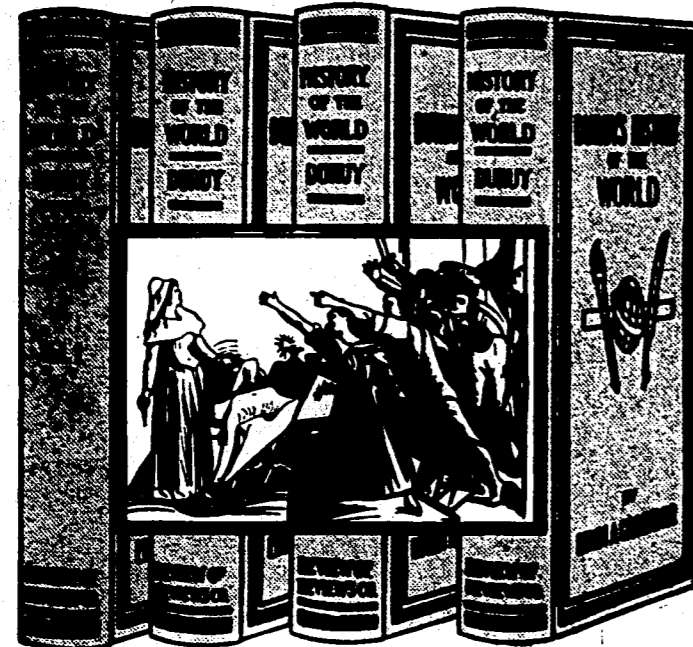


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WHOLE NO. 3,546.

Why Not Close Them All the Time?

Much has been written of late in favor of certain reforms in the nation's capital during the inaugural ceremonies to take place on March 4. President-elect Wilson has been congratulated pretty generally by the religious press for his stand regarding an inaugural ball; and we noticed in one of the prominent weeklies, after words of approval regarding this matter, the following about the saloons: "We would also rejoice if the saloons and disreputable places in Washington could be closed during the inaugural ceremonies. The drunken orgies and flagrant exhibitions of vice that have been a part of former inaugurations are a disgrace to our nation."

This is probably true. Such things are disgraceful in any city where they are allowed. And they are disgraceful all the time; not merely on special days like Sundays, holidays, and days of important ceremonies, but on all days alike. Why should an open saloon on inauguration day be more disgraceful than on the day after, or upon any day when Congress is in session and the government departments are busy?

Is it not strange that civilized people, in a land of churches and schools will perpetuate, by license, saloons and places of vice which are acknowledged to be disgraceful on special holidays, and on ceremonial days such as the fourth of March? Here is an institution regarded the world over as a menace to society, a hotbed of vice and crime; an institution to which officers turn first whenever great crimes are committed, as being the place where the criminals are most likely to be found; an institution licensed by government and therefore considered respectable enough to run on every working day in the year; and yet one that becomes a disgrace on inauguration days, a menace to society on holidays, and in times of strikes has to be closed to save people from the ravages of drunken mobs! If it is so desirable to have the saloon and places of vice closed at such times, why is it not much more desirable to have them closed all the time?

Seventy-fifth Anniversary at Plainfield.

On February 9, 1838, the Seventh-day Baptist Church of Christ in Plainfield, N. J., was organized with fifty-seven members. Therefore, February 9, 1913, was the seventy-fifth anniversary of its organization.

In view of this fact Pastor Edwin Shaw had arranged a special program to celebrate the event. Dr. A. E. Main, an ex-pastor, was invited to preach the Sabbath sermon and to be the honored guest of the church during the anniversary sessions. These special services began on Sabbath eve at the church prayer meeting, which was made a season of "thankful reminiscences," the pastor presiding. Dean Main and the editor had been invited to lead in these reminiscences, which they did, and then the meeting was thrown open to all who had a word to say regarding things connected with the church, and for which they were thankful. It was a helpful meeting, well attended, and many pleasant memories were revived of events that had taken place, and of persons connected with the church's activities in days gone by.

On Sabbath morning, Doctor Main preached an excellent sermon from the text, Hebrews 1, 2: "God . . . hath, in these last days spoken unto us by his Son." The various ways in which God, who is immanent in his universe, speaks to his children were clearly and forcibly set forth, with the strong emphasis placed upon what God said through his Son. The speaker held the attention of his hearers closely to the end, and evidently carried them all with him to the approval of the great truths proclaimed.

The music was inspiring, the hearers attentive, the influences blessed and helpful, and every one seemed to feel that it was good to be there.

The usual hour for Sabbath school is immediately after morning services, but on this occasion it had been placed at three o'clock. This meeting was presided over by William C. Hubbard, superintendent of the Sabbath school. The usual class recitations were omitted and the lesson thought was presented by Prof. Henry M. Maxson,

assistant superintendent. Then followed four interesting papers upon various phases of the church work for twenty-five years. In view of the fact that the fiftieth anniversary had been held, and papers had been prepared and printed giving the history of the first fifty years, the papers of these meetings aimed to do no more than review the history of the last twenty-five years.

"Women's Work in the Church," was presented in a paper written by Mrs. F. A. Dunham and read by Mrs. Mabel Hubbard; "The Sabbath School," by William C. Hubbard; and "The Three Christian Endeavor Societies," by Mrs. I. A. Hunting. "The Music of the Church," was the subject of a paper prepared by David E. Titsworth, and read by Charles Potter Titsworth. These papers will probably go into some permanent form in connection with the history of the first fifty years.

The closing meeting of the series was held on Sunday evening, when the history of "The Men's Club" was given by Dr. O. B. Whitford; "The Finances and the Church Building," a paper prepared by Treasurer William M. Stillman, was read by Frank J. Hubbard; a paper on "Church Members and Officers" was presented by Clerk Asa F. Randolph, and "The Pulpit of the Church," by Pastor Shaw.

Following these papers closing words were spoken by Dean Main. He reviewed some of the discouraging features of our denominational work, and then presented the hopeful and encouraging things. Though the hour was late when the Dean began, he held the interest of his audience until nearly half past ten o'clock.

In this meeting Pastor Shaw read a letter from Mrs. Daniel B. Rogers of Horseheads, N. Y., one of the constituent members, whose name has been on the roll of this church for seventy-five years. According to the *Year Book* the present total membership is 240, and the pastor's last directory shows the resident membership of church and congregation, including children, to be 348. When we think of the struggles consequent upon the growth of a Seventh-day Baptist church in a growing city, surrounded by many strong churches and amid the pressure of business interests common to a suburban town near the nation's metropolis, this membership after seventy-five years of church life makes a very creditable showing.

President Clark of Salem in Plainfield.

The president of Salem College is pushing forward his canvass for funds to relieve that worthy institution of the debt made necessary by the construction of its fine new building. This movement was sanctioned and recommended by Conference, and the canvass has been completed in the Northwest.

President Clark has not been with us many years, and this is the first opportunity many of our people have had to meet him. It is a good thing for our leaders to become acquainted with the people, and although President Clark does not enjoy the soliciting business, still he does enjoy making the acquaintance of the members of our churches, and they, in turn, are glad to know more of him. Although times are hard in these days, and money comes slowly, he will find the hearts of the people much interested in Salem College; and while he is having a long hard pull at it, the money will come and the debt will be put out of the way.

On Sabbath day, February 8, he preached at New Market, having spent the previous Sabbath in Shiloh, and on Sabbath, February 15, he spoke in the Plainfield church. From here he goes to New York and Rhode Island.

On the second Sunday of February he attended a meeting of the Tract Board, and told the members something of the good work of Salem College. I believe all our people will rejoice with him when the debt handicap is lifted from Salem. As a rule they will all lift what they can to bring this about.

Lincoln and Washington Birthdays.

As the birthdays of Lincoln and Washington stand near together in the calendar, so does the love of the two men place them near together in the hearts of their countrymen. Sincerity and honesty were distinguishing features of both men. Both possessed strong faith in God and in their fellow men, and both were moved by the highest motives of patriotism.

It is said that the Roman people so loved Julius and Augustus that when they gave names to the months they called one July and another August, in honor of those two men. Probably if the American peo-

ple had the months to name, we should find the names of Lincoln and Washington in the new calendar, for no two heroes in all our history stand higher in the estimation of the people. Just so long as heroism in human conduct is admired, so long will Washington and Lincoln live in the hearts of men.

In these days Congress is planning to erect a memorial to Lincoln in the city of Washington near the monument erected in honor of the Father of his Country. This too is most appropriate. If the question were asked, "Who was the greatest American after George Washington?" the one universal answer would be, "Abraham Lincoln." While, therefore, no monument is really necessary to perpetuate the memory of either one of these great men, still it is well to erect substantial memorials to their honor.

Lowell's poem, "The first American," written of Lincoln as he lay dead by the assassin's bullet, has proved to be truly prophetic:

"Such was he, our Martyr-Chief,
Whom late the Nation he had led,
With ashes on her head,
Wept with the passion of an angry grief;
Forgive me, if from present things I turn
To speak what in my heart will beat and burn,
And hang my wreath on his world-honored urn.

* * * * *

"I praise him not; it were too late;
And some innate weakness there must be
In him who condescends to victory
Such as the Present gives, and can not wait,
Safe in himself as in a gate.
So always firmly he;
He knew to hide his time,
And can his fame abide,
Still patient in his simple faith sublime,
Till the wise years decide.

"Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at the last the silence comes;
These are all gone, and standing like a tower,
Our children shall behold his fame.
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American!"

A few weeks ago, we sailed down the Potomac to Mount Vernon, with the great Washington monument fading from view behind us: and as the home of Washington came in sight, it seemed to us as if we were approaching hallowed ground. Thoughts of historic deeds, of heroic patriotism when the country was new, filled our hearts. No American can set foot on the sacred soil

of Mount Vernon, visit the modest tomb of Washington, wander through the home and about the grounds where he lived, without being stirred in his inmost soul. Every scene has an irresistible charm. The historic river, the venerable trees through whose branches its waters seen, the old garden, the time-worn mansion and buildings grouped about it, the banquet hall of other days and the antique furnished rooms so carefully guarded—all these stir the heart until one seems to walk amid the shadows of the past, and imagination peoples the place with great men of former times, always with Washington as the central figure.

At such times one feels like joining with T. C. Harbaugh in his poem proclaiming the fame of Washington as reaching far beyond old Virginia's shores, and making him a citizen of the world.

"O ripples of Potomac's stream,
Break gently where the tread
Of thousands press the hallowed sod
Above our greatest dead;
Mount Vernon, Freedom's dearest shrine,
Guard well thy sacred trust,
Locked in thy loyal heart of hearts
Ye keep the Patriot's dust.

"I see him glide among the huts
That dot the cheerless gorge—
The Joshua of a struggling band,
The Man of Valley Forge:
Where'er he goes his smile illumines
The shades that thickly lie,
And all who hear his words resolve
With him to do or die.

"The pilgrim comes from lands enslaved,
Beyond the restless sea,
To meditate where sleeps the man
Who taught men to be free;
The glitter of the sword he drew
Makes bright the world today,
And hands unborn will crown its hilt
With laurel and with bay.

"He needs no granite shaft to tell
Of glorious actions done;
His monument?—the freest land
That lies beneath the sun!
Today with swelling pride we seek
The banquet board once more,
And drink to him whose fame is far
Beyond Virginia's shore.

"He is not thine, Mount Vernon, though
Upon thy sacred breast,
Wrapped in the mantle Glory weaves,
In peace he takes his rest;
The voice of Liberty proclaims:
'He is my honored son.'
And Fame with lofty pride proclaims:
'The World's one Washington.'"

EDITORIAL NEWS NOTES

Counter Revolution in Mexico?

It seems that President Madero of Mexico, who came into authority by a revolution, is unable to make good his right to rule by succeeding in his effort. Success is the usual criterion by which is tested a revolutionist's right to hold the reins of government. But Madero has not succeeded. He is now confronted by a counter revolution that has practically driven him from his place, and he must fight hard if he regains it. As I write, the supposition is that he is besieging the citadel from which General Felix Diaz has driven him. He may by desperate fighting recover the lost citadel; but with some of his army in mutiny, and with the almost complete success of the counter revolution influencing the people, it is a serious question whether he can succeed. If he does succeed, the confidence of his followers in his ability to give them a stable government is so badly shaken that no man can foresee the outcome.

General Felix Diaz is a nephew of Porifiro Diaz, who for many years was dictator in Mexico. Porifiro Diaz is an exile, and is just now enjoying life on the Nile in Egypt. His nephew is rather popular in Mexico and is regarded by many as a strong man. Had he been able to push his revolution forward and capture the palace when he captured the citadel, the government would have been in his hands. His twenty-four hours of inaction weakens his cause, and may mean its overthrow.

The United States is sending gunboats to look after the interests of Americans in Mexico. One hesitates to write news from Mexico, where the scenes in the tragic drama change so often that what is true of the situation today may be entirely changed tomorrow.

Later: On February 11 hard fighting between rebel and government forces through the day resulted in the killing of at least 100 federals and probably as many more rebels. Shells crashed in the streets of Mexico City, and buildings were destroyed or riddled with bullets. Neither party

gained any advantage by the day's fighting. Two Americans were wounded, but the damage to non-combatants was much less than might be expected in case of such a battle.

Carnegie Foundation Enlarged.

The sum of \$1,250,000 has just been added to the Carnegie Foundation fund, to promote special investigation along the lines of improvement in educational methods. Inquiry is to be made concerning universities, colleges, professional schools, and systems of educational standards. Reports are to be made regarding any educational agency which attempts to deal with the intellectual, social and moral progress of mankind, in order to secure the best results from the entire endowment of the Carnegie Foundation.

This gift makes the known benefactions of Andrew Carnegie amount to \$333,250,000.

The General Booth Memorial Fund.

A woman in Detroit has given \$50,000 to the Salvation Army for rescue work in the name of the late General Booth. This makes the Booth memorial fund more than \$100,000. It is to be used for the establishing of Salvation Army training schools in New York and Chicago.

Bulgaria having ignored the request of the powers to allow foreigners passports from Adrianople, France has made demands of the most pressing character to the end that French residents be immediately allowed to leave the city.

A bill has just passed the Senate for an appropriation to furnish a site and pedestal for a statue in Washington in honor of Major General George P. Meade. The government proposes to give \$10,000 for this purpose, and the State of Pennsylvania is to furnish the statue, to cost \$20,000.

Crimp & Sons, ship-builders in Philadelphia, have received orders for two large steamships, to be built for use between the Atlantic and Pacific coasts by way of the Panama Canal. These steamships are to cost \$5,000,000. They are expected to be ready for use at the opening of the Panama Exposition. They are each expected

to accommodate 500 first cabin passengers, 180 second, and 400 steerage.

A subway passage from the old Gracie mansion in Carl Schurz Park, leading to the East River front, has been unearthed by park employes. Considerable speculation has been aroused as to the origin and purpose of this old tunnel. It is thought by many to have been constructed before the Revolutionary War, and to have been used to evade the enemy.

Terrible fighting and a loss of 2,500 men killed and wounded has placed the Montenegrins in possession of Bardanjoli Hill at Scutari, one of the strong points of defense for that city. The Turks left 4,000 killed and wounded on the field from which they fled.

It is claimed that the Turkish army on the peninsula of Gallipoli is bottled up, that the Allies have control of the coast and that Turkey is unable to land troops.

Later: This battle proves to be most disastrous to the Turks, and 5,500 dead were left upon the field. Ten thousand of them were wounded. The Turks stampeded to their boats in great disorder.

The death of Captain Scott and his company in the Antarctic ice, after they had been to the South Pole, has just reached civilization, although a year has elapsed since the tragic event. Captain Scott was an English explorer who had gained a name for bravery and endurance in arctic regions. He had reached the pole only to find a Norwegian flag floating there, planted by the party led by Captain Amundsen of Norway a month before. Scott's brave men encountered terrible blizzards on the return trip and after terrible suffering from hunger and cold, the last of the band of five died on March 29, 1912, when only eleven miles from a food depot where they had plenty of supplies.

A searching party found the dead bodies on November 12, and with them a fairly complete record. There are some touching things in Captain Scott's diary, among which is a plea for the world to take care of his loved ones at home.

During the newly extended period for presenting claims against the White Star Line for losses and damages by the wreck of the *Titanic*, ninety new claims were put

in. The largest of these is for \$250,000 for the death of a father, and so far as we can see by the account, the smallest claim is for \$41.05 put in by the United States for a mail sack sent from the warship *Scorpion* at Constantinople.

The claims now filed aggregate \$8,000,000.

At the third annual meeting of the national council of the Boy Scouts of America, President-elect Woodrow Wilson was elected honorary president, and Wm. H. Taft and Theodore Roosevelt were made honorary vice-presidents. A new movement was adopted yesterday called the "campaign against accidents." Its purpose is to teach the boys proper precautions against various kinds of accidents that cause permanent injury or death. The boys will be taught to be on the alert against accidents that endanger others, and instruction regarding first help to the injured will be given.

Replies From the Field.

G. M. COTTRELL, *Field Secretary of Lone Sabbath-keepers.*

I have received about twenty replies to the last list of 600 postal circulars sent to scattered Sabbath-keepers (more than I received from our own 800 Directories sent out), and these were all written in a kindly tone and the writers were grateful for the interest shown in them.

These writers at present are practically all outside of church affiliations, some of them favorable to looking our way if we can fulfil their requirements as to our scriptural foundations. I know RECORDER readers will be glad to read extracts from these interesting letters, which I herewith submit.

From New Mexico: "Brother Cottrell:— Please send me sample copies of your SABBATH RECORDER and other literature, tracts, etc. I am one of your company. Hoping to hear from you, etc."

From Ohio: "Your card received and you may put our names on your list if you wish. We have attended Baptist meetings a number of times while living at North Loup, Neb., but we belong to the _____, and enjoy a good sermon in any church, if it is from the Word of God."

From Michigan: "All Hail, beloved brother! Your card is at hand, and after reading it over carefully, I praise the Lord for this opportunity to answer. Yes, there are a few here that keep the Seventh-day, and we meet every Sabbath, about fifteen or twenty, and we go by the name of 'Church of the Living God Seventh-day Sabbath-keepers.' We take First Timothy iii, 15 and we believe in the baptism of the Holy Ghost spoken of in the second chapter of Acts, etc."

From Washington: "Please send me sample copy of the SABBATH RECORDER."

From Florida: "Your card received, and noted. Yes, I would like to become a member of your church, if you preach and practice the Bible and nothing else."

From Colorado: "Your card at hand and I appreciate your kind invitation. The denomination you represent seems to have been rather retrogressive, while the truth of God can not help but go forward and abound. I know you are honest (etc.) and I would like to make this proposition, that if you have something more or better than what I have, I want it, and vice versa, if I have something that you might like better than what you have, I would like to be a brother and help you out, etc."

Another from Ohio: "I shall count myself happy to be enrolled with the true Sabbath-keepers, which I understand 'lone' to intimate. Have no other church affiliation. Belong to the Church Invisible, whose Sabbath is assuredly the Seventh-day. Am asking today for sample copy of the SABBATH RECORDER."

From Arkansas: "I will say that I have no church affiliation. There are several Sabbath-keepers around me, but I am with one exception alone, as I have become a cast-out on account of my believing that the Lord was three days and three nights in the grave. I have been cast out of three denominations,—the New Lights, Missionary Baptists and Seventh-day Adventists, all for the same reason, because I believed and taught the Bible. You can place my name on your list as an isolated Sabbath-keeper. I aim to take the SABBATH RECORDER as soon as I can."

I have also a lengthy letter from a Rhode Island minister, and a letter in German from Canada.

From Oklahoma: "Dear Brother:—I am in receipt of your postal and was glad you had my name. I remember you in kindness from our short acquaintance years ago, and trust you are well and happy. I can say my courage in God is good. I have devoted my time largely to Bible study for the past fifteen years especially, and before that for twenty years felt I was an average in that line. Now my study has been the result of separation from people in their organizations, and I am alone. I have not as yet felt that I cared to unite with others in conference relation, but have ever had a warm feeling for the Seventh-day Baptist people. I do hope they are more liberal in granting freedom of thought than the _____ have become. I desire to find a people who will let the Bible settle in the mind of each individual as to what it teaches, in the place of church authorities and closed meeting-house doors. I have no use for such. I have just written a call to be printed and sent out to the 'remnant of the commandment-keepers scattered abroad.' I hope you will be able to shelter many _____ who are drifting, and give them the kindness they deserve, till they can know what to do. I feel sure the Lord watches over the Sabbath-keepers in the world, and greatly desires them to free themselves from every error, and become united on the truth. This, I feel, neither the Baptists nor the Adventists have in full, as God would have them, and what they both need is to get the hindrance out of the way that keeps them apart, and come together as one to study the Bible. Why should they not both grant perfect freedom in their churches to teach any Bible subject? Trusting to sometime see you and talk more than letter writing will permit, I remain as ever, your brother in Christ."

Topeka, Kan.,
Feb. 2, 1913.

Tract Society Debt Receipts.

Our last report shows the total receipts to February 5, 1913, to be \$537.15. Since that date seventeen gifts have been received amounting to \$77.78. This makes the total receipts to February 13, \$614.93.

SABBATH REFORM

Perpetuity of the Sabbath Law.

W. H. BRAMLEY.

It is conceded by the whole body of Christians that God is the Creator of all things, although they differ as to the exact methods or processes of creation. Out of this statement arises the question, What are things? A thing is that which can be apprehended by the senses. It is not necessarily that which can be seen or felt, but which, nevertheless, can be measured. In that sense time is a thing, because it can be measured off into seconds, minutes, hours, days, nights, months and years.

Time is the connecting link between two eternities—the eternity of the past, and the eternity of the future. That being so, as God created all things, therefore he created time. Who has a better right to say how time shall be spent than the Creator? What is his will concerning the use of time?

The Scriptures tell us that "God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day" (Gen. i, 1-5). "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; . . . and it was so" (v. 14). Then we read in chapter ii that the work of creation of heaven and earth was finished, and God rested on the seventh day. "And God blessed the seventh day, and sanctified it" (v. 3).

Then, so that his people should have no excuse for ignorance, he gave instructions to Moses concerning the proper observance of the Seventh-day Sabbath, which he was to place before the people, clearly and explicitly. "Six days shalt thou labor, . . . but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work" (Ex. xx, 8-11).

Then again, in Leviticus xxvi, we have in addition the further instruction concerning reverence for the sanctuary. The whole chapter is devoted to teaching that

God's blessing will ever rest upon faithful Sabbath-keepers, but punishment remains for those who persistently refuse to do his will; that punishment will at once be removed whenever his people choose to acknowledge and repent of the sin of wilful disobedience with regard to the subjects of idolatry, and of failure to worship God on the day appointed by him, in the proper spirit of reverence.

It would be well for us all to read this chapter every month, and continually refer Sunday-keepers to that portion of God's Word. Surely they can not help but see the whole truth on this subject, especially if the example of Christ and his disciples as Sabbath-keepers be studied in this connection.

How long was the law of the Sabbath to obtain?—until the advent or departure of Christ, and then abolished? God's Word does not say so in any place, search where you will. Exodus xxxi, 16, 17 informs us that this law was to be observed throughout all generations, for a perpetual covenant. "A sign between me and the children of Israel for ever," that is, all through the existence of human life, and the continuance of time. When time is ended, then, and not till then, is the Sabbath abrogated,—that is, the earthly Sabbath, which is the symbol of another Sabbath which is eternal. There remaineth a rest for us, an endless Sabbath. Six days have been allotted to man, but the Seventh-day is reserved by God for rest and worship.

But strange to say, from the beginning created man has never been satisfied with this allocation of time by his Creator. It is as true today as when it was first written that God made man; but man has sought out many inventions. God created the Sabbath, and fixed the day for all time, as the Seventh-day. Man has invented and substituted Sunday, implying by that action that the created is wiser than the Creator. The logical meaning of that act is that man impiously arrogates to himself dominion over the Omnipotent. He dares to claim at least equality with the Almighty, in regulation of the universe. I ask you if that is the Christian conception of man's relation to his Creator? Yet that is the attitude taken by the majority of professing Christians today. By their bearing and actions they imply that Sabbath-keepers are

wrong in following the plain command of God concerning the Sabbath. According to them, God is wrong in fixing on that day for us to worship him in his house.

Furthermore, in seeking to compel men to rest on Sunday for the purpose of worship, they are acting in direct opposition to the principle God uses in dealing with men. He does not counsel force, but moral suasion. The idea is clearly expressed both in the Old and New Testaments. "Choose ye this day whom ye will serve." "Almost thou persuadest me to be a Christian."

Now in regard to the Trinity,—if I may be allowed to use the analogy of partnership, no earthly business can be carried on successfully, if say the three individual members of a firm each issue contradictory orders to their staff. How could the business of the universe or the Kingdom of Heaven be carried on unless all the members of the Trinity were agreed as to methods of regulation?

In the light of Scripture teaching, it is clearly seen that God the Father instituted the law of the Sabbath, in the best interests of humanity. We know also that God the Son, in human form, obeyed that law to the end of his earthly life. So also did those men who had the benefit of intimate association with him all through his ministry. Therefore, can it be logically assumed that the third person of the Trinity could or would act in opposition to the other two? Can we believe that the Holy Spirit would cause us to act contrary to the will of God the Father, and the example of God the Son?

Therefore it is quite clear that when men say we shall and must observe Sunday as the divinely appointed day of rest and worship, and seek to compel us to do so by the force of civil law, they are not in accord with the Word of God, or his will, neither are they under the guidance of the Holy Spirit, the Comforter, whom Jesus promised to send to us after his ascension. If there be any readers like David, when he stood forward as God's champion against the mighty Philistine, who have not reached spiritual maturity, they can do as he did. Here are the pebbles to fit your sling. Try them and see if you can not bring down the proud Goliath of disobedience to the will of God. Then like David you can step in and use the sword of the Spirit, to put him out of business.

The stubborn resistance of Lucifer, the son of the morning, was the result of this same pride of intellect which is the curse of men today, as it has been in the past.

When will professed Christians cease to place themselves above the triune God through a fearfully exaggerated and mistaken exaltation of their puny intellects? With all their marvelous inventions men have never yet succeeded in creating the smallest living atom; how then can they claim to even be equal with God, much less superior to him? Shall we obey God, or follow men's traditions? It is for you to decide. "The seventh day is the Sabbath."

Bath, N. B.

The Men and Religion Forward Movement.

WILLIAM C. HUBBARD.

Address, Eastern Association, New Market, N. J., Sabbath evening, October 19, 1912.

The Men and Religion Forward Movement offered to the Christian men of America an unparalleled opportunity "to enlist in the program of Jesus Christ as the world program of daily affairs." That they measured up to it in a large degree is evidenced by the visible results; the invisible "will shine forth as the sun" in the years to come, the fruitage of the Holy Spirit in the hearts of men.

The first meeting of the movement was held in New York City, May 18, 1910, and was attended by 54 men, representing various denominations, brotherhoods, Sunday schools, and Y. M. C. A.'s, and after a full day's discussion it was decided to undertake this campaign and a committee of 97 men was appointed. Subsequent meetings, during the next eight months, resulted in definite plans, and the actual field work was begun in September, 1911, and was concluded in the Christian Conservation Congress in New York City, April 19-24, 1912, requiring over \$125,000 for the budget of expenses.

Out of these preliminary meetings the plan was evolved to present the sixfold message, namely, Bible Study, Boy's Work, Missions, Evangelism, Community Extension and Social Service. Four teams of experts, of seven men each, with a leader, working under the direction of Mr. Fred

B. Smith, started upon eight-day campaigns which eventually included 76 of the largest cities in our country. In each city a committee of 100 men was chosen to have charge of the local work. Printed questions, to the number of 1,200, were sent to each local committee covering every phase of life, industrial, moral and religious, to be filled out. When completed, that is, after the survey had been made, the answers were sent to the headquarters in New York City and there charted. Diagrams were made for the use of the local committee and returned to the city where the information had been collected. After these charts had been received from the 76 cities, they were combined and plotted and "curves" drawn so that one could see diagrammatically just the condition of the country and how far below 100 per cent that condition was. It was, if you please, a composite photograph, showing the life of these cities. The needs were apparent, remedies were suggested, yes, and often applied.

The Men and Religion Forward Movement pledged itself in the beginning not to promote or advocate any new organization and they faithfully adhered to this pledge. This sixfold message of the movement was comprehensive,—it included the appeal for the confession of Jesus Christ as Saviour, and Lord, and at the same time it reached out into larger service. Let us look at each message very briefly.

BIBLE STUDY.

This great subject was ably handled by Professor Honlein at the Newark conference, and it was my privilege to sit, as a pupil, in his institutes. Could we but have such scholars to lead us until we were fascinated with the Word of God, avoiding, as he did, the obscure and misunderstood portions of the Bible, we should find the Bible a "sword of the Spirit," a weapon which would conquer the world "in His name." In laying the foundation for Bible study, he showed that the communication from the world to the soul is through the human body; that the need of education, religious or secular, arises from the fact that *what is is not what ought to be*; and that which is natural must precede that which is spiritual. For instance, a boy grows into a man, but develops into a Christian gentleman. Science reveals God's methods in Creation, the

Bible reveals God's purpose. The Bible was written to teach religion, not history or physical science. It is the most universally used of all books, 12 million copies having been sold last year. There are 285,000 Bible schools in the world, their officers, teachers and scholars aggregating 28,000,000 people. Truly you ought to feel the strength and dignity of belonging to, and being a part of, this mighty host as you meet in Sabbath school, from week to week. The Bible Study message aimed to have every church form one class for men and one for boys, organized according to international standards; to increase the efficiency of existing classes; to enlist men in large numbers in making preparation to teach Bible classes through lectures, and teacher training courses.

BOY'S WORK.

I have two minutes in which to discuss this message: two hours would not suffice to compass it. Men may be able to work for boys, but only boys can do boys' work. Work for boys belongs primarily in the period below twelve years of age; work with boys in the early teens; work by boys should characterize the middle and later teens. The religious needs of the young child arise from the fact that he is a ward of society. He needs to be confirmed in the habit of obedience and reverence, and the attitude (at least) of prayer; and to memorize Scripture and suitable hymns. But it is rather to the adolescent period, from twelve to sixteen years, that I must confine myself. It is said that 95 per cent of the success of any organized boys' work is in the leader and less than 5 per cent in the method and equipment, or program. A leader is one who knows the way, who keeps ahead of the crowd and who gets the crowd to follow. Boys will imitate the man they admire and respect, they try to be like him, therefore nine tenths of your problem is solved when you find some man you wish the boys to be like. If your leader is athletic or musical, each is a good asset, but neither is essential. Variety is necessary to any program of activity; no two boys are alike, and no one boy is twice alike. Keep the boys busy; suggest but let them think they are doing it. An idle boy "is the devil's distillery." Four things should be written into the life of the Sabbath school to win and hold the boys of the

teen age in its membership. We should recognize and accept the principle that the life of a boy is fourfold, physical, social, mental, as well as spiritual. Can we incorporate into Sabbath-school work those things which touch and mold a boy's life? Can we have graded Bible study, graded athletics, graded service, graded social life and graded mental activities? They *will* organize, boys like "to belong" to things; that implies a leader. For the boys' Bible class the leader should be a man, a Christian man who commands respect and has ability to direct. The greatest thing in the Sabbath school is the teacher. "For now abideth the lesson, the class, and the teacher, but the greatest of these is the teacher." Don't forget that, my brother, the next time you are invited to take a class of boys, in *your* school. The boy outside the church and the Christian life is rapidly getting lost. He himself is in danger and society is in danger because of him.

We need an uprising of men who will apply themselves in their communities, *not* delegating the task to some one or turning it over to an organization. The religious crisis in the life of a boy comes at fifteen years of age. Why is the problem of Bible study neglected? Because the church has let 70 per cent of the boys drop out in their middle teens, because they have dropped out with the idea that Bible study has no positive contribution to make to the proposition of manhood. When we solve the problem of the adolescent boy toward the Bible, we shall be a long way toward solving the man problem. The solution of the boy problem today is the solution of the social problem tomorrow.

MISSIONS.

The problem of missions is no easy one. Even home missions is complicated by the fact that 94 million souls are divided by forty tongues, a dozen colors of skin and many creeds. Betwixt Christian and Jew, betwixt Romanist and Protestant a gulf is fixed. Our population has a fluidity unparalleled in the history of civilized nations. Easterners move West,—Northerners, South. Immigrants flow in. Emigrants flow out. No one can foretell the composition of a town five years hence. Out of these kaleidoscopic elements, five great fields of home missionary effort ap-

pear: the frontier; the city; the immigrant; the rural community; the belated races.

Just a word about two fields:

The City.—The city contains almost one-half the population of these States. Nothing but strong leadership and plenty of money can enable the church to meet and master the swift and complex development of human society going on in our cities.

The Belated Races.—The United States includes 10 million negroes, 300 thousand Indians, and several million of Spanish-speaking people in the island dependencies.

These constitute an immense home mission field, and special methods must be adapted to each set of conditions.

Under these circumstances home missions closely resemble foreign missions. Education, evangelism, medical and social service play important parts. The central task is the proclamation of the Gospel of Christ. "Effective as our outsent word may be, it will be contradicted or confirmed by the example which we set."

EVANGELISM.

This great and important subject produced more visible results than any other message. When Jesus Christ first called men he said, "Follow me." Doctor Torrey says: "With a holy motive, we must be thoroughly converted, must have a love for souls, must have a working knowledge of the Bible; must pray much and be baptized by the Holy Spirit." Evangelistic success is mostly personal. Christ talked with the multitudes and preached repentance and forgiveness of sins, yet he dealt largely with individuals.

Mr. Charles R. Drum, one of the team experts on this message, spoke before our Sabbath school not long since. He presented the personal side of evangelistic work so forcefully, so personally, so lovingly, that all of his hearers were both convinced and convicted.

"If the men of the Church of Christ are to win men to Jesus Christ, the winner must believe that *in* Jesus Christ *salvation exists.*"

SOCIAL SERVICE.

This message was everywhere received gladly. It was practical; humanitarian. It was but the working out of the ideals set by the Master, in a twentieth century manner. Jesus came to earth not only to cure disease, but to relieve distress, help the

fallen and cheer the faint,—by establishing a new social order of love.

Our industrial life offers a great opportunity to the church. We should sympathize with this activity—this unrest—and then try and spiritualize it.

The quarrel with bad tenement house conditions is not only that they foster tuberculosis and disease but that, in them, Christian home life is next to impossible.

We should safeguard the hours of labor, not simply because we wish to preserve health, but because every man should have a chance to see his children by daylight, and a Sabbath for rest and cultivation of his soul.

"The test of a political system is the men it produces; the test of a religious system is the men it produces; the church is responsible for all the people of the community."

In conclusion: Some one has said that the Laymen's Missionary Movement was out for a *collection*, and that the Forward Movement was out for *men*—the whole man—and they got him in large numbers.

The visible results, referred to in the opening of this paper, are more than 7,500 men and boys definitely accepting Christ as their Saviour, and a million and a half men spiritually quickened by these meetings.

Many men had a vision,—a vision of the perfected city, even though they had just begun to build. As Doctor Jowett said, "What we need today, more than anything else, is soldier and saint; crusading seers; practical prophets. The vision must get into our mind as ideal; it must get into our heart as desires; it must get into our souls as verities; it must get into our very bodies as the energy of the surrounding elements."

The movement preached, and pointed out, and practiced "conservation." "It offers church men a man's job, big enough in scope, dear enough in significance, and high enough in purpose to make it thorough, heroic and spiritual."

Since writing the above article, notice has come to hand regarding the extension of the Men and Religion Forward Movement. On January 3 seven men were to start westward on a world tour. The same plan of organizing local forces for work has been adopted, and Mr. H. N.

Holmes precedes the team workers en tour. The two leaders in this movement will be Mr. Fred B. Smith and Mr. Raymond Robins: the former has long been a speaker before Young Men's Christian Associations and was the father of this movement; and the latter has been especially successful in settlement work, so that the combination for this special task seems very opportune. Accompanying these men is a male quartet from the Young Men's Christian Association, and Mr. James E. Lathrop, who will employ the well-tried methods of the work, on this trip. The greater part of their time will be spent in English-speaking communities and their itinerary will carry them from San Francisco to Hawaii, Japan, the Philippines, Australia, South Africa to London, back to Zurich, and then home.

Why Living is High.

Ours has been called the richest nation in the world. It is not the possession of vast wealth but the use we make of it that is of the highest importance. Wealth is a trust, and the larger our means the greater our responsibilities. How some of our national wealth is spent may be gathered from these figures, compiled from recent statistics:

Foreign missions	\$ 12,000,000
Chewing gums	13,000,000
Patent medicines	80,000,000
Millinery ..	90,000,000
Tea and coffee	100,000,000
Confectionery ..	200,000,000
Religion (churches, etc.)	250,000,000
Automobiles ..	500,000,000
Jewelry and ornaments	800,000,000
Intoxicating liquors	2,500,000,000

These are mainly outside of ordinary expenditures in home or business, which, of course, can not even be approximated. There are countless forms of pleasure; ~~too~~—some innocent and others the reverse—~~which~~ which can not be computed in figures. ~~But~~ the showing as it stands is one that ~~may~~ well give rise to the question whether, as a nation, we are making the best uses of our opportunities. "If we command our wealth," wrote one of the old philosophers, "we are rich and free; if our wealth commands us, we are poor indeed."—*Christian Herald*.

MISSIONS

Letter From China.

[Though a personal letter, this message is of interest to all RECORDER readers.—Ed.]

MY DEAR BROTHER GARDINER:

I have had it in mind for several days to write you. Unless I do it soon, the year 1912 will have passed and my resolution not carried into effect. It seems to me that since returning to China this time, I have been busier than ever. Every day and hour seems to be occupied. I have spent a good deal of time in making plans for the new mission dwelling. These plans have been submitted to the members of the mission for suggestions and criticisms and I believe all give their approval. I myself do not see how I could make any great improvement on them. Having perfect confidence that the money which the friends have subscribed will reach me in time, I have already let the contract for \$4,700 Mexicans. This will not cover all the expense, but with what has been subscribed and what I have in hand and intend to do myself I think I shall be able to carry the work through to completion. The work is to begin immediately after the Chinese New Year (although the government is said to have accepted the foreign calendar, the old is still in operation among the people). The building is to be all completed by the first of July, but we will probably not be able to occupy it until the first of September.

The work of the mission is encouraging. The schools have nearly all the pupils they can accommodate. Since our return, there have been a few inquirers. We hope to arrange for some extra meetings to be held sometime in January when it is the most convenient. We will ask Mr. Toong, the native evangelist, to come from Lieu-oo to assist in these meetings.

I have much wanted to go out to Lieu-oo, but have seen no time when I could be away.

For the last few days we have been having very wintry weather. The night after the Sabbath there was a snow-storm, the heaviest that Shanghai has had in twenty

years. Sunday morning there were six or seven inches of snow on the ground. So it has seemed much like winter these few days, but we do not expect it will remain with us long. The weather has been continuously fine nearly all the time since our return to China.

One pities the poor ricksha coolies, many of whom have to travel about in the snow and slush barefooted. It is a hard life they live. I hope the effort now on foot to give them shelter at various points in the settlement will be successful.

D. H. DAVIS.

West Gate, Shanghai,
Dec. 30, 1912.

From Java.

DEAR BRETHREN IN JESUS:

It is New Year's day today, and I pray our Father to give you his choicest blessings during the year before us. May he grant us all the great desire of our hearts—to be filled with his own Holy Spirit, so that we may know our Father better; and also to enable us to do his will in order to glorify his name.

I have seen in the report from the Conference in North Loup, that your hearts, too, go out for that *one* great blessing; and I can tell you, dear Brethren, our hearts also are hungering and thirsting to get it. Oh, how I have enjoyed the reading of that report in the SABBATH RECORDER! I pitied my dear sister, Margaretha Alt, that she can not read English; but I have read it to her in Dutch. And oh, I *do* wish I could be with you in such a meeting!

Indeed the SABBATH RECORDER is a real joy to my heart. I am so thankful to you for sending it to me. And I hope to be able now and again to write a letter for that paper, so that you may know how we are getting on in far-away Java. I hope you have received my letter I sent you some six weeks ago, also for the SABBATH RECORDER. That will more and more bind our hearts together, I believe; and it will make you pray the more fervently for this poor heathen land, where the precious souls are sleeping and sleeping, not knowing they are in the devil's might. Even when they come to us for medicine or other help, and we tell them of Jesus' love, it doesn't go into their hearts. They say, "Yes, yes,"

very politely, or they who don't know to be polite keep silent; but we can see they do not even think over it—it just passes them without reaching their hearts.

Today we have a feast; the poor ones and the children who go to school get clothes; and all get coffee and cakes.

I have read the report about our work in the SABBATH RECORDER. There are a few mistakes, which I must make clear to you. The name of our second station, which I commenced 2½ years ago, when the Seventh-day Adventists were at Pangoengsen, is Bethel, but not Tajoe. Tajoe is the name of the postoffice eleven miles from Pangoengsen. The name of Pangoengsen is known at the postoffice; so the best thing is, always to put Pangoengsen as the address of our letters, else the letters may go astray. Also I read in the report about the old Mohammedan priest being in charge of the school; but this is a mistake. His education is so poor; and so it is with most of the priests in the villages; they have learned by heart some parts of the Alcoran, so they can say prayers at funerals, etc., and they know very little more. Our poor old Jochanan (this is the Javanese name for John, which name he chose when being baptized) reads and writes his Javanese very poorly; and if you could hear him sing, you really would not know what you heard. He holds the meetings when I am away, and has the oversight over all the people, because most of the time I am in Bethel, as there are our headquarters, so to say. The teachers in the schools (in Pangoengsen and Bethel) are young men who came to me years ago when they were only boys. I taught them to read and to write, etc., and now they can teach the children. They don't know very much; but for these poor people it is sufficient when they can read the Bible and write a letter and know a little arithmetic. We have printed Javanese song-books now. I have been able to lay aside a little from your money every month during the last year, till I had sufficient for that purpose. Now I hope to be able to save some money for Javanese Bible text-books.

But now I must tell you that the last time I only received half of the money I used to get, and I don't know how that is. Every three months I used to get \$37.50 from Brother Hubbard, and the same amount

from the Seventh-day Baptist Missionary Society; but this time I only got the \$37.50 sent by Brother Hubbard, and that is already over a month ago. I hope the other \$37.50 has not got lost. Perhaps there was a delay in sending it. It would be so much easier for me if all the money was sent by postoffice order, like that sent by Brother Hubbard. A cheque has to go to Holland or to England first before I can get the money. You know the money is especially used for evangelization, that means, to pay the salaries of the old helper and the two teachers; further, for school expenses, for printing books and so on. It is indeed a very great help to us; we really should not know what to do without that money; and we do appreciate that sign of your faithful sympathy and love. We never forget to pray God's richest blessings on you all.

Please, dear brethren, accept our hearty greetings, also from our native Christians. May our dear Lord be with you all!

Yours in the Master's service,
M. JANSZ.

Pangoengsen, P. O. Tajoe, Java,
Jan. 1, 1913.

Monthly Statement.

January 1, 1913, to February 1, 1913.

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

Dr.	
Balance in treasury January 1, 1913	\$1,323 83
R. J. Davis	40 00
Zensine Anderson	79
Marie Jensen, 65 cents for Tract Society	1 31
Alice Bakker, \$1.00 for Tract Society	4 00
F. J. Bakker, \$5.00 for Tract Society	13 07
J. A. Millikin	2 00
T. A. Saunders	5 00
G. P. Kenyon	10 00
F. F. Johnson	5 00
Mrs. V. A. Willard	5 00
Mrs. E. L. Noble	2 75
C. J. Sindall	5 00
Mrs. Christian Swedin	6 00
Mrs. D. R. Coon	28 00
Dr. A. S. Maxson	10 00
Churches:	
Dodge Center	11 00
Richburg	2 86
Jackson Center	12 50
Welton	11 28
Marlboro	3 00
Rouder	10 84
Plainfield	13 25
Farina	19 63
Chicago	25 00
First Brookfield	10 21
First Hor-kinton	29 48
Nortonville	18 80
Milton Junction	99 10
Lost Creek	45 00
Syracuse	1 00
Second Alfred	16 27
Hartsville	15 00
Cartwright	11 00
Salem	10 25
Andover	3 30

Salemville Sabbath School	1 50
Denver Sabbath School	2 50
Farina Sabbath School	7 85
Plainfield Sabbath School	17
1/2 D. C. Burdick Bequest (income)	222 93
1/2 D. C. Burdick Farm (income)	11 82
S. P. Potter Bequest	26 51
Estate of Edward W. Burdick	31 95
Geo. H. Babcock Bequest, for New Era Chapel	12 50
Henry W. Stillman Bequest	100 06
Memorial Board Income	30 12
1/2 W. D. Wilcox Lecture Tour	20 00
Young People's Board, acct. Dr. Palmborg's salary	25 00
Plainfield C. E.	10 00
Tract Society, acct. E. B. Saunders' Dec. expenses	1 95
Tract Society, acct. E. B. Saunders' salary for January, February and March	100 00
Tract Society, contribution sent by Marie Jansz	13 43
Income from Permanent Fund	1,526 82
	<hr/>
	\$3,994 97

Cr.

E. B. Saunders, acct. of Dec. salary and expenses	\$ 87 23
J. J. Kovats, acct. of Dec. salary	20 00
D. B. Coon, acct. of Dec. salary	50 00
H. N. Jordan, acct. of Italian Missions	23 00
Sears, Roebuck & Co., acct. of New Era church bell	19 85
Susie M. Burdick, acct. of salary, Jan. 1 to Mar. 31	75 00
L. D. Seager, acct. of salary Oct. 1 to Dec. 31	50 00
J. S. Kazarise, acct. of salary Oct. 1 to Dec. 31	25 00
G. P. Kenyon, acct. of salary Oct. 1 to Dec. 31	25 00
R. R. Thorngate, acct. of salary Oct. 1 to Dec. 31	12 50
Herbert L. Polan, acct. of salary Oct. 1 to Dec. 31	25 00
Ira S. Goff, acct. of salary Oct. 1 to Dec. 31	31 25
Wilbur Davis, acct. of salary Oct. 1 to Dec. 31 and expenses	77 55
Marie Jansz, acct. of salary Jan. 1 to Mar. 31	37 50
Gerard Velthuysen, acct. of salary Jan. 1 to Mar. 31	75 00
F. J. Bakker, acct. of salary Jan. 1 to Mar. 31	75 00
Madison Harry, acct. of salary, Oct. 1 to Dec. 31	37 50
A. P. Ashurst, acct. of salary, Oct. 1 to Dec. 31	37 50
R. S. Wilson, acct. of salary, Oct. 1 to Dec. 31 and expenses	99 84
Geo. W. Burdick, acct. of salary, Oct. 1 to Dec. 31	25 00
J. T. Davis, acct. of salary, Oct. 1 to Dec. 31	25 00
A. L. Davis, acct. of salary Oct. 1 to Dec. 31 and expenses	119 41
J. H. Hurley, acct. of salary, Oct. 1 to Dec. 31	136 24
G. H. F. Randolph, acct. of salary, Oct. 1 to Dec. 31	75 00
J. A. Davidson, acct. of salary, Oct. 1 to Dec. 31	131 69
J. G. Burdick, acct. of Savarese's traveling expenses	30 00
J. G. Burdick, Emergency Fund	19 27
J. G. Burdick, acct. of expenses at New Era Chapel	8 10
E. D. Van Horn, for Italian missions	31 08
E. B. Saunders, advance on Italian missions	40 00
Tract Society, for contribution from Bakker mission	6 65
Tract Society, one-half receipts of Wilcox lecture tour	10 00
Theodore G. Davis, for mission dwelling, Shanghai	61 27
Exchange to Denmark	35
Treasurer's expenses	21 00
Payment of loans of Washington Trust Company	1,800 00
	<hr/>
	\$3,423 78
Balance in treasury February 1, 1913	571 19
	<hr/>
	\$3,994 97

Bills due and payable February 1, 1913, about \$ 500 00
Notes outstanding February 1, 1913

\$2,800 00
E. and O. E. S. H. DAVIS,
Treasurer.

A Study in the Gospel of John.

REV. T. J. VAN HORN.

(Continued.)

(b) Jesus as Son of God.

Let us see how the events of this period sustain his claim to be the Son of God.

Faithful in his revelation of God, what attributes in the divine character does Jesus in his conduct portray?

A close study of the section will reveal

1. His omniscience. xviii, 4; xix, 28.
2. His infinite love.

What age-long misconception regarding the attitude of God toward sinners is dispelled by a study of the conduct of Jesus in this section of the Gospel?

God is not a vindictive being.

Exhaust the epithets of the English and all other languages and they will yet be insufficient to describe the venomous and vindictive hate of evil directed against the Son of God in his final conflict with sin at this time. Observe that all that is bad in human nature was stirred to its loathsome depths and was directed against Jesus by the Prince of Darkness in his impotent struggle with omnipotent Love. With infinite compassion and tenderness Jesus met the shafts of hate. Loyal to his own teaching and to his Father, he prayed, "Father, forgive them, for they know not what they do."

Viewing thus the crucifixion scene, could there be left the vaguest impression that the death of Jesus Christ was to placate an angry God?

Was God thus being reconciled to a wicked world, or a wicked world being reconciled to God? See 2 Corinthians v, 19.

3. His omnipotence. Define in what unique ways that power is shown.

a. Jesus declared himself independent of human limitations. xviii, 6, 36; xix, 11.

It would be well for the student at this point to review the entire Gospel, and mark the incidents in the career of Jesus in which his divinity and the consequent attribute of omnipotence is involved or called into question.

b. His calmness in the midst of that cyclone of human wrath. xix, 1-16.

Can you illustrate the truth that calmness is a recognized accompaniment of great strength? How his majestic calm-

ness is shown while the rage of sin is tumultuously storming at the citadel of divine power and innocence!

c. His power over death. Again review the book to observe how large in the Gospel is the thought of life. What did Jesus say he came to give? See the parable of the Good Shepherd (chap. x). What did he say he was? (chap. xiv).

The student will not fail to notice the statement in the Introduction—"In Him was life," and the deep significance of chapter vi, 33-51 and chapter xi, as he takes up chapter xx,—the story of the resurrection. It would be a profitable exercise to write, in full, in your note-books half a dozen of the most striking passages we have found where Christ speaks of himself in relation to life. Examples: v, 26; vi, 40; x, 17; xi, 25; xii, 24; xiv, 6.

The resurrection is thus the crowning proof not only of his claim to be the Son of God, the author of life, but also undoubted proof of his power to vindicate every other claim, and to gloriously fulfil every promise of abundant life to those who will receive him.

d. His victorious struggle with doubt. What constitutional tendency is at the root of all sin? (Gen. iii, 1-5). The first sin was essentially discrediting God's word.

Man's desire for experimental knowledge has always been the foe of implicit faith in the Word of God, or believing God beyond the realm of the material senses.

The history of redemption is the story of God's labor to restore man's confidence in God.

Abraham is represented as the father of the faithful. Mention two distinguishing deeds of Abraham that were specially pleasing to God (Heb. xi, 8; Gen. xv, 6). Since Abraham men have struggled to attain his altitude of faith in God, i. e., to willingly walk by faith where knowledge of the way is denied, and to accept God's word of promise even though it may seem to contradict the findings of reason. Jesus Christ was triumphantly leading men to those altitudes. In his life here he met men where faith and doubt were in a death struggle for supremacy. Recall the times in his ministry when Jesus encountered faithlessness as a hindrance to the work he wanted to do for men. Examples: Matt. xiii, 58; John xi, 37. In the latter verse observe that the natural order is reversed

and believing precedes seeing. His greatest miracle was conditioned upon the active belief of his followers. xi, 38-42.

Notice that unbelief, spending its fury on the crucifixion day, exhibited its forces in two ways,—faithlessness of the enemy in Jesus as the Son of God, and faithlessness of his friends in the spiritual forces at Jesus' command (chap. xviii, 10). Compare Matthew xxvi, 51-54.

Jesus' dying on the cross was an apparent vindication of the doubt that he was the Son of God (see Matt. xxvii, 39-44, but compare Matt. xxvii, 54), and a blow to faith in Jesus as a material, temporal king. His resurrection was the final vindication of faith not only in his claim to be the Son of God (chap. xx, 28), but also in his power "in heaven and on earth" (Matt. xxviii, 17), i. e., as having dominion over not only spiritual, but material forces as well.

Now read chapter xx to observe how the resurrection vanquished doubt in the mind of

1. Mary Magdalene (vs. 11-18). Reflect that as woman was the first to doubt the word of God and to infect the minds of others with distrust of him (Gen. iii, 1-5), so woman was the first to inspire faith in the minds of a few men in an apparently lost cause (vs. 1, 2).
2. John and Peter (vs. 2-8). Compare Luke xxiv, 13-35; Mark xvi, 8.
3. The company of the apostles (vs. 19-23).
4. Thomas (vs. 24-28). Thus was the last citadel of doubt amongst the apostles subdued.

Notice in closing this part of our study the special blessing pronounced upon those who accept Jesus as the risen Christ without the evidence of the material senses.

"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in his name."

(To be concluded.)

When you looked into my mother's eyes you knew, as if he had told you, why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts.—J. M. Barrie.

WOMAN'S WORK

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

Loyalty.

[Printed January 17, 1889.]

Bearing others' burdens

Day by day,

Guiding trembling footsteps

On their way,

Doing deeds of kindness,

Smiles to bring,

This is being loyal

To the King.

Patently enduring

Loss or pain,

Counting our afflictions

Only gain,

To the heavy-hearted

Hope to bring,

This is being loyal

To the King.—*Julia D. Peck.*

The Persecution in Korea.

To those who believe that the dark, irreconcilable conflict between the church and the world which marked the history of primitive Christianity is now, in better days, a thing of the past, the persecutions in Korea must come as a disillusion of no slight significance. And this chiefly because of the station and education of the persecutors. The malignant biting of Christians in Madagascar of late years has been the work of the best authenticated modern liberals. Augagneur is socialist, anti-alcoholist, freethinker—in fact, all that savors of the twentieth century—and his associates represent whatever is most advanced in the life of the French Republic. The Japanese administrators of Korea are of the same type—"enlightened" agnostics, men of *Meiji* who have given the new East Asiatic power its brilliant place in the council of modern states. Yet "the carnal mind" remains "enmity against God" and his people, however thoroughly trained in mathematics and philosophy.

So these little brown men, with their perfect culture—acquired perhaps even at Harvard or Berlin—are arresting Korean Christians, racking them and whipping them to death, condemning them to exile

or to long imprisonment, without a scintilla of evidence and for no other reason than that they are Christians. Of this last there can be no question. We have here simply and solely hatred of Christianity and jealousy of the influence which it has won over the Korean people. The leaders of the Korean churches have been marked for repression. Christian merchants have been visited by Japanese police and told to open on Sunday. In a large Presbyterian church in the country, a Japanese official marched into the pulpit and flatly denounced Christianity before the whole people. Christian schools have been under daily and close surveillance. Japanese detectives have slunk about Christian congregations. The one hundred and twenty-three persons charged with and convicted of conspiracy against the life of General Terauchi are all Christians. One of them, Baron Yun, a man who has repeatedly refused high government preferment in order to devote himself to the Christian education of Korean youth, is the leading layman of the land. For a whole day he and others hung by their arms on a pole, their hands tied behind and above their heads. In some places, notably Pyeng Yang and Syen Chyun, the leadership of the church has been decimated, and indeed more than decimated. In Pyeng Yang, according to one reporter, "there are now only three Korean men qualified to conduct a Christian service."

And it is not only native Christians, with immense baskets tied over their heads, marched to and fro in squads of ten and twelve between courthouse and prison in Seoul, that are falsely accused. Twenty-five of the best known American missionaries in Korea have been charged with supplying conspirators with weapons. Bishop Harris has been called a favorer of assassination. Mission homes have been invaded and ransacked for firearms.

The Koreans have shown good heart in their sore trial. One man, Miss Pye of Seoul reports, when questioned, took a text in Romans and began to preach. Another bearded the Japanese Jeffreys with one word: "Lie! I never lied! These lips may have lied (under torture); I never said it." The churches generally stand firm, though accessions have been somewhat checked. In the long run the worst

losers will be the Japanese themselves. They should understand that there is a Christian solidarity, that every cruelty practiced on a Christian coolie in Korea makes hundreds of Americans wince. "He strikes us," says the Russian *moujik*, when he speaks of a blow received by a friend. Now this American community is not without influence, and might hit upon some indirect way to intervene in behalf of their fellow Christians in the Far East.—*Record of Christian Work.*

VERONA, N. Y.—We are having a very unusual winter with no snow to speak of and but little frost in the ground.

The ladies' society held a pie social at the pleasant home of Dea. and Mrs. A. A. Thayer on the evening of January 25. A pleasant evening, mild weather, and good roads for this season of the year, insured a large attendance, some people driving seven to nine miles. A guessing contest, the answers to which were to be found on a penny, formed one of the enjoyable features of the evening's entertainment. A large pie having many strings, each attached to a package within, issuing from the center, made merriment, especially for the young people. Proceeds \$5.50.

Pastor Thorngate was unable to attend services on Sabbath day, January 18, on account of illness.

Our Sabbath school elected the following officers for the ensuing year: superintendent, T. Stuart Smith; assistant superintendent, Irving Williams; secretary, Artheda Hyde; assistant secretary, Julia Thorngate; organist, Leila Franklin; chorister, H. W. Palmiter; librarian, Susie Stark. Besides the regular number of teachers, three assistant teachers were appointed to be in readiness to fill the place of any absent teacher.

MRS. ARTHUR FRANKLIN.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met with Mrs. J. H. Babcock on Monday afternoon, February 3, at 2.30 o'clock. The members present were: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. W. C. Dal'nd, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson.

The meeting was opened by the reading of a part of the second chapter of Philipians, followed by prayer by Mrs. Crosley. The first order of business was reading of the minutes of the previous session.

The Treasurer reported for the month of January. Receipts \$139.10; disbursements \$14.00.

The report was accepted.

Mrs. Whitford read a letter from Mrs. Ayres of Panama City, Fla.

The Corresponding Secretary read a letter from Mrs. Andrews of Boulder, Colo., making inquiries concerning the relation of our Woman's Board to the Federation of Woman's Boards. This led to quite a discussion of the subject and the Corresponding Secretary was requested to answer Mrs. Andrews' letter, and to write to the International and Interdenominational Federation of Woman's Boards and make inquiries concerning terms of admission to that body.

The Corresponding Secretary presented the Mission Study leaflet for March and it was adopted as read.

It was voted that our Corresponding Secretary send for the 1912 *Year Book*.

President West read the article concerning the report of Brothers Moore and Wilcox on their investigation of Seventh-day Baptist mission work in Nyasaland, published on page 98 of the RECORDER for January 27, and the matter was discussed at some length.

The minutes of the present session were read and approved. Adjourned to meet March 3, with Mrs. Whitford.

DOLLIE B. MAXSON,
Recording Secretary.

To live content with small means; to seek elegance rather than luxury, refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quickly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.—*W. E. Channing.*

"A sorrow shared is a sorrow divided; a pleasure shared is a pleasure doubled."

Seventh-day Baptist Education Society
—Quarterly Meeting of the Executive Board.

Alfred, N. Y., February 4, 1913.

The meeting was called to order by the President, Prof. Wm. C. Whitford. Members present: Wm. C. Whitford, Mrs. Wm. C. Whitford, Arthur E. Main, Paul E. Titsworth, J. Nelson Norwood, Frank L. Greene, Curtis F. Randolph, Earl P. Saunders.

Prayer was offered by Frank L. Greene. The Treasurer, Paul E. Titsworth, presented his quarterly report, which was adopted, as follows:

Second Quarter—58th Year—November 1, 1912, to February 1, 1913.

I. REVENUE AND EXPENDITURE.

<i>Dr.</i>	
Balance, November 1, 1912:	
Alfred University Fund	\$ 66 23
Alfred University—Natural History Fund	82
Alfred Theological Fund	292 29
Young Men Preparing for Ministry Fund	41
Salem College Fund	82
Twentieth Century Endowment Fund ..	37
	\$ 360 94
Interest:	
On Mortgages:	
G. L. Babcock	\$550 00
W. C. Belcher Land Mtg. Co.	108 00
H. G. Bryan	105 00
A. J. Clark	60 00
W. S. Emerson	36 00
M. L. B. Merrill	21 52
F. W. Mund	75 00
Agnes Saunders ..	30 00
C. L. Shaw	69 00
Della M. Sullivan ..	18 00
Sun Publishing Association ..	27 50
Sophia Whitford ..	25 50
	\$1,125 52
On Real Estate Contract:	
W. H. Jacox	42 09
On Savings Bank Deposit:	
Washington Trust Co. ...	20 22
On Theological Endowment Notes:	
B. C. Davis	5 00
	1,192 83
Contributions for the Seminary:	
From Churches:	
First Alfred, Alfred, N. Y.	\$ 8 20
First Brookfield, Leonardsville, N. Y.	2 20
Chicago, Ill.	15 20

First Hopkinton, Ashaway, R. I.	1 00
Little Genesee, N. Y.	4 54
Milton, Wis.	10 40
Milton Junction, Wis.	39 27
North Loup, Neb. ..	33 80
New York City ..	9 57
Nortonville, Kan. ..	7 58
Plainfield, N. J.	24 42
Riverside, Cal.	1 87
Salem, W. Va.	2 30
Shiloh, N. J.	7 55
	137 90
From Individuals:	
A. B. Cottrell, Richburg, N. Y.	10 00
Cottrell Brothers, Westerly, R. I.	100 00
Mrs. D. E. Titsworth, Plainfield, N. J.	10 00
From Memorial Fund	200 00
	457 90
	\$2,011 67

<i>Cr.</i>	
Alfred University	\$ 66 23
Alfred Theological Seminary	292 29
Salary of Treasurer:	
August 1, 1912, to November 1, 1912 ..	\$25 00
November 1, 1912, to February 1, 1913 ..	25 00
	50 00
Balance on hand:	
Alfred University Fund	\$611 19
A. U. Natural History Fund ..	5 86
Alfred Theological Seminary ..	974 67
Young Men Preparing for Ministry Fund	2 93
Salem College Fund	5 86
Twentieth Century Endowment Fund ..	2 64
	1,603 15
	\$2,011 67

II. PRINCIPAL.

<i>Dr.</i>	
Overdraft on Revenue and Expenditure Acct.	
	\$ 36 00
<i>Cr.</i>	
Alfred Mutual Loan Association, 6 months' dues	\$ 36 00

III. CONDITION OF ENDOWMENT.

<i>A. Funds.</i>	
General Fund	\$ 100 00
Alfred University Fund	23,373 64
A. U. Natural History Fund	200 00
Alfred Theological Seminary Fund ..	22,570 79
Young Men Preparing for Ministry Fund ..	100 00
Salem College Fund	200 00
Twentieth Century Endowment Fund ..	90 00
	\$46,634 43

<i>B. How Invested.</i>	
Productive:	
Bonds ..	\$ 7,052 35
Mortgages ..	32,950 00
Loan Association Stock	790 00
Theological Endowment Notes	2,315 00
Washington Trust Company	1,413 08
Real Estate Contract	1,600 00
	\$46,120 43
Non-Productive:	
Theological Endowment Notes	550 00
	\$46,670 43
Less Overdraft on Revenue and Expenditure Acct.	36 00
	\$46,634 43

Respectfully submitted,
 PAUL E. TITSWORTH,
Treasurer.

Feb. 1, 1913.

Examined, compared with vouchers and found correct.

E. E. HAMILTON,
 CURTIS F. RANDOLPH,
Auditors.

On motion, it was voted that the Treasurer pay over to Alfred University \$611.19; and to the Theological Seminary, \$974.67,—balances due these institutions as shown by the foregoing report.

Voted that the Treasurer be authorized to pay the tax on a mortgage which the Society holds on property in Nebraska, if found necessary to do so in order to protect the Society's interests.

A bill of the Sun Publishing Association for \$6.35 was ordered paid.

A bill was presented from the American Sabbath Tract Society for \$56.17, covering the Education Society's share of the cost of the 1912 Year Book. Accompanying the bill was a letter from Manager Worden relative to the plan of selling the Year Book to pay for the cost of publication.

Since the Board considered the plan impracticable, it was voted to pay the bill as presented.

The Corresponding Secretary read a letter from the Conference Board of Finance, kindly offering its service to this Society; also a letter from the President of Conference relative to the part to be taken by this Society on the Conference program.

The Program Committee reported an outline of program to be presented by the Society at Conference, which, on motion, was approved.

Voted that the Program Committee of Conference be requested to name the chairman of the proposed sectional meetings for the consideration of special educational topics.

Voted that the Treasurer be authorized at any time to pay to beneficiaries income funds in his hands.

A resolution was presented by Rev. A. E. Main, proposing the appointment of a general field secretary to represent all our denomination interests, action on which was deferred till the next meeting.

Minutes read and approved.

WILLIAM C. WHITFORD,
President.
 EARL P. SAUNDERS,
Recording Secretary.

The Virility of the Bible.

Our Bible was not intended primarily to be intoned in cathedral service or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to "have dominion over the earth and subdue it." It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the Germans to defy the chief powers of the hierarchy, and the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a sprig of rosewater. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul" with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniac. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank to be in good form, forget that their fathers would have never left the worship of Odin and Thor, and the delights of piracy and bloodshed, had it not been for the sledge-hammer blows dealt by the Bible to those sins which have especially beset our Anglo-Saxon blood. We had better expurgate some newspaper reports of proceedings in the courtroom before we attempt to improve the Scripture!—*President Faunce, of Brown University, in Van Norden Magazine.*

YOUNG PEOPLE'S WORK

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

Practical Service.

R. R. THORNGATE.

Christian Endeavor topic for March 1, 1913.

Daily Readings.

Sunday—Testifying (Acts i, 6-11).

Monday—Shining lives (Eph. v, 3-14).

Tuesday—Serving the poor (Matt. xix, 16-22).

Wednesday—Leavening the nation (Rom. xiii, 1-10).

Thursday—Serving the church (Acts vi, 1-7).

Friday—Serving the lost (Matt. ix, 32-38).

Sabbath day—Topic: The ideal Christian. III. His practical service (Matt. v, 13-16). (Consecration meeting.)

That the principle of service has a very important place in our religious life,—in fact in the *whole* of life,—must be admitted by all. It needs no proof. The life that is lived without service, even though honestly professing to be Christian, is selfish and one-sided. Though it was new principle to them, and hard for them to assimilate, Christ sought to have his disciples understand the importance of service, and impressed it by parable and word, and example. (Compare Matt. xx, 25-28; xxv, 31-46; Luke x, 30-37; xxii, 25-27; John xiii, 12-17.) Christ's interpretation of the principle was new and startling to those of that day, yet we have reason to believe that the early Christians caught the spirit of it and practiced it in beautiful simplicity and sincerity. But as the centuries came and went the church seems, in a large degree, to have lost this spirit of service, until just now the most frequent and favorite criticism hurled at the church by some is that the church has absolutely failed to carry out the social teaching of Jesus. To a large degree this criticism is no doubt merited, but there is a real danger that it may be carried to the extreme. Within a very few years the social duty of Christianity has been brought rapidly and prominently to the front. Great emphasis is being laid on social service both in the city and country. All of the leading religious and secular periodicals are devoting much

space in their publications to the subject, and almost every week some new book is announced that deals with some phase of social work. All this is well, but it would seem as though some enthusiastic social reformers have gone to such extremes that they have lost sight of the real principle that underlies all service for others. In order to reach the deepest springs of men's lives—the spiritual and soul life—there must be more than a humanitarian motive prompting us to service.

THE TRUE MOTIVE OF SERVICE.

Commendable as it is, and great as is the need, in order to accomplish the most good, there must be a higher motive for service than the mere desire to better human social conditions. 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. An editorial writer in the *Sunday School Times* recently said: "Service may come to be a cant word. It may come to look as if all one had to do were to rush out and serve in all directions. But back of all that, a man must have something to serve with: manhood, character, health, and, above all, an inner life. Yet there is much talk today which would lead one to believe that worship, and prayer, and communion with God, and personal confession, ought to be dropped, and the time spent on them devoted to direct helpfulness. Thousands of men are today trying to serve their fellows who have nothing deeper to serve them with than mere good nature. . . . After all, a man's serviceableness never runs much beyond his prayer. It may bulk large to the eye, he may seem to others an incarnate activity, but when all is summed up at the end it shrinks down to what he was in his inner life."

THE VITALIZING PRINCIPLE.

The vitalizing principle in the life of every Christian is love for God, for Christ, and for our fellows. Possessed of this vitalizing power we shall have a desire to help others, for love, genuine, unselfish, Christian love, is always an active principle. The apostle John tells us that God himself is love. It was God's unbounded love for sin-sick men that gave Christ to the world, and, likewise, love was the controlling prin-

ciple in the life of Jesus. It exhibited itself in concrete acts of service for mankind. Nothing stands out clearer in the gospels than the fact that Jesus' energy was always active and never passive. It was always expended in the interest of those around him—now teaching, now healing, now speaking words of love and sympathy. It is this vitalizing principle of love which was so manifest in the life of Christ that is the basis of the Christian's consecration, and there is a very close relation between consecration and service. Because of his love for Christ the ideal Christian consecrates himself to a life of service. His consecration will not only demand that he regularly attend the weekly prayer meeting, confess Christ and contribute in every way possible to its success, but it will do more than that. It will release his energy and set it at work for the good of others. His life will be given over to God, to Christ, and to his fellow men, for service.

PRACTICAL SERVICE.

And this service, if properly coördinated with the other activities of our religious life, will result in practical service. Religious impulse without concrete acts of service is of little real value, although service in its highest and best sense must come of religious impulse, as has been pointed out. The constant confession of Christ in prayer and testimony has great value in stimulating the spiritual life, but it has come to be a well-recognized psychological fact that spiritual impulses and emotions to be of the greatest value must be put into action, and when put into action of the right sort will result in practical service. And practical service will be concerned with making the burdens of others lighter, with helping others to higher and nobler living, with righting wrong and injustice, and winning others to Christ. No consecrated Christian can look with indifference upon the sin and sorrow and suffering of the world. He will desire nothing so much as that men and women shall become reconciled to God, and he will find some practical way of demonstrating his faith in the Gospel which he preaches.

MISTAKEN IDEAS OF SERVICE.

While the quickened interest in social service that has come within the last few years has, on the whole, resulted in untold

good to large numbers, especially in our large cities, much that is being written along that line is so overemphasized that it is responsible for mistaken ideas of service. The average social writer would have young people to understand that in order to be of any use in the world they must attach themselves to some social settlement, engage in slum work, or identify themselves with some boys' club. But not so. Practical service may be very common service, and may be close at hand. The point which I have in mind is well illustrated in a story by Mabel Earle which appeared in the *Youth's Companion* some weeks ago. A young girl fired with zeal for social service had undertaken settlement work, and had proved to be a miserable failure. With disappointment and chagrin she gave up settlement work and returned to the little village from which she had gone a few months before, to find that the most acceptable service which she could render was right at home. A father and mother needed her cheer, and sympathy and service.

BEGINNING AT JERUSALEM.

I have in mind an instance that came under my own personal observation. A case of sickness, poverty and squalor, which would have been the object of immediate attention in a settlement district, went unnoticed and without investigation, in a rural community, by those who were able and enthusiastic exponents of social service. The theory and practice of service in this case were not properly coördinated. A similar case, in an entirely different rural community, was ministered to in a spirit of Christian helpfulness by one who, it is likely, could not explain the meaning of the much used phrase, "social service." Which exemplified the more practical service? Let us make our service practical by doing that duty which lies closest at hand, whether it be great or small, with our hearts and minds ever on the alert for opportunities for larger service. "Let us do with our might what our hands find to do." And even though the service which we may be able to render may sometime seem small and insignificant, let us remember the words of the Master, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

SOME THINGS TO BE REMEMBERED.

Many appear to measure a man's power and effectiveness by the noise he makes in the world. This measurement is frequently incorrect. Some seem to think they must make their voices heard loud above the din and clamor of the earth and that unless they do this they will remain unknown and die in obscurity. This is a mistaken view. It is not by the place a man occupies, nor by the loudness of his utterances, that his real worth is measured; but it is by the benefits and blessings he leaves behind him in other lives.

In a world where each life touches some other, none but God can tell the far-reaching influence of a humble, lowly father or mother, training up children, and influencing neighbors in the ways of righteousness.

God uses the work of the humblest to bring about his glory and to build up his kingdom; and, by and by, when the books are open, men and angels will read the record, and reward shall be given, not to the great alone, but alike to all these faithful toilers.

The above splendid thoughts are from an editorial by Doctor Gardiner, published in the SABBATH RECORDER of January 6, 1913.

SOME THOUGHT PROVOKERS.

What is your idea of what constitutes practical service?

Is service to be limited to those whom you would like to help, or does it include those whom you ought to help?

What one kind of practical service can you, or your society, find to do in your own particular community?

Study the Conference Year Book.

At the Conference last summer at North Loup a resolution was passed to the effect that a course of lessons be outlined on the *Year Book* for study by Endeavor societies, ladies' societies and by individuals, and that the editor of the Young People's department be asked to arrange such a course.

Owing to the tardy appearance of the *Year Book* the course is now only partially ready, but will probably be published as soon as the books are distributed. It is hoped that many classes throughout the denomination will be formed and that a more general knowledge of our work will be diffused among our older as well as younger people.

The House Upon the Sand.

ALICE ANNETTE LARKIN.

Author of The Doings of the Brambles, The Cloud With the Silver Lining, By the Side of the Road, etc.

Houses are made of a host of things:
Look up at the nest of the bird that sings,
Or the finest structure that man can rear,
With its granite base and its tier on tier
Of costliest marble, its towering dome;
You can tell afar 'tis a rich man's home.

Lives too are made of a host of things:
Watch the tiny bird as he sweetly sings,
Or the busy bee as he daily works;
You will find him true, for he never shirks.
And then look at man with his wonderful powers,
See what he has done with his days and hours.

A house or a life—'tis in this the same,
It must be more than the merest name;
Be it founded well, it will staunchly stand,
But woe to the one that is built on sand.
While our houses we use for years it may be,
We are building our lives for eternity.

CHAPTER I.

The Coming of the House Party.

"You dear, foolish girls!" motherly Mrs. Dunning exclaimed as she greeted first one and then another of the six young ladies awaiting entrance at the door of the seaside cottage. "If I were your mother, I don't know what I should do; worry myself sick, I guess."

"O Aunt Mary, you're a jewel," the taller of the girls laughingly replied, "to do just what we asked you to, and now I know you're not going to preach to us about anything. How splendid these fires are! Was there plenty of wood and did the big stove go up all right?"

"Didn't your mother do some preaching to you before she let you start out on this crazy expedition, Doris Chesterfield?" the motherly little woman asked, ignoring the question concerning the wood. "Tell me the truth or I'll appeal to your sister Barbara."

"Not very much, Aunt Mary, though I'll admit that she looked more than she said. I guess she didn't want us to come, but we tried to make her see that we are old enough to look out for ourselves, so she gave in. Why, I'm a full-fledged schoolma'am, you know. Just now we're all in for a jolly good time."

"O Doris," Rilla Andrews called from the front door, "isn't it perfectly delightful?

There's not a bit of wind and the waves are no higher than on a day in June. Who would ever dream that this was the thirtieth day of December?"

"Not I," came a reply from a corner of the big couch in the living-room where Beth Tennett was already unpacking a suit-case.

"Not I," was echoed from the kitchen where Hope Ellis and Louise Raymond were making explorations.

"Where are Jack and Mildred?" Mrs. Dunning suddenly asked as though the thought had just occurred to her that some one must be missing from the gay little party. "And I don't count but six girls, when you wrote that there would be seven."

"Oh, Jack and Mildred are coming; they used the auto, and it met with an accident back here a few miles, but they'll be along in a little while. There are only six of us girls; Rachel Barlow couldn't come at the last minute. Jack's going to shingle the roof, you know."

"Yes, I suppose he is. But if I'd known what kind of a scrape I was going to get you into just by telephoning your father that this cottage leaked, I'd have had Horace Dunning do that shingling, lame as he is. A beach party in summer may be all right, but not in winter, according to my ideas of right and wrong."

"O Mrs. Dunning, you didn't go to the trouble of cooking all these delicious-looking pies and cakes for us, did you?" Hope called from the pantry. "And even baked beans and brown bread, too? You're a dear! We'll have dinner on the table in almost no time at all."

"Yes, I thought I'd start you out with enough to eat, but I can't stay to help you get it ready, for my poor husband hasn't had his dinner yet, and he'll be cross as a bear if I don't hurry right home and get it for him. I see that your driver is ready to go back, so he can leave me at my own door, and that will save me from walking."

"Not stay to dinner with us the first day!" the young ladies cried simultaneously while Beth added, "Oh, it's a shame when we had counted so much on having you. If you could only be our chaperon, Mrs. Dunning!"

"Me, you dear child! Why, I wouldn't chaperon this house party for love nor money; not but what I think the world of you, but it's too risky. Yes, I will say it,

even if you shake your heads. There's no telling what may happen at any minute. The ocean is still just now, but it won't be always. My house is all of a mile back from it, but it's plenty near enough for me. I wish you'd all go home with me, but I know you wouldn't hear to such a plan. Well, I'm going before I get to preaching. If you need me, you know where I am." And Mrs. Dunning hurried out to take her place in the roomy old wagon that had brought the six young ladies from their homes in Willisburg, ten miles away.

The members of the house party watched until she was out of sight, then turned their attention to the preparation of dinner, for it was long past noon and they were all exceedingly hungry.

Fifteen minutes later Jack Chesterfield and his wife came in, bringing with them the remainder of the baggage. Mrs. Chesterfield, a bride of six months, was but a year older than Doris and not nearly as tall.

"Dinner ready?" she asked as she removed her wraps. "Waiting around in an automobile has about famished me. I'm afraid we can never get enough to eat down here."

"All ready," came the reassuring reply from the workers in the dining-room. So, without further waiting, the eight members of the party sat down for their first meal in the summer cottage by the sea.

It was a beautiful day, this thirtieth of December, sunshiny and mild. Indeed, there had been many delightful days during the month, and it had been hard to realize that King Winter was on his throne.

Perhaps it was this fact that had brought to Doris Chesterfield's mind the plan for a house party at The Cliffs, the summer home of the Chesterfield family at Quohasset, on the shore of the Atlantic Ocean.

The cottage was an attractive one, and the view from its windows was considered ideal. A substantial wall had recently been built along the front and continued for some distance past other houses as a protection in time of storm, so the place was considered unusually safe against the prank that Old Ocean might be tempted to play. But who would ever dream that the calm old ocean would play any pranks at all as one glanced out upon it on a day like this?

"O girls, look quick!" Barbara Chesterfield called as she paused in the act of car-

rying a pitcher of water up-stairs. "Whose automobile is that stopping here? Why don't somebody answer?"

"Why, it's Jack's, of course," Doris replied without moving from her comfortable seat by the front window. "He went up to Aunt Mary's after milk. I'm far more interested in locating Gull Rock. I almost believe that it has disappeared since we were down here."

"Oh, but it isn't Jack at all, Doris, it's a girl with a long blue coat and a white felt hat. It's—why, Doris Chesterfield, I guess you'll stir out of your chair now. It's—no, I won't tell you who it is." And Barbara hastily set her pitcher on the lowest stair and rushed through the kitchen to the back porch.

"Why, Rachel Barlow," she cried excitedly, "you did come after all. Do tell me all about it."

But Barbara was not the only one demanding the attention of the young lady in the blue coat. Five other girls had by this time reached her side and were making excited grabs at her suit-case, her umbrella and her numerous boxes and bags. Mrs. Jack Chesterfield held out a friendly hand. "We're very glad indeed you could come, dear," she said as she led the way into the house. "The girls have missed you already."

Rachel Barlow found her breath at last. "Oh, I ought not to have come," she said, "I fear I ought not, but I got a check from Aunt Julia this morning, and Mr. Blake was coming down this way, and everything seemed to favor my starting right out. No, mother didn't approve, of course, but I felt as if I wanted to be with the old crowd once more—"

"Once more—that sounds disheartening," Rilla Andrews interrupted her, "you aren't going to get married and go away to some foreign country, are you, Rachel? Say many times more, that would sound better."

"Just as you like, Rilla, but I have suddenly found that I have some hard problems in life to work out, and you girls always cheer me up so."

"Of course we do!" came the united reply.

"Well, do let her get her wraps off," Mrs. Chesterfield finally urged. Then you can solve all the problems in geometry or trigonometry or life that you please. I must

see to the bed-making. Barbara, you have left that pitcher of water on the stair where somebody will fall over it."

"I'm coming," Barbara called cheerfully. "Don't fall and break your nose, for we don't want any broken bones down here. I only waited to take Rachel's suit-case along with me. Isn't it splendid that she's come?"

"Yes, indeed it is, Barbara," Mildred Chesterfield agreed. "Only I'm afraid if she has any very serious problems to solve, this isn't the time or place or even the crowd in which to solve them."

"Why, Mildred, don't you think we can be serious when it is necessary?"

"You are dear, good girls, each and every one of you, Barbara, but I fear that you don't stop and think always—" But she said no more, for Rachel herself was calling from the foot of the stairs, "O Mrs. Chesterfield, I almost forgot to tell you that I have two invitations for the whole party for tonight. Mr. Blake stopped at two or three places on the way down, and, when folks learned of our house party, they fairly showered me with attentions. The first invitation is to a masquerade at the Norton place. Doris probably knows where it is. The other is to a pound party at the farm next to your Aunt Mary's. I have forgotten the name. She told me to tell you that she didn't think to speak to you girls about it this noon, but she hoped you could come."

"What jolly sport!" Louise Raymond voiced the sentiments of the others. "Which can we accept, Mrs. Chesterfield?"

But it was Doris who replied, "Both, of course. Why not? We are down here for a lark, so why not make it as jolly a lark as possible? We can stay awhile at the Norton place and then go on to the pound party. I had been wondering what we could do tonight."

"But, Doris, dear, wait a minute please," Mildred Chesterfield begged. "We mustn't decide this too rashly. I'll ask Jack about the folks at the Norton place first. I'll be back in just a moment or two."

When she returned she found the little group of girls in earnest discussion as to their costumes for the masquerade as well as the advisability of robbing their larder of nine pounds of eatables.

"Jack says, girls, that he'd rather you would attend the pound party; it's nearer

and he knows the people," she began. "He doesn't seem to approve of the other place at all—"

"But, Mildred," Barbara broke in upon her sister-in-law, "he won't set his foot down that we can't go, will he? What if he doesn't approve of it? We do lots of things at the beach that we wouldn't think of doing at home." Please say we can go to both."

"Please do, Mrs. Chesterfield," Louise and Rilla begged earnestly.

"Oh, well, I suppose I shall have to give in, but Jack doesn't approve of it. I wish that you had an older chaperon."

"But we don't, not a bit, and we're the ones to be suited," Hope Ellis said as she placed one arm around the sober-faced little chaperon. "Now let's count out the pounds."

(To be continued.)

News Notes.

WEST EDMESTON, N. Y.—A Christmas tree with an interesting program was given in our church, Christmas eve.—Our Sabbath services are still held in the afternoon, preceded by the Sabbath school.—The Ladies' Aid society meets regularly, as usual, to work, and officers were recently elected.—Our Friday night prayer meetings are being led by the pastor of the Baptist church in the village. Revival meetings are being held in his church which many of our people are attending.

PLAINFIELD, N. J.—The Men's Club held a January social the nineteenth of January. It was an open meeting with the ladies invited to attend. An orchestra of young lads (three violins) from the public school of Brooklyn, N. Y., in which Mr. John Cottrell teaches, furnished excellent music. Refreshments were served.—Pastor Shaw has been presenting a series of sermons for the children, with chalk talk illustrations. These are given before the regular sermon on Sabbath morning and are splendid. His subjects for January were Peace-maker, Forgiveness, Bonds, Plows.

MARLBORO, N. J.—On January 26 the members of the church met at Mr. Eber Davis' for their second annual chicken-picking. Dinner was served for ten cents each and over \$25 was cleared.—Sunday

evening, January 26, the Missionary Committee prepared a very interesting program for the Christian Endeavor society. Some very excellent papers were read on Pictures, Music, Education, etc., in missionary work.—On February 1 President Clark of Salem College spoke to us in the interests of that institution.—Preparations are being made to receive, with his family, the Rev. Jesse Hutchins, who has accepted the call to our pastorate.

SALEM, W. VA.—The second bi-monthly social of the Endeavor society was held in the church parlors the last Sunday night in January. All enjoyed the pleasant time devoted to games, after which an excellent program was given.—Pastor Wooster of the Baptist church preached on Church Finance, Sabbath morning, January 18, and the Sabbath following our pulpit was supplied by Pastor Blakely of the Methodist church.—The Endeavor society had charge of the Sabbath morning services February 1. The following papers were read: The Efficient Christian Endeavor Society; History of Christian Endeavor; The Prayer Meeting; The Pledge; and The Social Side of Christian Endeavor.

Resolutions.

Whereas, Our Christian Endeavor circle has been broken by the death of one of our faithful members, Mrs. Myrtle Hall, therefore be it

Resolved, That we deeply feel the loss of one who was always willing and efficient in any work of our society, and that we thank God for her noble and useful life which has been spent among us.

Resolved, That no words of ours can add to the love and respect she has won, and it only remains for us to be more faithful in the work which she has helped to carry on. The world has been made better by her life and we would reconsecrate our own lives that the work may not falter, and that no shadow of our failure may fall across the good she has done.

Resolved, That we express our heartfelt sympathy to the members of her family in this dark hour of their trial, and earnestly pray that they may be led by the loving hand of our heavenly Father.

Resolved, That a copy of these resolutions be placed on the records of our society and also sent to the Young People's page of the SABBATH RECORDER.

Little Genesee, N. Y.,

Jan. 20, 1913.

"You can't grow tulips of the kingdom of God unless you get the bulbs from heaven."

Zigzags—Postscript.

REV. GEO. W. HILLS.

When Zigzags No. 6 closed, your scribe imagined that he had reached the terminal, but conditions and circumstances have led him to change his mind. He has been zig-zagging ever since reaching this city. In searching out his members who are somewhat scattered, and in looking after church interests in this hustling city of near 400,000 busy people, where he can make only one or two calls in a day, he has found it necessary to make many angles of varying degrees in his trail. This necessitates a postscript to what has gone before, and it may be like the postscript of some letters—longer than the letter.

He did not find a large church here, but he does find the material of which the "heroes and heroines of the Faith" are made. These worthies have convictions, of which they are not ashamed and for which they firmly stand. They really stand for something worth while—for truth and right. They are out on the firing-line, responsive to the appeals of duty.

In this church as an organization, and in its house of worship, its retiring pastor, Brother L. A. Platts, has established a monument to his faithful labors and devotion, and many regrets are expressed that it is necessary for him to leave this interesting and promising field. He goes with the sincere love of many hearts who will not lose their interest in their former pastor.

SOMETHING NEW.

We were invited to eat Christmas turkey down at Ocean Park with one of our families. Some things we never saw before appeared. On the heavily loaded table were fresh ripe tomatoes just picked from the garden, and string beans from the same garden that came by way of the kitchen range and the hands of an expert cook. Soon after the banquet we went with a member of the company down to the "Ocean Front" to be shown the sights. Among them was a British man-of-war riding at anchor in the offing. Its officers were on shore being banqueted by the mayor of the city and his staff. This iron-clad was of but little interest to us, as we had seen several similar ones from the same navy over on the other side of the

continent. But when we saw bathers in the Pacific Ocean surf, we were interested and had to think twice before we could realize that it was really winter. We never saw it on this wise before. By contrast it made us think back to farm-boy days spent in Minnesota, where we never saw such sports on Christmas day.

This is another place where preachers never run out of work. We have a prayer meeting and Bible-study class on Sixth-day night at Long Beach, about twenty-five miles away. Preaching service and Sabbath school are held there on Sabbath morning. At our church in this city we have Sabbath school at two p. m. and preaching at three. So many of our people here at Los Angeles live so far from the church and so far from each other, that we are unable to have evening meetings. This is a source of great regret to us all. We are hoping for changes at a later date.

There are many of our people scattered about over the Pacific coast country, and the Seventh-day Baptist Pacific Coast Association is taking steps by which a representative from that body may personally call upon them all. We most sincerely hope that, in the future, when any of our people come from the east out into this western world, they will locate with others of our faith, that they may be more easily reached and of greater assistance in building up our interests that are already established. We think it extremely unwise for any to move for sake of the change—something new—something different, or because they have the roving spirit; but if any find it necessary or to their *real* advantage to move, we hope they will remember that they can find as good opportunities where some of our people are already located as elsewhere. Let us try to keep together for the "glory of God," the cause we stand for, in the name of Him, "whom having not seen, we love."

Any who wish to ask for information about this country may address Dea. Charles Coon, Riverside, Cal., No. 2180 Park Avenue, who is the president of the association, or address the undersigned.

GEO. W. HILLS,

*Corresponding Secretary.*Los Angeles, Cal.,
264 W. 42d St.**CHILDREN'S PAGE****The Voyage in the Arm-chair.**

Oh, papa! dear papa! we've had such a fine game,
We played at a sail on the sea;
The old arm-chair made such a beautiful ship,
And it sailed—oh, as nice as could be.

We made Mary the captain, and Bob was the
boy,
Who cried, "Ease her," "Back her," and "Slow."
And Jane was the steersman who stands at the
wheel,
And I watched the engines below.

We had for a passenger grandmama's cat,
And as Tom couldn't pay he went free;
From the fireside we sailed at half-past two
o'clock.

And we got to the sideboard at three.

But oh! only think, dear papa, when half way,
Tom overboard jumped to the floor;
And though we cried out, "Tom, come back,
don't be drowned,"
He galloped right out at the door.

But papa, dear papa, listen one moment more,
Till I tell you the end of our sail;
From the sideboard we went at five minutes past
three,

And at four o'clock saw such a whale!

The whale was the sofa, and it, dear papa,
Is at least twice as large as our ship;
Our captain called out, "Turn the ship right
about;

Oh, I wish we had not come this trip!"

And we all cried, "Oh, yes, let us get away home,
And hide in some corner quite snug;"
So we sailed for the fireside as quick as we
could.

And we landed all safe on the rug.

—Unidentified.

Tobe Visits the Doctor.

Tobe is a bull terrier. He is very clever and intelligent, but he is also very lively and has a way of rushing about somewhat too quickly and heedlessly for his own safety. One day he came limping into the house with a broken leg. The children became greatly excited, of course! the little girls cried and said, "Poor Tobe!" while the boys scolded about the wagon or auto or whatever it was that had run over the dog's leg.

"Oh, poor Tobe! What shall we do?" said mother.

"Take him to the doctor," said father.

"I don't see why he can't mend Tobe's leg as well as he did Bob's arm when he broke that."

So sure enough, to the doctor Tobe was carried, and was brought home again, with the broken leg set and held tight by a plaster cast. In a few weeks the little dog was as well and as sprightly as ever.

Unfortunately, however, Tobe was also just as heedless as ever, and before many months had passed he met with another accident and broke another leg. Then—what do you suppose he did? He never stopped to go home and be cried over and fussed over and scolded a little, perhaps, and then be carried to the doctor. No, he started off all by himself, on three legs, to the doctor's office. It was a good mile away, but no matter, Tobe limped along bravely until he climbed up the porch steps and sat at the office door, where he whined and whined and cried so piteously that the good doctor heard him and let him in.

"Well, well, Tobe! what's the trouble now?" asked the physician.

Tobe lifted up his little aching paw. The doctor understood. He mended the leg and carried the dog home when he started out on his next round of visits. Tobe has promised to be more careful in future! But if he needs the doctor, he knows where and how to find him without troubling any one else, thank you!—*Exchange.*

The Dress of Birds.

Birds think a great deal about their dress, and are careful to keep themselves tidy and in good order. One writing in an exchange says:

Of course, their fashions differ, because birds themselves differ, but they do not change. A robin today dresses just as her grandmother did, and none of her neighbors would dream of calling her old-fashioned.

Neither do birds have many suits. Two a year are quite sufficient for most of them, and many are content with only one.

As a rule, the gentlemen dress more gaily than their mates, though they spend less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled and looked over,

and how all the loose ones are taken out and dropped.

All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions, but the bill can not reach the head, and so Mr. Canary uses his foot.

With it he combs his hair, first on one side, and then on the other, scratching very fast, as if to get all tangles out. Then he uses his hair oil, for, although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen alike carry it about with them. They have a little pouch or sack on the back near the tail for the purpose. When Madam Bird wishes to use it, she squeezes it out with her beak, just as you would press a rubber bulb; then she lays the oil on her back, just above her wings, and rubs her head against it, turning her neck in all directions until every feather in her head is straight and shining.—*Exchange.*

Lift Up Your Eyes.

REV. J. E. HUTCHINS.

A young girl of meager circumstances was employed in one of our large cities as a stenographer. The close application which she was compelled to give to her work and the long hours of service began to tell on her. Her eyes became very weak, so that she was finally compelled to go to a specialist to have them examined. After a careful examination he told her that he could fit her eyes with glasses but that they would give only temporary relief; that if she wished to effect a permanent cure, she must refrain from all work with her eyes for some time. "But I can not do that," she said, "I am compelled to work in order to support myself and my aged mother." The doctor replied, "There is nothing else that can be done, if you wish to save your eyesight." "It will be impossible then," she said, "for I must work." The doctor stopped for a few moments in thoughtful meditation; finally he said to the girl: "I will do the best I can for you, but you must promise me that whenever you feel your eyes becoming tired, you will leave your work and go to the window and look, and look, and look just as far as you can out beyond your immediate surroundings and forget all that keeps you there. This change may bring you relief."

She followed the doctor's advice, and many, many times a day she would leave her manuscripts and going to the window would scan the distant scenes, forgetting all about herself and her own affliction. It was not many weeks before her eyesight was restored and she was happy again because of the "far look" which she had taken.

Are you oppressed with your trials? Hasten from your work and your trying surroundings, forget yourself and your own interests, get the "far look" and you will be again filled with joy. "Lift up your eyes, and look."

His Mighty Arm.

In her charming book of reminiscences, "As I Remember," Mrs. Gouverneur cites the following incident as illustrative of the keen sense of humor of the late William M. Evarts. The witticism was uttered during his residence in Washington, when he was Secretary of State under President Hayes:

A party of distinguished Englishmen was visiting the national capital and Mr. Evarts escorted it to Mount Vernon. After inspecting the mansion and the grave of Washington the party walked to the end of the lawn to view the attractive scenery of the Potomac River. One of the Englishmen, who seemed decidedly more conversant with certain phases of American history than the others, asked Mr. Evarts whether it were really true that Washington could throw a shilling across the Potomac. "Yes," said Mr. Evarts, in a diplomatic tone. "It is quite true." The same evening at dinner the secretary of state repeated the conversation to a mutual friend and added: "He could do even better than that; he could toss a sovereign across the Atlantic."—*The Continent.*

We do not know what ripples of healing are set in motion when we simply smile on one another. Christianity wants nothing so much in the world as sunny people.—*Henry Drummond.*

There is no beautifier of the complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*Emerson.*

HOME NEWS

JACKSON CENTER, OHIO.—The brotherhood of the Seventh-day Baptist church held its regular meeting at the home of Doctor Babcock on last Sunday evening. About twenty-five members were present and more than a dozen invited guests.

The brotherhood was organized about two years ago and has as its object the promotion of good fellowship, a closer, friendlier feeling among the members, and the advancement of the church which the brotherhood represents.

The regular meetings are held every three months and in order to cover every detail and to effect the greatest possible good from the organization, it is divided into sections consisting of six or eight members each, who entertain the other members in turn.

The committee Sunday night consisted of P. R. Simpson, Doctor Babcock, Ed Davis, Willard Hughes, and Curtis Grooves.

The brotherhood had as its guest for the evening, Dr. Lester Randolph of Milton, who gave a splendid talk along the line of the brotherhood, its aims and purposes. After several good talks from the members a luncheon was served consisting of ham sandwiches, bread, coffee, pickles and tangerines, cake, gingersnaps and cheese.

DERUYTER, N. Y.—We have a class for Bible study which meets at the homes of its members every Tuesday evening. We are studying the Sabbath question from the Bible standpoint. Pastor Wing is thoroughly conversant with every phase of the subject and is bringing to our minds much that is valuable as an aid to the understanding of this important truth.

A gathering at the home of Dea. G. W. Burdick and wife on the evening after the Sabbath, February 1, in honor of his sister, Mrs. Jesse Stillman of Earlville, one of our non-resident members, and an anniversary surprise for Mr. and Mrs. Julian Craft on February 5 are the recent social events of our people.

The Woman's Benevolent society meets regularly once a month for sewing. There are but a very few active members, but

quite an amount of sewing is done to help the needy. We are planning to contribute to the work of the Woman's Board this year.)

E. M. A.

Feb. 9, 1913.

Denominational News.

Pastor Randolph was home the first of the week, coming up from Chicago where he spoke Sabbath day. He reports good progress in the work he has undertaken of raising the debt on the college auditorium.—It is expected that Dr. and Mrs. L. A. Platts will return from Los Angeles, Cal., in the spring and locate here. Doctor Platts had to give up his pastorate there some time ago on account of failing health.—*Milton Journal-Telephone.*

Rev. Jesse E. Hutchins of Berlin, N. Y., has accepted the call to become pastor of the church at Marlboro, N. J., near Shiloh, in Cumberland County. He begins work on his new field the first of April.

"How dismal you look," said a bucket to his companion, as they were going to the well. "Ah!" replied the other, "I was reflecting on the uselessness of our being filled, for, let us go away never so full, we always come back empty." Dear me! how strange to look on it in that way!" said the other bucket; "now I enjoy the thought that however empty we may come, we always go away full." Only look on it in that light, and you will be as cheerful as I am.—*E. F. Hardy.*

"A man is literally what he thinks, his character being the complete sum of all his thoughts."

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MARRIAGES

OLSBYE-MILES.—At the home of the bride's father, Milton Junction, Wis., January 25, 1913, by the Rev. A. J. C. Bond, Clarence W. J. Olsbye and Sylvia Blanche Miles, both of Milton Junction.

PALMER-LAWTON.—At the home of the bride's parents, Milton Junction, Wis., February 1, 1913, by the Rev. A. J. C. Bond, George M. Palmer and Anna L. Lawton, both of Milton Junction.

DEATHS

HALL.—Myrtle (Collins) Hall was born in Whitesville, N. Y., September 13, 1880, and died at her home in Little Genesee, N. Y., January 19, 1913, in the thirty-third year of her age.

August 20, 1904, she was united in marriage to D. P. Hall of Little Genesee, who in her death parts with a loving wife and companion. Besides her husband and little daughter she leaves her father, two brothers and one sister.

She was baptized and united with the First Genesee Seventh-day Baptist Church, July 14, 1906. She was always a faithful member and worker in the church and society.

For a number of years she taught in the public schools of the State. E. E. S.

HERITAGE.—Lemuel T. Heritage was born in Shiloh, N. J., March 24, 1838, and died of hemorrhage of the brain, in Emporia, Kan., on January 24, 1913, in the seventy-fifth year of his age.

He was the son of Judah and Susan Tomlinson Heritage, and was left an orphan when three years of age. Dr. George Tomlinson of Shiloh was his guardian and he found a home among his Shiloh friends during his early years. He was educated in Union Academy, Shiloh, and in Union College, Schenectady, N. Y. He studied medicine expecting to become a physician, but in 1857 he went to Kansas, and circumstances led him into the mercantile business. In 1861 he became a recruiting officer for the army and went to the front as lieutenant in the Eleventh Kansas Cavalry. He afterwards became captain of Company C in the same regiment, and on December 7, 1862, was wounded in the battle of Prairie Grove, Ark., and disabled for further military duty. He was mustered out of the service in August, 1863, and for eight years had to use crutches. For thirty-five years he was a prosperous banker in Emporia. In 1870 he was elected county treasurer, and for many years was a member of the library board. He was instru-

mental in establishing a free city library and was interested in the schools of Emporia.

Mr. Heritage never married, and always cherished the memory of his childhood home and friends in Shiloh. Hundreds of friends crowded the Congregational church at his funeral, and many floral offerings showed the respect in which he was held. The stores in town were closed during the funeral.

In his will he bequeathed \$30,000 as a trust fund "to beautify and brighten child life in Emporia." The income is to be used to relieve suffering among children and to supply to worthy ones suitable clothes to attend school and Bible school without being forced to show the "badge of poverty." He also bequeathed to the Shiloh Cemetery fund \$500.

CHESTER.—John Hicks Chester was born at Westerly, R. I., November 28, 1818, and died in Westerly, January 24, 1913.

He was the third son of the late Elder Christopher and Olive (Burdick) Chester. He was converted in early youth and united with the First Hopkinton Seventh-day Baptist Church, retaining his membership until about 1847, when moving to Brooklyn, N. Y., he transferred his membership to the New York City Church. He was employed for many years at the Novelty Works conducted by the late Thomas B. Stillman, as pattern-maker, and later as a builder and contractor. In 1865 he moved to a farm in North Stonington, Conn., and later he reunited with the old mother church, which he dearly loved, and in which he retained his membership till death.

He was united in marriage to Emeline Merritt of North Stonington, Conn., May 12, 1814, who entered into rest April 28, 1900, at Westerly, R. I. To them eight children were born, three of whom are living: John C. and Herbert M. of New York City, and Mrs. J. Courtland Barber of Westerly.

Funeral services were conducted by his pastor, at the house, Sunday afternoon, January 26. Interment in Oak Grove Cemetery, Ashaway. A good man and in many ways a remarkable man has gone to his reward. "Blessed are the dead who die in the Lord." H. C. V. H.

CARPENTER.—Amanda Horton Carpenter was born at "West Hill," near New Lebanon, N. Y., September 5, 1840, and died at the home of her daughter, Mrs. Chas. Ellis of Stephentown, February 2, 1913, aged 72 years, 4 months and 27 days.

Mrs. Carpenter was the daughter of Thos. Hix Horton. Besides herself there were five children in the family, only one of whom survives—a brother living at Pittsfield, Mass. She was married October 25, 1866, to Philander B. Carpenter of Stephentown. About the time she was married she began a thorough study of the Sabbath question with the result that there were only a few Sabbaths after the marriage which were not kept. She united with the Berlin Seventh-day Baptist Church and remained a faithful and consistent member until the time of her death. Mrs. Carpenter was the mother of three children,—Lenora, Lulu and Mark. Lulu, the wife of Charles Ellis, is the only one to survive her.

Stephentown was at one time the location of quite a company of Sabbath-keepers, among whom were the Carpenters, whose names are so well known to Seventh-day Baptists. In the family cemetery on the old farm may be found the monuments of many of these people. Mrs. Carpenter is the last one of that company save her daughter, who is a member of the Alfred Church.

Funeral services were held at the home February 5, conducted by the pastor of the Berlin Seventh-day Baptist Church. The body was laid to rest in the New Lebanon Cemetery. A devoted, self-sacrificing mother, a loving, and kind neighbor has gone to her reward. J. E. H.

His Visit to the King.

The 1910 letter to the boys and girls of the English Presbyterian churches, written by Dr. J. Campbell Gibson of Suatow, China, and read to all the congregations, was considered of unusual interest. Doctor Gibson told of his visit to King Edward at St. James Palace.

"After waiting till the hour had come we passed on toward the king's own room. Step by step we moved between two lines of officers and attendants, whose keen eyes were searching each one of us to see that all was right. I felt for a moment how terrible it would be for a sinner to try to pass unforgiven before the shining eyes of the holy ones who surround the throne of God.

"Passing through the door into the presence-chamber, where the king was sitting on his throne, I handed the little card to the nearest lord-in-waiting. I had no more need of it, for no one who comes so far is ever sent back, and I thought of the 'roll with a seal upon it,' given to Bunyan's Christian, which he was to give in at the gate of the Celestial City. While I stepped forward in front of the throne a card was quickly passed from hand to hand till it reached the lord chamberlin standing at the king's right hand.

"He read out my name in a loud voice, and meantime I saw my king, a gray-haired, tired, kindly man, looking at me. We were all received alike, great lords and high officers getting no more, and I, an unknown man, getting no less—a kingly and kindly smile—the smile that was known throughout Europe, and has gone far to make the peace of the world—and two gracious bows, to each of which I bowed in return, passed on and retired.

"I noticed a strange thing afterward. There were many great men in the throne room, and at any other time I would have gone far to see any of them. But as long as I was within sight of the king I looked at him only, and had no eyes for any other. So in heaven all eyes are fixed on the face of God and the Saviour."

King Edward passed away, and Doctor Gibson was again "summoned" to the palace, where the monarch lay in state. "The best lesson I got was the last," he goes on. "I asked an officer how I should return from Windsor to London, and his answer was a beautiful lesson for life. He said, 'If you are one of the king's guests take any of the special trains.' So it was. I was there, an unknown man, but I was a guest of the king, and St. George's Chapel, Windsor Castle and its great halls, the luncheon prepared in three of them, the great staircases and doorways, and all the special royal trains were for me!

"Dear children, will you think how good it is to live in this world as a 'guest of the King.' 'God is King of all the earth.' 'The Lord is King forever.' He has sent you an invitation by the hand of his Son, Jesus Christ our Lord. If you obey this message of his love, you will be his guests, and then 'all things are yours.'

"Meantime I am sent to tell the Chinese that the message is for them, too. Pray for them that they may listen, and when you with your fair faces and they with their brown ones gather before the throne of God and of the lamb, the angels will say to you all, 'Children, you are the guests of the King of heaven, and all things are yours, for you are Christ's, and Christ is God's.'"—*The Continent.*

You degrade your daily work if you think of it only as that which earns your living. It is something more. Whether it be farming or carpentering, doctoring or dentistry, selling druggs or carrying a hod of mortar, it is adding something to the comfort and happiness of other people, or else it is no fit work for an honest man.—*George S. Merriam.*

Happiness is a perfume you can not pour on others without getting a few drops yourself.—*Anon.*

SABBATH SCHOOL

LESSON VIII.—FEBRUARY 22, 1913.
ABRAM AND LOT.

Lesson Text.—Gen. xiii, 1-18.

Golden Text.—"The blessing of Jehovah, it maketh rich; And he addeth no sorrow therewith." Prov. x, 22.

DAILY READINGS.

First-day, Gen. xii, 10-20.

Second-day, Gen. xiii, 1-18.

Third-day, Gen. xiv, 1-12.

Fourth-day, Gen. xiv, 13-24.

Fifth-day, Gen. xix, 1-11.

Sixth-day, Gen. xix, 12-29.

Sabbath day, Matt. v, 33-48.

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

SPECIAL NOTICES

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

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

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

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

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

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

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

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

"Falsehood is cowardly, truth is courageous."

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.

L. A. Worden, Business Manager.

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The two small boys of the family were enjoying the first snow of the season, says the *Boston Transcript*, but their mother, who was watching them from her room, soon rapped on the window.

"Johnny," she called, "why don't you let your little brother have your sled part of the time?"

"I do, ma. I take it going down hill and he has it going back."—*The Continent*.

No man is wholly bad, and in all lives some moments come when the vision presents itself of a worthier and happier life which might be lived. What is needed is courage to make the start, for, while life lasts, it is never too late.—*E. C. Burke*.

"Who is the responsible man in this firm?" asked the brusque visitor.

"I don't know who the responsible party is," answered the sad cynical office boy, "but I am the one who is always to blame."

—*N. J. Mirror*.

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The Sabbath Recorder

THE NEW EVANGELISM.

REV. E. D. VAN HORN.

WHILE speaking of the motive of this New Evangelism, I want to emphasize another point, namely, the breadth of vision in this service. It is not limited by ecclesiastical or denominational lines. You know we are apt to do things for the good of *our* order, *our* church, rather than from an impelling love of humanity. Our chief concern should be not to swell our annual reports or to build up personal reputation. The statistical habit in any church or denomination reveals a fatal weakness in its motive. . . . Let us rise above this method of calculating results. We sometimes get nervous over our number and begin to cast about in frantic efforts to secure additions and accretions that our annual records may make a more commendable showing. Let us get a bigger and worthier conception of our work. . . . When the burden of this sin-stricken, sodden old world rests upon our shoulders, a passion for lost souls burns within us, when we are willing to plunge into the work where our service is never applauded and our name never taken on the lips of men, then we may know our motive is beyond challenge. We are working not for numbers as such, but for a new heaven and a new earth wherein dwelleth righteousness and wherein nothing shall enter that maketh for abomination.

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