

The Sabbath Recorder

Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

Say ye to the righteous, that it shall be well with him. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength.

—Isaiah.

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THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

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EDITORIAL

Successful Failures.

Last week we had something to say about being discouraged over our failures; in which we tried to show that what may seem to be failures are not always so. We are aware that even apparent failures will cause us much trouble unless we can learn to look beyond the present for final results, when God shall open to our clearer vision the full outcome of what we in our shortsightedness miscalled defeat. But aside from the shortcomings which we call apparent failures, there are, after all, enough genuine failures to cause us much anxiety. There are some failures that are final, so far as the end is concerned toward which we were striving. No amount of hopefulness can give any assurance that the end sought can ever be attained. Indeed, in many things there is a "too late," and then we may not even hope to "redeem the time." The great question is, What can we do with such failures? Is it possible to still profit by them? Can we not make such failures successful even yet in the great sum total of character and higher manhood?

The expression "Successful Failures," seems at first thought squarely contradictory. But I believe that one may so profit by his failures, as really to make them helpful in his future efforts for better living. Of course, if one gives up and ceases to try again because he has failed once or twice, then there is no hope. But, on the other hand, if he is willing to profit by whatever lessons his failures may teach him, there is

still hope that he may do even better with his life than he could have done had the failure not come.

For instance, if a man is conceited and feels all-sufficient in himself, so that he spurns the advice of older and wiser people; if he is headstrong and refuses all warnings from those who have had more experience; if he forgets his God and stops his ears to the voice of the Spirit,—failure may be the very best thing that can come to him. If failure opens his eyes to see himself as he is; if it shows him how he must appear in the sight of others; if it humbles him and takes the conceit out of him until he is ready to obey the Divine laws so necessary to his well-being, and to start aright in new efforts to succeed,—then his failure will prove to have been a blessing in disguise.

The best things that ever happen to some men are their failures! There are those who ought to thank God for sending overwhelming defeat to head them off in their efforts to succeed.

If our failures are to become elements in our successes, we must look carefully for the causes. When at work in my college laboratory, it was no unusual thing for some experiment to fail; and for every such failure I knew there must be some adequate cause. It would have been foolish to give up all effort on account of the failure. The real thing to do was to search for the cause and when that was discovered it was my business to avoid repeating the mistake. Again, by a careful study of the results in some failure, the chemist has discovered things which unexpectedly turned his failure into some great gain for the cause of science. So it ought to be in our efforts to live right. It is our first business to discover the real cause of our failure; and there is such a thing as studying the results of a failure so as to make a great gain in spiritual power.

Here is an athlete who is struggling with all his might for the mastery; but in spite of his efforts he is thrown every time in the wrestling match. What does he do

when time after time he fails? He does not ignore his failures and keep on making more; neither does he become discouraged and give up trying to excel. He studies carefully all the causes. At each fall, he marks carefully the particular lock or trick that downed him. He thinks and studies over it day and night. It is even in his dreams, so anxious is he to overcome the causes of his defeat. In fact, his whole being is so aroused, that when he again joins issue with his antagonist, he guards every point of previous failure, watches every pass and feint, profiting by past defeats, and so gains the victory. The seaman who has been cast upon the rocks once, and whose ship has suffered great damage, will watch more carefully his chart and take extra precaution lest he make complete shipwreck. And in this very study of the causes of his former shipwreck, he becomes a more careful sailor than before, and is even a safer man to trust with a ship because of his hard experience. This would not be so, however, if he did not profit by his failure. But having done this, his very failure has helped to make him successful.

My friend, what are you doing with your failures? Many a man knows the causes of his downfall well enough, but is not willing to do the things they should teach him to do! Of course, there is no hope for such a man. But wherever there is a poor soul who has failed, if he will study carefully the causes that brought him low, and if he is willing to work out the lessons they teach, there is still victory in store for him. His failures may become factors in his complete success.

Be Careful How You Read This!

If you do read it, ponder it well. There may be something here that you have not fully realized before; and you may see here a suggestion as to how you can become a help to the cause you love.

If there is any one thing you are anxious to see prosper, it is your own denomination. You are interested in the welfare of your home church and long to see others, who seem to have lost interest, once more awake to spiritual things. You often think you do too little for the Master and say, "I do want his cause to prosper; I do rejoice in anything that promotes the well-being of

the denomination." I wonder if you fully realize the worth of your denominational paper as a promoter of spiritual life and as a unifier of denominational forces? Let me call attention to the utterances of the great Methodist denomination, through the Bishops in their convention at Spokane. I shall appropriate their language, changing only such words as would be inappropriate for our own people:

Cut out the denominational papers from the life and work of the church and you leave a dead and mutilated body—brain, lungs, and heart gone. These papers expound and defend the doctrine and polity of our people, make known new fields for Christian enterprises, tell of the labors and successes of our forces, acquaint us with our workers and their methods, inspire us with Christian zeal, and give us the details of home and foreign missions, educational institutions, Sabbath reform and whatever is of interest to us as a people.

Without these, denominational unity is an impossibility. Spiritual and life-giving power as a denomination is in exact ratio to the circulation of denominational papers.

Hence the paramount importance of having Seventh-day Baptist papers in every Seventh-day Baptist home.

To secure this let every subscriber be a missionary, let every official member be especially active, let every pastor make this his personal and constant concern, let each and every one, of whatever class, add the whole force of his effort and influence.

The circulation of our denominational papers is not one-third what it should be. Not one of them is unworthy. Each one should have an immediate and generous increase in its subscription list. No greater thing could be done for both the local church and the denomination than the arousing of hearty enthusiasm throughout the entire membership, in the work of enlarging this list. Who among us would not rejoice to have the RECORDER subscriptions doubled? Who is there that cannot help to do it? What other one thing could you do that would give greater promise of good?

Now, if, after all, you have read this article through, what effect will it have upon you? Is there not some way you can devise to help on so good a work?

An Interesting Letter.

There must be many who are seeking light upon the question of spiritual awakening. Enough has been written, urging its necessity, to impress us with its great importance, and all agree that such awakening is greatly needed; but all do not fully understand just what is meant by the term. I believe there are those whom the Spirit of God has touched, who are able to answer the questions in the following letter. It is from Lizzie Fisher Davis, who with her husband gave one year to mission work in the school at Fouke. The editor has known them both since they were children. It is a good sign when our strong younger men and women, upon whom the burdens now begin to rest heavily, are deeply interested in the question of spiritual awakening.

Dear friends—you who have felt the Spirit's power, will you not take up your pens and try by God's help to tell us of that Holy One, sent from the Father to take the place of Christ in human hearts? Tell us how he was to be Christ's other self to his followers, and supply to them all that Christ could be if he were on earth. If you know something by experience of that wonderful incoming and infilling of the Spirit, that transformed Peter and made him the noble, consecrated man he was after Pentecost; if you have been moved in some measure by the indwelling power that changed Saul the persecutor, breathing out threatenings and slaughter, into Paul, the Christian missionary, who counted "all things but loss for the excellency of the knowledge of Christ Jesus;" if you have been touched with this "power from on high," without which the Apostles could do nothing,—will you not take up your pens and tell us something about it?

Let us all have a helpful heart to heart talk over the spiritual awakening we long for. Let us honor the Holy Spirit, and help each other to understand fully what he is to us. The letter calls for help. Who will respond?

DEAR DR. GARDINER:

I was very much interested in the article by "L. J. C.," Glen, Wisconsin, in the SABBATH RECORDER of December 30, 1907;

also in A. L. Davis' article, January 6, 1908, particularly section I.

Leaders, ministers and laymen—all seem to feel the need of a deeper spiritual life in our denomination.

I am anxious to hear more in the line of the two articles mentioned. What is the baptism of the Holy Spirit? How is it to be received? In the Sabbath School lessons for the second quarter, the lesson for May 10 is "The Mission of the Holy Spirit." I feel the need of instruction regarding the work of this third person in the Trinity.

Very truly,
MRS. LUTHER S. DAVIS.

The Hotel for Working Girls.

An article in a New York daily, describing this hotel, became especially interesting to me when I discovered that the hotel was built by one of the friends President Davis and I made upon the Palestine trip—Rev. H. M. Tyndall.

This gentleman is pastor of the People's Tabernacle, East 102d street, New York. The Tabernacle adjoins the hotel and is an undenominational or union Christian church, which for twelve years has been holding up the light of life and salvation to the common people, or laboring classes, who fill the homes in that section of the city. Mr. Tyndall has been a self-sacrificing worker during these years in behalf of the laboring classes, for whom he built the Tabernacle.

After careful investigation as to the best way to use the lot upon which the new hotel stands, Mr. Tyndall decided to build the hotel for working women. He was amazed to find that while so much had been done for young men, so little had been done for young women. He also discovered through the officers of the Young Women's Christian Association that it was almost impossible to secure great gifts for the help of young women. He thereupon decided to do something to remedy the evil. Much of the work has been done with his own hands during two and a half years of hard toil.

It was a great pleasure to me to call upon Mr. Tyndall and hear him tell of this good work. When funds gave out he would stop until money could be raised to go on, and when the hotel was completed it was en-

tirely free from debt. It is a six-story model apartment building, with fifty-six sleeping rooms, twelve baths, beside the living, reading, and dining rooms, and cost \$22,500.00. It will accommodate more than one hundred women, and will be in charge of Mr. Tyndall's brother and his wife, who helped in its construction. The name given it is "The Emeline York-Tyndall," after the mother of Mr. Tyndall.

The announcement of the New Year's day opening says it "is for respectable self-supporting women under 35 years of age. It is not for charity, nor is its object to make money; but it is designed to help to right living and to encourage self-respecting young women whose salary is \$12 or less per week." It is also hoped and expected that those who are thus helped will, in turn, do all they can to promote the evangelical work of the Tabernacle. The boarders have free use of piano, library, sewing machine, and laundry. Fine reception rooms are furnished for use of guests in receiving company, and no gentlemen are allowed above the parlor floor. It will certainly make a very homelike retreat for working girls at the simple cost of living. Furnished rooms occupied by two, with two meals per day, will cost from \$2.50 to \$4.50 per week for each person,—the cost grading according to the location of the room. The most desirable rooms, when occupied by only one person, cost \$6.00 per week, including two meals per day.

This is the only institution of its kind in New York, and it certainly opens a commendable line of church work for city people. All they hope to do is to pay expenses and help those who are having a hard row in life.

The Toll of the Tourist.

Under the above heading, Charles F. Speare, in the *American Review of Reviews*, says many interesting things about traveling in foreign lands, especially in regard to the amount of money Americans spend abroad. The prosperity of several nations depends upon the income from tourists to a greater extent than one would suppose. According to this writer, a traveler in Ireland asked a native what the people around there lived upon, when Pat replied, "Pigs, sorr, mainly, and tourists in the summer."

But there are other countries where tourists spend much more money than they spend in old Erin. France, Switzerland and Italy probably take the lead as reapers in the tourist harvests. Egypt must also, in these years, be coming to the front; and Palestine realizes quite an income from these sources. France alone takes in \$500,000,000 each year from travelers from all lands. Paris bankers claim that the sum of \$600,000,000 is none too large.

In Switzerland the toll of the tourist amounts to \$10 for every man, woman and child in that country. Italy receives \$100,000,000, and Egypt, at Cairo and Alexandria, \$6,000,000.

Norway comes in for \$3,000,000, and England for a full share. It is claimed that American women alone leave with Parisian dressmakers \$8,000,000.00 and with milliners \$1,500,000; while American tourists of both sexes leave there \$2,000,000 more for trifling mementos of their trip. The London hotel bills for Americans each year are estimated at \$2,500,000. It is probable that about three times as much is spent each year by Americans in Paris as is spent in London.

A moderate estimate places the amount spent in Europe, by American pleasure seekers alone over and above passage fares, at \$150,000,000.

There were about 150,000 people making excursions to Europe in 1907.

They Misapprehend Him.

Two articles have appeared in the *RECORDER*, the writers of which seem to have misapprehended Dr. Lewis, whose paper on *Revolution Among Seventh-day Adventists* was evidently the cause of the articles being written.

The writer of "*Standing Off and Looking On*" would have done better had he looked in instead of "on," until he could apprehend both the *spirit* and the *letter* of Dr. Lewis' article.

The little glance at history, written after a long visit and pleasant interview with the Adventist friends in Battle Creek, was certainly not written in any such spirit of "wrangling" or "unpleasantness" as the writer of the criticism read into it. The lenses through which he looked, must have been "critical lenses," and considerably colored at that, or he certainly would have

seen and *comprehended* the following clear-cut words in Dr. Lewis' last paragraph. I do not see how any one who had carefully read them, could in fairness have made the criticisms which appeared in that article. These are Dr. Lewis' closing words:

"The writer believes that the attitude of Seventh-day Baptists toward Seventh-day Adventists should be one of large-hearted Christian charity, and of true Christian brotherhood. The fact that the Sabbath was brought into the Millerite movement by Seventh-day Baptists, added to the fact that in this Sabbathless age, spiritual Sabbath reform is a great and crying need of the Christian world, makes a common bond of union between the two denominations. Minor doctrinal differences should be ignored. The true Christian spirit of men who love God and seek for truth should emphasize those points upon which they agree and minimize those upon which they do not agree. The history of Seventh-day Baptists for the last four hundred years shows them as a "waiting minority," standing in the darkness, hopeful when others have been hopeless, strong in faith when others have been fearful, patiently waiting in brave endurance for the morning. On the other hand, the central idea of Seventh-day Adventism has been flaming enthusiasm and zeal, because time is short and ruin hastens. Each of these conceptions contains elements that the other needs. The providence of God, the spirit of Christian brotherhood, a wise agreement to disagree in creed but draw together in spirit, is the demand of the hour touching the relations of these two branches of Christians who observe the Sabbath of Jehovah and hold the Bible above every form of theological creed."

Progress on the Debt.

It is two weeks since we reported the receipts for the Tract Society's debt. There are several indications of interest in the matter, in different sections of the denomination, and we are still confident that the people will soon clear it up and relieve their Board of a heavy burden. Of course we expected it would go slowly, when the panic set in and made hard times for us all. I am glad we had the movement under

way before we knew the pinch was coming. If the panic had struck us before we began, I don't know as we would have had courage to start the movement to raise the debt. But Seventh-day Baptists do not believe in any back step, and they will join hands now to lift all the harder, and carry the enterprise through.

Previously reported.....	\$ 805 87
Received from O. DeGrasse Greene and wife, Adams Centre, N. Y.	15 00
Fouke, Ark., Endeavor Society	10 00
First Brookfield Church	50
Mrs. C. D. Potter, Belmont, N. Y.	40 00
Carl B. Grey, Milton Junction, Wis.	5 00
A. S. Crandall, Milton Junction, Wis.	3 00
Mrs. A. S. Crandall, Milton Junction, Wis.	1 50
Ladies of Adams Centre Church	5 00
Mrs. J. M. Boyd, Centerville, Pa.	3 00
Mrs. Emma Coon Witter, Wausau, Wis.	2 00
Mr. and Mrs. S. J. Clarke, Milton, Wis.	5 00
Prof. E. H. Lewis, Oak Park, Ill.	50 00
Harriet W. Clarke, Ashaway, R. I.	3 00
Church, New Auburn, Minn.	6 00
Miss E. L. Peckham, Petersburg, N. Y.	1 00
Mrs. G. J. Crandall, Westerly, R. I.	3 00
A Friend, Westerly, R. I.	1 00
Mrs. W. B. Wells, Hoquiam, Wash.	10 00
Cumberland Church	2 25
Mrs. D. E. Coon, Nortonville, Kas.	1 00
Church, Chicago, Ill.	10 00
First Alfred Church	48 75
Total to Jan. 22, 1908	\$1,031 87

A Correction.

MR. CORLISS F. RANDOLPH,

DEAR SIR:—I have read with interest your biographical notice of Mr. [Thomas B.] Stillman. His home in New York, and his home later in Plainfield, I knew well.

My note of his death has the same date his nephew and namesake gives,—January 2, 1866. You name on p. 1264a, line 9, James Burt as Mrs. Stillman's father. James Burt was her brother, a lawyer, and long a judge at Dubuque, Iowa. Her father's name was David Burt.

Yours respectfully,

D. B. WILLSON,

(A grandson of David Burt).

Alleghany, Pa., December 13, 1907.

It is better to look for the good in your fellows, than to be always looking for the bad. A word of commendation now and then will put new purposes into a heart, where constant faultfinding will destroy what good purposes he may have.

DENOMINATIONAL NEWS

The Trustees of Milton College have elected Dr. A. W. Kelley of Lincoln, Nebraska, to the chair of Chemistry, which becomes vacant at the close of the present school year, on account of the resignation of Professor Edwin Shaw.

Mr. Kelley is expected to take charge of this work at the opening of the school year, about the first of September.

Dr. Kelley is a man of experience in the class-room and laboratory, and Milton is to be congratulated upon her good fortune in securing him.

Condensed News.

The Senate resolution just passed, authorizing the remission of one-half the indemnity demanded from China for the damages in 1900 during the so-called Boxer insurrection, will meet the approval of America's best people.

The joint treaty awarded to the United States the enormous sum of \$25,000,000, a part of which was punitive and over and above actual damages. The United States Government hesitated to accept "smart money" merely to punish China, and gave non-official assurances that only such portion of the award would be accepted as was necessary to cover actual damages and all fair personal claims.

It is now estimated that fully one-half of the \$25,000,000 will be left after paying all private and public claims. It would seem cruel for such a government as ours to exact \$12,000,000 from, so helpless a victim as China, merely as a fee for financing the intervention. This we had a legal right to do, as all the other nations did do; but we ought to be proud of the prevailing disposition to be generous and just with China in her day of trouble. A high-minded national policy toward other nations in distress, will go far toward establishing the United States in the respect and confidence of the great world-powers.

A good example in magnanimity and Christian justice will go farther and be worth more than any exacting, grasping demonstration of legal rights.

Great interest is manifested in the progress of the nation's flotilla now upon her long voyage to the Pacific coast via Cape Horn. On the thirteenth instant the fleet came to anchor in the bay of Rio de Janeiro, off the coast of Brazil. The voyage from Trinidad was made in good time without any mishap, and the people of Brazil gave them a royal welcome. Four thousand six hundred miles of the long voyage is now completed; but by far the most dangerous part of the cruise is still before them. It will require good seamanship to take such a fleet either around the Horn or through the straits. Then there is a long dreary coast, with no good harbors, on the western side of South America, to be passed before they can find safe anchorage in United States waters.

As the great fleet approached Brazil, three of that country's cruisers came out to meet it, and sailed with the American gunboats into the harbor.

The fixed purpose of our government to keep her promises made to Cuba is emphasized in the announcement by Secretary Taft, that United States forces and administrators will be withdrawn from that island in 1909. This is no surprise to all true friends of the Administration. They have had no other thought than that the pledges made to Cuba for free government were all genuine; and that our government would withdraw and leave her to govern herself at the earliest possible date after her people were in shape to meet the demands of self-government. Only those who are foes to the Administration, and who have been chronic grumblers, have ever doubted the good faith of the United States in all her pledges to Cuba.

A New Song Book.

Sample pages of a new book of gospel hymns, entitled *Christ in Song*, have come to hand from the author and compiler, Mr. F. E. Belden of Battle Creek, Michigan. This book contains 800 songs, by 150 writers, and several of the most popular authors and composers of music have written high commendations of it. It is of such general character as to be appropriate for any denomination and will undoubtedly find a welcome in many Christian churches.

The prices are 35 and 50 cents. Those desiring new song-books for Endeavor So-

cieties, Sabbath Schools and prayer meetings might find it to their advantage to address Mr. Belden.

Sample sheets of music, also from this author, are before me, which seem to be excellent, if one may judge by their titles and the sentiments they express. The following titles give some idea of the range of subjects covered: "Barrel or Boy," a telling temperance song, "Somebody's Child," "Good-Night: not Good-Bye," "The Red Man's Prayer," "Heaven Here," and "Blessed are the Dead that Die in the Lord henceforth."

The prices of the sheet music are 25 cents each or six copies for \$1.00.

Last week Mrs. Letitia Tyler Semple died at the advanced age of eighty-four years. She was once mistress of the White House, and moved in the elite society of Washington. As the beloved daughter of President Tyler, she took the place of her mother who died early in his administration, and served as the first lady of the land until the president married again. She died at the Louise Home for Southern women, founded by W. W. Corcoran, Washington's philanthropist. Daniel Webster was secretary of state for her father, and often became her escort at state dinners and on other occasions.

Mrs. Semple was intensely Confederate in her sympathies and when the war broke out she was the first woman to go to the front and establish a hospital for Southern soldiers. She was a very interesting old lady and, until smitten with paralysis several years ago, a remarkable conversationalist. Since that time she has been cared for in the Home.

According to newspaper reports the soldiers of the great fleet are making a much better record as to good behavior than they did when last ashore. They are commended highly by local papers. 4,000 went ashore in one day, and it is estimated that the fleet will leave behind in Rio de Janeiro not less than \$250,000, including what they spend for supplies for the ships. The officers are receiving royal entertainment. A special invitation has come from Buenos Ayres of the Argentine Republic, one hundred and twenty miles up the Platte River, for the torpedo-boat flotilla to visit that place.

The congratulations and interchange of messages of good will between the presidents of Brazil and of the United States are very satisfactory indeed. President Roosevelt's closing words in his reply to President Penna are as follows: "The warships of America exist for no other purpose than to protect peace against possible oppression. As between the United States and Brazil these ships are not men of war, but are messengers of friendship and good will, commissioned to celebrate with you the long continued and never-to-be-broken amity and mutual helpfulness of the two great republics."

Young People's Missionary Movement.

This organization is rapidly growing in public favor, and announces its First International Convention, to be held in Pittsburg, Penn., beginning at 11 A. M., Tuesday, March 10, 1908. The convention will last two days; and has for its object the bringing together of the leaders in missionary movements at home and abroad, to consult on missionary education and pressing needs for advance movements in various fields, and to plan for more successful work in bringing the world to Christ. Eighty speakers of national fame are already announced for platform addresses and parts in discussions, and the convention bids fair to be one of great helpfulness to all interested in the work of missions.

An Open Letter.

MR. A. J. BARTLETT, *Jackson Centre, O.*

DEAR BROTHER:—I notice in the SABBATH RECORDER of December 30, a letter from you under the caption of "Standing Off and Looking On," that has greatly interested me. You declare that the Seventh-day Baptists and the Seventh-day Adventists ought to drop their differences upon minor points and unite in the great work of Sabbath reform, which, you declare, is now the specific duty of Sabbath keepers.

This is surely very good advice, and I would say amen to it. But I would like to suggest that Seventh-day Adventists do that same thing among themselves.

There are many persons here in Battle Creek,—and in other places too,—who are "Standing Off and Looking On." And what do they see? Do they see this people dropping minor differences and uniting on

the "great specific duty of promoting Sabbath reform?" No, indeed! They see the highest authority in the Seventh-day Adventist church making a persistent, vicious, outrageous and most unchristian attack on the management of the Battle Creek Sanitarium!

Those in charge of the Sanitarium are interested in Sabbath reform. For many years they have been doing all they can to carry that reform forward. They are also holding to all the fundamental doctrines of the Seventh-day Adventist church. Indeed, I greatly fear that in their fidelity to the church they are trying to sustain some doctrines that have no real foundation in the Scriptures.

But they are not counted¹ or treated as brethren! If Sabbath reform is the main thing, why this cruel treatment?

The way it looks to some of us who are "looking on" is that Sabbath reform is not the main thing by a long way.

I have never been connected with the Sanitarium in any way, and have no authority to speak for it; but I think I have a far better chance to observe at close quarters than some who look on at a distance. And to me it seems that for one to believe in the absolute infallibility of every word that purports to come from one woman is of far more consequence among this people than Sabbath reform. These brethren at the Sanitarium know better. They have known this woman intimately for many years, and while they respect her for the work she has done for Sabbath reform, they also know that she is not an infallible person. They know that she has all the weaknesses, foibles, notions and idiosyncrasies that pertain to her sex. They know, too, her age and infirmities and the influences that are thrown around her; and they cannot debase their manhood, and sink into abject mental slavery at her dictation or that of her immediate advisers.

These brethren at the Sanitarium are intelligent men, but they are not belligerent. They do not care to stir up strife, but they do want to exercise their own judgment, at least occasionally. Nor do they feel perfectly willing to be dictated to in everything by a few self-elected persons, whose chief ambition seems to be to proclaim

their authority, and to lord it over God's heritage.

What have we seen here in this city? We have seen the high church authority set its emissaries on such a man as Elder George C. Tenny, and actually turn him out of the church! It is such a burning, everlasting shame and makes me so indignant in every fibre of my being, that I can hardly speak of it with equanimity. Brother Tenney is a man who has given forty years of his life—the best years he ever had or ever will have,—to the work of Sabbath reform. He has always been willing to do the work of the Master in a quiet way. He has never sought office. He has not become rich on royalties from the sale of books that other persons wrote. He never had that rare faculty of coining gold for himself from other people's brains. He is a poor man today. As a man of deep piety, absolute integrity of purpose and sincere love of the truth he has no superior in the Seventh-day Adventist church. Yet he is set upon by men every way his inferiors and disfellowshipped by the very church that, until lately, he has faithfully and efficiently served as an elder! Nothing could be said against him except that he was working for the Sanitarium! I would like to ask if this is making Sabbath reform paramount, or something else? Others that I might mention have been treated in the same way. "Crucify him, crucify him" is the cry, and there are only a few who have the heart and courage of the Roman governor,—who at least had the common humanity to ask, "Why, what evil hath he done?" Because of such churchly persecution,—for it is nothing but that,—the very name of Seventh-day Adventist, that was once respected here, is a stench in our city—a fire that burneth all the day.

And now I want to ask in all seriousness,—and I wish I could put the question to every Seventh-day Adventist,—Will it pay to try to extend Sabbath reform at the risk of building up a spiritual hierarchy, under which all liberty of thought and conscience is crushed? If we engage in this work must we be obliged to have men's persons in admiration because of advantage? Can we do acceptable work for the Lord and have our people composed of two classes,—the church bosses

and the fawning sycophants, who dare not express an honest opinion, for fear that they will be condemned for heresy? Or shall we allow honest men to have their own opinions,—at least on minor points,—and treat them as brethren—so long as they are of good character and true to the great work of Sabbath reform? Which?

As I look at it, if the Seventh-day Adventist people expect to do any permanent good in the world, they would do better to drop their own little differences, stop trying to rule one another, and especially allow their preachers to spend their time preaching the gospel and not perambulate around the country, spending precious time and much hard-earned money, talking about "the apostasy in Battle Creek."

With these sentiments and every kind wish to yourself, personally, I am,

Very truly yours,

MOSES E. KELLOGG.

348 West Van Buren St.,

Battle Creek, Mich., Jan. 18, 1908.

It gives me pleasure to speak of Elder G. E. Tenney in this connection. It has seldom been my good fortune to know a man of more Christlike spirit or of nobler Christian character. I always think of him as being one with the late Thomas B. Brown, whom the older readers of the RECORDER remember as the "saintliest man" among our leaders of the last generation.

A. H. LEWIS.

Conference Lure.

REV. L. D. SEAGER.

I want to say to the readers of the RECORDER that I am just from Boulder, and I feel like telling you why you ought to begin now to plan for Conference. Everything there invites you. Even the great plains are waiting. You will never forget their wide sweep, their difference from everything else.

The mountains, as they rise, are holding out eager hands to charm you. Their rugged grandeur must be seen. The Flagstaff at whose feet our tents and cottages are to nestle is bidding you, "Guess my height." (The citizens will smile at your estimates of distances). Her tilted slabs are pointing you back to the real mountains beyond, where you may feast your eyes on the magnificent scenery, explore the mines, study the gigantic schemes for

irrigation and power. Just step back on the plains, that you may look over my head where the Arapahoe Peak lures you to explore its glaciers, while Long's Peak, peeping over the heights of Mt. Meeker, dares you to scale its sides. The Buttes at your side question you of the fires that directed them to point their columns of basalt toward Boulder Canon, and the distant Mesa asks, "How was I separated to stand here alone?"

Boulder, nestling beneath the foot-hills, beautiful in never-ending variety of shaded streets, public buildings and pleasant homes, invites us to rest here, "brace up" in her exhilarating atmosphere, drink of her refreshing waters, bask in her glorious sunshine, catch the spirit of her "rustling" people.

The church will devote herself to your entertainment. You must know Pastor Burdick and his pleasant companion and the good fellowship of the noble people whom they serve. They who have dared to stand true in the midst of this strenuous life—they will give you the point of view at which life seems more than gain and godliness more than advantage.

Last of all, Conference asks you to come up to Boulder and draw nigh unto God, camp together, get near each other in the freedom of this new way, and you will want it "that way" ever. All these benefits cannot compare with the rich feast of spiritual blessings our Father wishes to pour out upon us there. Let us go, that we may return in the fulness of the blessing of the gospel of Christ.

Concerning the Conference for 1908.

As the President and the Secretary of the Conference of 1907 it seems to be our duty to say that we do not understand that Conference has assumed the expense of cottages, tents, etc., at the Boulder meeting; but that those who attend that Conference will be expected to pay for all their meals, and for their lodgings, whether on the grounds of the Colorado Chatauqua or elsewhere in the city.

ARTHUR E. MAIN,
WAYLAND D. WILCOX,
President and Secretary of the Conference of 1907.

Alfred, N. Y., January 16, 1908.

Missions

Quarterly Report

Of E. B. Saunders, Corresponding Secretary of the Seventh-day Baptist Missionary Society, for the quarter ending December 31, 1907.

The first week of the quarter was spent in a vacation at Quonocontaug beach. The following week was occupied in preparing for the Annual Board Meeting, October 16. The following day I left home for the Southwestern Association. Sabbath day, the 19th, was spent with the Hebron churches, which are at present without a pastor. I preached in the forenoon at the First, and in the afternoon at the Second church. The following night was spent with Rev. S. H. Babcock, chairman of the missionary committee of the Western Association.

The Southwestern Association meeting opened with good attendance and interest, on Thursday morning, October 24, with the church at Little Prairie, Arkansas. Three sessions were held each day, and at each one a sermon was preached. At the evening service it fell to my lot to speak and conduct revival services until First-day, when I was taken sick. The meetings were continued two evenings after the association; and were conducted by Brothers D. C. Lippincott and H. N. Jordan. There were converts at each night session, some twenty in all, seven of them from Seventh-day Baptist families. I was sick for three days and not able to remain to continue the meetings longer or baptize the converts as I should have liked to do.

Through Brother C. C. Van Horn, delegate from the Gentry Church, we learned of a settlement of four families who had embraced the Sabbath, living at a place called Skylight, Arkansas. I persuaded Brother Lippincott to visit this place at the expense of the Missionary Society. Brother Van Horn kindly accompanied him. They were received with great joy, several meetings were held and three of the people sent their names to Gentry for membership in the church. There are four other persons awaiting baptism and church

membership. During the visit of Brothers Lippincott and Van Horn at Skylight, Brother Jordan and I visited Fouke, spent the Sabbath and held some eight meetings, having good attendance and interest. While we were there the school opened with more than sixty students; since then the attendance has increased.

We next visited Gentry, and with similar meetings, attendance and interest. From there I went to Summersville, Missouri, twenty miles from a branch or thirty-five miles from Cabool on the main line of the "Frisco" railroad. Brother T. G. Helm, a saintly man, and his two daughters comprise the Sabbath keepers. I spoke seven times to good congregations; once on the Sabbath by request and vote of the congregation.

Attalla, Alabama, was my next stop. Rev. R. S. Wilson is missionary pastor and serves the Attalla Church, which has some thirty members, mostly young people. Here I spent two Sabbaths and held a series of revival meetings. The church building is located in the city of Attalla, while most of the people live from two to four miles from Attalla, in a settlement near the Curtiston post-office and a school-house where the church services are usually held. The appointments are well sustained; several of our young people are ready for baptism.

The Southwestern Association should be reinforced at once, either by their uniting with some church having a missionary pastor, or by our sending a suitable missionary to that field.

In the Southeastern Association, four pastorless churches have been provided with Sabbath services by six consecrated laymen who have visited them on alternate Sabbaths during the quarter. January first, Rev. L. D. Seager commenced work on this field, as anticipated by the Board at its last meeting. Just previous to his coming to this field, Brother Seager, at his own volition, visited the West, held a series of meetings at Boulder, Colo., and on his return trip spent three Sabbaths with the settlement of our people at Cosmos, Okla., baptized three candidates and organized a Seventh-day Baptist church, all without expense to the Board.

In the Northwestern Association, I wish to call to the attention of the Board two

matters: first, a communication from Rev. W. D. Burdick, in regard to the Southern Illinois field, which was before us at the last meeting; second, a letter from Rev. T. J. Van Horn, with reference to his visit to Adams County, Wisconsin, a part of the field which is now being visited monthly by the pastors of the churches belonging to the quarterly meeting of Southern Wisconsin. Brother D. C. Lippincott is now holding a series of meetings with the Salemville, Pa., Church, being granted leave of absence by the Jackson Center Church. In the Western Association at least four destitute localities have been visited, and one or more meetings held, as will be seen by the report of Rev. S. H. Babcock, chairman of the Missionary Committee of the Association.

Quarterly reports have been received from sixteen missionaries and pastors. Four report additions to churches. Besides the work of those missionaries, some twenty localities have been visited, which have either pastorless churches or missionary fields among the scattered Sabbath keepers. In these places gospel meetings have been held, in many cases lasting five or six days, and in others for several weeks. In ten or more localities the Sabbath question has been presented one or more times. In four or five places people are awaiting baptism as soon as it is suitable.

The work of the quarter has been more successful and far-reaching than usual, largely due to the efforts of pastors and people in assisting both to do and to direct the missionary work of the quarter.

I have visited eleven of our churches, spoken 41 times, written some 240, and received 190 communications; traveled by rail 4,500 miles, by wagon 100 miles. While traveling in the South my train was derailed and the car in which I was riding thrown into the ditch; but no one was seriously injured.

Respectfully submitted,
E. B. SAUNDERS,
Corresponding Secretary

Missionary Board Meeting.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Jan.

15, 1908, at 9.30 o'clock A. M., President Clarke in the chair.

Members present: Wm. L. Clarke, E. B. Saunders, A. S. Babcock, G. B. Carpenter, S. R. Wheeler, C. A. Burdick, E. F. Stillman, L. F. Randolph, Wm. L. Burdick, Madison Harry, John Austin, Earl P. Saunders, G. T. Collins, Ira B. Crandall, Horace Stillman.

Visitors: Mrs. O. U. Whitford, Mrs. Ira B. Crandall, Rev. D. B. Coon, Geo. H. Spicer.

Prayer was offered by Rev. Samuel R. Wheeler.

Minutes of last meeting were approved. The reports of the Treasurer and Corresponding Secretary were read and ordered recorded, and the Treasurer was authorized to pay all bills for work performed, upon receipt of reports and vouchers.

Special work was reported at Stone Fort, Ill., by Rev. W. D. Burdick of Farina, the expense being met by the people at Stone Fort and the Farina Church.

Also, missionary work has been performed by Rev. T. J. Van Horn of Albion on the Southern Wisconsin field, especially in Adams County.

Bro. Van Horn reports the need of workers in that part of the state, and the Corresponding Secretary was instructed to extend a call to Rev. J. H. Hurley to work as a missionary upon the Northwestern field, especially the "Rock House Prairie" district, for the year 1908, at a salary of \$600 per year and traveling expenses.

A communication from Mrs. L. H. Babcock, clerk of the church at Gentry, Ark., was read, stating that they desire to engage Rev. H. N. Jordan as pastor and have been very successful in raising pledges for his support.

It was voted that the Corresponding Secretary shall say to the Gentry Church, replying to the letter of its clerk, that, if the Gentry Church shall employ Rev. H. N. Jordan as its pastor, the Board will appropriate toward his support at the rate of \$200.00 per year, and will require not to exceed one-third of his time for missionary labor upon the adjacent field.

It was voted that orders be granted for the expense of returning the effects of the late Peter Velthuysen from Africa as follows: Rev. G. Velthuysen, \$17.90; E. G. A. Ammoko, \$12.94.

A letter from A. L. Davis refers to the action of a committee of the General Conference asking the Christian Endeavor Societies to contribute toward sending two missionaries to Africa, and asks advice of the Board as to sending letters to the various societies in accordance with this suggestion.

It was voted that the matter of the African mission be referred to the next regular meeting of the Board.

S. A. Doriter, chief, writes from Termminus Awanfan, New Town, Africa, and says there is quite a large number of his people who are ready to unite with us in church relations.

Correspondence from D. H. Davis of Shanghai and H. Eugene Davis of Lieu-oo shows the need of a small addition to the mission house at Lieu-oo to properly accommodate the newly arrived missionaries; it was voted that the Shanghai Seventh-day Baptist Missionary Association be authorized to make the addition at an expense of \$300.00, Mexican, or so much of said sum as is needed for the purpose.

It was voted that the matter of purchase of land and the building of a chapel in Shanghai be made a special order for the April meeting of the Board.

Upon motion of Rev. S. R. Wheeler the following resolution was voted: Resolved, that the Corresponding Secretary communicate with the churches through their pastors or clerks, asking them whether they favor the purchase of land in Shanghai, China, on which to build a chapel for use of our missionary work; also that these churches be asked to report in time for the April Board Meeting.

Rev. J. F. Bakker of Rotterdam and Rev. G. Velthuysen of Haarlem report continued work in Holland.

The afternoon session was opened with prayer by Rev. Horace Stillman.

In response to a communication from C. C. Wolfe, clerk, it was voted to appropriate \$100.00 for 1908 to the Salemyville, Pa., Church.

It was also voted to appropriate \$50.00 for the church at Farnam, Neb., for 1908.

Rev. S. H. Babcock reports satisfactory results from work partly under direction of the Missionary Committee for the Western Association. Visits have been

made and an encouraging interest is shown especially at Petrolia and Blystone.

An appropriation of \$150.00 for 1908 was made for the Riverside, Cal., Church, also Rev. R. S. Wilson, General Missionary on the Alabama field, \$360.00 for the year.

Bro. M. H. Van Horn, Chairman Executive Committee of the General Conference, asks us to appoint certain committees, and E. B. Saunders, Wm. L. Burdick* and Earl P. Saunders were made a committee to prepare a program for missionary hour of Conference and E. B. Saunders was appointed chairman of Conference Committee on Missionary Work.

It was voted that the Corresponding Secretary have an order for \$52.00 to pay for a typewriter for use of the editor of the Pulpit and for a letter file and folder for use in the Corresponding Secretary's office.

News having come to us of the recent death of Mrs. Geo. Seeley of Petitcodiac, N. B., Canada and Mrs. Charles A. Burdick of Farina, Ill., it was voted that the Corresponding Secretary write a message to Bro. Seeley and to Bro. Burdick, assuring them of our sympathy and our prayers.

Besides attending to the routine business of his office, the Corresponding Secretary has traveled nearly 6,000 miles during the last quarter, preaching, organizing and performing general missionary work.

Adjourned.

A. S. BABCOCK, Rec. Sec.

WM. L. CLARKE, Pres.

Treasurer's Report.

For the Quarter Ending Dec. 31, 1907.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Table with 2 columns: Description and Amount. Includes 'Cash in treasury October 1, 1907' and 'Cash received in October, 1907'.

\$6,610 37

CR.

Table with 2 columns: Description and Amount. Includes 'E. B. Saunders, Salary and Expenses, quarter ending Dec. 31, 1907' and 'G. H. Fitz Randolph, Salary and Expenses, quarter ending Sept. 30, 1907'.

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the feeling that the business in hand was business of the Lord.

Pastor Witter, member of the Board of Systematic Finance for this association, was made chairman of the meeting, and Festus Kelley, Secretary. The meeting was called for 10 A. M. Two sessions were held, with the following program:

Address, The Purpose and Aims of the Board.

Address, Practical Value of Systematic Giving, (a) To the Individual Life; (b) To the Church—Rev. H. C. Van Horn.

Paper, The Best Way to Attain the End Desired—M. H. Van Horn.

Symposium, What method do you use in raising the finances in your church?—A free discussion by all the delegates.

AFTERNOON SESSION.

Paper, The Work of the Canvassing Committee and of the Church Treasurer—Wardner Davis.

Roll Call of Delegates, with responses to the question, How can we best fit the proposed plan to the needs of your church?

All three of the papers were of such a high and helpful nature they were requested for publication in the RECORDER.

In the discussions it was shown that the interest in the work of systematic benevolence is gaining favor in all our churches.

One brother feelingly said that while it was hard work to win the old to new plans, he was certain this was the right way to break in the young people, and get them to have an abiding interest in the work of the church and denomination. Others declared their appreciation of the benefit the conference had been to them because of the privilege of this interchange of thought upon this very important matter. Some things hitherto but partially understood had been made plain and they would return to their homes to work for the maintaining of the plan more fully in their respective societies.

It is believed that the benefit to the churches and the work of the denomination will fully justify the expense incurred of \$24.42.

It is to be hoped that the churches represented in this conference will be ready to

profit by the reports made by their delegates, and will come to see the great benefit of a full carrying out of this plan, for the raising of all the funds for the work of the church and the denomination. The real object of this plan is not to get more money out of those who are giving, but it is to interest them, and all, in giving regularly and often for the various objects named. The ideal is to interest every one in giving something.

The history of the work thus far has shown that some of the departments of denominational work have received under this plan, where they did not receive under other plans.

Let us prayerfully and faithfully work towards the ideal.

E. ADELBERT WITTER,
Member of Board of
Systematic Finance.

Public mumbler and whisperers may find a useful lesson in this note. The *Brooklyn Eagle*, commending the free lectures in the public schools in general, complains that some lecturers are engaged who cannot be heard by the audience. "There are some men who talk in the public schools in Brooklyn who ought not to be permitted to talk in public anywhere, simply because they mumble their words and cannot be heard. * * * If a man lisps or swallows his words in his throat, he should be ashamed to take such an appointment until he has learned to speak distinctly." Any one of these persons justly condemned could be heard a quarter of a mile off if his house was on fire and he had to call for help. Some preachers who cannot tell why they are not "popular" will do well to examine themselves or get a candid critic to examine them on this matter. It is not loudness, but clear articulation, that should be sought.—*Christian Advocate*.

While giving a geography lesson a teacher called upon a precocious youngster named Johnny to tell what he could about "zones." Johnny responded as follows: "There are two kinds of zones, masculine and feminine. The masculine zones are temperate and intemperate, while the feminine zones are both horrid and frigid."—*January Lippincott's*.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.

The following, with its conclusion in next week's issue, ought to give us a new vision of what our own workers in China have to meet. The magazine from which it is taken is sent regularly to the editor's desk by Miss Susie Burdick:

Out on the Firing Line.

It is only a mild scramble up past the fine old tombs, clad in wild rose and ivy, to our Aerie on yonder hilltop, where you see the great cedars against the sky. Once there, what a beautiful surprise awaits you! We think it loveliest in the early, early morning, when you can watch the dusk creep away from the plain, out to the dim violet hills, and the pale gold rim of the sea.

Far, far below us lies a level floor, stretching out to where the eye can scarcely follow—carpeted in softest green, and cut in conventional patterns, with little silver rivers running riot among its pretty squares and angles. Here and there against the brilliant green is a blue blur of smoke. Sometimes the smoke lifts, revealing huddled, dull gray roofs, strangely like the huddled, dull gray life they shelter.

Were you to follow that white stone path that crosses the hilltop by the old granite arch at our left, and rambles out over the plain, it would lead you through a score of these towns and villages, all crowded, all dirty, all unspeakably heathen. See that great spreading blotch at the mountain's foot! That is Uosiong; five thousand souls are hid away in those hovels, and they who truly know the Lord may be counted upon the fingers of two hands. It is only the same bitter tale over again in Lau-sang, and Du-gio, and Ciong-geng, with many little hamlets between; sometimes it is better, usually it is far worse. Or, if you take the road on the right that leads past that great pine wood, and winds along the foot-

hills to the sea, the story is repeated with heart-sickening certainty. True, now and then along the way, we find little lights agleam for God. Still, in these homes we are looking down upon, live a hundred thousand women, and barely one in a thousand knows of the love of Christ.

A long day on that winding southern road has brought us to Kong-cheng, away out where the great yellow sand-hills skirt the sea. This is where the fight is thickest—the Lord's firing line.

"Do you suppose evil influences are haunting this back door?" The sweet, melancholy face looks up into ours expectantly. Perhaps these strange people can give a clue to the mystery. She has been wondering so long, and asking everybody so earnestly, ever since the calamity happened five years ago.

It is a beautiful door, built of great granite pillars, and presided over by a sprightly blue lion in bas-relief, majestic and fierce enough to frighten away any wandering spirit who might be seeking an entrance. It leads into a beautiful house, of solid granite without and adorned by exquisite carving within. Everything is scrupulously clean,—for this is sometimes true even in China. "Do you think that mountain is too high for the good fortune of the house?" the sad-eyed little lady had asked a moment before, pointing to the fine old hill that overshadowed us. For surely something very unlucky has disturbed the place,—she is so anxious to know what it was. Neither offering nor prayers, to which she has given herself with unabated fidelity these five years, have served to make the mystery one whit clearer.

She had had so fortunate a home! She tells us the story plaintively. They were rich,—are rich still, though only the old mother-in-law and herself are left to bear the poverty of their wealth. The grandfather had owned a prosperous pharmacy, which had been handed down to the father and the son. Their home was shared also by the husband's two brothers. Suddenly, as if by a stroke from heaven, all five men were smitten down with plague. In two brief weeks all was over; and the young widow was left to seek in sorrow what could have been done or left undone to make the gods so angry. Her little son was speedily sent away, lest the same evil

power should wreak vengeance upon him.

Then came the men of her clan and sought to get possession of her house. She must never leave it, lest they settle down on the place like vultures and seize it. More than once they have threatened to set fire to her home. There is the Christian chapel not far up the street, and the earnest Bible-woman has urged her many times to go there and hear more of this teaching, which is said to bring comfort to the comfortless. But if she should leave home even for an afternoon, those rich lacquer trunks containing the elegant silk clothing would be stolen. There is the station class where other women are learning to read. Oh yes, it would be very fine to read! But because of the same fear, she must not go out; so she simply sits the long day through and broods. Such a refined, sweet face she has; we wonder how that intelligent light ever came into it, when we see how utterly her poor little mind is filled with the darkest superstition. Nothing we can say seems to get the slightest entrance into her soul; and we have to leave her bound down immovably in the relentless clutches of fear.

Terror is the bird of evil omen that spreads his black pinions over this wicked city. You hear the malicious flapping of those wings when you walk the streets or sit in the homes of Kong-cheng; neither rich nor poor escape their spell. And can we wonder? Was it not just under the shadow of this chapel where we lodge tonight, that a foul murder, too dreadful to describe, was committed only last month—a murder that will never be avenged? Were not those very lads who are now shouting the ten commandments with vociferous enthusiasm in the room next to ours—were not they carrying ugly knives beneath their coats a few weeks since, before the good preacher gathered them in? And does not everybody know of the tiny babe in that home we visited today, who was stolen from his mother's arms,—stolen and beaten in that mother's hearing, until his piteous cries rent her heart, and she gave up the heavy ransom? To say nothing of the many dark tales—too many and too dark to tell, of merchants who sail to the Kong-cheng shore and never sail away, or of loadmen who travel yonder lonely road to a sudden grave in the sands.

Oh! there is reason for fear.—in the world of evil men, which everybody sees; and far more in the world of malign spirits, whose deeds are even more dire and frightful than men can conceive.

This is Kong-cheng,—the men, a race of pirates; the women, dainty, tiny-footed aristocrats, ladies of wealth and leisure, possessed of a winning sweetness and fineness of fiber, but such absolute and hopeless ignorance, satisfied ignorance, that to find entrance into their lives is like making one's way into a highly polished wall. This was Kong-cheng when Mrs. Duai-niong came two years ago. Can you guess what it cost her and her older relative, who was chaperone to the young wife, to begin work in a place like this, and meet the derision of every woman in the town? The two newcomers were seen to walk in the street—a thing which no lady would do—yes, with big, ugly feet, such as no lady was ever seen to possess. They even went out calling in the rain!—that was most absurd of all. But by and by it was noticed that though their feet were grotesque, their manners were comely; and the young one had something wondrously sweet and lovable about her, that found its own way into their doors and hearts. Timidly, uncertainly these were opened at the outset, but by the end of the first year many a house of wealth was ready with its welcome, and the teacher had gathered a little class of four about her to learn to read.

Still the welcome was for herself, not for her doctrine. She might tell it if she liked, and in time they listened with interest; but to really give up the idols in whom one's whole clan has trusted for uncounted centuries, and worship this strange foreign God, to put away a deity one can see, and pray to Somebody whom the teacher herself admits she has never seen—neither she, nor anyone else—who would plan to do so unheard of a thing as that? Indeed, who would dare to do it! Would not the baby get ague or smallpox, and every possible evil happen that the offended gods could devise? And besides, would not the tyrant mother-in-law make life a burden more unspeakable than ever, if one should refuse to burn incense at the home shrine? Surely it was more of a risk than any woman in her senses would undertake.

Meanwhile the four students, who came at first, perhaps, because of the small allowance given them—perhaps not; for whatever reason, thank God they came! these four women had gone through the primer. They were spelling out daily a few words of simple gospel truth. Every day they were taught by the sunny little teacher some beautiful new lesson about one Jesus who came to earth and lived a lovely life, and died that we might be saved from sin. And every day they heard her pray a Christian prayer. It was all so new and strange at first! These odd, unheard-of words—surely one could never be expected to quite understand them! And when the foreign teacher came, that was queerest of all; she heard the class recite, and everybody's voice stuck in everybody's throat, so that the words could hardly come out. But by and by, when one could read the Bible Picture Book, things suddenly began to clear—like waking up on a summer morning after troubled dreams. Now one could make sense of the wonderful old stories quite for one's self, and pray one's own prayer to the Father who hears everybody. Oh, it was all so different!

And what has the foreign teacher seen as she has come again and again this journey from Diong-loh to visit the little flock? She has seen the growing light in eyes that were dull, a growing comprehension in minds that were slow and heavy, a growing sense of God in this little company that seemed only sordid at first. By and by the money inducement was taken away, and the class diminished for a while; but as time went on, they all came back, and more. The people who idled about the door to witness this strange phenomenon of a school for grown-up women—a rough, uncouth company, now come in and sit in orderly quiet to listen; one of them has herself joined the students. Today we found a class of six intelligent Christian women, five of whom can read the Bible and pray, and can repeat portions of Scripture and some of the grand old hymns. What a victory for Christ this is, one cannot possibly know who has never sought to deal with an ignorant, bigoted heathen woman. What shall it mean for Kong-cheng, only the Father of souls can know.

To be concluded.

The Kitchen God.

The most popular god in China is the kitchen god. His picture is pasted on the wall over the kitchen range in every household, and an invocation is made to him every time a meal is prepared.

On the twenty-third day of the last month of each year, he ascends to heaven with appropriate ceremony. A low table is spread with food in front of the brick stove. The picture of the god is torn from the wall, and as it is being burned, he is supposed to return to heaven. The members of the family prostrate themselves before the table, and thus pray to the god: "Of the bad things you have heard in the family, say little. Of the good things, say more." To prevent him from talking of the bad things, his mouth is covered with a huge lump of malt candy.

On the table is a representation of a dog, woven of corn stalk splints, as the dog is supposed to guard the home. There is also a similar representation of a horse, a useful domestic animal, and there may be also chickens and pigs. Before the horse is placed a bowl of water and one of grain. Nothing is furnished the dog as he is supposed to get his own living.

The next day after the god ascends to heaven, a new picture is pasted on the wall in place of the old one. Then, seven days later, at midnight on the last day of the year, he returns to take up again his place in the family. The ceremony of "receiving the god" is a most solemn occasion, and the women dare not venture out of the house. After the burning of incense and repeated prostrations, the family partake of the regulation midnight feast of "boiled dumplings."

In wealthy families an elaborate table is spread before the god and allowed to remain till the sixth day of the new year. Incense is burned and proper ceremonies are performed at stated times. Often in the homes of the poor, a little shelf before the god, suspended from pegs in the wall, contains the family offering.

Although this god is worshiped in every family, the common people know nothing of his origin. In the Han dynasty, about two thousand years ago, lived a certain fortune teller. One day he told the fortune of a man, and predicted that he would become a great official. When the prediction came true, the official remem-

bered the fortune teller, and sent an escort to bring him to the Yamen. The man was not at home at the time, and his wife, thinking her husband was to be arrested, committed suicide by hanging herself. His little son jumped into the well, and his daughter threw herself into a pond. When the official heard the circumstances he sent for the fortune teller in state to do him honor, but the man was not fitted for a position of great responsibility, so the official set him over the affairs of the kitchen. Under his management everything prospered in that department, but after the death of the fortune teller, things went wrong in the kitchen. Then the official ordered a picture of the faithful man to be placed in the kitchen, and the attendants were told to manage everything as if he were present. He was then called Tsao Wang Yeh, or King of the Kitchen Stove, and from that time to this he has held his place in every household.

In the picture representing the god his wife has an equal place beside him, though no special honor is paid to her. The son and daughter stand on either side of the god and his wife. Their spirits are supposed to preside over wells and ponds.

The first characters at the top of the picture mean, South Gate of Heaven, the gate by which the god is supposed to enter. Then follows the legend, "Honor the god as if he were present." The last is a short calendar giving the year of the present Emperor, and indicating the number of days in each month.

When you enter the door of a home now, in China, you may know a Christian household by the absence of the kitchen god, since the entrance to the homes of the common people is through the kitchen.—*Edna G. Terry, M. D., in Woman's Missionary Friend.*

Battle Creek Opportunity.

To the Editor of the SABBATH RECORDER:

For many years I have been of the opinion that Seventh-day Baptists and Seventh-day Adventists ought to come together in closer relationship. This opinion has been so strong, it has seemed to me that in the near future it will be possible for the two denominations to become one body. But however this may be, it is natural and desirable that they should at once unite upon the work of Sabbath reform.

Mr. A. J. Bartlett, in an article in the SABBATH RECORDER of December 30, 1907, headed "Standing Off and Looking On," said things that ought to be emphasized. For instance, he says "The two denominations should join heart and hand on the vital question of Sabbath reform, and lay aside their minor opinions and differences, and do all in their power to bring the light of Sabbath reform into the minds and consciences of the people." He also says, "The Seventh-day Adventists are the only friends that Seventh-day Baptists have on the face of the earth, and if they are of the belief they have other friends, they are laboring under delusion."

Now is the opportunity. It is widely known that a call has been extended to Rev. L. C. Randolph to take up the work at Battle Creek, Michigan, as chaplain of the Sanitarium and pastor of the Sabbath-keeping congregation. This congregation holds its Sabbath services at the Sanitarium and is composed of both Adventists and members of the Seventh-day Baptist church, organized by Dr. Platts in 1904. This call, supplemented with financial support, should appeal not only to Dr. Randolph, but also to the large church of which he is now pastor and to the entire denomination.

Prof. S. Whitford Maxson of Alfred recently spent a few days at Battle Creek. By permission of his brother, J. Murray Maxson, I quote as follows from Prof. Maxson's letter: "I had a pleasant time in Battle Creek and met a lot of people. As to the church conditions there, everybody is anxious for Randolph to come, and the Adventists seem very friendly towards our people. They have just given up their Friday evening prayer meeting and have come in with our people. It seems very hopeful if Randolph or some one equally desirable takes up the work there soon."

Dr. Lewis is conversant with the situation at Battle Creek and, on his recent visit here, expressed great interest and the hope that Dr. Randolph would accept the call which has been so generously extended to him by Dr. Kellogg of the Battle Creek Sanitarium. Our church in Chicago, I think, are of one mind, and that is, that Dr. Kellogg's call should be heeded.

IRA J. ORDWAY.

Chicago, Jan. 8, 1908.

Memorial Board Meeting.

The quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Board was held Jan. 13, 1908, at 10.15 A. M.

Present: H. M. Maxson, W. M. Stillman, J. D. Spicer, Stephen Babcock, C. C. Chipman, O. S. Rogers, and W. C. Hubbard.

Ex-officio: W. H. Crandall, Treasurer Alfred University and Asa F. Randolph, Accountant.

Communications were received from H. W. Towne, Edgerton, Wis., regarding the will of the late Henry W. Stillman; from Prof. Albert Whitford, Milton, Wis., redistribution of income of funds for aiding students preparing for the ministry.

Mr. Chipman and the Secretary were appointed a committee to write Prof. Whitford, giving our reasons for adopting the method now employed by the Board.

The finance committee's report was read and adopted.

The Treasurer's quarterly report having been duly audited was adopted.

The income of the Discretionary Fund was divided as follows: \$100 to be sent to A. B. Kenyon, Treasurer for Alfred Theological Seminary, and the balance, \$278.02, to Treasurer Salem (W. Va.) College.

The Secretary was instructed to inquire of the Secretary of the Seventh-day Baptist Missionary Society whether he knows of any superannuated ministers who are in need of financial aid.

The Treasurer was authorized to remit, on receipt of application, to those students studying for the ministry, in accordance with our previous custom.

Minutes read and approved.

Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

The following amounts were distributed:

American Sabbath Tract Society	.....\$	22 02
50 per cent. D. C. Burdick Bequest		151 53
50 per cent. D. C. Burdick Farm	...	13 52
15 per cent. Geo. H. Babcock Bequest		519 35
Milton College	.....	290 97
D. P. Rogers fund	.....	65 34
25 per cent. Geo. H. Babcock Bequest		865 59
Bicentennial Education fund	.....	74 66
Missionary Society	.....	11 85
50 per cent. D. C. Burdick Bequest	..	151 53
50 per cent. D. C. Burdick Farm	...	13 52
Bicentennial Education fund	.....	74 66
Alfred University		
Babcock Chair Physics	.....	306 59
Chair Greek Language and Literature	.....	167 14

Chair Church History	.....	107 19
Charles Potter Chair History and Political Science	.....	466 44
Plainfield Chair Theology	.....	76 58
35 per cent. Geo. H. Babcock Bequest	.....	1,211 82
Salem College	.....	278 02
Alfred Theological Seminary	.....	100 00

The Ministerial Decline.

The Congregationalist National Council at its triennial meeting in Cleveland, Ohio, took up the question of the decrease in the number of young men entering the ministry. There was an animated discussion on the subject. The allurements of commercial life and the fear of the ministerial "deadline" were given as reasons for the decline. The small salaries were by several of the speakers assigned as the chief reason why young men do not enter the ministry. "Congregations seem to think that a minister should labor for nothing," said Dr. C. L. Morgan, of Illinois. "We cannot blame young men if they do not venture their own lives and their families' in such a precarious career as the ministry affords." Dr. William Park, of Chicago, said that the fear of losing their pastorates after they reach middle age deterred many who would otherwise enter the ministry. "It is the cry everywhere for young men. It is this ministerial deadline that holds men back." This is the same conclusion we have before expressed. Of the two reasons deterring young men from the ministry, the precarious character of the pastorate, especially for men more than fifty years old, in our judgment, has the greater influence. Men are generally willing to live lives of self-sacrifice for the sake of the work of the Lord, and are not disheartened at the small salaries, but to be thrown out of all opportunity for service after a few years in the work for God to which they have devoted themselves, is a prospect which no one of a consecrated spirit can contemplate without dismay.—*Selected.*

A spasmodic religion is always likely to have fully as much chill as fever.

When you have killed your enemy with kindness you have created a friend.—*Sel.*

Never yet did there exist a full faith in the divine word which did not expand the intellect, while it purified the heart.—*Coleridge.*

Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

We are glad to welcome the following items of interest from Farina and Fouke. All the churches and societies in the denomination are asked to join in this helpful interchange of news. Don't be a clam and shut yourself within a hard wall of silence. Let us hear from you. Let us be a little more sociable.

FARINA, ILLINOIS.—On the 30th day of December, Mrs. Chas. A. Burdick, after an illness of several months, was called to her heavenly home. Although the new year was thus saddened for her many friends, yet we were comforted by the thought of her life of service, the memory of which rests like a benediction on all who knew her.

Milton visitors were numerous in Farina during the holidays. Miss Emma Rogers spent her vacation at home, and Miss Daisy Furrow, Mrs. West and daughter, Anna, Miss Miriam West and Miss Mabel Maxson, all visited friends here. On the night of January second a Leap year party was held in their honor at the home of Pastor and Mrs. Burdick.

Elder Seager recently returned from his labors at Boulder and Cosmos, at which latter place he was instrumental in organizing a church. After spending two days at home he started for his new field in West Virginia. His family expect to follow him in the early spring.

The Farina church enjoyed its annual dinner on the first Sunday of the new year. The church and society meetings were both held in the afternoon.

FLORA E. ZINN.

FOUKE, ARKANSAS.—The Christian Endeavor Society held its quarterly business meeting at the home of Rev. G. H. F. Randolph, Sabbath evening, December 28. The usual reports of committees were followed by election of officers for the following year. After the business session the program committee furnished an entertain-

ment consisting of vocal and instrumental music, the reading of a Christmas poem composed by one of the Juniors, and a Christmas story written by one of the Seniors.

Our society is quite strong and, at present, our enrolment is increased somewhat by a number of young people, who are here attending school. The work of the society during the past year has been good. Having earned stars in all points except evangelistic work the past year, we are now taking steps toward that branch of the work. We are looking forward to the time when the Christian Endeavor banner may come to Fouke. J. R.

With nothing else to offer, the editor of Young People's Work wishes to dedicate the following short sermon to the young people of the denomination.

"I can do all things through Christ which strengtheneth me." Phil. 4: 13.

Theme: Some Things to Be and Do for 1908.

There are a few things which I am going to ask the young people of the denomination to be and do during 1908. The year of 1907 has gone with all its failures and successes. What you and I did during the year that has just closed, or thought,—whether good or bad; what we said, whether kind or unkind; what we did, whether prompted by love or hate; in fact, all we were in thought, word, and deed has been written down by the recording angel in the book of life. The record is closed. One thing, however, for which we should be grateful to our heavenly Father, is the privilege of beginning the record of a new year. If the old year brought its difficulties and failures; if its record shows pages now and then that are stained and blotted with sin; if it shows that there were days of discouragement or days of penitence and remorse when tear stains were left upon the written page; if it shows that we have learned with difficulty the lessons of life or even failed now and then,—there comes this comforting thought—a new chance is given us. While the old record is closed, a new one with clean pages is placed within our hands. With these clean pages and the perfect copy, Jesus Christ, let us hope and try to present to our great Teacher in the school of experience a record less

stained and blotted than we have ever before presented.

1. To be. These two little words suggest the first and primary obligation resting upon every one in his service for Christ. This should be the first resolve of him who would accomplish something definite in this new year. A noble Christian in the early centuries said, "We must first be pure, then purify others; be taught, then teach others; become light, then enlighten others; draw near to God ourselves, then induce others to approach Him; sanctify ourselves, then make others holy." Water will not rise higher than its source, neither will a Christian lead others nearer to Christ than he himself has come. I am here reminded of the story of a father who wished to place his son in an educational institution. He not only wished his son to get an education but wished him to be broken of the bad habit which he had formed of using tobacco. He himself had tried to break the boy of the habit but had failed for a reason which we shall see later. The father took the son to an institution which had for its teachers a corps of Christian men. And when the father had given instruction regarding his son, he placed a cigar in his own mouth and, lighting it, remarked in the presence of the boy, "I want you to break this boy of his evil habits if you have to thrash it out of him." It is needless to say that the President turned to his work with a heavy heart, knowing full well that the example of that father was more powerful than all the precepts he could bring to bear on the life of the boy. Hence, I repeat, we must be what we would have others be.

I. Be careful of your own thoughts, for out of them are the issues of life. 'As a man thinketh in his heart, so is he.' Just as the grain of wheat, though seemingly a dead and lifeless thing, contains the potentiality or the life germ, which, when placed in the right conditions, will grow and bring forth a harvest of its own kind, so the thoughts which lie hidden in the heart, given a chance, will express themselves in such a way as to effect in a powerful manner the lives of others. How true is the saying, "Sow a thought and reap a word, sow a word and reap an action, sow an action and reap a character, sow a character and reap a destiny." Thought is the be-

ginning of destiny. How careful then we should be to have clean, pure, noble thoughts since our eternal destinies depend upon them. Paul said, "Wherever you find anything true or honorable, righteous or pure, lovable or praiseworthy, or if virtue or honor have any meaning there let your thoughts dwell." How much better we would be if we could all do this instead of letting our thoughts dwell on the baser and impure things of life. The mind which is allowed to feed upon impure and sordid things, upon the faults and imperfections of others, upon slights and injuries, will, in turn, become imperfect, sordid, base, and injurious to others. 'As a man thinketh in his heart, so is he.' Therefore "Let this mind be in you, which was also in Christ Jesus."

2. Be kind and sympathetic. Or as Paul said, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Kindness and sympathy preclude harshness and unforgiveness. I doubt not that many of the ills of human society arise through a lack of sympathy on the part of its members. We are told of Christ that He was touched with a feeling of our infirmity; for he was tempted in all points like as we are tempted. He knows our cares and griefs for He too was a man of sorrows. Because of this sympathy for us he has not cast us away and refused us pardon and cleansing but has forgiven us and loved us and given us the hope and comfort of salvation. Ought we not to cultivate a greater power of sympathy, to understand another's point of view more, to know another's temptations, another's struggle where for us the way is easy? Ought we not to realize that we too are imperfect and liable to sin? Ought we not to be "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven" us? Indeed, to be kind and sympathetic is to be like our great pattern. These virtues are at the foundation of all Christian service. Without them our lives would be barren of the fruits of righteousness. They are the virtues which have immortalized the good Samaritan. Because of his sympathy and kindness he lives in universal memory and is a blessing to the world. Shall we not strive during this year to have more sympathy and kindness for those who may

differ from us or who may even be weak and fall short of Christian duty? Brethren, if any one "be overtaken in a fault, ye which are spiritual, restore such an one, in the spirit of meekness; considering thyself, lest thou also be tempted."

3. Be happy and contented. Do not fret and worry. Some one has said, "He who complains, or thinks he has a right to complain, because he is called in God's providence to suffer, has something within him which needs to be taken away. A soul whose will is lost in God's will, can never do this. Sorrow may exist; but complaint never." The discontented and unhappy life breeds discord and rebellion against God. On the other hand, the soul that dwells in peace and harmony with God will be happy and contented. Outward conditions and circumstances may bring hardship and discomfort, but he who is conscious of divine approval in his course in life is filled with the peace that passeth understanding. Paul said, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to face humble circumstances, I know how to face prosperity. Into all and every human experience I have been initiated—into plenty and hunger; into prosperity and want. But I can do all things through Christ which strengtheneth me." This brings us to the second part of our motto for 1908.

II. To do. Let the present year be a time of greater service and achievement than the one just gone. Above all let it be a year of concerted action, a year in which we may unite in one harmonious effort to make it the best year in the history of the church. In this resolve let no one excuse himself. I know there are those who feel that their talent is small. Never mind that; whether great or small it is a God-given talent. The great apostle to the Gentiles said, "Now in a large house there are not only things of gold and silver, but also others of wood and earthenware, some for better and some for common use. If, then, a man has escaped from the pollution of such errors as I have mentioned, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." It matters not whether my duties call me to humble and obscure tasks, it is my work and, if it is done, I

must do it. On the cover of last week's RECORDER is a little poem from Henry Van Dyke, which expresses a spirit we should all have:

Let me but do my work from day to day,
In field or forest, at the desk or loom;
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray
"This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way."
Then shall I see it, not too great nor small
To suit my spirit and to arouse my powers;
Then shall I cheerfully greet the laboring
hours.
And cheerfully turn, when the long shadows fall
At eventide to play and love and rest,
Because I know for me my work is best.

To the end, therefore, that no one will neglect his talent and the end of the year come with the Master's work undone "I beseech you * * * * brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Do not make the mistake of doing nothing. I know that we find it hard to be found fault with and criticised for some mistakes which we have unfortunately made, but we had better make mistakes in trying faithfully to do our duties than make the sad mistake of making no effort at all. It has well been said, "He who tries may make mistakes but he makes the greatest mistake of all who does nothing at all." You may labor and love and sacrifice without due appreciation by your fellow men, or your efforts may even be criticised by them; but remember this, "He that giveth even a cup of cold water in my name shall not lose his reward." It is natural that we should crave the approval of our friends and the word of appreciation that encourages and makes the heart lighter; but if our services go unnoticed and unappreciated by those whose encouragement and approval we craved, we may comfort our hearts with the thought that He who knows every motive and act will not let a single effort go unrewarded.

In our service of this year it will be a good thing if we should be more careful to watch for and recognize the efforts of others to do something for the Master, even though it is but a little thing they do. We cannot overestimate the good we may accomplish by seeing the good in others and

then speaking encouragingly of that good or effort for good. Not only should we heed the injunction of James to "Speak not evil one of another" but "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice."

"If aught good thou canst not say
Of thy brother, foe, or friend,
Take thou, then, the silent way,
Lest in word thou shouldst offend."

F. W. Robertson says, "To recognize with delight all high and generous and beautiful actions; to find joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have least sympathy, this is the only spirit which can heal the love of slander and calumny."

Again, let us remember that though the year may bring hard tasks we are to live only in the present. Our duties come one at a time and we work not in our own strength but in the strength of Him through whom we can do all things. Cheered by this thought let us resolve to do, each moment without anxiety, according to the strength which He shall give, the work assigned. The result we can leave without concern, it is not ours. It is sufficient to apply ourselves to the work of each day, as God gives it to us, and do it in a manner worthy of His glory, that is, with exactness and in peace. We must neglect nothing. Little things come before us daily, hourly. Let us not spurn them for the larger things; but let us remember that our fidelity in little things and our earnest seeking to please God in trifles is the real test of our devotion and love to Him. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

"Build a little fence of trust
Around today;
Fill the space with loving work,
And therein stay;
Look not through the sheltering bars
Upon tomorrow,
God will help thee bear what comes,
Of joy or sorrow."

Christianity, if it means anything, means honesty in all dealings, purity in all conversation, a charity as broad as the race, unflinching integrity, sympathy, humanity to man, loyalty to God.

A Noted Man Gone.

The sudden death of Charles Emory Smith calls forth honorable mention from all the leading papers.

We clip the following from the Philadelphia Ledger:

Charles Emory Smith.

The sudden death of Charles Emory Smith ends abruptly an active career that has been honorable to him and useful to the community and the country. Though not a Philadelphian by birth or early association, Mr. Smith identified himself closely with the interests and activities of the city, and for a long time bore so conspicuous a part in its varied life that his loss will be widely and sincerely lamented.

He was already an experienced political journalist when called here to become the editor of the *Press*, and politics remained always a leading concern with him, though never to the exclusion of the broader interests—social, moral and intellectual—with which a great newspaper has to deal. Such rewards as came to him in recognition of his public work were well won. He served the country with signal ability as Postmaster General and as United States Minister to Russia. But political conditions in Pennsylvania have not been favorable to the independence of spirit which an honest editor cannot suppress, and his recent relations with his party and its leaders have been far from cordial. The apparent failure of the reform movement was doubtless a personal disappointment to him, but it did not cloud his confident and cheery patriotism.

Mr. Smith's fluent and sympathetic eloquence, always at the service of every worthy cause, gave him a personal influence outside the columns of his newspaper, and won him many friends among those to whom his political interests were indifferent. He was, indeed, the best-known individual figure in his profession here, and none better than his associates can appreciate how much the city and State have lost in the death of this faithful servant.

He who serves God for wages only will serve the devil for an increase in wages.

A false profession will wear no better than a wise look on a fool.—*Sel.*

No man is so insignificant as to be sure his example will do no harm.

Children's Page

Only a Picture Book.

When Uncle Bob came home from town, this is the book he brought;

I s'pose I ought to like it—I really s'pose I ought. It's full of lovely pictures of animals and birds. They're bright and gayly colored, but—there aren't any words!

And so I said (I'm sure I hope it wasn't impolite),

"Uncle, they've left the stories out, this book is not made right."

And uncle only laughed, and said: "Why, you can't read, my dear!"

But I know "Cat" and "Dog," and even those words aren't here!

—Carolyn Wells, in *St. Nicholas*.

Whittier's Handy Boy.

Once there was a little boy who lived in Amesbury, near the home of the poet Whittier. He had another name, but we will call him "Willie Dewie," because that is what the parrot called him.

The parrot lived a little way down the street, and, whenever he saw the boy, he would call "Willie Dewie! Willie Dewie! Willie Dewie!"

The parrot was a handsome bird, and his name was Charlie. He liked Willie Dewie because he gave him peanuts.

Willie Dewie was a faithful little fellow, and whatever he did was done well. Mr. Whittier liked faithful boys, and he used to ask Willie Dewie to run errands for him.

Willie often brought in water from the pump that stood just outside the back door. It was a chain-pump, and chain-pumps are not like the pumps we have nowadays. It is pretty hard to get water from a chain-pump.

And then in the winter Willie Dewie shoveled the paths for Mr. Whittier, and he split the oven wood and the kindlings. Mr. Whittier used to call him his "handy boy."

One day, when Willie Dewie was splitting the kindlings, the hatchet slipped and cut his finger. This made him feel faint, and Mr. Whittier's mother brought him some medicine. He swallowed it at once, and then exclaimed rather disgustingly, "There wasn't any sugar in it!"

The good woman smiled, and remarked dryly, "I think thee will recover, William."

The wounded finger was, of course, tenderly cared for, and, when all was done, Mr. Whittier said in reproof: "Thee were very careless. William, thee must be more careful next time."

While the finger was healing, Mr. Whittier had to split the wood himself. One day he cut his finger, just the same as Willie Dewie had done.

When Willie Dewie's finger healed, he went over one day to split some more wood. Mr. Whittier came out, and held up his sore bandaged finger and said, "Thee were not so bad after all, William!"

Mr. Whittier loved to tell stories, and Willie Dewie loved to listen to them, and so they became fast friends. When Mr. Whittier had told a good story, he would bring his right hand down upon his knee with a loud slap, then he would laugh silently, with a twinkle in his eye. He very seldom laughed aloud.

After a time Willie Dewie went away from Amesbury, and stayed away a long time; but Mr. Whittier did not forget him.

It happened one day, when Mr. Whittier was helping paper a room, that the border fell short. He went down town to get some more border, and brought it home and put it on the wall. When his mother and sister saw it they began to laugh. A friend was visiting them, and she laughed too.

Just then Mr. Whittier saw Willie Dewie going by the house. He went to the door and called: "Come to my rescue, William! These women folks are too much for me."

So Willie Dewie stopped and went into the house, and Mr. Whittier asked, "Does thee see anything wrong with the paper, William?"

And, when William looked up at the border, he burst out laughing too—because one part of the border was red and the other part was green!

Then Mr. Whittier said very reproachfully: "So thee will turn against me, too, William. I must give in."

Mr. Whittier was color-blind! He could not tell red from green, and so, as the figure matched, he thought the border was all right.

When he was a little boy, his mother did not know he was color-blind. One day she gave him a pail and sent him to pick some wild strawberries. He came back and told

her he could not find any. She went into the field with him, and there were the red berries in plenty! And that is how she found out that her little boy was color-blind.

Willie Dewie has grown to be a man, and he still lives at his boyhood's home in Amesbury. For a number of years Mr. Whittier lived at Oak Knoll, Danvers; but when he came to Amesbury, he would always "drop in for a chat with William."—*Juliet P. Combes, in Little Folks.*

HOME NEWS

BERLIN, N. Y.—On Sabbath day, January 18, the Berlin Church held memorial services in honor of Mrs. Seeley, wife of Rev. George Seeley, who was an honored and beloved member here.

The \$25.00, forwarded from here some time ago, was intended to go on the debt, but I mistrust that the sender forgot to so specify. We hope soon to send more.

J. G. B.

SHILOH, NEW JERSEY.—This village has had an epidemic of measles.—The Christmas entertainment was postponed to Sabbath afternoon, December 28, and then took the place of Sabbath School.

Bishop Ussher of Boston visited Shiloh in the autumn and delivered a lecture in the church. The subject, "The Sea and Its Relation to Humanity," brought out many interesting facts concerning the beauty of the sea, its currents, its plants and animal life, its sanitary advantages and commercial facilities. Bishop Ussher has traveled extensively and his knowledge of the wonders of the sea, as portrayed in his lectures, will help to awaken interest in a wonderful creation, and lead people to a consciousness of what a blessing God has wrought in giving the sea to bless the world by its marvelous influences.—Bishop Ussher also occupied the pulpit Sabbath morning.

The ladies gave their annual Hallowe'en supper in the basement of the church. They cleared \$35.00.—Old Folks' Day was observed by the Shiloh Church October 26, 1907. It proved quite as attractive as

Children's Day, judging by the large congregation. The following is the program: Scripture Reading—Jonathan Bonham. Hymn.

Prayer—Mrs. Margaret Brooks.

Anthem—Old Folks' Choir.

Notices—Mrs. Cornelia Ayars.

Offering.

Hymn.

Old People of Fifty Years Ago.—Dr. Sophronia Tomlinson.

Music of Long Ago—Wm. A. Hummel.

The Old-time Revival—Dea. Micajah Ayars.

The Old Sabbath School—Dea. J. B. Hoffman.

The History of Temperance—C. Henry Sheppard.

Singing Doxology.

Benediction.

Dr. Gardiner of Plainfield gave two very interesting and instructive illustrated lectures in Academy Hall, and on Sabbath morning preached the ordination sermon of Deacon Artis Davis and Auley C. Davis.—Pastor Coon spent the first of the new year in Rhode Island, assisting in revival meetings. CORA SHEPPARD LUPTON.

January 17, 1908.

NEW MARKET, NEW JERSEY.—Since our last appearance in the Home News, several changes have occurred to break in on our numbers. Nine have gone to seek a permanent home farther west; one has entered Alfred University, and death has taken two from our midst. Two families have come to make their homes with us—Dr. D. C. Main of Gentry, and D. B. Kenyon of Alfred.

This last fall the pastor attended the Southwestern Association at Nady, Arkansas. He also visited the churches at Fouke and Gentry. He was deeply impressed with the good work done by Mr. and Mrs. Randolph and their helpers in the school at Fouke. It was inspiring to see the growing interest in Sabbath truth among the people, especially in and near Gentry. It was a great privilege to visit and worship with these brethren.

The Ladies' Aid Society held their annual Thanksgiving sociable and supper at the parsonage on November 25. It was a success socially and financially. A pleasant feature of the evening was the visit with

Rev. and Mrs. G. B. Shaw who were so soon to leave for North Loup.

An unusual amount of sickness has prevailed in this neighborhood for the last month or two. La Grippe has had full sway in our homes. Very few deaths resulted from the attacks of this malady. A better state of health prevails at present among our people.

On December 14, Prof. Esle F. Randolph of Staten Island spoke on Sabbath morning and later gave an address before the Sabbath School. Rev. E. B. Saunders spent Sabbath day, January 5, with us. The visits of these brethren were much appreciated by our people and their words were helpful and inspiring.

The Christmas exercises by the Sabbath School were the best that have been given for some years. The various parts of the program seemed to emphasize the blessedness of the spirit of giving rather than that of receiving. An offering of five dollars was taken to be distributed among the deserving poor.

The ladies of the church played a large part in bringing Christmas love and cheer into the pastor's home this year. They left a good sum of money with the pastor's wife to remind her that they want to assist her in providing for some of her needs. May God bless them for their love and helpfulness.

The First and the Seventh-day churches of New Market united in holding services during the week of prayer. The interest was so great that the meetings will be continued another week. Already sixteen have confessed Christ. Brethren, pray for us and the work at New Market.

H. N. J.

DERUYTER, N. Y.—Our first Sabbath service in the church since the repairs were completed was on the first Sabbath in the new year.—It was the regular communion season and a blessed experience to those who were permitted to enjoy it. Quite a number were absent on account of illness. The First-day Baptists kindly gave us the use of their church for worship while ours was closed for repairs. With a furnace, modern seats, new paint and paper and other improvements, our church is both comfortable and attractive. While this work had been planned for a long time, it was greatly forwarded by the efforts of

our pastor, Rev. L. A. Wing, who put both time and money into the work.—Feeling that we have been greatly blessed in temporal matters, we are praying for greater blessings spiritually.—Aside from about \$75.00 given by the Young People's and Woman's Societies, and about \$115.00 which was solicited among our people for the furnace, the remainder, over \$300.00, has come as free-will offerings, no suppers or fairs or any of the usual devices for raising money for church work being employed.

Our pastor, in addition to his appointment at Lincklaen Center, has another outpost near Cuyler, where he goes once in two weeks on Sunday, when the weather permits, to speak to a small company who are interested in the Sabbath question, some of whom are keeping the day but are not identified with our people.

Instead of a Christmas tree this year, a Christmas social was held at the home of our Sabbath School superintendent, Mrs. Stephen Parker, and a delightful time enjoyed by old and young.

The new school building will soon be ready to occupy and will be greatly appreciated by both pupils and teachers as the old one was no longer suitable for the work being done.

E. M. A.

MADISON, WISCONSIN.—If you will give us room, a small group of Sabbath keepers here in Madison will take seats in this Home Circle and furnish our share of the family gossip. We will first give an account of ourselves. We are mostly young folks, though baby Ruth calls one couple of us "gampa" and "gamma." Our number is the lucky thirteen. The most of us are here to study in the classes of the great Wisconsin University. All but one have been at one time or another students in either Milton or Alfred. One has studied at both places and at Salem. Our names are Paul Titsworth, Nelson Norwood and Mr. and Mrs. Waldo Titsworth, with baby Ruth, of Alfred; Mr. and Mrs. Elvan Clarke of Dodge Center, Minnesota; D. Nelson Inglis of Marquette, Wisconsin and Martin Nelson of Milton; Mr. and Mrs. S. N. Lowther and Mr. and Mrs. H. W. Rood, Madison.

When it was found, last October, that so goodly a number of us were to be together here during the school year we met, by ap-

pointment, at the home of Mr. and Mrs. Rood and organized a Sabbath School to meet every Sabbath afternoon at the home of some one of the members for the study of the regular lessons. Mr. Rood was chosen Superintendent and Mrs. Ruby Clarke Secretary and Treasurer. Since that time we have met regularly, excepting on one Sabbath when the most of us were on vacation. There is a good interest taken in the lesson, and we feel that our 75 minutes used in its consideration is profitable to us. We all profit by the thoughtful expression of opinion of different members of the class; also by both prayer and song.

We profit too, by our social intercourse. We are in no hurry to break up after our Bible study. We seem united in the opinion that good humor and hearty laughter are means of grace,—and we undertake to profit thereby. We feel that it is good for the students of our different colleges to become acquainted,—good for us and for our denomination.

Inasmuch as our churches have their annual dinners, we have thought it well for us to enjoy a feast. But our company objected to the name "annual dinner," and so called our feast the first "bi-monthly dinner." This first spread of ours, at the home of Mr. and Mrs. Rood, on the evening of January 11, was a most enjoyable occasion. We had with us, besides our thirteen, Mrs. Tacy Inglis. We voted it an event long to be remembered because of the social pleasure and table comfort it afforded us. Those who know the Titsworths and Norwood, their keen wit and good appetites, above all their good humor, can imagine their lively contest with our Western students trained at Milton College. Oh, yes, it was a time to be remembered. Our banquet opened with the reading of the 91st Psalm and the asking of God's blessing, and closed with a prayer of thanks and the Doxology.

We feel that it is good for us thus to be associated, especially for worship. We ask an interest in the prayers of every one in this great Home Circle reaching from Rhode Island to California.

H. W. R.

VERONA, N. Y.—From the amount of Home News in the RECORDER of last week one is led to believe that some New Year's "resolutions" have been made touching this department. Such a resolution was made

by me, and a letter was begun on the first day of the new year—was interrupted—the resolution broken—and now I am writing twenty days late.

Thanksgiving day was both pleasantly and profitably spent. A sermon was preached in the morning by the pastor. A turkey dinner was served by the Ladies' Society, the proceeds of which, amounting to \$20.00, were given to the pastor and his wife as a thank-offering.

On Tuesday evening, December 17, the ladies held a sale in the church parlors, which were tastily decorated. An oyster supper was served during the sale. The proceeds of the supper and sale amounted to about \$28.00.

The December meeting of the Ladies' Society was held at the parsonage. Although many were kept at their homes because of sickness and the unfavorable weather, about forty dinners were served. The pastor and his wife, and baby Margaret were kindly remembered in a substantial way.

A Bible Study Class of 16 members has been organized by the Christian Endeavor Society. The people being so widely scattered, the class has been divided into two groups, meeting on alternate weeks. One of these groups usually meets at the parsonage, the other, four miles away, in the western part of the parish. Both classes are taught by the pastor. Greene's Manual is used as a basis for study and work, and we are finding it profitable and interesting for both old and young.

We rejoice in the effort that is being made to cancel the Tract Society's debt. We felt it not only a duty but a privilege to help pay off the debt of the Missionary Board last year, and we feel the same way in regard to the Tract Society's debt. While our contributions are not large they are cheerfully made.

The work of 1908 opens under favorable circumstances. The people are kind, charitable and united. The appointments of the church are well attended. All the regular attendants at the church services are members of the Sabbath School. Three services are held Sabbath day—preaching, Sabbath School, and Christian Endeavor. Some members live seven or eight miles away, and if they attend the three services they must leave home about 9 in the morn-

ing, and get home in time for a four o'clock dinner.

The winter so far has been remarkably mild, the thermometer registering about zero on but two occasions. The warm and changeable weather, however, has brought considerable sickness among us. During the year death claimed from among us Dea. Francis Mills and George Satterlee of the Second Church; Mrs. William Warner and Pansy Decker of the First Church.

A. L. DAVIS.

Verona, N. Y.,

January 20, 1908.

MARRIAGES

SHEETZ-YOUNG—At the home of the bride's parents, Mr. and Mrs. Chas. Young, at Scio, N. Y., December 18, 1907, by the Rev. E. D. Van Horn of Alfred Station, Mr. Birney M. Sheetz and Miss Florence V. Young.

DEATHS

SHAW—Mrs. Lucinda Williams Shaw, daughter of Thomas and Catherine Williams, was born in Darien, N. Y., March 24, 1833.

She was of a family of ten children, one of whom was the late Dr. Thomas R. Williams of Alfred.

Early in life she was baptized by Elder Jared Kenyon and united with what is now the Second Alfred Church, of which she remained a faithful member until her death.

At the age of eighteen she was married to John R. Shaw and bestowed her mother-love upon the six motherless children, she found in the home and five that came later to complete the circle. Of these, six survive. She was an affectionate mother, a faithful friend, and a kind neighbor. Gentle and lovely though retiring in her disposition, she was strong in her convictions and sincere in word and deed.

Funeral services were conducted by her pastor, Rev. Edgar D. Van Horn, from her late home in Hornell and from the Second Alfred Church at Alfred Station, Thursday, November 21. Burial in Alfred Cemetery. E. D. V. H.

SKINNER—Harold, infant son of William and Addie Skinner, was born December 15, 1907, and died January 8, 1908. Services were conducted in the home by Pastor Bond, whence the little body was borne to Richburg for interment. A. J. C. B.

TUCKER—At her home in Boulder, Colo., Josephine Melinda Tucker, widow of Thos. H.

Tucker, died Jan. 3, 1908, of senility, in the 83d year of her age.

Mrs. Tucker was the daughter of Dea. Joshua Lanphier, born in Berkshire, Mass., Nov. 5, 1825. In early life she gave her heart to God, was baptized by Elder Tucker, her husband's father, and united with the Baptist Church of Stephentown, N. Y. On Oct. 9, 1858, she became the wife of Thomas H. Tucker of Stephentown, N. Y., who preceded her to the haven of eternal rest, 15 years. Almost immediately after her marriage she came with her husband, and three small children by a former wife of Mr. Tucker, to make her home in Missouri. However, in 1859, they came across the plains with an ox-team to make their home in Boulder, Colo., where her home has been the most of the time since and all of the time for the past 24 or 25 years. Sister Tucker, with her husband, was a constituent member of the Seventh-day Baptist Church of Boulder, which was organized in her home, May 21, 1893; of which church she was a faithful member till death removed her to the Church triumphant. To the faithful and efficient efforts of Bro. and Sister Tucker, the Boulder Church is largely indebted for its organization. Very soon after the organization, Bro. Tucker died. This was a great blow to the church and especially to Sister Tucker, one to which she never became fully reconciled. Three stepchildren remain to mourn their loss—two girls and one boy whom she has reared with all the affection and tenderness that could be bestowed by an own mother. One daughter, Mrs. Stevens, now lives in Missouri. Millard in Oregon, and the other daughter, Mrs. Simpson, whose privilege it was to tenderly care for the mother during her last days, lives in Boulder, Colo.

The funeral services were held at the home, conducted by the pastor, assisted by Rev. Mr. Palmer, pastor of the First Baptist Church of Boulder. F. O. BURDICK.

Origin of "Brother Jonathan."

When General Washington went to Massachusetts to organize the Revolutionary Army, he found a great scarcity of ammunition, and of other means of defence. There came a time when it seemed that no means could be devised, and the army was much depressed. Jonathan Trumbull was then Governor of Connecticut. General Washington, placing the greatest confidence in his Excellency's judgment, remarked: "We must consult Brother Jonathan on the subject." The General did so, and the Governor was able to supply many of the needs of the army.

Afterward, when difficulties arose, and the soldiers were in distress, this expression of General Washington's became a common phrase, "We must consult Brother Jonathan."—*Gleanings for the Curious.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of
Biblical Languages and Literature in
Alfred University.

Feb. 8. Jesus and the Woman of Samaria, John 4: 1-42.
Feb. 15. Jesus Heals the Nobleman's Son, John 4: 43-54.
Feb. 22. Jesus at the Pool of Bethesda, John 5: 1-18.
Feb. 29. Jesus Feeds the Five Thousand, John 6: 1-21.
Mar. 7. Jesus the Bread of Life, John 6: 22-51.
Mar. 14. Jesus Heals the Man Born Blind, John 9.
Mar. 21. Review.
Mar. 28. Temperance Lesson, Prov. 23: 29-35.

LESSON VI.—FEBRUARY 8, 1908.

JESUS AND THE WOMAN OF SAMARIA.

John 4: 19-29.

Golden Text.—"If any man thirst, let him come unto me and drink." John 7: 37.

DAILY READINGS.

First-day, 2 Kings 17: 24-41.

Second-day, Ezra 3: 8-4: 6.

Third-day, Luke 10: 25-37.

Fourth-day, Acts 8: 4-25.

Fifth-day, John 3: 22-36.

Sixth-day, John 4: 1-18.

Sabbath-day, John 4: 19-42.

INTRODUCTION.

It is usual to infer from John 4: 35 that there were really about four months between the time that Jesus was speaking and the earliest grain harvest, or in other words, that the time was about the first of December. Jesus may have been speaking more generally of the usual period between sowing and harvest; and in that case we would have no means of guessing as to the time. If then the time of our present lesson is about the first of December, we are to understand that Jesus has spent approximately eight months in his Judean ministry. We know very little in regard to Jesus' work in this period. His ministry was very popular, but of the many attracted to his baptism very few seemed to remain as his devoted disciples.

As Jesus and John the Baptist were working in the same region it was inevitable that they should be compared. John did not discontinue his work to follow Jesus, but he gave testimony to Jesus in no doubtful terms, and was ready to shine as a lesser light in the presence of the Master.

TIME—Probably about the first of December in the year 27.

PLACE—At Jacob's well near Sychar in Samaria. It is said that of all places associated with the life of our Lord this spot where he talked with the woman of Samaria may be most definitely located.

PERSONS—Jesus and his disciples; the woman of Samaria; other Samaritans.

OUTLINE:

1. Jesus goes into Samaria. v. 1-4.
2. Jesus Declares Himself to the Samaritan Woman. v. 5-26.
3. Jesus Instructs His Disciples. v. 27-38.
4. Jesus is Accepted by the Samaritans. v. 39-42.

NOTES.

1. *When therefore the Lord knew that the Pharisees had heard, etc.* We are to infer that the Pharisees were irritated by the very popular ministry of Jesus; and that he accordingly withdrew from Judea in order that he might accomplish something in Galilee also, before his ministry should be greatly hindered by open conflict with the authorities. It seems also that he wished to prevent any conflict between his disciples and those of John the Baptist. Matthew, Mark and Luke speak of Jesus' withdrawal into Galilee as occurring after John was cast into prison. From their accounts we would infer that Jesus went into Galilee to avoid conflict with Herod.

4. *He must needs pass through Samaria.* The very strict Jews crossed over to the other side of Jordan and went through Perea when they had occasion to visit Galilee, and thus escaped the defilement of Samaria. Jesus was not burdened with the scruples of the very orthodox; so he took the more direct route.

6. *Jacob's well was there.* This well is not mentioned in the Old Testament. Although there is abundance of water in this vicinity doubtless Jacob had to dig a well in order to have water rights of his own. *Being wearied with his journey.* We are not to forget that although Jesus was divine he was truly human also and subject to the frailties of human nature.

9. *How is it that thou, being a Jew, askest drink of me?* In view of the intense prejudice that existed between Jews and Samaritans the woman was surprised that this Jew should ask a favor of her. Some Jews would actually have nothing whatever to do with the Samaritans while others would simply avoid friendly intercourse but trade with the Samaritans upon occasion. It is to be noted that the disciples had gone into the city to buy food.

10. *Living water.* Under this figure Jesus referred to the spiritual gift of eternal life as explained in v. 14. The woman very naturally supposed at first that he meant spring water.

11. *Sir.* The Greek word thus translated is often elsewhere rendered, Lord. We are not to infer that the woman already recognized Jesus as Messiah or that she had accepted him as Master and Lord. She has seen that Jesus is not trifling with her, and addresses him very respectfully.

12. *Our father Jacob.* It is worthy of notice that the Samaritans reckoned their descent from Jacob, and claimed that they and not the Jews were the true Israelites.

15. *Sir, give me this water.* She perceived that he was talking of water that did not require cord and pitcher for the drawing of it, nor a long journey to the well. She is attracted by Jesus' words, and is on the way to spiritual insight into his meaning.

16. *Go, call thy husband.* In order that she may have salvation from sin she must first feel her need. Jesus very skilfully directs her attention to her sinful life.

17. *I have no husband.* The woman tells the truth with the intent to deceive, and thus tries to avoid the personal turn in the conversation. Jesus shows that he knows her thoroughly, and she perceives that he is a prophet of God.

20. *Our fathers worshipped in this mountain.* Some have thought that the woman by asking this question is simply intent upon turning the conversation away from herself; but this is evidently a matter that has been troubling her, and now that she has found a Jew in whom she instinctively trusts she asks for solution of the difficult problem. Is Mount Gerizim or is Jerusalem the one place which Jehovah has particularly chosen for his people as the place in which they should worship him?

21. *Woman, believe me, the hour cometh, etc.* A man of less wisdom might have answered her question directly, and gone on with a fruitless theological discussion, but Jesus in accordance with his purpose to lead her to the living water, goes on to speak of spiritual worship. True worship need not necessarily be associated with a definite consecrated place.

22. *Ye worship that which ye know not.* The real distinction between the worship of the Samaritans and that of the Jews was not in the different place. The Jews had a greater knowledge of God.

23. *But the hour cometh, etc.* Jesus thus speaks of the enlightenment that was to come with the establishment of his kingdom, and of

the true worship that shall not be confined to forms but shall be of heart with nothing of unreality about it.

24. *God is a Spirit.* This statement serves as an argument to show the worship of God ought not to be confined to places, and that it ought not to be formal or artificial, but from the spirit of man and with no shadow of pretense about it.

25. *I know that Messiah cometh.* The Samaritans accepted only the Pentateuch as Holy Scripture, but they believed in the coming of a Messiah from Deut. 18:15 and following.

26. *I that speak unto thee am he.* We are surprised at this explicit statement of his Messiahship in view of the fact that Jesus so often refrained from direct declarations concerning himself, leaving his deeds and sayings to testify of him. We may believe however that Jesus was usually taking precautions lest the people might infer that he was a political Messiah such as they were expecting. Here in Samaria there was not the same danger that the people would try to crown him as king in rebellion against Cæsar even if they felt confident that he was the real Messiah.

27. *They marvelled that he was speaking with a woman.* It was not considered good taste that a rabbi should converse with a woman in public, and particularly that he should discuss matters pertaining to the law.

28. *Left her water pot.* She was so filled with her new experience that she forgot the errand that had brought her to the well.

29. *Can this be the Christ?* Her question in form expects the answer No, but we can see that she already believes, and is asking others to see Jesus and judge for themselves.

34. *My meat is to do the will of him that sent me.* Jesus thus expresses his intense devotion for his mission. It is more than daily food for him to be accomplishing the task for which he came.

35. *Say ye not, etc.* By a reference to a proverbial expression Jesus calls attention to the harvest of human lives to be won from the realm of sin.

38. *Others labored.* The work of the Old Testament prophets had prepared the way to some extent for Jesus and his apostles.

40. *And he abode there two days.* Jesus could not stay for long, because he felt the necessity of working among the Jews who were especially prepared for his ministry. Among them his teachings had the best chance for permanent results.

SUGGESTIONS.

Jesus thought it worth while to instruct one man alone, a learned teacher of Israel. He thought it worth while also to talk to one woman also, a sinful woman of Samaria. Truly there is no respect of persons with God.

The Samaritan woman was anxious to find solution for the vexed question in regard to the proper place for worship of Jehovah. There was a more important question for her, namely that of her own individual relation with God.

God gives the gift of all gifts, deliverance from sin through Jesus Christ our Lord. Let us drink of the water of life, and like the woman of Samaria carry the news to others.

The highest blessings of the spiritual life are offered to us just as freely as the most common blessings of our every day existence.

The living water is a free gift; no one deserves it, no one can earn it.

SPECIAL NOTICES

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moynes Building on Randolph street, between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Road, at 933 Jenifer Street.

Help Wanted.

One need of the Seventh-day Baptist denomination is more commercial or manufacturing institutions which will give employment to our people. Preferably these should be in Seventh-day Baptist centers where strong denominational influences may help the employees and the employees may help in church work. Such an enterprise has been founded at Milton, Wis.—*Profitable Poultry*, a monthly for farmers and poultrymen. The writer frankly confesses that the publication was started in part as a money-making plan. But mere selfishness was not the only object. Fourteen years' experience in the publishing business at Milton has revealed that there is a constant and increasing demand for places where Seventh-day Baptist young people

may obtain employment under good influences. It has been argued that the young man who will not be true to the denomination under adverse circumstances is not worth trying to save to our people. But, honest, do you believe the young man in a western state, a member of a family of lone Sabbath keepers, with almost overpowering influences to go wrong, should be compelled to remain under those influences when he would come to Milton if he could obtain employment? Certainly he might go wrong here but he would at least have been given another chance.

Here is the proposition: *Profitable Poultry* is published by the Davis Publishing Co., incorporated; capital stock, \$3,000, of which \$1,500 has been subscribed. The publication is a year and a half old. It is not yet on a paying basis and will not be until money is furnished to push the business. Patronage is not difficult to obtain, but it must be solicited—and that costs money. Shares are \$5.00 each. I believe that the selling of this stock in small blocks in various parts of the denomination will be of more value than to sell to a few. I therefore ask readers of the SABBATH RECORDER if they will help. I do not ask this as a contribution. It is a business proposition. I am satisfied that it will pay good dividends on every cent invested. At the same time the business will grow rapidly and will furnish employment to a number of our people. To be sure this is a small enterprise. I believe it stands a better chance for success because it is small. But it promises to become large. Capital to carry it and time to build up the patronage are the only essentials lacking. We have the field, the opportunity and an excellent start. The business is growing steadily and with more capital and more help (both are needed) from a human point of view the outlook is bright.

This offers a small opportunity for our people to show whether or not they desire in a financial and practical way to attempt to build up denominational interests. The officers of the company are: Will K. Davis, Pres.; Dr. L. A. Platts, Vice Pres.; L. H. North, Secy.; W. E. Rogers, Treas. The stockholders include many of the best Seventh-day Baptists in this and other localities. Subscriptions of any amount are solicited. If you cannot spare more than \$5.00 or \$10.00, send that amount, for shares are only \$5.00 each. I am thoroughly convinced that you will be helping yourself financially by investing here and at the same time you will be doing practical denominational work.

The amount of stock for sale is limited. If you want to help this enterprise I advise you to do it now. Don't put it off till a future time and then forget about it. Further particulars on request.

Milton, Wis.
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WILL K. DAVIS.

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WILLIAM M. STILLMAN,
 COUNSELLOR-AT-LAW.
 Supreme Court Commissioner, etc.