, that a station like this, with no wires, can be in touch with San Francisco, Guantanamo and Panama. By using the Hawaii and Guam stations, messages can now be sent across the Pacific, linking California with Japan.

Immediately after the inauguration on the fourth of next month, Mr. Wickersham, the Attorney General of the United States, with his wife, will leave Washington for San Francisco, whence they will sail for an extended trip around the world.

The Turkish cavalry in the Asiatic section of Constantinople are demanding the execution of the men who murdered Nazin Pasha, commander-in-chief of the Turkish Army, recently killed in the riot that overthrew the government.

Enver Bey, the young Turk leader who took a prominent part in the revolutionary movement, hastened to the army headquarters in an automobile, hoping to win the troops to himself, but reports state that the soldiers refused to allow him to alight from his car. There is great dissatisfaction in the army over the murder of Nazin Pasha.

The Joy of Living.

REV. J. E. HUTCHINS.

I was standing in the railway station waiting for the train when he entered—an old man, gray-headed and with gray whiskers. He was breathing heavily from the effort he had made in reaching the station. It was with great difficulty that he was able to walk even with the assistance of two canes, but that did not seem to have any influence upon his pleasant, smiling face. We began to talk about the church with which he was connected and in which he was so deeply interested. The church had just been rededicated after undergoing extensive repairs and remodeling. Among the new decorations was a splendid pipe organ. This man had not only borne a substantial part in the general work of repairing, but the organ was a gift from him. I referred to it with high commendation. Then he told me that he had had it in his will to make such a gift to the church, but as he thought it over and saw the need of it at present he decided to give it while he was living in order that he might enjoy it with the others. In closing our conversation as the train came in, he said that he had about decided to get rid of all his property before he left this world.

I could not help wishing, as we went our different ways, that there were more such people as that in our churches who have been blessed with prosperity in this world's goods and who wish to spend that money so that it will do the greatest amount of good to the cause of Christ. This instance will find a place on record because it is so uncommon. Generally it is the case that such men pile up their money and will it out

begrudgingly for the heirs to quarrel over as long as a cent remains outside of hands of the lawyers. The beauty of this case is that it is not a mere monetary gift that is being presented, but as far as his strength will allow he is active in Christian work and always in his place in the church. "May his tribe increase."

Why Not Include the Liquor Traffic?

GEORGE H. GREENMAN.

In the *Outlook* of January 11, 1913, under the heading, "Modern Jeffersonianism," is a quotation from President-elect Wilson's speech delivered at his birth-place, Staunton, Va., as follows:

"The one thing that the business men of the United States are now discovering, is that they are not going to be allowed to make money except for a *quid pro quo*; that they must render a service or get nothing, and that in the regulation of business the government, that is to say, the moral judgment of the majority, must determine whether what they are doing is a service, or not a service; and that everything in business and politics is going to be reduced to this standard. Are you giving anything to society when you want to take something out of society, is the question to put to them."

The *Outlook* in commenting on Mr. Wilson's speech says: "It seems almost superfluous to argue for the truth of the axiom laid down by Mr. Wilson. It is almost the first duty of government to prevent men from getting wealth from the community without giving to the community an adequate compensation. It is for this purpose that government prohibits robbery, theft, forgery, embezzlement, gambling. These are crimes, because by these the criminal gets something from the community for which he has made no adequate return. Greed is sagacious. It discovers new methods of getting from society wealth without making return for it in service, and whenever it does discover such a method and puts it in operation it is the business of government to discover and put in operation a method to prevent this new form of dishonesty," etc.

Now I fully agree with both Mr. Wilson's and the *Outlook's* statements, that it is the government's business to prohibit the

crimes enumerated, namely, robbery, theft, forgery, embezzlement, gambling; but I wonder if either Mr. Wilson or the *Outlook* would include in this list the greatest crime of all, namely, the liquor traffic, which embraces in its operations all these other crimes mentioned. I wonder whether they would have the general government prohibit the liquor traffic on the principle that it gets vast stores of wealth from the community without giving any adequate returns. What does the liquor traffic give in the way of compensation for what it takes from the pockets of the people all over this broad land? Absolutely nothing. Ah, yes, it does give something back—something immeasurably worse than nothing. It gives ruined and desolated homes, broken-hearted wives and mothers, half-starved and poorly clad children, drunken husbands, poverty and degradation. It fosters crimes of all sorts, fills our jails, prisons and almshouses with its victims; it enters our legislative halls with its imperative demands, corrupting the very fountainhead of our government. The greed of the liquor traffic is so great and the profits so enormous that it is willing to pay to the general government a most nefarious business, thereby making the government *particeps criminis*.

It is true that some of the States are doing something to do away with the liquor traffic, but as yet the temperance sentiment is not strong enough to reach the seat of government at Washington. The revenue the government receives still blinds the people's eyes, and they are indifferent, and men are sent to Congress with the understanding that to meddle with this great evil will injure their party and hurt their chances for reelection. So the thing goes on from year to year.

The great trouble lies in the fact that so large a proportion of the American people are imbibers, including the mighty host of foreigners, coming to our shores with their drinking habits. Thus the efforts of the few real, genuine temperance people are rendered almost futile. Some gain has been made, but at the present rate of progress it will be many, many years before we shall see any action taken by the general government for the prohibition of the manufacture and sale of intoxicating drinks.

SABBATH REFORM

Sunday Legislation in California.

By the courtesy of our friend, Theophilus A. Gill, we have received most interesting data regarding the struggle to preserve religious liberty in California. The State is greatly stirred over the persistent efforts of religious leaders to crowd rigid Sunday laws through the Legislature. We have been watching the movement with more than usual interest, not simply because California is the only State not having Sunday laws, but because it was evident that the National Reform Association and the Lord's Day League were sending forces into California and doing all within their power to secure such a law as they want in that State. The almost fanatical clamoring for a Sunday law in California has been as widespread as is the membership of the National Reform Association. Under the pressure from without and the active contest within, the land of the Golden Gate has been well warmed.

The following are copies of some of the memorials and petitions already presented to the legislature, as found in the *Assembly Daily Journal* sent us by Mr. Gill.

MEMORIAL IN OPPOSITION TO A SUNDAY CLOSING LAW IN THE STATE OF CALIFORNIA.

To the Honorable the Senators and Assemblymen of the State Legislature of California, convened at the City of Sacramento, January 6, 1913.

GENTLEMEN:—Among the propositions defeated at the last regular session of the Legislature was a Sunday closing bill, specially applying to the conduct of barber-shops in California. Later, the advocates of Sunday sacredness proposed to invoke the initiative, to secure the adoption of a general Sunday closing law in this State, providing heavy penalties for the non-observance of the day.

You are aware of the fact that this effort to enforce a religious custom by civil law failed completely, only 8,714 signatures having been secured by the original canvass and only 4,000 more by supplemental petition. As the original and the supplemental petitions altogether contained only 13,713 signatures, or less than one half the required 8 per cent of the vote for governor, at the last state election, the issue did not come up at the November election for a vote.

When it is considered that a protest against the enactment of a Sunday law, bearing the signatures of 68,559 male voters of this State, was

ready for presentation to the Legislature two years ago, and that notwithstanding the enfranchisement of women since that time a meager showing of only 13,713 signatures of both men and women voters was made in favor of a Sunday law, in the campaign just ended, it is apparent that the citizens of California are almost unanimously opposed to such discrimination of days.

We desire to suggest in this memorial that the rights of all citizens are involved in this controversy. There are wide differences of religious conviction regarding the sanctity of days. The Jews, with the Seventh-day Adventists, the Seventh-day Baptists and others, maintain that the Sabbath ordained at the beginning of the world has never been changed by divine authority, and that all are subject to this requirement of God to keep holy the seventh day. While others, without any scriptural authority, have chosen to ignore the Sabbath of divine appointment, and have united for the exaltation of Sunday as the weekly day of rest, enforced by civil law, there are still others who esteem all days alike common.

These differences of conviction can not be regulated by civil law. The State is equally bound to defend the rights of all citizens, whatever their faith or persuasion, and section 4, article 1, of the State Constitution, distinctly declares that "The free exercise and enjoyment of religious profession and worship, WITHOUT DISCRIMINATION OR PREFERENCE, shall forever be guaranteed in this State." To arbitrarily require that all should abide by the conclusions of any class of religionists would be despotic. It was never designed by the founders of the government that such a union of church and state should prevail in America. Congress is expressly enjoined, by the First Amendment of the National Constitution, from making any law respecting an establishment of religion, or prohibiting the free exercise thereof, and the Fourteenth Amendment unequivocally declares that "No State shall make or enforce any law which shall abridge the privilege or immunities of citizens of the United States."

All these just provisions of the basic laws of state and nation are founded on inalienable rights of the individual, which can not be ignored. They stand as insuperable barriers to the enactment of a Sunday law; for the observance of Sunday is undeniably a religious custom. Such laws are an expression of intolerance, a menace to the religious liberty of dissenters, and a ready excuse for persecution when placed upon the statutes. Despite the pretense that such laws are demanded in the interest of labor, they have their origin in religious superstition and fanaticism.

We trust and believe that you will not fail to support the existing guaranties of absolute freedom in religious things, established by the State for the protection of the entire community. We look to you as the champions and defenders of liberty, and we expect your faithful adherence to the principles which actuated our forefathers in erecting these strong bulwarks against bigotry and persecution, such as characterized the administration of human affairs during the dark

ages. As America has stood for freedom in days past, so let California continue to stand in defense of civil and religious liberty and for the equality of all citizens under the law.

S. Hecht, Rabbi of the Congregational B'nai B'rith, Los Angeles, Cal.; Isidore Myers, Rabbi, Los Angeles, Cal.; Seventh-day Baptists of California, by Eli F. Loofboro, Pastor Riverside Church; Christian Sabbath-keepers' Union, by Thophilus A. Gill, Registrar for California; Victor Harris, Editor *B'nai B'rith Messenger*, Secretary Hebrew Benevolent Society, Los Angeles, Cal.; Pacific Religious Liberty Association, by John F. Blunt, Secretary; Pacific Union Conference Seventh-day Adventists, by E. E. Andress, President; Western League for the Preservation of Civil Liberty, by H. G. Thurston, President; Dr. R. Furber, Ph. D., Rabbi of Congregation Sinai, Los Angeles, Cal.; Geo. W. Hills, Pastor Seyenth-day Baptist Church, Los Angeles.

Also:

To the State Legislature now in session in this city:

GENTLEMEN:—We submit herewith a series of resolutions, formally adopted by the Northern California-Nevada Conference of Seventh-day Adventists, at the third annual session of that body, held at Sacramento, June 9 last, which memorial we respectfully present to your honorable body at this time, as it affects a matter that vitally concerns the liberties of all citizens of California, whose freedom you are bound to defend:

Whereas, God in his wisdom created man a free moral agent, not subject to his fellows in religious things, and

Whereas, The denial of inalienable rights in other lands led our forefathers to establish in America a free republic in which the blessings of liberty might be enjoyed, and

Whereas, Special safeguards were erected as fundamental principles of the United States Constitution and of the Constitution of the State of California, whereby the free exercise and enjoyment of religious profession and worship, without discrimination or preference, might be forever guaranteed to citizens of this commonwealth, therefore he it

(a) *Resolved*, That we, the representatives of the Seventh-day Adventist churches in the Northern California-Nevada Conference, now plead for the maintenance of the principles established by Almighty God and recognized by human government, whereby absolute freedom of conscience and entire liberty of religious observance may be enjoyed in this State.

(b) *Resolved*, That inasmuch as Congress is prohibited from the making or enforcement of any law respecting an establishment of religion, or prohibiting the free exercise thereof, and inasmuch as the Fourteenth Amendment to the United States Constitution expressly declares that no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, we therefore urge that California refrain from the enactment of any Sunday law, or other statute whereby the compulsory observance of any weekly day of rest might be attempted by the representatives of the State.

(c) *Resolved*, That as the United States Constitution expressly declares that the judges in every State shall be bound by that instrument, anything in the constitution or laws of any State to the contrary notwithstanding, we therefore are constrained to regard as unconstitutional and as subversive of inherent rights all laws in restraint of religious practice and especially such statutes relating to Sunday observance as exist in other States, or may be proposed in California, by recourse to the initiative or otherwise.

(d) *Resolved*, That we do hereby express our unalterable conviction that civil and religious liberty ought to be maintained throughout the republic, and that the church and the state ought forever to be kept separate in the discharge of their respective functions and duties.

C. L. TAGGART,
President.
VEROH MACPHERSON,
Secretary.

Sacramento, Cal., Jan. 7, 1913.

A later letter now brings the news that the Sunday Rest Bill has been presented by Assemblyman Benedict of Los Angeles. It provides for a fine of \$25 to \$200, or imprisonment for not more than thirty days, for any employer who works his men on Sunday or keeps his place open for business on that day. Provision is made for the exemption of those who belong to churches or societies and keep another day of the week for Sabbath.

"The bill excepts telephone and telegraph companies, all persons engaged in transportation, including stage lines and public garages, hotels, restaurants, newspapers, dairy concerns, ministers or magistrates performing marriage ceremonies, theaters, sports and amusements, parks, bathhouses, museums, art galleries and libraries. Drug stores may remain open from 9 to 11 a. m., but soda fountains may not dispense after 1 p. m.

"Industries such as smelters and brick kilns, which would suffer unusual inconvenience by closing down, are permitted to run on Sunday, but in all exempted cases an employe working on Sunday must have twenty-four hours' consecutive rest during the week.

"Although not specifically mentioned, Mr. Benedict says the bill probably will operate to close saloons and barber shops."

Our readers can understand something of the fierceness of the contest from the fact that when the chaplain of the lower house offered his opening prayer on January 22, he put in a plea for the passage of the Sunday closing law, whereupon he was

promptly interrupted by a member with the accusation that such solicitations constituted lobbying!

But what can be expected in a State where ministers put on police badges and accept police commissions that they may drive men to conform to laws they have themselves helped push through. If the authorities give police clubs to preachers, why should not a minister lobby a Sunday bill in his prayer?

The peculiarities of this movement, as mentioned by Brother Gill, will be seen by an extract from his letter:

These Sunday petitions have a lamblike face, and are gotten up by religionists, in a plea for the protection of the orthodox (?) Sabbath, for the rest and spiritual welfare of the tradesmen and laboring classes, in order that they should come to church on an unbiblical day. With this comes the idea conveyed in the proposed Sunday Rest Bill, of forcing everybody into a religious organization, before he can be free to do business on the Sunday; and ultimately it is hoped to stigmatize those very organizations. Such is a blow at civic freedom and religious liberty. If we understand this question, California is to be more than enforced into the obnoxious conformity to the other States, and to be made the turning point for the whole sisterhood of States to go back on the American privileges of all free United States citizens, on the matter of liberty of conscience, and then, with a conformed will and a united voice, by the use of the initiative and the combined state powers of legislature, give out a unanimous cry, through the unit system, for a change in the Federal Constitution of this now free country, in an attack made particularly on the First and Fourteenth Amendments.

If one day's rest in seven is all these zealous Christians want in order that poor laboring men can rest, why don't they leave the choice of rest day entirely with the individual? If this legislation is not religious, why insist upon Sunday, and why this talk about the "orthodox Sabbath"? Any other day would do as well for a rest day. But who believes these religious leaders in demanding laws for Sunday would lift a finger to secure a rest for poor laboring men on any other day? Say what they will, disguise their purposes as they may, it is Sunday as the so-called Lord's day, Sunday pure and simple, as a sabbath, for which all these efforts are being made! Every lover of pure and undefiled religion, every one who cherishes the God-given right of freedom of conscience, should arise and protest against all this effort to compel men to keep a sabbath by civil law.

Lest We Forget.

Two things we have thus far urged for the lone Sabbath-keepers, which we wish to repeat and emphasize before starting in on our RECORDER campaign.

1. We were going to help lift that Tract Society debt. It doesn't seem to be lifted yet. I fear we are too slow with our help. As we say in legal documents, "Time is the essence of this agreement," so in paying our debts, time is an essential element. The Board needs it now. Some have doubtless already come to the rescue, but the great body it seems has not.

I find from the RECORDER mailing list that approximately 400 of the scattered ones are getting the RECORDER. The other 500 are not reckoned on, because they will not know of this appeal through the RECORDER. But see what 400 of us can do if we will all act in unison. Even at \$5 each we can pay the entire \$2,000. Some will plead poverty, but others can pay more, and this really is not too high an average for us to attempt. Even at half of this, you see, we would make quite a showing.

Brothers and sisters of the "lone" RECORDER readers, let us lift and let us lift all together; and let us do it now. Send your subscriptions to Plainfield, N. J., to the Tract Society Treasurer, or the RECORDER editor.

2. The Quiet Hour. I wonder if we have all begun to observe the Quiet Hour, praying for one another Sabbath evening (Friday Night)? Last evening, while I was musing, and remembering you all, the mother's plaint came singing through my thoughts,—"Where is my wandering boy tonight?" So thought I,—"Where is my scattered flock tonight?" Some, perhaps, like wandering boys and girls, men and women, are away from the Father's fold; but more, we trust and pray, are like that "just and devout" Simeon of old, "awaiting the consolation of Israel." It will be easy to forget and neglect this privilege, but by practice let us make it a habit, until it becomes a part of us. Let us make the most possible of our Sabbath evening hour.

I have finished sending out the 625 postal messages to those on Brother C. H. Green's list. This with our 800 directory messages makes 1,400. These ought to accomplish something. We are getting some replies, and will get more. Our next main effort

should be to put the RECORDER in the 500 homes where it is not taken now. Do you know, I think our RECORDER is quite a paper. (That is putting it mild, isn't it? It surely is. Call it a *great paper* if you like.) And besides all the rest of the good things I enjoy, I like those "Thoughts From the Field." Here is where we lone Sabbath-keepers ought to get in our work. I should like to see *every week*, from one to two pages of "thoughts," "experiences," "observations," "exhortations," or "confessions" from the field, extending all the way from Dan to Beersheba (or from Minnesota to Louisiana, and from Rhode Island to California). Send in your letters.

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

Origin of the Seventh-day Adventist Denomination.

REV. H. D. CLARKE.

During the past few years several items have been published concerning the beginning of Sabbath observance by the Adventist Denomination. While in Chicago a few days ago I called upon Brother Ira J. Ordway, and he asked if I would make sure of this history. Probably I shall say nothing new to most readers of the RECORDER, but I hope it will have a place in history regarded as authentic hereafter. If, however, any one feels sure of mistakes, let him correct this. We feel quite sure that this is in brief authentic.

At Washington, N. H., was a church of Adventists observing Sunday and looking, as they do yet, for Christ to come soon. A Mrs. Rachel D. Preston from New York State, removed to New Hampshire and brought with her the Seventh-day Sabbath truth. Becoming acquainted with these Adventists she embraced their view of the coming of Christ, and many of them in turn embraced the Sabbath of the soon coming Lord. As early as 1844 nearly all, if not quite all, of that church became observers of the Sabbath. This makes the Washington (N. H.) Church the oldest body of Seventh-day Adventists. From this they grew to their present large following with missionary enterprises outstripping prob-

ably all other denominations in the world in proportion to their numbers.

Sister Preston's maiden name was Rachel D. Harris, which has given rise to the report that two Harris sisters went from Verona and gave the Sabbath to the Adventists. She was converted at the age of seventeen years, joining the Methodist church, and removed with her husband to central New York, where at the age of twenty-eight she became a Sabbath-keeper. Her pastor labored much to turn her away from what he regarded as heresy, but at last told her she could keep the Seventh-day if she would not leave them. However she united with the Seventh-day Baptist church of Verona, N. Y., which forty years afterwards ordained to the gospel ministry the writer of this little sketch.

Mrs. Preston's first husband was named Oaks and she with her daughter, Delight Oaks, were members of the Verona Church at the time of their removal to New Hampshire. Her second husband was Preston. Mrs. Preston died February 1, 1868, and her daughter a few years before that.

Andrews' *History of the Sabbath* seems to corroborate this sketch. This dear sister and her daughter deserve an honorable and lasting place in all history of the Sabbath in this country, for from their faithfulness and "home missionary work" through the conversion of a whole church to the Sabbath, more Christian Sabbath-keepers have arisen in the world than from any other source since the days of apostolic Sabbath-keeping in the first two centuries.

I am indebted to Eld. W. W. Miller, late missionary in India and now pastor of the Seventh-day Adventist church of Cincinnati, for many of the facts in this sketch. I might add that any Sabbath-keeper visiting Cincinnati over the Sabbath will do well to meet at 10 a. m., on the sixth floor of the Odd Fellows Building, with a company of from forty to sixty Sabbath-keepers of the Seventh-day Adventist faith. Pastor Miller is a most earnest preacher and the brethren there are very active in their church work. If, however, you wish to join the little Sabbath school at the Children's Home Farm, phone us "Glendale 197" and we'll meet you at the Glendale trolley line. Manager Tappan has a fine horse that will bring you safely to the farm.

WOMAN'S WORK

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

Things to Forget.

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,

It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day,
In the dark; and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.—Selected.

Those of our readers who live in the Middle West will be interested in the announcement of the presentation in Chicago, May 3 to June 7, of the great missionary exposition, "The World in Chicago," of which so much has been written. Aside from the exposition proper, much interest is manifested in "The Pageant of Darkness and Light" presented in connection with the exposition. This is a great musical drama representing great events in the history of missions.

This exposition was first given in London, in 1908, and was called "The Orient in London." The music was written by Hamish MacCunn and the words by John Oxenham, both of England. It has been presented by three cities in the United States,—Boston, Cincinnati and Baltimore.

About 500 Protestant churches of Chicago and vicinity are united in preparing for the presentation of this exposition. The choir is to be organized early this month and will rehearse in ten or twelve sections in various parts of the city, under the direction of Harrison M. Wild. Percy J. Burrell of Boston will be the pageant master.

This will be a great opportunity for people living near Chicago to learn more about

work on mission fields, and it is hoped that the interest in missions will be greatly increased.

If you have not already seen this wonderful presentation, and are within reach of Chicago, I feel sure that you make a mistake if you do not plan to attend it. It might be well to urge your friends who do not believe in foreign missions to go with you.

The Third Prayer.

Mrs. Grant looked at the program for the January missionary meeting in consternation.

It opened with prayer, it closed with prayer, and there were two prayers in between.

The first prayer was provided for in the responsive service; the Lord's Prayer would do for the last prayer and the minister's wife would lead the second prayer, but there was simply no one to lead that third prayer.

It was strange that the program committee should put it in, anyway. They knew how hard it was to get any one to lead a prayer at a missionary meeting and three prayers were enough.

Mrs. Grant had told her society when they made her president that she just could not and would not lead in prayer, and they had said that would be all right.

There was simply nothing else to do, so she took a pencil and drew a black mark across the word "Prayer."

That black line worried her all day. Somehow it seemed wicked to have marked out prayer from a missionary program.

She made up her mind—she would use two prayers from the responsive service, and very carefully she erased the black line.

As she did it she thought how sentimental she was getting. There was no reason why a prayer should be put in there. Each society could change the program to suit local conditions. So many prayers were apt to be tiresome.

She turned the other end of the pencil and resolutely drew another line across "Prayer."

* * * * *
The day for the missionary meeting came.

The first prayer was in the service book. The minister's wife led the second prayer.

When the program reached the third prayer, Mrs. Grant told the society about her programs, the black line, the erasing of it and the second drawing.

She told them that as she made the second mark she realized what it meant.

"It meant just this," she said, "that either there was nothing I wanted very badly, or else I thought prayer was just a form and I had no faith in God's giving me what I asked.

"I realized that even what I had been asking in my private prayers had been very definite, so I just sat down to see what the trouble was.

"I got a piece of paper and I began to write. I tried to think of four things to give thanks for first.

"There was the kindergarten building just finished and our society had never offered a word of praise for it.

"There was a missionary who had had a safe passage across the ocean and we had never mentioned it.

"A large debt on one of our hospitals had been lifted and we had never thanked the Lord for it.

"One of our leaders who had been very ill had recovered and was able to work again.

"I thought of so many things after I was started.

"Then I tried to think of four things to ask for, for our foreign work.

"I could not think of a thing at first except just to bless it like I had always been praying, but I soon found four things it seemed to me we just must have.

"Then I thought of four things for the home department, and then four things for our own society.

"When I put down the last thing I wanted to ask for, it seemed so big a thing to expect, it scared me. Then I thought how little a thing it was to ask of God, and I was ashamed and made it twice as much.

"Let us pray."

Very simply, as a child comes to his father, Mrs. Grant led the prayer. She led it, and every other member present joined in with her heart.

At the close she said: "I want to ask you to join in this prayer all the month," as she handed each member a slip of paper

giving the objects for prayer and praise that she had noted.

The "third prayer" has become a regular feature of that missionary society and a part of its life during the days between the meetings.

By the aid of the cards giving special calls to praise and prayer distributed at each meeting, the members, "tho' sundered far," meet each day in prayer "around one common mercy seat."

"I have a whole box full of answered prayers," Mrs. Grant said one day as she drew out a little box full of prayer lists. Marked after many of them was, "Answered."

The Lord has found in that society an open channel through which he can pour out blessings.—Mrs. E. C. Cronk.

What Think Ye of Christ?

Matt. xxii, 42.

This is the most momentous, far-reaching question ever submitted to the world. Christ himself asked the Pharisees this question. But it concerns every one of us more than any other question ever propounded. John R. Furlong, in the *Herald of Boulder, Colo.*, December 24, 1912, tells us he thinks Christ the best man that ever trod the earth. So far he is fully right. But when he refuses to believe that he is "the only begotten Son of God, the Saviour of the world," he is fully wrong. Far be it from me to act the part of a cold critic. But I do want to show what Christ thought of himself, what was God's estimate of him, to ask some questions, and above all, to induce as many as possible to think of Christ as the Scriptures teach.

WHAT CHRIST THOUGHT OF HIMSELF.

We learn by his own words. He declared himself to be the Messiah, the Christ, to the woman of Samaria (John iv, 25, 26, 42). She with many of the Samaritans, after talking with him, said: "We know that this is indeed the Saviour of the world," and he encouraged them thus to think of him. Also he declared himself to be "the Son of God," to the "man blind from his birth," who, at Christ's command, had washed in the pool of Siloam and received his sight (John ix, 35-37). Again, when Simon Peter said with great emphasis, "Thou art the Christ,

the Son of the living God," the response came: "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (Matt. xvi, 16, 17). In John x, the Pharisees are cross-questioning him (v. 24): "If thou art the Christ, tell us plainly." "I and my Father are one" (v. 30). John xvii is a prayer of Christ just before entering the garden where Judas betrayed him (v. 5): "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." In Matthew xxvi we see Christ on trial before the Sanhedrin. Verse 63 tells us the high priest put him under the most solemn oath he could possibly form: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." The calm reply came: "Thou hast said" (v. 64). This affirmation was so clear that they accused him of blasphemy and pronounced, "He is worthy of death" (v. 66). Now this question to Mr. Furlong and every one who reads this: If Christ was not what he declared himself to be, was he not guilty of blasphemy? Mr. Furlong, with the entire Christian world, pronounces Christ to be a good man socially, morally, religiously, beyond any other that ever lived on earth. Could it be possible for such a good man to present himself to the world as "the Son of God" and "the Saviour of the world," if it was not the truth? Surely it is a very serious and wicked thing to refuse to believe what he said of himself.

LOOK AT HIS WORKS.

Stilling a tempest on the sea so violent that those seafaring fishermen aroused him from his sleep in the hinder part of the ship, crying out with fear, "Lord save us; we perish." "Then he arose and rebuked the winds and the sea; and there was a great calm" (Matt. viii, 23-27). The sea of Galilee is about six miles wide and thirteen miles long. Naturally it would require some time for such a body of water to become entirely quiet. But at once, by the word of Christ, "There was a great calm." Those with long-standing and incurable diseases, the blind, the deaf, lunatics, demoniacs, were all brought to normal health and reason at the word of the Master. Even the dead were brought to their natural life, and one was called from the

tomb who had been dead four days. No continued treatment of any kind nor any delay in coming to full soundness of body and mind. No doubt some persons have shown a remarkable gift of healing, but not one, nor all combined, have produced such a record of wonderful works as the divine Man of Nazareth. He never was baffled. All forces of nature, all elements of earth and sky gave instant obedience to his commands. But his authority went beyond anything already mentioned. Read Matthew ix, 2-6, Mark ii, 3-5, Luke v, 20-24. These sacred writers agree. He did tell a man sick of the palsy that his sins were forgiven. Some who heard this said within themselves, "blasphemy." "Who can forgive sins but God only?" Christ knowing their thoughts proved he exercised the power of God in forgiving sins by saving to the man sick of the palsy, "Arise, take up thy bed, and go unto thy house. And immediately he arose, took up the bed, and went forth before them all." Surely such works are positive proof that Christ did hold the relationship to God which he again and again asserted.

GOD, THE FATHER OWNED CHRIST.

At his baptism the Father's voice was heard: "This is my beloved Son, in whom I am well pleased" (Matt. iii, 17; Mark i, 10; Luke iii, 22). Also Peter, James and John testify that on the Mount of Transfiguration they heard the voice from the enveloping cloud, saying: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. xvii, 5; Mark ix, 7; Luke ix, 35).

Mr. Furlong "is exceedingly glad that that babe was born." How does he know such a babe was born? Reads it in the New Testament and believes it. He says he was born "in a stable at Bethlehem in Judea." How does he know that? Reads it in the New Testament and believes it. "He also sees him on Calvary's cross." How does he know he was placed in that cruel position? Reads it in the New Testament and believes it. When any one believes so much of the record, why not believe the record of the miraculous conception? (See Matt. i, 18 to end of chapter.) All portions of the record were written by the same painstaking, conscientious, God-fearing, and God-inspired men. The same can be said with reference

to the prophecies in the Old Testament. It is easy to believe the prophet Micah, v, 2, as a prophecy fulfilled when the Saviour was born in Bethlehem. It is easy to believe the prophet Isaiah, liii, 12, "He was numbered with the transgressors," was fulfilled when Christ was nailed to the cross between two thieves. Then why not believe Isaiah vii, 14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (God with us)? Also Isaiah ix, 6: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The prophets Micah and Isaiah were contemporary writers at least seven centuries before Christ was born. Micah could not possibly have written that Christ would be born in Bethlehem of Judea had not God informed him. Nor could Isaiah have possibly written that Christ would be numbered with transgressors, had not God revealed it to him. Why, then, should we not believe God revealed to Isaiah that a virgin should bear a son? And why not see that this prophecy was fulfilled when the virgin Mary gave birth to the babe of Bethlehem? Truly, truly, Jesus Christ is legitimately entitled, "The only begotten Son of God." For, though God is the Father of the human family, no other babe, through all the generations of men, has ever been born into the world with the Holy Spirit of God as the Father, instead of a human father (Luke i, 35).

To make known this divine-human Person, having authority and power to destroy the works of the devil in the individual man, and in the world, and to erect the ladder by which the redeemed climb to heaven, is one, if not *the* one, of the chief objects of the Bible. Thanks be to God for his own encouraging word in the infancy of Adam's race. "It (the seed of the woman) shall bruise thy head, and thou shalt bruise his heel" (Gen. iii, 14, 15). This was spoken to the serpent, the devil. Thus we know that however much wickedness the devil may incite among men, it will only be bruising the heel of Christ. But Christ is to bruise the devil's head. First John iii, 8 reads: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." See

how Christ's beloved disciple John agrees with God's word spoken 4,000 years before he was born. Through all these forty centuries blood flowing from multitudes of animals sacrificed in the worship of God was merely prophetic of the blood flowing from Christ when he was crucified. When the precious blood was shed the fulfilment of the prophecy was plainly seen and the sacrificial blood of animals was forever ended.

With all the testimony of the Scriptures and all the good done on earth in the name of Christ, how can there be a disbelief as to his divine nature? The believers in his divinity have ever and always been the people under God who have already raised portions of the world out from darkest heathenism, to enlightenment, civilization, morality and Christianity. And the oncoming generations of those who believe this, will be the people to continue the work as colaborers with the only begotten Son of God, the Saviour of men, the Redeemer of the world.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii, 25).—*Rev. S. R. Wheeler, in Boulder (Colo.) Daily Herald.*

Old Mis' Moon Came Too.

Mme. Fairfax was wont to stand on the porch of her old Virginia home and rejoice on moonlight nights in the beauty. "There's my moon," she would say, as it rose from behind the Eastern hills. "Look, Dahlia, see how beautiful it is," and her tiny colored maid, who was ever at hand with shawl or fan for her beloved mistress, would answer enthusiastically, "Your moon certainly do look pow'ful handsome to-night." When Mme. Fairfax journeyed to the city to visit her son, Dahlia, looking out of the window with wondering eyes on the first evening of her new life away from home, exclaimed in a voice of mingled astonishment and relief, "Well, I declar' to goodness if old Mis' Moon ain't done come along to Washington wif me and old Mis'! We can't be homesick nohow, wif old Mis' Moon shining on us."—*Youth's Companion.*

"Touch not, taste not; handle not the unclean thing."

YOUNG PEOPLE'S WORK

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

Medical Missions.

R. R. THORNGATE.

Christian Endeavor topic for February 22, 1913.

Daily Readings.

Sunday—Preaching and healing (Matt. iv, 23-25).
Monday—Christ's commission (Mark xvi, 14-20).
Tuesday—Apostles' practice (Acts iii, 1-10).
Wednesday—Paul, the healer (Acts xiv, 8-18).
Thursday—Gifts to the church (1 Cor. xii, 4-11).
Friday—Gospel healing (Rev. xxii, 1-5).
Sabbath day—Topic: Mission work at home and abroad. II. Medical missions (Matt. x, 7-11).

There are various means employed for carrying on missionary work on the numerous mission fields of the world, and it is quite important that the various means employed should be carefully adapted to the environment of the particular people whom the missionary seeks to reach. But there are at least four factors that contribute powerfully to the success of missions among all peoples. These four principal methods of missionary work are preaching, educational work, literary work, and medical work. Preaching must be placed first and above all else, for it has as its prime object the setting forth of the gospel message; but educational, literary, and medical work may be made to contribute wonderfully to the success of the gospel message. As stated under a previous topic, "the value of medical, educational, literary and all other forms of missionary activity, is measured by the extent to which they prepare the way for the gospel message, promote its acceptance, manifest its spirit and benefits, multiply points of contact with human souls, and increase the number and efficiency of those who preach Christ."

THE VALUE OF MEDICAL MISSIONARY WORK.

Although our denomination finds it wise to employ two medical missionaries, Drs. Rosa Palmberg and Grace Crandall, I doubt if all of us are aware of the very

great value of medical missionary work in winning men to Christ. No one can know so well as the missionary himself, or herself, what the introduction of modern medical science has done for the suffering peoples of the benighted nations. Concerning the value of medical missionary work, Rev. James S. Dennis, D. D., himself a foreign missionary, in his splendid work, *Christian Missions and Social Progress*, has this to say: "If we search for the crowning benefaction which missions have brought to the nations, we will find none, other than the Gospel itself, which surpasses in value the establishment of modern medical and surgical practice among ignorant, deluded, and suffering peoples. The truth of this statement derives emphasis from the fact that medical ministry is not only a physical benefit, but also an evangelistic agency of great power. Pain has a message to the soul as well as an admonition to the body, and the medical missionary seeks to impress its spiritual lesson at the same time that he mitigates its physical pangs. The patient is in a receptive and expectant mood, and medical science serving in love, and instructing in the name of the Master, arrests the attention and carries conviction, as if it were in truth what it has been called, 'the modern substitute for miracles.'" Doctor Dennis adds further: "The usefulness of the medical arm of the missionary service is indisputable. It breaks down opposition, dissipates prejudice, and wins its way to the hearts and homes of the high and the low, the rich and the poor. It receives the highest official recognition, and thus facilitates the employment of all other agencies. The foreign doctor is *persona grata* even in palaces and halls of state. Missionary physicians render help by their advice, and often by their personal services, in the establishment of sanitary measures in hitherto neglected communities."

A SOFTENING INFLUENCE UPON THE JAPANESE MIND.

Dr. W. N. Whitney, at one time a member of the United States Legation at Tokyo, more than a dozen years ago testified to the value of medical missionary work in Japan in these words: "I do not claim that Western medicine established Christianity in Japan, but that Christianity, in introducing medicine, brought into the country

a power which, under God's blessing, has been one of the most softening influences upon the Japanese mind, and has, so to speak, been everywhere a forerunner of the divine message."

MEDICAL MINISTRY AN ENTERING WEDGE.

Concrete examples to illustrate the value of medical ministry to remove opposition, break down prejudices, and overcome hatred, might be multiplied many times over, but a few interesting examples will suffice. Perhaps one of the greatest triumphs recorded in the annals of medical missions is that of Dr. Kenneth Mackenzie. In 1879, Doctor Mackenzie, who was then stationed at Hankow, China, was directed to take up work at Tien-Tsin, which he did accordingly. At first the prospects for doing medical mission work were rather discouraging, but Doctor Mackenzie and his associates gave themselves over to prayer, that God would open up the opportunity for medical work, and ere long the great opportunity came in a very unexpected way and from a very unexpected source. One day he, in company with another foreign doctor, was hastily summoned to attend the wife of Li Hung Chang, the great Chinese statesman. Lady Li was critically ill, yet at the end of six days she was pronounced to be out of danger. At the end of a month, after further treatment by Dr. Leonora Howard, who had been summoned from Peking, Lady Li was restored to perfect health. The change that was worked on behalf of medical mission work was wonderful. The results can not be given in detail here more than to say that Li Hung Chang and Lady Li became loyal supporters of foreign medical work, erected hospitals for both men and women, and established at government expense a training school for training physicians and surgeons for the army and navy. "In accepting these large gifts from the Chinese," says one of Doctor Mackenzie's biographers, "Doctor Mackenzie was careful to see that there were no restrictions in regard to missionary work. With their knowledge and consent, he made full use of his wonderful opportunities for dispensing the gospel message, and no case was allowed to leave the hospital without a more or less clear knowledge of the Truth." The result was that ere long the hospital became one of the most important centers for Christian work in China.

The work of Doctor Mackenzie illustrates the recognition of the value of medical mission work by high officials, but the work done by Dr. Jacob Chamberlain as a medical evangelist among the Telugus people of India shows how effective it becomes in reaching the hearts of the lower classes. Doctor Chamberlain went to India more than forty years ago. On one occasion two men were brought to him to receive medical treatment. One was a young man, whose case was almost hopeless. The other was an old man, an uncle to the young man, and blind. At first Doctor Chamberlain had no hopes of saving the young man, but a serious surgical operation was performed and in time he recovered. A simple operation restored the old man's sight, and in a few weeks they were both sent back to their village. But that is not all. Every day while in the hospital they heard the doctor read a chapter from the Gospel and explain it. When they left the hospital they had begged for a copy of the Gospel, and it was given to them. Three years passed, and Doctor Chamberlain heard nothing of them. But one day, while on a wide preaching tour, he met them again. Then he learned that through the reading of the Gospel that had been given them, a whole village had agreed to give up their idols if the Doctor would send some one to teach them more about Jesus. And as a guarantee of their sincerity they allowed Doctor Chamberlain to take away with him their chief idol, Swami. "By the surgeon's knife," says Doctor Chamberlain, the ugly stone Swami was "dethroned" in the hearts of the people, but Jesus Christ reigned in its stead.

WHO WAS THE FIRST MEDICAL MISSIONARY?

Jesus Christ, it has been said, was the first medical missionary, for as he "went about all Galilee teaching and preaching the gospel of the kingdom," he ministered to sick and suffering humanity by "healing all manner of disease and all manner of sickness among the people." This in fact is the work of the true medical missionary himself—to preach "the gospel of the kingdom," alleviate the pain of suffering humanity. And yet it is little more than a century ago since the first medical missionaries were sent out. In 1730 and 1731 some medical men were sent out by the Danish missions to India, and two phy-

sicians were sent to Persia in 1747 by the Moravians. "Since, however, these early efforts of the Danes and Moravians in the eighteenth century did not result in the permanent establishment of a medical service, it may be truly said," says Dr. James S. Dennis, writing about fifteen years ago, "that it is hardly more than an ordinary lifetime since the majority of medical missionary pioneers entered the fields." Dr. John Scudder was the first American medical missionary. It is said that when he sailed for Ceylon on June 8, 1819, there were no medical missionaries at work in the world. Dr. John Thomas had been at work in India, and Dr. Theodosius Vanderkemp, the famous Dutch physician, in South Africa. But Doctor Thomas died in 1801 and Doctor Vanderkemp in 1811, both without leaving a successor. Dr. Clara A. Swain, who went to India in 1869, was the pioneer woman physician of America. Not till 1880 did a regular woman physician go from England. The present large corps of medical missionaries in the foreign field is a growth of the last half-century.

A WONDERFUL WORK OF HEALING.

Today the four aggressive denominations of America—the Presbyterians, the Baptists, the Methodists, and the Congregationalists—alone have a staff of physicians, comprising several hundred men and women, engaged in ministering to the afflicted. They are distributed over widely scattered fields. "These countrymen of ours," says one writer, "are in the torrid belt of Africa and at Point Barrow, 400 miles within the Arctic Circle, where mail is delivered once a year. Their hospitals are in New Hebrides and among the fisher-folk of Labrador, a thousand miles north of the Gulf of St. Lawrence. They are administering chloroform in Jerusalem and Damascus and Tyre, vaccinating in Peking and Singapore and on the road to Mandalay, giving quinine in the malarial forests of the Zambezi, the Congo, and the Niger. They are on the slopes of the Andes and high up in the Himalayas, 'the roof of the world.'" Of this widely scattered staff of medical missionaries, more than half of them in 1907 were from the United States. During that year the physicians of the above-named denominations alone treated more than a mil-

lion patients. In China alone there are not less than 300 medical missionaries, with 250 mission hospitals. It is said that the yearly total of patients received by these hospitals is 2,000,000. But even yet there is approximately only about one medical missionary to every 2,500,000 persons in China, while in North America there is an average of one doctor for every 625 people. But like the writer of old, time would fail us if we were to tell of all the wonderful works of healing that have been wrought by modern medical missionaries. It is ever a labor of love, prompted by the spirit of the Great Physician himself. Truly the medical missionaries on the various foreign fields are faithfully translating into concrete service for humanity Christ's great commission, "And as ye go, preach. . . Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give."

"The House Upon the Sand."

Again our young people are to have a great treat in this department of the RECORDER. Next week there will begin a charming serial story in nine chapters, "The House upon the Sand," by Alice Annette Larkin. Miss Larkin is a versatile writer, her productions being published in many journals and magazines throughout the country. She is well known to the young people and other readers of the RECORDER as the authoress of "The Cloud with the Silver Lining," and "The House by the Side of the Road." Your Editor feels safe in saying that this story is her very best. No Endeavorer ought to miss reading it. The story is interesting and entertaining and should cause us as young people to do some serious thinking.

Meeting of the Young People's Board.

The regular business meeting of the Young People's Board was held at 1 p. m., January 19, 1913.

Members present: Rev. A. J. C. Bond, Prof. L. H. Stringer, F. I. Babcock, Linda Buten and Carrie Nelson.

Rev. Mr. Bond offered prayer. Minutes of the last meeting were read. Treasurer's report was read.

It was voted that a bill of \$20.75 for the printing of Christian Endeavor topic cards be allowed.

Voted that \$25 be sent to the Missionary Board for Doctor Palmberg's salary.

Voted that \$10 be sent to the Tract Board and \$10 to the Missionary Society as designated by the Plainfield Christian Endeavor Society.

Correspondence was read from the President of Conference, Dr. W. C. Daland.

On motion the correspondence was referred to a committee composed of Rev. Mr. Bond and Miss Buten, to be considered and reported upon at the next meeting of the Board.

Correspondence was read from Rev. H. C. Van Horn and Rev. W. L. Burdick.

Voted that the Board undertake to interest the Christian Endeavor societies in the plan for free tickets to the Christian Endeavor National Convention to be held in Los Angeles, Cal., next summer. Look for more in regard to this plan soon.

Adjournment.

CARRIE NELSON,
Recording Secretary.

A Message to the Juniors.

DEAR JUNIOR CHRISTIAN ENDEAVOR WORKERS:

This week, for the first time, I am speaking to you together from the printed page. In time I hope to write you each a personal letter, but now let this suffice as an introduction to make us acquainted and in touch. Do you not feel that we can gain mutual help from an interchange of ideas in Junior work? If so, will you not write me of some successful phases of your plans or meetings, and let this page be a medium through which we shall be of service and assistance to others in this important line of work?

Mrs. R. A. Frink of the Milton Junction (Wis.) Junior society has kindly sent the following interesting account of a Junior graduation service held at that church, together with the program, form of diploma, and addresses given at the service. These are most suggestive for a graduation service, and also indicate something of the efficiency which has characterized the work of this society, making this forward step possible in the training of the boys and

girls. Such an exercise would mark a red-letter day for them, and is worth while in the extreme when the time of transition comes, as the members of the Junior society pass into the responsibilities of the older society.

Yours for service,
MARY R. DAVIS,
Junior Superintendent.

Walworth, Wis.,
Jan. 19, 1913.

Graduation of Juniors at Milton Junction.

DEAR MRS. DAVIS:

It has been some time since I received your letter, but it took time to get the "Farewell Message" and the "Welcome" to the graduates, as they were not written until I called for them, and every one is busy. I do not think I could write any better account of the service than the program and papers give.

We have been preparing for some time to graduate a class from the Junior society, and on October 26 we held a joint meeting with the Senior Endeavor society, when seven of our oldest Juniors joined the Senior society, five as active and two as associate members. The program inclosed was given.

This leaves our Juniors rather small both as to numbers and age. We have at present twenty-five, with two girls who live in the country and only attend once in a great while, but whom we count as absent members. Six of the Juniors are church members; five of the graduating class were church members. I do not know how many children are in the congregation, but I think there is not one that is old enough, and lives near enough, who does not attend Junior. Their ages are from four to thirteen years. Our annual election is the first of January, but on account of so many of the officers graduating we held our election the first of November. Our president is Miss Hildred Hughes. We use the topics prepared by the United Society of Christian Endeavor. We have studied Japan and Alaska, also have tried to keep our members interested in China. This is not hard, as Miss West and Doctor Grace are there, and Miss West is kind enough to write, and all the children love

her. Usually we meet with the Missionary Committee and prepare a program for the meetings. Our temperance meetings are prepared for in the same way. We are sending a box of books, toys and clothing to an orphan's home, for Christmas.

As to teaching the little ones, we have them learn short Bible verses, then teach the lesson by objects and stories. Although I have been superintendent of the Junior society twelve years, I have always had to teach a class of the older Juniors, and have not had very much to do with the little ones except in a general way. I have a very good assistant at present.

Yours in the work,
MRS. R. A. FRINK.

Milton Junction, Wis.,
Dec. 15, 1912.

Junior Graduation Program.

October 26, 1912, 3 p. m.

- Praise Service Leader, Jean Moore.
- Sentence Prayers Juniors.
- Music.
- Responsive Reading, Psalm cxxi.
- Music Seniors.
- Offering.
- Scripture Lesson Mr. Coon and Class.
- Music Girls' Quartet.
- Paper, "How Can the Seniors Interest and Aid the Juniors?" Mrs. Holston.
- Why Keep the Pledge? Pastor Bond.
- Music Seniors.
- Farewell Message Ross Coon.
- Presentation of Diplomas.
- Welcome President of C. E. and Others.
- Music.
- Benediction.

Farewell Message to the Graduates.

Ross C. COON, Assistant Teacher.

I have been asked to speak a few words of farewell to you Juniors who expect to leave us and enter the Christian Endeavor society. We are sorry to have you go and we will miss you from helping with the little duties that naturally fall to the older Juniors, such as leading the singing, managing our socials, and many other things which help to lighten the work of your teachers. The proper time has come for your graduation—for you to leave the Junior and to enter a larger field of service.

Your past years have been a preparation for usefulness in the Christian Endeavor work. The Junior is like a day-school with its teachers to instruct you. While here you learn Bible verses, songs, how to pray, the stories of the Bible, and the difference between right and wrong. We try to fit your lives for the future, just as the public school tries to build a foundation for life. You are now to enter into life's work, and will have to depend more upon yourself, as the Christian Endeavor society has no teachers to watch over you, although we get help and strength from one another. You will find many obstacles and temptations in your way, but you must make use of what you have been taught in the Junior and rely upon your heavenly Father for guidance.

Now I hope you will take an active part in the Christian Endeavor society, and be willing to do the tasks set before you, and help to make your society a success. You are now at an age where you will form habits either for good or evil. I do hope and pray that you will make the best of your opportunities, and will live such lives as will be an inspiration to those around you.

You have been good children while in the Junior, and I only hope your life to come will be the same. I now wish you Godspeed.

The Diploma.

THE JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR

"For Christ and the Church"

DIPLOMA

This Diploma Certifies that has for years been a member of the

—Junior Society of Christian Endeavor— of the Church of and that now, after faithful service in this society, is affectionately graduated and earnestly commended to the fellowship of the Young People's Society of Christian Endeavor of this church,

Given on this day of 19...

..... Superintendent.

..... President of Junior Society.

..... Pastor.

..... Secretary of Junior Society.

Welcome.

Given by the president of the Young People's society, Helen M. Cottrell, to the new members received from the Junior, and to the associate members who joined as active members at the graduation services held at Milton Junction, Wis., Oct. 26, 1912.

It is with sincere pleasure, as the representative of the Senior society of Christian Endeavor, that I welcome you into our society. Although this day marks the end of your experiences as Juniors, yet it does not mark the breaking off of your relations with those who remain in the Junior society. You will still continue in the same loving comradeship with them, will still play the same games and sports with them as you always have done, and best of all, you will still love and serve the same dear Master whom they love and serve.

Since you joined the Junior society several years ago, you have learned many valuable lessons which you will carry with you all through your lives. You have also learned many Bible verses and stories, and, at the time, you may have thought it useless to learn them. But as you grow older, you will appreciate these verses more and more, and they will be the ones that will remain longest in your minds, because in the hurry and worry of life we seldom take time to learn any beautiful verses of Scripture.

As active members of the society, you will find that you are thrown more upon your own resources than you have been in the Junior, because we do not have teachers who will question you to find out what you know about the lesson, but each active member pledges himself to do something to make the meeting interesting and helpful, either by his personal testimony or by reading a verse of Scripture. This requirement is not intended to be made a hardship for the Endeavorer, but to develop his character and to give him courage to express his convictions regarding right living and his relations to his fellow men.

We especially welcome you at this time when we are beginning our Efficiency Campaign. I think nothing could help you to start in the work of our society so much as to join with us in this campaign for better work in Christian Endeavor.

In regard to those who have heretofore been associate members with us, but who have decided to pledge themselves as active members today, I can truly say that we are glad to receive you. We have noted with pleasure your almost regular attendance at the meetings and your interest in the affairs of the society. We were glad when you were baptized and joined the church last Sabbath, and we sincerely hope that we may help you in your Christian life and that you may help us.

So let us all remember that we are brothers and sisters working together for Christ, and let us always be ready to help one another live up to the ideals which we have set for ourselves.

News Notes.

INDEPENDENCE, N. Y.—The Ladies' Aid society held a business meeting at the parsonage in the afternoon of January 13. This society, Division No. 1, served supper at the home of J. M. Greene, January 18; proceeds \$5.15.—The Improvement Music Club met at the home of Mr. and Mrs. Milford Crandall, January 9.

NILE, N. Y.—A Christmas entertainment, with tree, was held at the church, Christmas eve.—The annual church meeting was held January 5.—The Ladies' Aid served a chicken-pie supper to about fifty in the church parlors, January 16.—The Christian Endeavor society had charge of the Sabbath morning services, February 1, using the program printed by the United Society of Christian Endeavor, entitled Christian Endeavor Principles.—The president of the Allegany Christian Endeavor Union spoke to the society on the work of Christian Endeavor, January 11.

MILTON, WIS.—The annual dinner of the Seventh-day Baptist church was served in the college gymnasium, Sunday, January 5, in cafeteria style. The annual business meeting preceded the dinner.—Pastor L. C. Randolph is out on a three months' trip in the interest of Milton College.—Rev. W. D. Wilcox gave an interesting lecture on Africa in the Seventh-day Baptist church, Sunday evening, December 22.—The quarterly meeting of the southern Wisconsin and Chicago churches was held in

Milton beginning Sabbath eve, January 17, and closing the following Sunday afternoon.—The Efficiency Campaign is being pushed with considerable enthusiasm in our Christian Endeavor society.

A Study in the Gospel of John.

REV. T. J. VAN HORN.

(Resumed from the issue of December 30, 1912.)

PART VI.

Jesus Revealing God His Father in His Arrest, Death and Resurrection.

"The Absolute Loyalty of Christ to His Father," a suggested theme of study introductory to this part of our Gospel.

A cursory reading of chapters iv-xvii with this theme in mind will show to the student how large in the mind of Jesus was his purpose to reveal the attitude of his Father toward men in this world. See how solicitous he was at all times for the honor and glory of his Father.

Conspicuous among these passages is vi, 38-40; xi, 42.

Write in your note-book at least three other passages that illustrate the theme.

How is the statement in viii, 29 ("I do always the things that are pleasing in his sight") related to the crisis of his career now immediately confronting him? Is not this supreme moment in the life of our Master an effective light upon his own words,—"He that is faithful in a very little, is faithful also in much"? Underscoring the word "always" in the above passage and the lesson to us is obvious, namely, that loyalty to our Father in what may seem to us trivial details in the task set for us prepares us for the stress of a great temptation.

Jesus could look with calmness upon the moral storm now raging about him because from the beginning and at every subsequent point of his public ministry he could say with the strongest assurance, "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

We are now, in the series of climatic events attending his final trial, death and resurrection, to study his character and conduct. Will this confirm his remarkable claim to be at once the Son of Man and the Son of God?

(a) The Son of Man.

Justify, by selection of specific verses in the sections indicated, the following characterization of Jesus.

1. His courage and calmness in facing the angry mob which apprehended him in Gethsemane. xviii, 1-11.

2. His patience and meekness under the humiliating examination before the high priest. xviii, 19-24.

3. Candor in his declaration of kingship before Pilate. xviii, 28-37.

4. Fortitude under the scourging, crown of thorns, jeers and taunts of his enemies, the denial of Peter, and the insistent demands of the chief priests and officers for his crucifixion. xix, 1-16.

5. Faithfulness up to the last bitter dregs of that fearful cup of suffering. xix, 17-30.

Bearing his cross alone, witnessing the heartless conduct of the Roman soldiers. (See the Synoptic Gospels for other indignities endured by the Saviour on the cross.) Observe the dying token of loyalty to his mother in the midst of this terrible ordeal (v. 26).

These are all aspects of Jesus' character as Son of Man. He was keenly alert to his human relationships. "It behooved him in all things to be made like to his brethren, that he might be a merciful and faithful high priest." Thus the author of the Epistle to the Hebrews represents him.

"Since the children are sharers in flesh and blood, he also himself in like manner partook of the same."

How close the identity of Jesus with man is shown in that he is represented as being made perfect through suffering. "Learning obedience through the things which he suffered." In passing through this ordeal of suffering, Jesus, as our example, showed men how to act under the most trying experiences. Compare Hebrews ii, 9-11, 14-16.

As Jesus was made perfect through suffering, and as he learned obedience through the things which he suffered; so we following him in the disciplinary experiences of life, shall learn obedience to the great law of self-denial, and thus attain to the glory of the perfect life. Compare 2 Corinthians iii, 18.

(To be continued.)

CHILDREN'S PAGE

Helping Mother.

We like to help our mother when she's working
all the day,
My little sister dear and I can help in many a
way;
For when she sweeps we help to dust the tables
and the chairs,
We get her everything she wants down cellar or
upstairs;
We carry water for the plants and pick the open-
ed flowers,
And then she puts them in a vase and calls them
hers and ours;
We put our toys up in their trunk when we are
through with play,
And say, "We've worked so *very* hard it's been
the shortest day,
And time for any other work we never could
have found!"
But she says what helps her quite the most is
having us around.

—*Children's Magazine.*

The Island's Wild Cat.

It was here on one of these islands in the St. Lawrence that a family came one summer from New York to spend a few months, bringing along with them several dogs and pet cats.

They left the island early in September, and, when the house was closed up, the place was entirely deserted. I passed the island late one afternoon, and decided to land for a few moments.

The sides of the island were bluff and rocky, and I scrambled up with some difficulty. When I reached the summit, I heard the deep baying of my hound. I whistled, and in response to it he came tearing toward me from the thicket.

But what a sight he presented. Riding on his back and tearing mercilessly at his neck and head was the strangest looking creature I ever saw. It was so gaunt that it looked more like a starved wolf than a cat.

No wonder the hound was frightened. The half-starved cat was fighting fiercely, and actually enjoying the taste of fresh blood which its claws drew from the hound's warm body. The creature had been a pet house cat the summer before; but its lonely, desperate life on the island

had made it fiercer and wilder than its primitive ancestors.

I examined the island hastily, and found that the cat had taken possession of an old dog-kennel for its lonely home. There it had gathered the few bones left behind and gnawed them half up. A few birds had apparently been caught and eaten and the bones of a squirrel and several rats were also scattered around. The bark of the trees was nibbled, as if the poor thing had in desperation tried to satisfy its hunger with green things.

It had broken through the shutters of one window and entered the closed house, but there was nothing to eat in there. An old fur blanket that had been left behind had been chewed half up, and an old shoe also nibbled and chewed. The marks of the cat's teeth were on nearly everything which promised a mite of nutriment.

The cat's tracks were found in the snow and on the ice to the very edge of the frozen surface. It had contemplated escaping on the ice, but the channel was too swift and deep for it.

I tried to make friends with the creature, calling it by pet names and trying to coax it toward me. Wherever I went the baleful eyes watched me, but always at a safe distance.

I had only a single biscuit with me, but I threw this to the starving animal. It would not approach near enough to touch it; but, when I moved away, it leaped for the biscuit and swallowed it at one gulp.

The next day I returned to the island with an ample supply of fresh milk, bread, and meat. These I spread out on the snow and called "Kitty! Kitty!" in my most alluring voice. But the cat wouldn't come a step nearer. It backed away and disappeared in the thicket. I hunted around for it, but couldn't find it anywhere on the island. I was disappointed and finally returned to my boat.

Imagine my surprise, when I reached the place where I had landed, to see the cat perched in the stern of the canoe. It glared at me, and, when I attempted to step in the craft, it spit and hissed in a threatening manner. It had taken possession of the boat and had no intention of leaving it.

Again I tried to make friends with it, throwing bits of meat towards it; but these it ignored, still facing me and hissing. Fin-

ally I tipped the canoe suddenly and nearly dropped the creature in the icy water. It touched the water with its tail, and then with a snarl and hiss leaped toward me. I ducked just in time. It went over my head, but before it landed on the rocks it gave me such a dig with one of its claws that the blood spurted out in a tiny stream.

Such a reception wasn't encouraging, and I felt a little squeamish about returning the next day. But I did, and took more food. This time I placed the food on the rocks and pushed off. At a safe distance I could see the cat come out of the underbrush and crawl up to the food. What a ravenous appetite it had! It bolted the pieces of meat and bread and lapped up the milk with marvelous rapidity. It licked its chops and smelled around for more. Its appetite seemed insatiable.

For three days I made regular trips to the island to feed pussy. By the third day the cat was tame enough to eat the food in my presence, although I had to stay at a safe distance. Then gradually it permitted me to approach closer. A sudden spit and hiss always informed me how far I could come.

A cold wave came up one night and froze the river so quickly that the channel was closed. When I finally dared to venture out on the ice, I made straight for pussy's island.

When I reached it I heard dismal howling and barking. I hurried up the rocks, and found the cat treed, with four dogs howling anxiously at the foot of the tree.

I had to use a good deal of violent persuasion to drive the dogs away. They were loath to leave the island with pussy on it.

I tried to coax the cat down from the tree with food, but only succeeded after two hours of patient endeavor. Then I was surprised, and not a little frightened, when it suddenly dropped down on my shoulders. I expected to feel its claws in my head and neck, but instead it snatched the meat from my hand and swallowed it. I fed it all I had. I was wondering what next to do with the cat on my shoulder, when a gentle purring noise startled me. It was soft and low at first and then louder and more rhythmic. I felt the furry head pressed against my cheek in a rub that made me happier than if I had found a small fortune.

I had won the cat's trust and affection, and she was now showing it unmistakably. I put up my hand and rubbed the purring head. It licked the hand and then permitted me to hold it on my shoulder as I walked away.

Pussy and I scrambled down the rocks to the ice. I must have talked and crooned to pussy all the way home, for I was fearful all the time it would get frightened and leave me. When I got it home I made a comfortable bed for it in the kitchen, and there it sleeps every night. I don't think I'd part with that cat for any amount of money, and I know pussy is satisfied with me.

It's a pretty, sleek, fat cat today, and the most affectionate pet you ever saw; but when I think of my first sight of it on that deserted island, I feel very much like saying some hard things about the people who left it on the island without any thought of what might happen to it.—*George Ethelbert Walsh, in the Epworth Herald.*

Jews in Palestine.

That there are now over 100,000 colonizing Jews in Palestine who are rapidly re-deeming that country is the assertion of a recent writer. Half of this number are in Jerusalem alone, notwithstanding the "red passport" with which foreign Jews must provide themselves and which limits their stay in Palestine to three months. The *Christian Herald* reports that their establishment of stores in the city and their purchase of farms in the surrounding country goes on. As a result of this influx of Jewish capital and brains into Palestine, the colonists now own forty villages and about 100,000 acres of land.—*Biblical Recorder.*

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The Open Door.

W. H. BRAMLEY.

There are many kinds of doors, but they all have one general purpose. A door is the means of entrance or exit, to or from an enclosure. If such enclosure is a building, the way in or out is by means of the door; if the enclosure be a city, the door is called a gate. So, whether you use the term way, door, or gate, it has the same general meaning. Thus we read in the Scriptures of the gates of a city, the door of a house, or the gates of a prison.

There are many other doors, some of which are invisible to the natural eye. Jesus said of himself, "I am the door"; then again, "Behold, I stand at the door and knock." He was the door of what? In another place he said, "I am the way." In the Old Testament we read of cities of refuge wherein men could escape from the avengers of blood. Once inside the door or gate of such a city, the hunted man's life was saved from destruction. The city of refuge was a type or shadow of the Christ who was yet to come. "I am the door: by me if any man enter in, he shall be saved."

Thus Jesus is the way of salvation; the door of the city of refuge for sinners, saved by grace. He came to open the door of prisons and set the prisoner free. Peter was in prison, but the angel of the Lord opened the gates of the prison, struck off the fetters, and Peter was free.

In the same way, when men are ready to accept God's way of salvation, the fetters of sin are struck off, and those in bondage are set free. Some think they are safe from condemnation if they keep the doors of their understanding closed. They keep their eyes and ears shut so that they can not see or hear the law, or know the inevitable result of a sinful life, or a broken law. The love of and for God is not in their hearts; they have closed the door, and barred it. At that door Jesus stands and knocks. The longer it is shut, the harder it is to open. Is it worth while to keep it shut? There is only one way to heaven: "No man cometh unto the Father, but by me." One way to heaven, but many ways lead down to the gates of hell. Which way are we going? Which door will finally close behind us?

There are many doors to find; I will leave you to find most of them, only mentioning a few to get you started. First, then, the wide-open door to heaven—the way of salvation and redemption through Christ; then the door of the Sabbath, from which he removed the encrustation of tradition and useless ceremonials, so that on that day we could worship God in spirit and in truth, with our heart and full understanding, and not with meaningless ritual, ceremony, or lip-service. Then the door of the heart, the doors of love, sympathy, and service; the doors of hope and charity. When the main door is entered by us, these other doors come into sight and use. Make use of these, and others come into view. In our Father's house are many rooms; each has a door, and they are all open so that you can see inside. The key to open all these doors is faith. See that you get it, keep it, and use it. "By grace are ye saved through faith."

After salvation and justification comes service. True service can only be given as the result of love and sympathy. When love is the mainspring and motive of service, such service is bound to show great results, whether it be in public or private life, in the mission field, shop, office, or home. Of them to whom much is forgiven, will much be expected in the way of service. "By their fruits ye shall know them."

See that you fulfil such expectation, and remember that in due time you shall reap the reward—if you faint not. Blessed is he that endures to the end. If you feel tired and discouraged, take courage and press on toward the goal, keeping in mind the promise: "Behold, I come quickly, and my reward is with me."

Bath, N. B.

Service.

W. H. BRAMLEY.

In serving my Saviour I'll ever delight,
In his army enlisted I never will yield,
Though Satan his hosts should against me unite;
For the Lord is my Helper, my Sword and my Shield.

Though often the enemy presses me sore,
Though often I fall, yet again will I rise.
My spirit may faint, but the Lord will restore;
With Jesus to help me, I'll yet win the prize.

Then when all is over, and I've won my crown,
When at death's portals I give up the sword,
Before the Throne I'll cast my crown down,
And praise him forever, my King and my Lord.

HOME NEWS

NILE, N. Y.—As it was my lot to be a minister's son and my choice to follow, many times I fear very imperfectly, the noble calling of the ministry, there are many places in this denomination which I love to call home. This fact makes the Home News department doubly interesting to me. And thus desiring to add some contribution to this department and feeling that perhaps some would like to hear from dear old Nile, I take up my pen.

As it is customary in every letter to mention something about the weather, I will say that we have been having regular spring weather, warm sunshine and refreshing showers, with an occasional hard storm. This has been satisfactory to some but quite disappointing to others, especially to those desiring to draw chemical wood, etc.

The Sabbath school has lately elected its new officers and teachers, with Dea. Percy L. Clarke as superintendent.

The Christian Endeavor society has lately rented the upper story of the old postoffice building, built a stage in it, piped it for gas, and given it a thorough cleaning. It is to be used for socials and entertainments.

The Junior society, with their superintendent, Rev. H. L. Cottrell, enjoyed a social time recently at the home of Dea. and Mrs. Percy L. Clarke.

Many events are occurring which signify a deepening feeling of friendliness and brotherhood in the community. Some time ago a Sunshine society, representing the whole neighborhood, was organized. As the name implies, its object is to scatter sunshine by helping those who are sick, needy and unfortunate, and by giving for other good causes. Meetings are held once each month, at the different homes in the neighborhood, at which time dinner is served for ten cents, a business meeting held and a social time is enjoyed.

The whole community celebrated Thanksgiving day together at the Seventh-day Baptist church. After several songs and recitations by the children, Mr. E. E. Stone of Wellsville, N. Y., president of the County Sunday School Association, and an

inspiring speaker, gave an excellent address. The needs of the physical man were supplied by a chicken-pie dinner, which was served to about 250 people.

Such union services seemed to be so much enjoyed that we decided to have a union Christmas at the church on Christmas eve. A program, consisting of songs, recitations and dialogues, was given by the Sabbath and Sunday schools, after which two large Christmas trees were unburdened of their precious gifts to make both young and old glad with Christmas cheer. The church was filled to its utmost capacity. Let us hope that the Christmas spirit will remain in every heart during this new year.

On Sabbath morning, December 21, a Christmas service of story and song entitled, "In Quest of the King," was given at the church in place of the regular morning service.

The Men and Religion Movement, which has accomplished so much good in the larger cities of the United States, is in process of organization in Allegany County. A series of two-day conferences are planned for every town in the county, to be held during the month of March.

H. L. COTTRELL.

Jan. 27, 1913.

MILTON JUNCTION, WIS.—Our Ladies' Aid society sends greetings to sister societies in our denomination.

Our members read with pleasure the reports from the various auxiliaries, and we trust that a message from us will be of interest.

Our records show that the year 1912 has been a busy one, and considerable work has been done. Twenty-six regular meetings have been held, and several extra ones to do special work. We have enrolled forty-five members, with an average attendance of ten.

In October a delightful day was spent at the home of Dea. Allen Davis, three miles south of town. A basket dinner and plenty of work helped the day to pass all too quickly.

Two weeks later we went to the pleasant home of Harry Green, three and one half miles north of the village. Twenty-five members assembled with their baskets of goodies, and another day of good cheer and work soon passed.

One all-day session on the church lawn in August and another in the church parlor in December helped to add variety and interest to our gatherings. Ten cents was paid for meals on these occasions.

A spirit of unity and helpfulness prevails.

The leaflets have been used with profit to all who have attended.

At a recent session we were divided into four divisions, each division to serve a fifteen-cent supper, consisting of five articles, to the members and their families. The first one met with Mrs. Gracè Coon on January 26, the proceeds of which netted the society \$12.10. The Brotherhood held its meeting later in the evening.

These suppers are to be given in our homes. They promote a feeling of fellowship and help us to become better acquainted with each other.

While we have been busy trying to bring money into our treasury, we have also tried to distribute sunshine by sending three barrels of clothing to the Italian mission in Chicago. Flowers and fruit have been sent to the sick, and booklets to the shut-ins at Christmas time.

At our regular annual meeting our treasurer reported as follows: from dues \$22.85; for work \$18.39; alumni banquet \$27.54; suppers, dinners, bake sales, etc., \$88.72, making a total of \$157.50.

Disbursements: paid to help keep an aged one \$25.00; Anna West's salary \$50.00; Tract Society, through Woman's Board \$20.00; toward Woman's Board expenses \$5.00; Marie Jansz \$5.00; other amounts \$16.05; total \$121.05.

Our officers for the year 1913 are: president, Mrs. Harry Schrader; vice-president, Miss Maggie Burdick; secretary, Mrs. S. C. Chambers; treasurer, Mrs. R. A. Frink.

These with the efficient committees are planning to do more and better work for the Master in the coming year.

MARY A. MAXWELL,
Jan. 27, 1913. Press Committee.

ALBION, WIS.—It is a long time since any home news has been in the RECORDER from our church, so I will venture a few remarks.

About nine months ago Pastor Sayre and family came to Albion. About that time an unusual opportunity offered for

us to buy a parsonage (something long needed here), and the people rallied and bought and paid for it either in cash or good promises of cash a little later. It is a good location, but there was much work needed to be done on and about it.

Pastor Sayre has proved to be a very handy and practical man for such a place and has set us a good example of being "diligent in business, fervent in spirit, serving the Lord," for he has given us stirring sermons urging to greater diligence in spiritual things while he has also done much to help get the parsonage in good shape and a new barn on the lot. Good results are plainly to be seen.

Our Sabbath school is well organized for work. At the beginning of the new year Brother D. L. Babcock, who had served faithfully for eleven years, moved that Mrs. Sayre be our superintendent, and she accepted a unanimous call to do so. He also gave the school a supply of song-books which were thankfully received. It is hoped that every one in the society will become interested in one of the three departments of the Sabbath school.

We feel that in the three Ladies' societies, in the Sabbath school, in the Christian Endeavor society, which has taken up the Efficiency work, as well as in the church and choir, the helpful work of Pastor and Mrs. Sayre is very much appreciated. *

Denominational News.

Rev. Geo. B. Shaw Declines Pastorate.

Word was received by the trustees of the Seventh-day Baptist church the past week from Rev. Geo. B. Shaw at North Loup, that for several reasons he could not accept the call to become pastor of the Milton Junction Church.

At a special church meeting held Sunday the reply from Rev. Mr. Shaw was read, and by a vote very nearly unanimous a call was extended to Rev. Henry N. Jordan of New Market, N. J.—*Milton Journal-Telephone.*

You can not follow one thing without coming away from something else. . . . If you are moving onward, some things must be left behind. What are "the things which are behind" in your life?—*Frances Ridley Havergal.*

MARRIAGES

OXLEY-LIPPINCOTT.—At the home of the bride's parents, Mr. and Mrs. Perry B. Lippincott, by the uncle of the bride, Rev. Darwin C. Lippincott, January 20, 1913, Mr. Clyde C. Oxley and Miss Maude J. Lippincott, all of Battle Creek, Mich.

DEATHS

LAWTON.—Edward Lawton was born August 8, 1841, at Mt. Carmel, Mich., and died November 30, 1912, from cancer of some years' standing.

In 1866 he was married to Theresa Colgate. They came from Wisconsin to Minnesota in the winter of 1868, and have lived since on their farm, 1½ miles north of New Auburn, Minn. Six children were born to them, all of whom are living except one: Lineal E., Wellington P., Wyman A., Eunice M., and David E. Mr. Lawton has been a member of the New Auburn Seventh-day Baptist Church for many years. He was a veteran of the Civil War.

The funeral discourse was from 2 Corinthians v, 1. M. HARRY.

HEMPHILL.—Adrian Hemphill was born in Hartsville, Steuben Co., N. Y., February 5, 1841, and died near Alfred Station, N. Y., January 5, 1913, lacking one month of being 72 years of age.

He was the eldest of twelve children born to Robert D. and Arilda (Babcock) Hemphill, eight of whom are still living: James and Gerdon Hemphill of Salmon, Idaho, Mrs. Sarah Watson of Watson, Mont., Elverston of Elmira, N. Y., Fred Hemphill of Lewis Run, Pa., Miss Betsey Hemphill and Mrs. Elizabeth Sherman, both of Alfred, and Mrs. Ruth Sherman of Alfred Station, where her brother spent the last few weeks of his life. Adrian was a genial and in many ways gifted man.

Farewell services were held at the home of his sister, where he died. I. L. C.

VAN HORN.—James R. Van Horn, son of Job and Prudence Van Horn, was born in Stokes Township, Ohio, April 24, 1837, and died in Boulder, Colo., January 8, 1913.

Mr. Van Horn, at an early date, moved from Ohio to Illinois, then to Iowa, and from there to Nebraska. In 1892 he came to Colorado, locating the following year in Boulder, where he has since made his home. He gave over three years of his life, as a soldier, to the defense of his country, participating, among others, in the following battles: Vicksburg, Jackson, Iuka, Corinth, and the siege of Atlanta. He was with Sherman on the famous March to the Sea, and

participated in the review at Washington. He was an esteemed citizen of Boulder. For about six years he was bailiff of the district court. He was a member of Nathaniel Post, No. 5, G. A. R., and was commander of the same for one term.

He was married to Elizabeth J. Babcock, October 20, 1859. To them were born two sons, and two daughters, all of whom are still living: Leon and Ralph of Kersey, Colo., and Mrs. A. F. Wheeler of Boulder, Colo., and Mrs. Stephen E. Hills of Berger, Idaho. He leaves his wife, four children and many loving friends to mourn his loss.

Brief funeral services were conducted at the chapel of the Boulder Undertaking Company by the pastor. Text, Zech. xiv, 7: "At evening time it shall be light." Interment was made in Green Mountain Cemetery. A. L. D.

ROGERS.—George H. Rogers was the son of Nathan and Harriet Clarke Rogers. He was born on Rogers Street, Preston, N. Y., December 4, 1845, and died at Salvisa, Ky., January 10, 1913.

He was an only son. He traced his ancestry back to the eighth century. The first of his family who came to this country was James Rogers, who came in 1635. Brother Rogers and his father, Nathan Rogers, were both born and both lived in the house where his grandfather lived who came into Chenango County in 1806, and the old house is still standing on Rogers Street, in a good state of preservation. His education was obtained at the public school and at Oxford Academy. On December 4, 1882, he was united in marriage to Miss Emma J. Whiting of Oxford and they had one child,—Dr. Robert N. Rogers of Salvisa, Ky., at whose home, in the care of his son and family and his faithful and loving companion, the last few weeks of his life were passed.

Brother Rogers was a well, strong man until about two years ago, since which time he has had several surgical operations that seemed to lessen his sufferings and probably prolong his life, and no pains, care or expense was spared to relieve suffering and to bring back if possible his normal good health. After his last operation in New York he chose to go to the home of his son, in Kentucky, where he could be with all his family. It seemed hopeful for a time that he might in a measure regain health, but after a few weeks he began to fail and gradually let go the things here, to lay hold, as we trust, of the eternal things in the immortal life.

Mr. Rogers was reared on the farm, and owned and conducted two large farms besides dealing extensively in cattle and sheep. In business he was energetic, progressive and trustworthy; as a citizen, above reproach, respected and worthy; as a friend, kind, loyal and loving, not only to his familiar friends and neighbors, but his sympathy went out to those who were comparative strangers, and helped young men striving to get an education and a start in the world. Some of these have especially distinguished themselves in their respective callings, and proved their appreciation and good use of the kindness.

He seemed to embody the teachings of our

Saviour in his transactions with his fellow men and in this way he confessed his Master before men,—by integrity, kindness and the square deal. The united opinion of those who knew him gave him the credit of being a good man, a loyal, genial friend, who could always be trusted and counted on. We have been pleased in reference to his religious life by its genuineness. It was no mere form, it concerned him, and its practical application he made to his own life.

It was the privilege of the writer, several years ago, first to go to the home of Brother Rogers to hold a meeting for the society of the Preston Church, and later other meetings were held at his house. The last one of these, some four years ago, was followed, the day after, by one of the pleasantest experiences of my life. As he had previously suggested, we went to a pool below the beautiful falls in the creek that flows in the valley just below and in front of his home, and there under the foliage overhanging the stream we read the accounts of Christ's baptism in the Jordan, and the eunuch's baptism by Philip in the water by the wayside, and there Brother and Sister Rogers followed the example of our Saviour in the beautiful and expressive ordinance of baptism, as He has appointed. The next time I visited that loved home was the other day to attend the farewell services for our dear brother, with those who sorrowed—but "not even as others who have no hope."

The burial services at Riverview Cemetery at Oxford were in charge of Norwich Commandery, No. 46, Knights Templar. Oxford Lodge, No. 175, F. and A. M., acted as escort. Many friends attended the services from Utica, Brookfield and other places. I. L. C.

BABCOCK.—Catherine Adelia Babcock, daughter of Ellery and Fanny Burdick Babcock, was born January 6, 1834, at Brookfield, N. Y., and passed away at the home of her brother Charles, January 13, 1913, at the age of seventy-nine years and seven days.

She was the oldest of a family of five children: Mrs. Emma L. Hillyer of Portland, Ore., Hermon, deceased, Florus W. of Sparta, Wis., and Charles I. of Albion, Wis.

In 1846 she came with her parents and settled on Rock Prairie near Johnstown. It was her pleasure in later years to relate the adventures of the trip, which was by canal and the Great Lakes to Milwaukee, and then by wagon to the home of Rev. Daniel Babcock. During her residence on Rock Prairie she was baptized and joined the Milton Seventh-day Baptist Church. She moved to Albion, Wis., and was united with the church there, and was a faithful member of that body to the day of her death.

She was one of the first graduates of the Albion Academy, and many years of her life were spent as a teacher of the public schools. She also lived in the home of Dr. Daniel Babcock of Milton, keeping his books and helping compound his medicines. And when he and his family moved to California, she accompanied them, remaining until 1876, when she returned to Wisconsin where the remainder of her life was spent.

She was an invalid for many years, though not confined to her bed all the time. Her sudden death was a shock to all, as an attack of pneu-

monia took her away after an illness of only two days.

She loved the church, the Sabbath, and was deeply interested in all denominational affairs. She looked forward to the weekly arrival of the RECORDER as to the visit of a dearly loved friend. She was a generous-hearted, sympathetic woman, but very quiet and unassuming. She loved the Sabbath school, and was always present until her health forbade it.

It was her custom to learn at least one verse of Scripture each day and the many long wakeful night hours were spent repeating the precious promises she had learned and loved so well.

Funeral services, conducted by her pastor, Rev. C. S. Sayre, were held at the home Thursday afternoon at 2 o'clock. Interment at Evergreen Cemetery.

The following poem by Grace Babcock is offered in connection with this notice.

"Why speak of death's dark, gruesome valley,
Peopled over with vague terrors dim?
Why speak of a dark river's crossing,
With a boatman tall, spectral, and grim?"

"What is death but a glad forgetting
Of the heartaches, the yearnings, and fears?
What is death but a calm, sweet resting,
Saved and waiting through many sad years?"

"When a babe by mother's arms enfolded,
Sinks at last in sweet, dreamless sleep,
What cares he how wildly there rages
Fierce storms o'er the dark waters deep?"

"He is safe, a mother's love shields him;
Though old dangers or new walk apace,
Yet he sleeps and knows in the morning
He will see first his mother's dear face."

"Can not we children of the Father
Fall asleep in his arms for a while,
Sure on the resurrection morning,
We will see first our Saviour's sweet smile?"
C. S. S.

GREENE.—David King Greene was born June 15, 1829, in the town of Berlin, N. Y., and died January 18, 1913, aged 83 years, 7 months and 3 days.

Mr. Greene was the son of Jared and Sarah Potter Greene. In the family there were five boys and three girls. Only one of this family survives.—Olive, the eldest, who is now in her ninety-first year. She lives at Alfred at the home of her daughter, Mrs. B. F. Rogers. Mr. Greene was married March 16, 1850, to Lorancy Crandall. To this union were born three children, one of whom is left with her mother to mourn the loss of a faithful husband and loving father. During the pastorate of Rev. H. H. Baker a series of revival meetings was held by Lester C. Rogers, then a student at Williams College. In these meetings Mr. Greene experienced religion and joined the Berlin Seventh-day Baptist Church where he has always retained a faithful membership.

Funeral services were conducted at the home by the pastor, assisted by the Rev. George Whitehouse, pastor of the Baptist church. The body was laid to rest in the Berlin Seventh-day Baptist Cemetery. J. E. H.

GAVITT.—Ellery Nelson Gavitt was born in Alfred, N. Y., January 5, 1851, and died in Andover, N. Y., January 20, 1913.

He had been poorly for a year or more, but the day he died he was up and around, and ate a hearty dinner; in a few minutes the end came. "There is but a step between me and death."

Mr. Gavitt was a loving father and a hard-working man. Besides other relatives he leaves five children: Charles of Alfred Station, N. Y., Herbert of Almond, N. Y., Mrs. Flora Page, Almond, Mrs. Myrta Cook, Inervale, N. Y., and Fred Gavitt, Nile, N. Y.

Farewell services were held at his son Charles' home, and interment made in Alfred Rural Cemetery. I. L. C.

BABCOCK.—John Albert Babcock was born near Jackson Center, Ohio, August 12, 1850, and died in the Fletcher Hospital at Kalamazoo, Mich., January 20, 1913.

He was one of seven children of Simeon and Amy Van Horn Babcock. In his youth he was baptized and united with the Seventh-day Baptist church of Jackson Center, Ohio, where he remained a member a number of years. Later in life he united with the Seventh-day Adventists, to whose faith he held until the end. At the age of forty years Mr. Babcock's health was broken and he has been a patient sufferer for many years, a part of the time helpless.

In November, 1872, he was united in marriage to Nancy Ellen Lippincott of Lewistown, Ohio. To this union were born seven children, five sons and two daughters, of whom three sons and wife survive: Neely C. and Delman O. of Battle Creek, and Sylvester of Hastings, Mich.

Services were held in the Tabernacle in Battle Creek, January 21. Elder Clark of the Adventist church officiated, assisted by the writer. D. C. L.

Aged Criminal Gives Advice.

Nearly a score of young men, all under twenty years of age, were awaiting sentence in a New York court the other day, and with them stood an old man, hardened with crime, to receive his punishment. The young criminals laughed and jeered at the old man in his predicament. He turned seriously toward them and said: "I have spent thirty years of my life in prison, and now that I am down and out, you young fools taunt me with my age. I am no preacher, but I want to tell you that crime does not pay. You should thank God that you are not as old as I am, and that there is still some hope for you." There was shame in the faces of the young men, and silence except the bitter sobbing of one of their number, a lad of sixteen. What an eloquent sermon out of such a sad experience! It is to be hoped it did some good. If the old man had in the beginning of life fol-

lowed the advice he gave the young men, his gray hairs would have been a crown of glory instead of shame.—*The Christian Herald.*

The Hardest Fight.

No fight known to man is so hard and wearing as fighting God. When man sets his will against God's will, and determines to have his own way at the cost of refusing to do what God wants him to do, he is making straight for an utter defeating of the best that God could do for him. In such a fight as that he struggles on hopelessly, beating the air, and losing ground inch by inch. He may think that he is having a good time of it, that he is making gains worth making, but his losses are always fearfully in excess of his seeming gains. No man can do his best unless he is doing what God would have him do. If he is not doing God's will, he need not be surprised that he gets so little done, and has such hard work to do even that.—*Sunday School Times.*

You and I are good Christians—do we ever grip some tender heart with red-hot pincers of cruel sarcasm? Have we ever in our minds a hateful thing heating itself into a bitter word? Is there any one in "our church" whom we are inclined to persecute unless he change his views on some polysyllabic doctrine until they conform to our own? Is there no one among our brethren whom we sometimes "talk about"? Ah, friends, the heart is more sensitive than the body. A broken heart aches longer than a crushed hand. A tender, wounded spirit quivers with anguish that the body broken at the wheel and beaten with rods never felt.—*Sunday School Times.*

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel that they can learn of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good. Even the ordinary trader will find his business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanor is strongly equable.—*James Allen.*

SABBATH SCHOOL

LESSON VII.—FEBRUARY 15, 1913.
THE CALL OF ABRAM.

Lesson Text.—Gen. xii, 1-9.

Golden Text.—"I will bless thee, and make thy name great; and be thou a blessing." Gen. xii, 2.

DAILY READINGS.

First-day, Gen. ix, 18-29.

Second-day, Gen. x, 1-14.

Third-day, Gen. x, 15-32.

Fourth-day, Gen. xi, 1-15.

Fifth-day, Gen. xi, 16-32.

Sixth-day, Gen. xxii, 15-18; xvii, 1-8; xviii, 18.

Sabbath day Gen. xii, 1-9.

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

An Incident of the Balkan War.

It is well known that in many places the Turks fled at the approach of the Bulgarian army. Such was the case at Mustapha Pasha. There was such a panic among the Turks, that in their fight mothers left their children. Our soldiers along with the dead and wounded had to gather the crying babies. Many a Bulgarian soldier considered it his duty to send home a Turkish baby to be taken care of, when he discovered that its mother had abandoned it and could not be found. A cavalry lieutenant from Sofia added the other day to his family of six children a seventh one—a Turkish baby girl. His horse suddenly shied, and the rider saw on the ground the baby, and jumped off to take it. Just at that moment a shell fell on the saddle of the horse. The baby saved the man's life. He left it in the care of a Bulgarian woman in the city, and when after the battle he could not discover its mother, he sent it to his wife to care for as one of her own.—*Sofia Correspondence of the Christian Herald.*

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

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

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

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

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

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

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

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There must be the desire and purpose to save men from sin, and they who serve must have something back of them with which to serve; there must be a dynamic, and it is Jesus Christ and the Gospel that furnish this dynamic.

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