

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.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, 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. Rood, at 216 South Mills Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular Sabbath services at 11 Hanover Street every Sabbath at 2 o'clock P. M. Pastor, Rev. J. G. Burdick. Chapel located two blocks north of Sanitarium, one block east of Sanitas Nut-food Plant. A cordial welcome is extended to all visitors.

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The Sabbath Recorder

TEXT FOR THE NEW YEAR.

I count not myself to have apprehended but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus—Phil. iii, 13-14.

A PROMISE.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness—Isa. xli, 10.

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EDITORIAL

Better Deepen the Inscriptions.

I remember crossing a cemetery in England with a great company of people, where the ground was nearly covered with old-fashioned tombstones lying flat upon the surface. The cemetery was in the heart of a busy city, and the hustling throngs had broken a path diagonally across it, rather than go around the square, upon the public pavement. For many years the thoughtless multitudes had traveled that path until it was deep-worn between the stones; and even upon some of these the inscriptions were almost obliterated.

I believe it was Sir Walter Scott who wrote in one of his stories of a man in such a cemetery who sat upon the stones with mallet and chisel, eagerly renewing and deepening the inscriptions which trampling, thoughtless feet were obliterating. No matter how much he was bumped and jostled by the throngs about him, he kept faithfully at his work. I have often thought of that old graveyard since that day when I joined the crowd in a hasty tramp across its inscribed stones. The deep-cut path, the smooth-worn tablets, the multitude of graves, the neglected appearance of a once sacred spot—all impressed me so that the picture does not fade from memory. And of late, as my mind recalls the scene, this story of the man trying his best to recut the inscriptions and save the records which the fathers had made always comes into my memory-picture. It has given me a suggestive illustration of what a thought-

less world is doing with the grand old Bible records, the foundation truths of which were once engraven on tables of stone, and faith in which has for centuries been engraven upon the hearts of men. It also suggests the blessed work of those who faithfully try to preserve and deepen the sacred records.

What a dying world needs today more than all else beside is the loving, faithful work of God-fearing, conscientious men to preserve the records of a divine Christ as the only Saviour from sin. The trampling host of thoughtless worldlings rapidly obliterate the impressions of the Spirit of God, erase the records of conscience, and deepen the pathways to the grave, along which men throng without a ray of hope. In these days when unbelieving scholars are trying to destroy the records of our divine Christ, denying his miraculous birth and his eternal sonship, it is a good thing to see Christian teachers, in the spirit of devotion to the one truth that has done most for sinful men, doing their best to deepen the inscriptions along the highways of history that pointed the fathers to the Saviour. And it is unutterably sad to see intelligent men striving to destroy the only records that have ever brought hope and salvation to earth's lost millions. The unthinking multitudes who carelessly trample under foot the Son of God, and the thoughtful scholars who deliberately try to rob the Christian of his Lord make it imperative that all faith-filled ones shall come to the rescue, and deepen upon the hearts of men faith in him who said, "Without me ye can do nothing."

The world can not afford to lose sight of Christ the Redeemer in the thought of "Christ the martyr" or "Christ the pattern" only. The aching heart of a sin-cursed world can be satisfied and filled with hope by nothing less than the Christ who is the Son of God and Saviour of men. Take away from earth the Christ of Matthew, Mark, Luke and John, the Christ of Peter and of Paul, and whom can we present as

the healer of sin-sick souls? The human Christ of the critics can not take the place of the divine Christ of the Bible. It is belief in this "Word made flesh," this Saviour sent from God in love and mercy, to become a ransom for sin and to "cast up a highway" upon which the ransomed may come with joy, that has brought all great blessings to earth. Obliterate the records of the Christ of history and destroy faith in this divine Saviour, and you blot out the light of the world, you leave man in hopeless despair and rob him of the most powerful incentive to noble living.

The all-important questions of the age are the ones Jesus asked his disciples: "Whom say ye that I am?" "What think ye of Christ, whose son is he?" Everything depends upon what answer we give to these questions. I would like to deepen the letters of Peter's reply, so that all the world should never forget them: "Thou art that Christ, the Son of the living God." "To whom shall we go? thou hast the words of eternal life."

A Heartless Thing to Do.

I once read of a rebuke given Mr. Ingersoll by a certain Congressman with whom he was quite familiar. It was in Washington, and the member, sitting in a hotel waiting-room, saw the agnostic coming across the street in the mud and slush of a spring day. Upon his entering the room the Congressman said:

"Robert, what do you think I saw a little while ago?"

"I have no idea," said Mr. Ingersoll. "What did you see?"

"I saw an old woman coming across the street leaning on her crutch; and just when she reached the hardest place in that slush, a great strong man came along and kicked the crutch from under her; and then when she had fallen he stood off and laughed at her in her distress."

To this Mr. Ingersoll made a very indignant reply, asking his friend to point out the heartless wretch and he would see that due punishment was meted out to any one who would do such a cruel thing.

Quickly the friend replied, "Robert, you are the man." I have forgotten the words of the full answer, but their substance is as follows: "The old woman represents the simple-hearted, trusting Christian people,

who rest upon the Bible as the man of their counsel and who make it their only support in life's journey—the prop upon which they lean. You are the one who goes about the country knocking this prop and stay from under them, and letting them down into hopeless despair. Then you laugh at their distress." As I remember that story, the infidel turned away in serious mood and walking into an alcove sat for some time wrapped in deep thought.

Such a rebuke might well make any man thoughtful. What could be more heartless than to rob a human soul of his faith in God, his hope for the future, and his confidence in the Book of books, which comforted our mothers and gave to life all its sunshine? And this is done without attempting to give anything in its place! If those who would rob the masses of their Bible—who undermine faith in it until it no longer buoys them up amid life's troubles, would honestly try to give them something in its place, the case would not seem so heartless. But this they never do. Their work is always destructive.

But we need not go to the extent of being agnostics in order to endanger the faith of our fellows. By the unwise, promiscuous heralding in the ears of the masses of criticisms upon the integrity of the Bible story, by looking for and magnifying the hard passages, the discrepancies and mysterious things, we may rob our fellows of their faith. The Bible may be deemed of little value by scientists and philosophers of our day; to them Genesis and Isaiah may be all awry, and they may think they see ground for rejecting its authority as the word of God. They may speculate over the genuineness of John's Gospel, and think they have a better chance to know the facts nineteen hundred years after Christ, than did the faithful men who knew him and listened to his words; and so to them the Bible may become a closed book.

But to the great multitudes who are weary of sin, heartsore from trouble, and homesick for heaven, the Bible tells a simple story. It is bread for the hungry soul; it is full of comfort in sorrow; it brings gracious warnings about sin, and shows the difference between the ending of the way of the righteous and that of the ungodly. There are millions living in quiet, peaceful homes, drawing light and comfort from the

Book of books, who find in it their all-sustaining portion. If you could see them today in every land, pressing this Book to their hearts, building their hopes upon its promises, making its Christ a shelter in the time of storm, studying it to learn the way to live at peace with God, and making it their dying pillow, you would certainly hesitate long before uttering a word of doubt or criticism which would tend to rob them of this stay in the shadow of death. The world needs to be strengthened in its faith in God's word, rather than to have that faith weakened; and it becomes us all to take heed lest by some flippant, worldly-wise criticism we unwittingly knock the crutch out from under some weary pilgrim and leave him without hope.

An Encouraging Sign.

At first thought it may seem strange that any one can see hopeful signs in the unearthing of great crimes, and the conviction and sentence of prominent and wealthy criminals. Some might see in this only an evidence that society is honeycombed with evil, and that criminals are increasing. But a sober second thought will convince the candid mind that such triumphs of justice show an awakening of the public conscience to a higher sense of righteousness; and reveal the fact that courts are not so corrupt after all as many have supposed.

Take for instance the conviction of the grafters in Harrisburg, Pennsylvania. These men, strongly entrenched in politics, deliberately conspired to defraud the State of many thousands of dollars, in connection with the building of the magnificent State Capitol. Their tracks had been well covered, and they evidently felt secure under the reign of grafters who had controlled the entire State under the Quay régime. The bosses under this notorious chief had held the State in such a firm grip for years that people began to doubt even their courts of justice, wherever respectable criminals high in political circles were involved.

When the Capitol scandals first began to be unearthed, scarcely a man dared to hope that the guilty could ever be brought to justice. The fight they put up was indeed a stubborn one; and had there been no improvement in Pennsylvania politics since the days when Quay was in his glory, there would have been little chance for the con-

viction of these guilty grafters. They would have been so secure that no court or grand jury would have dared to touch them. Their conviction and sentence to pay heavy fines and to spend two years in the State prison is indeed a triumph for honesty and public righteousness.

It is doubtful whether the great State of Pennsylvania as yet fully realizes the deep significance of this victory over a strongly organized gang of grafters. The mere fact that they could be convicted at all indicates a wonderful change for the better in public sentiment within a few years, and this public sentiment has made itself felt even in the ring circles of Harrisburg. The courts too have felt its force until they dare not trifle with criminal cases, and juries can not be so fixed as to prevent conviction. Political and judicial honor in any State will seldom rise above the common standard of righteousness held by the people. When public advance in the field of conscience is marked and strong, then will officials and jurists heed the warnings, and righteousness will gain victories.

This is the real cause—the power behind the throne—that has secured the convictions at Harrisburg. Who shall say that victory over such a ring of evil-doers is not an encouraging sign? There must be some good yet in the great States of Pennsylvania and New York, when on issues square-pitted against wrong—issues where the appeal is made to conscience alone—the people arise in their might and place a Stuart and a Hughes in the governors' chairs, and elect legislatures that will insist upon reforms.

Let the good work of cultivating a healthy public conscience go on, and the day is at hand when high crimes in political rings will be unknown. Let the leaven of righteousness have its perfect work, until grafters and gamblers and the criminal-making saloons shall all read their doom in the general uprising. The outlook is hopeful. There is a good time coming.

THE WAY OF THE TRANSGRESSOR IS HARD.

The men who have been found guilty in Harrisburg realize now that the way of the transgressor is hard. It is pitiful to see the collapse into which they have fallen. The disgrace has told terribly upon their physical condition, so that some of them

are seriously ill. But the physical pain must be trifling compared with the mental torture they must endure. The cases have been appealed, but there is only a faint hope that higher courts will interfere with the verdict. Meanwhile a liberty secured at a cost of \$100,000.00 each for bail is most dearly bought. It is now doubtful whether some of them will live to see the end of the legal fight, so prostrated are they over the exposure. Why will intelligent men run such risks just to secure a little gold, that must perish with the using!

Good-by, 1908.

"One year is gone; another comes instead; Thus our spent life on silent pinions flies; Thou, O our God, dost regulate their course, One Ruler of time's awful destinies."

The ever onward march of time brings us to the last fleeting days of 1908. How quickly the year has passed! Only yesterday the "new leaf" was turned, and ere we are aware the page is written full, and the record is sealed. There is always something that borders upon sadness in connection with the closing days of the year. This is so because there comes at such seasons a keener sense of the rapid flight of time, and of the imperfections in the record we have made. It is a time when we are apt to think of the changing character of all earthly things, and to dwell upon our losses and disappointments. These backward looks are helpful if they give us inspirations for greater effort in coming days; but when they tend only to load us down with regrets and discouragements, the less we can dwell upon them the better.

It is appropriate that Christians should celebrate the close of the year in acts of devotion and in hopeful outlook toward the new year to come. The ancient Roman and Jew alike marked the close of their year with special ceremonies. When the last crescent moon of the old year shed its pale light over the hills of Judea and over the campagna at Rome, the priests called the people together for sacrifice and worship. Much more can the Christian see cause for gratitude and reverence as the old year goes out and the new comes in. He knows that his times are in God's hands. He remembers that each year is a "year of our Lord," and that it was the birth of his

Christ that ushered in a new era and changed the dates of history. Each new "anno Domini" should be a reminder of the world's Redeemer, and as its days go by, should keep fresh the thought that this is the one Christian age in history.

If the year just closing has been full of mistakes and short-comings, a careful and prayerful retrospect may teach where to set our watch lest we repeat the blunders. And if we are confident of having done our best in the year gone by—if like Job of old we have sincerely striven to maintain our integrity, still we may hope for a better record in future days. We may, with this man of God, plead in his words: "Let me be weighed in an even balance, that God may know mine integrity." I fear that most of us, if we really weigh our year's doings in an even balance, will find many of them to be light weight, and we shall long for a chance to improve the record. No matter what our record may have been—whether good or bad—we can well afford to pause and take a glance at our year's work. No one has lived so well but that he may live better. And as we take our farewell look at 1908, may we resolve to forget the hindering things and cling only to the helpful.

To us as a people the year has brought deep sorrow. Two of our leaders have fallen, and our hearts have been overwhelmed with grief. We hardly know how to go on without them, and for many a day we must labor under the deep shadow of bereavement. Yet even in such a year we may find courage and help. The faithful, hopeful spirit with which they did their last work, their fidelity to duty, and the rich legacies they have left us ought to fill us with desire to take up their work and carry it bravely forward. Our work is today on a much higher plane and we have better data with which to accomplish it than we could possibly have if Doctor Lewis had not lived and labored and written all these years. We must make the best possible use of the legacies left us by our fallen leaders, and let not the work they have left for us to do lack willing hearts and faithful hands to carry it forward.

In a few more days we shall enter upon a new year. We have been reminded in the

old that life is uncertain, and the new year about to begin may be our last on earth. Let us then face it with a strong purpose to make it the very best year of our lives. And as we say farewell to 1908, let us with hopeful hearts and abiding faith welcome the new year.

ALL HAIL, 1909!

Here we stand at the threshold of the new year, ready for the work it brings. We have said good-by to the old, and mean to profit by its lessons, and try to forget all that tends to discourage, while we hopefully await the opening door of 1909. We desire above all else to be led by the hand of him who openeth where no man shutteth, and who giveth grace and strength for every good work. The whole world seems pressing forward, eager to enter in. Even the most shiftless seem anxious to better their prospects; and no matter how complete their failures in 1908, they now show new signs of life, and resolve to start again. They too will enter this opening door, even though they may stumble and fail when the first real test shall come. Everybody resolves to improve upon his past record. Every one is hopeful.

This is as it should be. Despondency never yet helped a man to do better. Nothing but the inspiration of a well-defined hope can do that. There is always hope so long as there is a genuine desire for better things. Sad indeed and full of woe is the heart for whom the future has no charm—no attraction. And the most blessed thing about New Year's Day is the spirit of hopefulness it brings to mortal man. What could poor disheartened, fallible men do if there were no season now and then filled with the very spirit of reform, no times when by one common impulse every one could take new vows, make fresh starts, and really strive for better things. There is help even in the universality of making good resolutions, and this makes it easier for some to start a new life.

With this help that comes by such concerted action, and the lessons, warnings and experiences of the old year to help us correct our errors and redeem our wasted time, we ought to be able to realize some of our hopes, in 1909. Everything calls upon us to be true. The spirit of God

waits to inspire us for duty and to give us the victory.

As Seventh-day Baptists we have a glorious outlook with such God-given opportunities and such an open door. There is indeed a great work for us to do, and we need not be discouraged, for God is with his people and will use them for his glory and the advancement of his truth.

Come, young people, full of life and hope, let us all take hold together and in the spirit of Christian loyalty do what we can for Christ and the church. Come, fathers and mothers in Israel, you who have so long been true, God has a greater work for you and will lead you to higher attainments in his service. Come one, come all, and hail the year 1909 as the year God has given with unusual calls to duty, and with golden opportunities to do a great work! Let there come upon all hearts a burden for our schools, our societies, our publications and our churches. May the spirit of true consecration lead us to self-sacrificing labor for the causes we love, for the truth we cherish, and for our fellow men who are lost without Christ.

Employment for Sabbath Keepers.

Private correspondence indicates that Battle Creek, Michigan, has more open doors for the right kind of people who really wish to go where they can keep the Sabbath, than any other town with which we are acquainted. Those wishing to know more about this matter can learn all about it by addressing Rev. J. G. Burdick, 81 Barbour Street, Battle Creek, Mich. If we can help those who need to change residences in order to secure employment, to locate where they can keep the Sabbath, we shall be very glad to do so. If our own dear young people will be loyal and true, and stand for the truth in all good conscience, we need have no fears for the future of our good cause.

"The greatest and most lasting gift this world ever received was the only-begotten son of God, given that whosoever believeth in him should not perish but have everlasting life. No words of man can measure the extent of such a benefaction; even the human soul, divinely inspired, can but faintly comprehend it."

DENOMINATIONAL NEWS

A Busy Man.

This week is a fair example of a great many that President Davis is devoting to Alfred's up-building.

Yesterday he gave four forty-five minute lectures at Canisteo, before the Teachers' Institute of Steuben County.

The subject of the first lecture was "Adolescent Problems," the second, "The Art of Teaching Ethics in the Public Schools," the third, "Agricultural Education in Western New York," the fourth, "Going to College."

After the lecture he returned to Alfred to be present at the freshman class reception given at his home the same evening, and at ten o'clock at night was driven to Hornell to catch a midnight train for Ithaca, where today he is present, at the request of the commission, to attend the New York State meeting of the national commission appointed by President Roosevelt to consider and report upon methods for bettering the conditions of life in the country.

All seven members of the commission are expected to be present at this meeting, and they are seeking to gain all possible information regarding agricultural education in New York State. President Davis will represent the interests of western New York.

On Thursday he is to deliver a lecture at a meeting of agricultural people at Belfast in this county.

President Davis misses no opportunity to promote the interests of education in general, and of Alfred in particular; and it is this tireless labor that has brought Alfred University and its president so prominently before the public; and that is adding so constantly to the attendance and the equipment of Alfred University.—*Alfred Sun.*

Baraca Class at Leonardsville.

Through the efforts of Rev. I. L. Cottrell, a Baraca class for Bible study has been formed among the young and middle-aged men more or less actively identified with the Seventh-day Baptist Church and its affairs, but some of whom have not been regular members of the Sabbath school.

They have an incentive to excel each other by means of a contest instituted between two picked teams, captained respectively by Horace Griffith and Claude W. Mason and known as the "Blues" and the "Reds." Buttons of blue and red and bearing the name of the society have been distributed and are proudly worn in coat lapels by the enthusiastic workers. The contest is for points, awarded for competition in securing new members and otherwise promoting interest as well as sociability and good-fellowship. It will continue until March or April. They start off with eighteen members, and already have the promise of many more. Wherever the Baracas exist they are a potent force for good; and as time goes on we expect to hear many interesting things about them as they buckle down to business, as in fact they have already done. Meetings are held during Sabbath-school hours, in the basement of the church. Officers elected and now in active discharge of duty are as follows: president, Alfred T. Stillman; vice-president, Harold Gates; secretary, Leland A. Coon; assistant secretary, Stuart Green; treasurer, Albert H. Bassett; librarian, Clark Seidhoff; press reporter, George Davis; teacher, C. A. Roys; assistant teachers, I. L. Cottrell, L. D. Walker. There are several committees, of which the following named members act as chairmen: "Hustlers" committee, A. H. Bassett; membership, A. T. Stillman; social, L. D. Walker; music, C. A. Roys; athletics, N. W. Vincent. Members not mentioned in the above lists include Fay D. Green, Fred S. Wheeler, Bert Welch, Morton E. Burdick and A. M. Coon.—*Brookfield Courier.*

How Can Systematic Finance Be Made Successful in the Church?

REV. E. ADELBERT WITTER.

Two things are necessary to make systematic finance a success in the church.

1. There must be appointed each year a person or persons who shall make a house to house canvass, giving all needed information about the work of the church and each object named on the card. The person should, however, be left free to give for any or all of the objects named, as he or she may desire.

To reach the best results, the work should

be put into the hands of a single individual who, being especially interested in the work, will feel the responsibility of the place and will make the work special with each individual member of the church and society. The value of the system is realized when all are interested and lifting together because of their love for the Master. When all are thus at work in the church, there is no burden.

When canvassing a home, don't be in too much of a hurry. Show interest in the work and life of the home. See each member of the family if possible. In an easy and natural way present the work of the church in all its various departments. Speak especially of the hopeful prospects and of its financial needs. Stimulate to questioning about these things, but be prepared to answer the questions that may arise, in a clear and concise manner. Leave behind no feeling of doubt as to the importance of the work you have in hand. Get each one, as far as possible, to recognize the fact of personal responsibility, and help him fully to realize the reward that always attends the meeting of responsibility.

Don't leave the cards without talking the matter over. It may be best to call again before finishing the canvass, thus giving the individual time to come to a wise decision. Distribute the envelopes to each person as he or she signs the card, or send them soon thereafter, that there shall be no delay in beginning the work.

While each is at liberty to make his payments weekly, monthly, quarterly or annually, as he may wish, try to help him realize that it is well to make the subscription on the basis of so much a week. Show the importance of cultivating the habit of giving small sums regularly and often. All should realize that as the church grows in numbers and in the scope of its work there is need that all who can do so should increase their subscriptions from year to year.

2. The work of the church can never reach full success without a treasurer whose heart and soul is full of interest in his department of the church work. He should keep all accounts with accuracy. He should be ready at all times to give needed information respecting the finances of the church, and in a spirit of utmost kindness give frequent notice of the condition of each person's account with the church.

Perhaps a wise way would be to send a statement to each subscriber a few days before each regular business meeting, asking him to make, if possible, his account square before that meeting. In this way the church finances may be controlled so that there will be little if any indebtedness incurred.

In the park there is a beautiful fountain whose water glistens in the sunlight and makes fresh and delightful the atmosphere about it. It is a source of delight and comfort to all who come within the radius of its influence. This fountain is a thing of beauty, a source of real value, because there is back of it a power in action all the time.

Just so the church will be a thing of blessing to the individual membership, and of real value to the community when, hidden away behind all its workings, is the power of united purpose and effort, always in action.

Birthday Celebration.

EDITOR OF SABBATH RECORDER:

REV. AND DEAR BROTHER:—The 13th day of February, 1829, was Sunday and the day of my birth. The 13th of February, 1909, will be Sabbath day; and if I live till that day, I will be eighty years old, and I want to have a birthday celebration for the purpose of honoring God for his mercy and watch-care in preserving my life so long. I wish to include Sabbath and Sunday in hopes that a little spark of religious interest may come out of it, as I intend to invite all the ministers, church members, and the non-religious to take a part, and to conduct the exercises on strictly religious principles. I design to spend two days, to give First-day people a chance to attend, so they will not think it is in the interest of the Seventh-day Sabbath.

It is possible—with the all-wise God, at least—that something a little out of the ordinary may bring about a reaction in the minds and in the hearts of the people here, in regard to the gospel of Jesus Christ and the salvation of sinners. In the hope of this, this birthday celebration is planned. May the Lord Jesus guide in the proceeding.

T. G. HELM.

Missions

Letter From Lizzie Nelson Fryer.

Mr. Fryer and I left Tsingdan last Tuesday P. M. on this German steamer bound for Chefoo and Tientsin. Our plan is to go on north from the latter city to Peking and other places of interest; then by taking the railway across the country to Hankow to travel down the Yang-tze River to Shanghai; thus by railway and steamer to complete a circle through a portion of this vast country, much of which we have never before visited. It is a great undertaking, but one we have looked forward to with intense interest.

We came north from Shanghai on the steamer Sikiang more than a week ago, Mrs. Davis and Miss Burdick seeing us off on the launch which took us down the river to our ship. Arriving in Tsingdan after about thirty-six hours of steaming, we stopped off in that new German-Chinese city for a day and a night. Leaving Tsingdan early the next morning, we traveled by the German railway eastward to its terminus, a distance of 250 miles, making stops at the large walled cities of Weihsin and Tsi-nan-Fu. It is of our visit to these cities that I now write this letter, feeling as I do that the readers of the RECORDER can not fail to be interested in what I write of them about missionary and educational work.

Traveling in China by railway was to us both novel and interesting, and by taking advantage of its convenience we were enabled to see a portion of this great country through which it would otherwise have been quite out of the question to attempt a journey at this time. A distance can now be easily accomplished in a single day which hitherto the missionaries have counted themselves fortunate in traversing after steadily journeying from ten to fourteen days in mule or donkey-carts or else upon wheelbarrows.

Our first day's journey was a distance of 125 miles to the city of Weihsin, where we stopped to visit some missionary friends and to see something of what they are doing among the Chinese. Truly wonderful is the work of these missionaries, who, after

many long years of toiling and discouragement, are now beginning to see the results of their labors even in more gratifying ways than they had ever dared to hope for.

We were guests at Weihsin of Dr. and Mrs. Bergen who have been in the mission for more than twenty-five years.

The American Presbyterians are the only missionaries in this place, so they have had the advantage of having an undivided work all along. Weihsin is a large walled city of over 200,000 inhabitants and is surrounded on all sides by small towns and villages. A few years ago the mission was able to purchase a tract of land of some seventeen acres lying outside of the city walls and a few feet higher than the surrounding country, so that they are provided with plenty of sweet, fresh air and a supply of good water from their own wells—two blessings greatly appreciated in China.

At the time of the Boxer uprising, every mission building here was destroyed—not a whole brick left to mark the spot; so that all the buildings now in use are new and of modern construction. The entire premises are enclosed by a substantial wall making the place quite safe from bands of marauders, who often work havoc in unprotected dwellings in this part of the country. Here are erected their fine college and high school buildings, girls' high school, hospital and church, besides very comfortable and modern houses for their own homes. The place is laid out in streets, and each family has its own flower and vegetable garden; so they are provided with some of the comforts of the home land, though they live so far inland toward the heart of China.

The people now living in the compound number twenty-eight, many of whom spend their whole time at work in either the college, schools or hospital; others, both of the men and women, spend most of their time in the outlying country either in school or in evangelistic work. They are a busy company. The three hundred men in the college and nearly as many more in the academy are all picked from the best pupils in the boys' schools in the country round about. We are assured that they are doing work corresponding to that carried on in our very best schools and colleges in America, and that they are doing it with equal thoroughness.

This college was first started more than

thirty years ago by Dr. C. W. Mateer in Tungchow, some three hundred miles distant, and was moved here about two years ago on account of its being a more suitable place and because so large a proportion of their students came from this locality. Doctor Mateer's observatory, where the study of astronomy is carried on, was also moved here and is erected upon the walls of this mission compound.

We found the mission in deep grief over the recent loss of their great leader, Doctor Mateer. He and his wife were on their way to attend their annual mission meeting, held a month ago, when he died quite suddenly in Tsingdan. His loss is almost irreparable to the whole of China; still there are others prepared to carry on the work successfully, now that the pioneering days are passed.

In the girls' high school there were sixty-five girls who are pursuing higher studies. These are selected, Mrs. Crossette told me, from the best pupils in their fourteen outlying girls' boarding schools in the country. These girls, the same as the young men, clothe themselves and pay for their board, thus not burdening the mission with these expenses as in earlier days. They are taught, in addition to regular studies, cooking, sewing and housekeeping, so as to do their part toward making their own homes comfortable, although many of them are looking forward to becoming teachers in some of their growing number of schools. Many of these girls become the wives of young men who are in training for workers in the college or some of the schools or else as evangelists. In the Province of Shantung alone these Presbyterians have a membership of more than 4,000!

One evening while there we attended a Chinese meeting in the church which will seat nine hundred people. Here the members were met together to consecrate and send out two of the college graduates as missionaries to another province—that of Chihli. We were told that this move was started entirely by the Christians themselves, without even a suggestion from the missionaries. Certainly their talk reminded one of the history of early days of missionary spirit.

This native church, though its members are poor, volunteered the support of these two young men and their families during

their absence. One of the hymns written for this occasion is a very curious piece of Chinese composition; the stanzas were sung by reading the characters both forward and backward. As I have written this, my husband has translated one stanza for me which reads as follows:

"My love to God has the breadth of the earth,
and the width of the sky;
I will sing hymns and praise him for his goodness,
which extends from pole to pole."

Reading backward the characters, it may mean:

"From pole to pole his goodness will I praise
and sing;
For as wide as the heavens and as broad as the
earth is the Lord's love for me."

My husband says that only such an elastic language as the Chinese, without grammatical rules or inflections, could possibly be used in so curious a manner.

The mission compound is about three miles from the railroad station, but Mr. Bergen was there to meet us when we arrived. He had two sedan-chairs for us and a donkey-cart for himself and our suitcases. When we came away, we two, shawl-straps, suit-cases and all, rode on a large wheelbarrow which was pulled by a man with strap around him, walking ahead, and pushed by one behind. It was very comfortable as Mr. Bergen provided some rolled-up bedding to lean our backs against, while we both rested one arm on the framework over the wheel. It was a little shaky as we passed over the stones; but we were more than glad to have a touch of the real experience of these good people when they jolt along with beds, books and provisions, on their trips into the country for a few days or for four or five weeks' work, where they go never alone, for the Father is with them.

LIZZIE NELSON FRYER.

*S. S. Staatssecretar Kracte,
In Yellow Sea, Oct. 22, 1908.*

A New Departure.

Believing that the Chicago Church has taken a step in the right direction, one that will afford much real good to those who may be connected with the work this step makes possible, I write a few lines for the RECORDER respecting it. I do this the more readily because of the privilege I have enjoyed for the last nine months of taking

needed studies in the University of Chicago. Had it not been for the kindly interest of the Chicago Church, manifest in the call they extended to me to act as their pastor while pursuing these studies, I could not have enjoyed that which has come to me.

The church at a recent meeting decided to extend to some of our pastors who are feeling a desire to spend a little time in taking new studies a chance to do so for three or six months by serving them as pastor for that length of time. The plan is that the pastor who shall desire such a privilege shall arrange with his church for a leave of absence for three months, a supply being arranged for by the church and pastor together. This absence is to be with the thought that he will return at the end of the three or six months better prepared for the work of the church, enriched in life, and fitted to help build up a fuller life in the church.

In adopting this plan the thought of the church is that of doing what it can in this way to help in making a stronger ministry. It is a principle recognized by the business world that every professional man is made more efficient in his field of work if he spends from one to three months each year in special study along the line of his work. If this be true in the secular things of life how much more is it true in the spiritual things. Could our churches recognize this principle more fully and let their pastors off for an occasional season of special study and training, in touch with competent instructors, they would do much to strengthen the work of their pastors and make more efficient the work of the church.

By adopting this plan the Chicago Church avoids the necessity of calling any man away from his pastorate and so of leaving another church to look up a pastor or suffer the want of one. It also gives encouragement to men who are hungering for just such an opportunity. In following out this plan it helps to give an opportunity of study to more than one. This is truly a missionary work and is worthy the Chicago Church. No one need fear that this move looks toward the permanent calling away from any church of the pastor whom it allows to accept the offered privilege. On the contrary, its pastor will be returned to it greatly renewed and ready for a longer pastorate.

A closing word. I believe that any pastor who is invited to serve this church under this arrangement and accepts the invitation and gives the strength of his life to the work will bless the Lord and the Chicago Church all the days of his life for the privilege enjoyed.

E. ADELBERT WITTER.

Chicago, Dec. 14, 1908.

Ignis Fatuus No. 1.

DR. W. D. TICKNER.

"Christ changed the Sabbath from the seventh to the first day of the week."

Common justice requires that no human law becomes operative until publication has been made that such a law has been enacted by competent authority.

It is not sufficient merely to state the text of the law, but the authority by which the act becomes a law must be made and placed on record together with the date of the enactment.

If this be true of human laws for the violation of which only limited punishment can be inflicted, how much more must necessity exist that divine laws, the violation of which is punishable with eternal punishment, must be given publicity by competent authority.

No historian, either ancient or modern, sacred or secular, has ever recorded such an event as a change having been made in the Sabbath law.

The statement, therefore, that Christ changed the Sabbath from the seventh to the first day of the week is only an assertion without proof, without even the record of the remotest hint that such a change was contemplated.

On the other hand, Christ himself declared publicly, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Gr., till all be accomplished).

It is a significant fact that the Hebrew word for seventh as found in the fourth commandment contains two jots or a jot and a tittle, while the Hebrew word for first contains no jot or tittle.

If, then, Christ changed the Sabbath from the seventh to the first day of the week, he

caused two jots or a jot and a tittle to pass from the law by removing the word seventh and substituting the word first.

Not only did Christ deny any intention of doing such an act, but he positively and unequivocally declared that it should not be done "till heaven and earth pass."

It thus becomes a serious matter to say that Christ changed the Sabbath from the seventh to the first day of the week, as it thus charges him with a deliberate falsehood.

It does not help matters any to say that the apostles or the church changed it, for if they did, so much the worse for them; as, if done, it must have been done without sanction by Christ, the Lord of the Sabbath.

To endorse these cunningly devised fables, which are contrary to the plain teaching of Scripture, is dangerous and, like the ignis fatuus, they lead us on to dangerous ground.

Ordination of Deacon.

On Sabbath morning, November 28, 1908, at the yearly meeting of the churches of New Jersey and New York City, Brother John T. Harris was ordained a deacon of the Shiloh Church, after the sitting of a council composed of delegates from each of the sister churches, and the officers of the Shiloh Church. Rev. S. R. Wheeler of the Marlboro Church was appointed by the council to examine the candidate as to his belief and Christian experience. Brother Harris said in part: "I feel my unworthiness, to fill so responsible a position, and that special duties will be required of me, which I will perform to the best of my ability, the Lord helping me."

Words of encouragement and helpfulness followed from a goodly number. By unanimous consent of the council, Brother Harris was declared a suitable person for the office of deacon, and the following impressive and long to be remembered service followed: the laying on of hands, and consecration prayer by Rev. L. F. Randolph, acting pastor of the New York City Church; right hand of fellowship by Deacon J. B. Hoffman of the Shiloh Church; charge to candidate by Rev. H. N. Jordan of the New Market Church; charge to the church in well-chosen words by Rev. Edwin Shaw of the Plainfield Church.

This beautiful service and spiritual uplift elicits a prayer that the mantles of such noble, consecrated standard-bearers as Deacons George Tomlinson, M. D., Abel Bond Davis, and Micajah Ayres, of blessed memory, may speedily fall upon others of our numbers.

WINFIELD S. BONHAM,
Church Clerk.

Shiloh, N. J.,
Dec. 18, 1908.

Strong Plea for the Sabbath.

The following remarkable plea for a return to the true Sabbath was made by Rev. Dr. H. P. Mendes in New York City recently in his sermon on John Milton. His plea for a new Christian revolution will be interesting to Seventh-day Baptists. We give it as published in the New York *Herald*. Mr. Mendes is well known both in England and America.

In his sermon at the Spanish and Portuguese Synagogue, Seventieth Street and Central Park West, yesterday, the Rev. Dr. H. Pereira Mendes said:

"Milton was Milton because he was inspired by the Bible. The Bible is the source of his greatest works, and it was the Bible that inspired him not merely to write 'Paradise Lost' but to take the noble part he did in promoting the English Revolution by his pen, which was indeed mightier than a sword.

"The English Revolution and the life work of Milton were the logical results of the English Reformation. The English Reformation was the logical result of the English Bible being placed in the hands of all. But it is time that Protestantism should make another step forward.

"The founder of Christianity kept the seventh day, Sabbath. He distinctly commanded his followers not to change one iota of the laws of the Prophets. That law distinctly says, 'The seventh day is the sabbath of the Lord thy God.'

"The logic which permits Christian fathers or officials to change the Sabbath from the seventh day to the first, and to make the seventh day a working day, is the same logic which permitted the Popes and the leaders of the Catholic Church to promulgate the very ideas through which the Protestants seceded and against which the Protestants so vigorously rebelled. If man can alter divine commands in one direction he can alter them in another.

"It will require courage, tact and forbearance for the Protestants to effect the revolution of changing the Sabbath day back to the seventh day. But there must be many Protestant, and for that matter Catholic ministers, who have the courage of their convictions."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

If ye then be risen with Christ, seek those things which are above.

"Wouldst thou be wretched?"

'Tis an easy way:

Think of but self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,
All that thou hast to do, or feel, or bear;
Think of thy good, thy pleasure, and thy gain,
Think only of thyself, 'twill not be vain.

"Wouldst thou be happy?"

Take an easy way:

Think of those round thee—live for them each day;

Think of their pain, their loss, their grief, their care;

All that they have to do, or feel, or bear;
Think of their pleasure, of their good, their gain;
Think of those round thee—it will not be in vain."

—From the Congregationalist.

A Post-Conference Confession.

Not long ago a certain woman was asked to explain her failure to stand with the lone Sabbath-keepers in response to the request of the Conference. The question set her to weighing carefully the validity of her excuse—perhaps it should not be called a reason. Some of the results of this investigation are recorded here, though the writer does not imagine that the apparent inconsistency of her action, or rather inaction, was noted by many of those present at that particular session.

Candor compels her to admit that she heard the request distinctly—being neither deaf nor sound asleep. There was no intention whatever of being independent or disobliging.

Somehow it failed to enter sufficiently deep into her consciousness that the mere fact of living, for the present, fifty miles from the nearest Seventh-day Baptist church made a Sabbath-keeper lone. This particular one did not feel in the least lonely or like the proverbial "cat in a strange garret."

The programs and reports were enjoyed

to the utmost and much inspiration received.

Remembering, however, that ten years had passed since it had been possible to attend Conference by any other means than the RECORDER Express, she wondered why everything seemed so familiar and why it was so easy to identify by their words some of the speakers whose faces and voices were new. Since the close of Conference she has kept wondering until it finally dawned upon her mind with startling force that the real world in which she lives, moves and has her being is still essentially Seventh-day Baptist; that the affairs of this invisible world are of more actual interest to her than anything apart from her own home life, and that the people of this same world, whether living or dead, exert a stronger influence upon her than those with whom she is connected by the mere accident of propinquity.

To what degree the SABBATH RECORDER is responsible for this curious state of existence it is difficult to determine, nor would one care to make the dismal experiment of stopping its perusal in order to find out. Destroying all the Bibles would not rob the world of such characters as Moses and Isaiah, Paul and John. Neither would the blotting out of the RECORDER remove the power of such men as President Allen, Doctor Lewis, Rev. J. L. Huffman, and the editor himself. It is no irreverence to place them all in the same category, for these modern prophets have influenced the world not by virtue of being Seventh-day Baptists but according to the degree in which they have interpreted and manifested God.

This "innumerable cloud of witnesses" is excellent company and to become keenly conscious of their presence is full compensation for any amount of so-called "isolation."

Absence of the dear familiar forms and ceremonies may sometimes bring an appreciation of the substance, the true spiritual essence, and help to "open the eyes to the unseen." Had it not been for the editorials on that topic in the RECORDER of November 9, it is doubtful if this "Confession" would have had the temerity to write itself out. It is intended as a simple record of an ordinary experience, not an attempt to

boast of some imaginary spiritual grace. There is, indeed, a tacit admission of weakness along the lines of social consciousness and civic pride—perhaps the most popular of all modern virtues. It might be suggested that the writer could spend her leisure moments to better purpose in cultivating the acquaintance of her neighbors. One of her favorite mottoes is expressed in the familiar lines:

"Do the duty next thee
Nearest to thy soul,
Though from thy feet farther
Than the farthest pole."

So it may do no harm for the brave toilers in China, Holland, Denmark, Fouke, and elsewhere to know that each occupies a niche in one humble hero-worshiper's private Hall of Fame, and that her faith in their success is constant and strong.

A READER.

A Psalm for New Year's Eve.

O New Year, teach us faith!
The road of life is hard:
When our feet bleed, and scourging winds us scathe,
Point thou to him whose visage was more marred
Than any man's; who saith,
"Make straight paths for your feet," and to the oppress,
"Come ye to me, and I will give you rest."

Comfort our souls with love—
Love of all human kind;
Love special, close—in which, like sheltered dove,
Each weary heart its own safe nest may find;
And love that turns above
Adoringly, contented to resign
All loves, if need be, for the Love divine.

Friend, come thou like a friend,
And whether bright thy face,
Or dim with clouds we can not comprehend,
We'll hold out patient hands, each in his place,
And trust thee to the end,
Knowing thou ledest onward to those spheres
Where there are neither days, nor months, nor years.

—Dinah Mulock Craik.

We praise God for night, for the deepening shadows, the cooling breeze, the quiet hours, the restful sleep; for the forgetfulness—for a while, at least—of life's burdens, its hurrying eddies of care and thought, its fear and anxieties. We praise God also for the coming in of another day—the new day of which Susan Coolidge sings:

"Every day is a fresh beginning,
Every morn is the world made new.
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you:
A hope for me and a hope for you."

Such a precious hope comes on the breath of the morning, that the new day may prove better than all its predecessors, fuller of good deeds, kind words, trust in the All-Father. We so long to make life worth while—worthy of him who loved us and gave himself for us; we have dreamed of a life broadening and sweetening day by day; we have meant to make ours such.

But perseverance is so difficult, even when supported by the grace of God, that our would-be beautiful expanse of living has been full of ominous breaks. Here comes in the comfort of "every day" as a "fresh beginning," a new start toward the ideal we cherish. "New beginnings are the life of perseverance," says an old writer, and the words are fraught with significance. For is it not because we can begin again that we go on? And is it not an ever-renewed beginning that keeps us going on? We should value the power lodged in these fresh beginnings. We can live well an hour, two hours, a day. Was not time divided into sections by the coming of night and morning and the changing seasons, on purpose to meet our limitations? Was it not because our heavenly Father knew we were frail creatures, little people, to whom too long a stretch of endeavor might spell failure, that he adapted our conditions and our needs?

Francis de Sales once wrote to a friend, "Do not be disturbed because of your imperfections, and always rise up bravely from a fall. I am glad that you make a daily new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh."

Take courage, my heart, thou hast a new day! Thy God hath given thee another opportunity! Thou canst yet, perhaps, live out a perfect whole, a small round of blessedness. Last night was filled with gloom, failure stared thee in the face. But, courage, the sun is again risen, the invigorating atmosphere of a fresh day is in thy nostrils, the strength that follows rest throbs in thy veins! Begin again. Thou art but a child at school. Yesterday's copy was blotted and marred, but the Teacher hath

set thee a new page and it is the only page over which thou needest to concern thyself today. Thy God declares that he has put thy sins behind his back. Leave them there. Refuse to look anything but today in the face. This hour, packed full of the gladness of living, is enough for thy endeavors. Live it well, remembering that when thou art weary the heavens will draw their curtains about thy resting place and the task of tomorrow will wait until sleep shall have restored thy vigor, and forgetfulness shall have steeped thy nerves in its life-giving streams and thy strength is renewed.

"Lord, for tomorrow and its needs
I do not pray.
Keep me, my Lord, from stain of sin
Just for today."

—Selected.

Albion, Wis.

Report to the Albion Seventh-day Baptist Church of the Woman's Missionary and Benevolent Society for the year ending December 1, 1908.

The Woman's Missionary and Benevolent Society would respectfully report as follows: The society now numbers twenty-five active members. Two associate members have renewed their membership by contributing \$1.00 annually. Such members are excused from further service. Several active members also contribute the annual one dollar. Five active members have been added during the year.

Officers for the year 1908:

Mrs. Geo. E. Crosley, president.

Mrs. Hugh Stewart, vice-president.

Mrs. T. J. Van Horn, secretary.

Mrs. Moses Crosley, treasurer.

Mrs. James Noble, corresponding secretary.

The society's regular meetings occur on the first and third Wednesdays of each month, when the ladies usually quilt or do other remunerative sewing. Frequently, interesting articles on missions or other topics are read aloud while the sewing is done. Aside from the usual sources of income, the society solicited names, and dimes amounting to \$3.60, for an album quilt to be made by the Boulder (Col.) society. Several members contributed "yards of pennies." Of this sum \$1.50 was added to the money in hand to complete the \$15

pledged for Miss Burdick's salary, and the balance of \$5 was appropriated to the Tract Society.

From March 25 to July 29 a recess was held, and at the latter date regular meetings were resumed and have continued regularly.

The society acknowledges a gift of \$5 from our sisters of the Home Benefit Society for missions, to be used as we saw fit. The money was sent to the Woman's Board for the Fouke (Ark.) School.

Financial statement:

Balance on hand, Jan. 1, 1908	\$ 9 50
Received from fees and contributions	29 07
From work, and sale of materials	9 18
	\$47 75
Due on work done	3 45
Total	\$51 20

CR.	
Miss Burdick's salary	\$30 00
Tract Society's debt	5 00
General Missions	5 00
Fouke School	5 00
Material for work	1 15
Cash in hand	\$1 60
Due for work	3 45— 5 05
Total	\$51 20

HARRIETT C. VAN HORN,
Secretary.

Dec. 2, 1908.

Seventh-day Adventists and Seventh-day Baptists.

I have had more than a casual interest in the numerous articles which have recently appeared in the RECORDER concerning the comparative growth of the Seventh-day Adventist denomination and our own, because I have many times been asked concerning this matter by people who were deeply interested in it. I am impressed that the question is worthy of our unprejudiced and careful study.

I can not understand how the preaching of the second coming of our Lord should account for the marvelous growth of the Seventh-day Adventist denomination, nor do I think the true secret of their rapid growth is shrouded in any mystery whatever. I think it is very largely due to the following facts:

As a rule, all members of the Seventh-day Adventist denomination are expected

to be workers in spreading what they believe to be truth, and they are encouraged in all possible ways to enter the work and remain in it. As a result, their lay workers are to be found almost everywhere, busily engaged in selling their literature and teaching their beliefs by word of mouth, as they make their canvass. In this way their books, tracts and other literature find their way into thousands of homes in almost every civilized country and Seventh-day Adventists are known almost everywhere.

By other denominations who are jealous of the success of Seventh-day Adventists, this work is called "proselyting," but by the unprejudiced it is regarded as an intense and laudable enthusiasm in spreading what is really believed to be God's truth.

All Seventh-day Adventist clergymen are missionaries—not located pastors—and are busy preaching, teaching and organizing churches the world over. A tent is erected or a schoolhouse secured and the missionary begins a series of meetings. He preaches and teaches what he as a Seventh-day Adventist believes to be Bible truth, just as every true preacher will do. The result is a Seventh-day Adventist Church is organized, a suitable person is selected to act as local elder and the missionary goes on and enters some other new field and the same results are repeated.

Very often these churches are small, but from the very beginning they are not only self-supporting, but by their tithing and free-will offerings and through their sales of denominational literature, these small churches send large sums of money to their various boards to aid in sending out more workers and to publish and scatter more literature. It is also worthy of especial notice that not a dollar of the vast amount of money that is each year placed at the command of the Seventh-day Adventists is raised by means of sociables, church fairs, missionary teas, grab-bags or rummage sales, because the Seventh-day Adventists regard these methods as far beneath the dignity of Christian people and therefore never stoop to them.

All money contributed by Seventh-day Adventists is used in propagating the truths that are held by the denomination and for the sole purpose of winning people to the

church which holds these doctrines to be true; and certainly this plan is commendable.

Seventh-day Adventist schools are maintained for the one purpose of laboring hand in hand with the church in training young people in the faith of Adventism and for labor in the church. They seek no State aid for their schools, by which it might be possible to build up large and popular colleges and universities; they hold out no compromising offers to induce First-day students to patronize their schools and if any such students do attend their schools they are instructed along the lines of Seventh-day Adventist faith. Their schools are strictly *denominational schools* and are maintained for the purpose of aiding the church in spreading what the denomination believes to be Bible truth. This certainly is as it should be.

The preaching and teaching of the Seventh-day Adventists is in plain, simple language that is easily understood by the most illiterate, and very much of their preaching is illustrated by appropriate charts and diagrams by which it is rendered more attractive and more impressive; and, as a rule, "the common people hear them gladly."

Seventh-day Adventists have never united with any of the modern popular organizations originated by First-day people, such as the National Y. P. S. C. E. or the Y. M. C. A., and have never wasted money in sending delegates to their large national conventions where Sabbath-keeping people have no influence whatever and where they have frequently had no notice given them. So far as I know, the Seventh-day Adventist denomination has not united in the recent Church Federation movement that has drawn in so many evangelical denominations. Seventh-day Adventists have held aloof from all such alliances and have gone straight forward with their specific work, expecting God to bless them and give them success, rather than depending upon modern methods and popular alliances to bring them success. The results are well known.

In their Sabbath school work, Seventh-day Adventists publish their own system of lessons and prepare their own comments upon the lessons. The lessons are selected and the comments are made upon them with reference to building up the Seventh-

day Adventist Church and the special truths to which they adhere, and this is consistent. They do not use the International system of Sunday school lessons nor any quarterlies published by First-day people; and I have never yet seen in any of their comments upon the Bible any criticism made upon the text, such as calling attention to so-called "interpolations," "discrepancies," "work of a later hand," etc. I have never known them to encounter any special trouble over the six creative days of Genesis, or the supposed two authors of the book of Isaiah, nor over the many other kindred questions which are absorbing the attention of many people of our day.

So far as I know, such doubts and criticisms have never entered the literature of Seventh-day Adventist Sabbath schools to poison the minds of their children.

Seventh-day Adventists are thoroughly imbued with the conviction that "the seventh day is the sabbath of the Lord thy God," and they make this truth prominent in all their work. Everywhere they go they herald this rejected truth. They preach it, teach it, emphasize it and press its claims home upon the hearts of people with a zeal that is commendable. They never unite in union meetings with other denominations, but hold their own meetings so that no restrictions may be placed upon them as to what they may or may not preach, and the great truth of God's Sabbath is never lost sight of or suppressed.

They teach that the violation of God's Sabbath is as much sin as is the violation of any other of the precepts of the Decalogue. They insist that such violation must be repented of and forsaken the same as any other sin and for the same reason. Such teaching is emphasized and pressed home upon the consciences of all who attend.

If people become angry and cease to attend services where the Sabbath truth is proclaimed, the policy of Seventh-day Adventists has ever been to keep right on preaching the truth, believing it is far better to preach the truth to the few, than to withhold it from the multitude who might be induced to come if less truth were preached.

And when a Seventh-day Adventist speaker has faithfully preached Sabbath truth in the presence of First-day people who hap-

pen to be present, none of his people apologize to the First-day people who have listened to the truth, or criticize the speaker for preaching God's truth, or in any way neutralize the faithful effort the speaker has made.

So far as my observation extends, I find that Seventh-day Adventist ministers are not very popular among First-day pastors and churches and are not very often asked to occupy First-day pulpits. They do not seek such courtesies and are not disappointed when they are not extended. They have little faith in influencing people in favor of Sabbath truth by simply standing in First-day pulpits and preaching upon general themes. They recognize the fact that the more faithful a person is to the Sabbath truth and in proclaiming it in public, the less popular he will be among First-day pastors and churches, and the greater favor he will have with the "Lord of the Sabbath." They do not count it any dishonor to be somewhat unpopular with ardent advocates of Sunday.

Seventh-day Adventists spend little time in hunting up their past history and give little space in their periodicals to the publishing of it—they are too busy; and while other denominations are spending time and money in displaying their history before the public, Seventh-day Adventists are out on the broad and needy field *making history*. With them it is not so much "What we *have* been and what we have done," as "What are we *today*, what are we *doing*, and what *can we yet do*?"

Seventh-day Adventists are never at a loss for a man to send out in Sabbath reform work; for *all* their workers are Sabbath reformers and are thoroughly trained in this branch of work.

I have never known their workers to spend any time discussing the question as to which should be expected first, conversion or Sabbath observance, since they understand that to a person who has been rightly instructed conversion always means *obedience*; and I think so, too.

While we look the ground over and realize that we are not gaining ground as Seventh-day Baptists, and attribute our failure to the "commercial spirit of this age"—our common cry—let us notice that our Seventh-day Adventist friends are building

on, despite the "commercial spirit," and each year they have notable results to report both at home and in almost every foreign country.

Let us also note that their small pastorless churches are as active and as much alive and in earnest, even more so, than many much larger churches among other denominations, that pay out large sums of money each year to support pastors, and still larger sums of money for sinful amusements; that sing Christmas carols and Easter anthems, and do many things that some people regard as very nice and becoming.

Much more could be written upon the question I have been dealing with, but I will close.

I have tried to write in an unprejudiced manner and have represented our Seventh-day Adventist friends as I have come to understand them. If I have represented them wrongfully in any particular I shall be glad to be corrected. I am not a Seventh-day Adventist, and could not become such without passing through a radical change in my understanding of the Bible; but I do try to be a fair-minded man, and though I differ in many respects from Seventh-day Adventist people, yet I certainly admire their zeal, their courage, their devotion, their consecration and upright character, all of which bear testimony to what their religious faith does for them.

I long to see the time when all of God's children who love his Sabbath and observe it shall cease to criticize one another and no longer say hard things of one another but shall unite as one people in the spread of the rejected Sabbath truth.

Why do Seventh-day Adventists increase so much more rapidly than do Seventh-day Baptists? Since it can not be the preaching of the second coming of our Lord, why is it? Have I offered any suggestions as to why it is? Are there any lessons for us as Seventh-day Baptists to learn? May God help us to gather up useful lessons from every source and profit by them.

A CANDID READER.

We desire to be classified according to our exceptional virtues; we are apt to classify our neighbor according to his exceptional faults.—*Henry Bates Dimond*.

From Rev. E. H. Socwell.

Because of the poor health of Mrs. Socwell, I have found it necessary to resign the pastorate at Adams Center and retire from pastoral work.

Since it has become known that I have resigned, several opportunities have come to me to enter other pastorates; but I have thought it best to decline all such, and must continue to do so by any which may yet come to me.

In retiring from pastoral labors, I am following the advice of several physicians and feel that I am doing right.

We are sorry indeed to part with the many warm friends at Adams Center, who have endeared themselves to us by their kindness and sympathy, and shall ever hold them in grateful memory. Surely God will keep them and reward them.

When we are located in our new home the RECORDER will hear from us.

E. H. SOCWELL.

Our Prayer.

WM. L. CLARKE.

To thee, O Christ our King,
Our sinful selves we bring,
And humbly pray;
Oh, from our souls, the stain,
The sorrow and the pain
Of sin's relentless reign,
Take thou away.

Make plain the narrow way
In which, from day to day,
Our walk should be;
As in this way we go,
Help us to fully know
What we to others owe,
And unto thee.

When o'er our fainting souls
A wave of sorrow rolls,
Then let us see
Thy hand, that stilled the storm,
Thy bright transfigured form,
Thy love, so full and warm,
Eternally.

Oh, let our thirsting souls
At length attain the goals
Of our desire,
Where angel hosts shall bring
Their gifts to thee, our king;
That we with them shall sing
In heaven's choir.

Wherever the search after truth begins,
there life begins. Wherever that search
ceases, life ceases.—*Ruskin*.

Young People's Work

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

"Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst."—John vi, 35.

A Kitchen Missionary.

Young men and women are needed for China, India, Africa and the "islands of the sea," for slum-work and work on the home fields. But they are needed, too, in the every-day walks. Few can go as missionaries to distant fields, but every one can be a missionary at home.

John the Baptist denied the right to be called Elijah, "that prophet" or the Messiah. All he claimed for himself was the "voice" to speak against sin and wickedness and to announce the near approach of the "coming one." "Only a voice." Are you willing to be a voice as you sweep, as you wash the dishes, make the beds; "a voice" as you drive the nails, plow the fields, curry the horse, solve the problem, or teach the school?

"But," you say, "John the Baptist was called especially for this work by God." So is every one called. But granted your position, remember

THE LITTLE CAPTIVE MAIDEN

in Naaman's home. Torn away from parents and home, among strangers, and a slave! One day she said to her mistress, "Would God my lord were with the prophet that is in Samaria! then would he recover him of his leprosy." Let this little girl teach us. She testified to God's power, in a place where from a human point of view one would be excused if he kept silent. Her testimony was believed. She must have lived a faithful life; faithful in the little every-day duties. When Christians are faithful in things little as well as big, and faithful in speaking of God's power, the world, hearing their testimony, will believe and find cleansing from the leprosy of sin.

Topic, January 2, 1909.

THE DUTY OF MAKING GOOD RESOLUTIONS.

Acts xi, 19-23; Josh. xxiv, 14-25.

DAILY READINGS.

First-day, Psalm xvii, 1-5.
Second-day, 1 Cor. ii, 1-5.
Third-day, Psalms xxvii, 1-6.
Fourth-day, Psalms xix, 7-10.
Fifth-day, Gen. xxviii, 10-22.
Sixth-day, 1 Sam. i, 9-28.

Topic, January 9, 1909.

LIVING FOR THE DAY OR FOR ETERNITY.

Heb. vii, 15, 16; Matt. xvi, 24-27.

DAILY READINGS.

First-day, 2 Cor. v, 1, 10.
Second-day, Luke xiv, 15-24.
Third-day, Matt. xxv, 31-46.
Fourth-day, Mark x, 28-30.
Fifth-day, Daniel i, 8-21.
Sixth-day, Psalm lxii.

If we had no hope of a future, we would indeed be a sad people. But we have that hope. Abundant proof is found in the Bible and elsewhere of the life beyond the grave, and we in Christian lands should be happy in our preparation for that life. Yet our hearts are made sad because of our own wanderings after fleeting pleasures, and because we see our neighbors and our neighbors' children living as though they had not a thought of the future life.

There is in this life something better than mere living. There is something, also, higher and nobler than the mere accumulation of wealth and the hoarding of gold and silver. He who makes the best preparation for the future life is he who best serves his fellow men—not himself—in this life. The life of true service is the life that makes this old world happier, and is the one that is sure of sweet reward in the life beyond.

Let us then in our youth, through a thorough Christian education, seek to know ourselves, our possibilities and our powers; also, seek to know the world, its needs and its opportunities; then having found the niche into which we will best fit, let us seek to emulate the life of him who did not, and could not receive one cent of remuneration for the greatest service ever rendered mankind.

The Prince of Peace.

My faith in the future rests upon the belief that Christ's teachings are being more studied today than ever before and that with this larger study will come an application of those teachings to the every-day life of the world. In former times men read that Christ came to bring life and immortality to light and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they can not follow in the footsteps of the Master unless they go about doing good. Christ declared that he came that we might have life and have it more abundantly. The world is learning that Christ came not to narrow life, but to enlarge it—to fill it with purpose, earnestness and happiness.

But this Prince of Peace promises not only peace but strength. Some have thought his teachings fit only for the weak and the timid and unsuited to men of vigor, energy and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the success of his cause. What matters it whether he shares in the shouts of triumph? If every word spoken in behalf of truth has its influence and every deed done for the right weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of the conflict.

"Yea, though thou lie upon the dust,
When they who helped thee flee in fear,
Die full of hope and manly trust,
Like those who fell in battle here.

"Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave."

Only those who believe attempt the seemingly impossible and, by attempting, prove that one with God can chase a thousand and two can put ten thousand to flight. I can imagine that the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts were entreated by their doubting companions not to endanger their lives. But, kneeling in the center of the arena, they

prayed and sang until they were devoured. How helpless they seemed and, measured by every human rule, how hopeless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the emperor, and the faith in which they died was triumphant o'er all that land. It is said that those who went to mock at their sufferings returned asking themselves, "What is it that can enter into the heart of man and make him die as these die?" They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the church if the early Christians had had as little faith as many of our Christians now have? And, on the other hand, if the Christians of today had the faith of the martyrs, how long would it be before the fulfilment of the prophecy that every knee shall bow and every tongue confess?

Our faith should be even stronger than the faith of those who lived two thousand years ago, for we see our religion spreading and supplanting the philosophies and creeds of the Orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart, and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

"Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth.
Thus let me kneel, till this dull form decay,
And life's last shade be brightened by thy ray."

In the Far East.

Four recent events have combined to put the United States into a new relation toward China and Japan. The very cordial reception of the United States fleet by the Japanese, and the impression which the fleet made on that people, enabled the government of Japan to announce an agreement with the United States for the promotion of friendly relations and the maintenance of peace in the Pacific. This agreement is of the same general character as those made by Japan with France and Russia, and, taken in connection with the offensive and defensive alliance between

Japan and England, puts five powerful nations on record for preserving peace in eastern Asia. The visit of Tong Shao Yi, the special ambassador of China to thank the United States government for the return of a part of the Boxer Rebellion indemnity, is an event telling also for peace and good will. This eminent Chinese brings assurances of the heartiest friendship; and the fact of his message and the occasion for it enhances the good feeling already existing between China and the United States. There is reason to believe that the change of rulers in China will increase this friendship, while the announcement of the establishment of constitutional government in China will draw that ancient country into closer sympathy with the nations of Europe and America. This constitution will not go into full effect until 1917, but some of its provisions will be introduced year by year, in order to gradually prepare the Chinese for the duties and responsibilities of constitutional government. One of the first features to go into effect is also one of the most important, and that is the prohibition of arrest except by proper legal methods. Hitherto arrest in China has been at the will and caprice of the magistrates. They took into custody whom they would and let free whom they would. Now at once freedom of the person from arbitrary arrest and imprisonment has become the law in China. In itself this is a peaceful revolution from the methods which have prevailed for centuries in that ancient land.

—*The Watchman.*

John S. Langworthy.

John S. Langworthy was born at Brookfield, Madison Co., N. Y., February 10, 1832, and died at the Swedish Hospital in Minneapolis, December 10, 1908, aged 76 years and 10 months.

He was one of ten children born to Harris Peleg and Maranda Goodwin Langworthy, of whom but three are living: Mrs. Sabrina Huntley of Spring Valley, Minn., Henry M., of Bagley, Minn., and Edward of Dodge Center, Minn.

He was married at Coloma, Wis., May 29, 1858, to Mary Lavinia Richmond, who was called to her heavenly home on January 12, 1907. They lived in Waushara Co., Wis., until August, 1865, when with his

wife and two little girls he came to Minnesota and settled on a farm about two miles southwest of Dodge Center. Here by hard work and careful management they made a happy and prosperous home.

In the fall of 1890 they moved into the village of Dodge Center, where he lived until December 9, 1908. After he had been confined to his bed for two months, it became evident that medical skill and good care were of no avail, and he was taken to Minneapolis, where he died from the nervous shock of a very critical operation, on December 10, 1908.

He leaves to mourn his loss one son, N. S. Langworthy, three daughters, Mrs. Nellie McKean, Mrs. Jennie Babcock, and Miss Edna, and nine grandchildren, all of this village, besides many relatives and friends.

He was baptized by Rev. Wm. C. Whitford in July, 1860, and joined the Milton (Wis.) Church. He was a consistent member of the Dodge Center Seventh-day Baptist Church for nearly forty-four years, giving of his time and means as God had prospered him.

He enlisted in the army as a member of Company B, No. 36, Wisconsin Volunteers and was a member of the G. A. R. of Dodge Center.

The funeral occurred on Sabbath afternoon, December 12, 1908, with a short service at the house and a regular service at the church, conducted by the pastor, Rev. C. S. Sayre, who used as his text, "For me to live is Christ, and to die is gain," Phil. i, 21. Appropriate music was rendered by the choir.

His body was laid to rest by the side of his wife in the Riverside Cemetery.

"Reader, what is Gethsemane, with its struggle and its victory, to you? Has it ever come to you as an experience of your heart, that what Jesus suffered there was for you? That the surrender he made of himself, "even unto death," was that you might be delivered from the power of sin, and from the eternal death which is the "wages of sin"? Or is Gethsemane only a place, and its agony of soul and victory over self, won by the Son of the Most High, only an historical event? Your answer will tell what Christ Jesus is to you."

Mother's Cabinet.

Rae hurried into the play room, sweeping the house which was being built in all directions. Instantly a clamor arose.

"O Rae Allen, you knocked my house over!" Jeffy cried. Jeffy was six.

"O my!—O my!" wailed Rosebud. The house had been for her—the nicest one Jeffy had ever made.

Peggy read on undisturbed. It took a great deal to rouse Peggy from a book.

Rae did not appear much distressed over the downfall. She stepped over the ruins and sat down in the little green rocker.

"I want you all to listen to me," she began.

"But what are we to do for a house?" demanded Rosebud, grave concern on her small face.

"Jeffy will build you another sometime," Rae answered her. "Please listen now, every one; it's about mother!"

No need to ask them to listen after that. Peggy put down her book, and Jeffy and Rosebud pressed close to her knees.

"What is it, Rae?" Peggy asked quickly.

"Well," Rae said, "I was in the dining-room, and Mrs. Bryant called. As she was going away she said, 'You are not looking well, Mrs. Allen; you ought to have a change and rest, but I do not suppose you can, with four children.'"

Rae's imitation of Mrs. Bryant's cold, crisp tones was perfect. "And if you could have heard the way she said 'four'!" Rae added.

"What did mother say?" Peggy asked.

"She said it was not the children, but of course she had a great deal of work. After Mrs. Bryant went, I just sat and looked at mother, and she does look awfully tired. We must do something."

"She ought to have a vacation," Peggy said with a sigh, "but I heard father say that it would be impossible for us to go to grandma's this winter, so I know mother would not take a vacation."

They looked at each other and thought and thought. Jeffy dug his toes into the carpet in his endeavor to think of some way of helping mother. (Rosebud went to playing again. She could not understand. Rosebud was only three.)

It was Peggy who thought of it. Peggy usually could think of things quicker than the rest.

"Let's be mother's bureau," she exclaimed suddenly.

Children's Page

A Happy New Year's Day.

MRS. C. M. LEWIS.

Yes, we all went to grandpa's
To spend our New Year's day—
Papa, mama, Archie and I,
Nellie and baby May,
With all our aunts and uncles,
Our cousins great and small;
For well we knew, at grandpa's
Was room enough for all.

John came, our city cousin,
And Will was home from school.
Uncle Charlie tried to tease him—
Said he must talk by rule,
Hold his head up like a major,
Stand straight with shoulders back,
And walk like a true-blue soldier
With rifle and haversack.

But Will just laughed, and shouted
"Come on! Let's have some fun;
We'll build snow forts—play soldier
Till grandma's turkey's done."
So to the meadow hastening,
Where the snow lay, pure and white,
With many a shout of merriment
We worked with all our might.

The time flew by, unheeded,
As we built our fortress walls—
Packed snow for ammunition
Just like real cannon balls.
All done, our men were chosen,
And at our leader's call,
We stormed each lofty parapet
Till the walls began to fall.

Our piles of ammunition,
Which had so ample seemed,
Were nearly all exhausted,
When down upon us beamed
The smiling face of grandpa,
Whose locks of snowy white
Blew back in wavy ringlets
As he stopped to watch the fight.

With shouts we gave him greeting,
Then made our final throw;
Each fortress fell and naught was left
But heaps of shining snow.
With sparkling eyes and rosy cheeks
Back to the house we sped,
And sat down to the royal feast
That grandmama had spread.

Then grandpa thanked our Father
For this day, so full of cheer,
And asked him still to keep us
Safe through the coming year.
I know we never shall forget
That happy New Year's day,
When we all went down to grandpa's
And had such fun at play.

"Her bureau?" Rae asked. "What do you mean?"

"Why, what the President has to help him, you know," explained Peggy.

"Oh! you mean a cabinet. Yes, we will be in a cabinet for mother."

Rosebud heard the last sentence and rebelled.

"I are not going to be shut up in a cab'net. I am mother's Rosebud."

"You will not be shut up, dear." Rae explained the meaning of it to her, and she was as anxious to help as any.

"Now let's each take some special work and do it all the time; that will help her most," Rae suggested.

"You and I can do the dishes and make the beds together, Rae," Peggy said; "and we can take turns dusting and doing other things we see."

"We won't ask mother whether she wants us to do it, and when she says, 'Oh, run and play,' run off and leave it all for her to do, and I'm afraid we did not ask very often, either," Rae said with a sigh.

"But I can't wash dishes and make beds," Jeffy said in a grieved little voice—he wanted to help so badly, and there seemed just girl-work to do.

There's lots you can do," Peggy answered him. "Why, you can get the kindling every night, and pick up things—there are a good many things to pick up here. There's lots of work for boys."

Jeffy admired Peggy. She never said "little" boy.

"And what am I to do?" asked Rosebud.

"You can be a sunbeam to cheer us all up," Rae told her.

"Let's commence right now," suggested Peggy; "mother has not had time to make the beds yet. Let's make them."

When mother came wearily upstairs to make the beds she was surprised to find them all made nicely, and the rooms all in good order. She was wondering if she could have made them up earlier and forgotten it, when she found a note, written on Rae's best paper, pinned to her pillow:

"Dear Mother: This is to prove that we will make the beds, do the dishes, and help you all we can—every day. Yours truly,
"Peggy and Rae."

"Bless their dear hearts," mother murmured, her eyes filling at their thoughtfulness. She was tired.

After supper Peggy and Rae led mother into the sitting room, where father was sitting, reading. Not a plaything was in sight and everything was in order. Jeffy's face was shining.

"I'm a cabinet to help," he cried when he saw mother coming. "I pick up things."

Mother and father looked so puzzled at Jeffy's words that the girls laughed, and Rae explained:

"You see," she said, "we found out that mother was working too hard, so we formed a cabinet—Peggy called it a bureau—to help you."

"And Jeffy is the minister of odd jobs, eh?" father asked, secretly pleased to see the children helping mother. "And what kind of a minister is this?" he asked, tossing Rosebud up until she shrieked with delight.

"I am a sunbeam minister," Rosebud told him when she could get her breath.

"The ministers of dish-washing will now attend to business," Rae announced, drawing Peggy out to the kitchen.

Mother started to follow, but father called her back. She sank into a chair. The work was hard, and she got very tired, but she hesitated about accepting the children's sacrifice.

Peggy and Rae disliked dish-washing so. But finally she decided to accept in the same spirit it was given. Neither father nor mother thought the game would last long, but the children faithfully did their self-imposed duties all that month.

One night beside each plate the children found a tiny blue envelope with their names on them. They opened them hastily. Peggy's and Rae's held crisp new dollar bills, and Jeffy's and Rosebud's each a shining half-dollar!

O father, what is it for?" Rae asked, seeing father's eyes twinkle.

"Ministers always get paid for their work," father explained. "And, besides, it is worth a great deal more to see mother looking so rested and happy."

That was better than the money—they were really helping mother. And they kept right on helping mother and each other, and you can not find a happier, sweeter family than mother's cabinet, as she calls them.

—Mrs. Constance Prince, in Cumberland Presbyterian.

HOME NEWS

SHILOH, N. J.—Things have been happening in Shiloh. By request of the New York City Church and by the consent of the Shiloh Church the Shiloh pastor spent four weeks in October with the New York City Church. The pastor was tired and sick when he went to New York; but at the end of four weeks he returned to his work in Shiloh refreshed, recuperated, and in good health. It was a great delight to him to spend these few weeks with our excellent people in New York City.

On Sabbath day, November 21, was the semi-annual communion service of the Marlboro and Shiloh churches. It was held at Shiloh. Brother S. R. Wheeler preached the sermon. It was a strong, vigorous, old-fashioned, new and fresh gospel sermon. It was the kind we all need and it did us good. These semi-annual meetings of the Marlboro and Shiloh churches together have been sources of great good for many years.

The yearly meeting of the New York City and New Jersey churches was held with the Shiloh Church, November 27-29. The program, very nearly as previously published in the RECORDER, was well carried out. All sermons and addresses were well given and well received. Perhaps special mention should be made of the address of Brother Edwin Shaw on "Our Schools." It made a deep impression on our people. The Young People's meeting on First-day afternoon also deserves special mention. Brother and Sister Luther S. Davis spoke of the Randolph School at Fouke. Brother Henry N. Jordan spoke of his experiences on the Southwestern field last year in connection with his attendance of that association. The pastor of the Shiloh Church told of some of the work of the Shiloh Christian Endeavor Society in behalf of home missions. With other things he referred to the recent action of the society in voting unanimously to be responsible for \$150 toward new missionary work if it is done in the Southwestern Association during the coming year. Deacon C. C. Chipman made a telling speech in favor of home missions. This session closed with a

goodly number of fervent prayers for more home missionaries.

Brother Shaw brought with him a large number of personal letters from members of the Plainfield Church who could not be present at the yearly meeting. The reading of these in different conference meetings was very encouraging to all who heard them. A dozen people from outside the South Jersey churches were in attendance. Many people are saying, "The meetings were so good and so spiritual from the beginning to the end."

Last Sabbath, December 5, Brother Paul Moscowitz of Philadelphia, addressed us on the subject, "From Judaism to Christianity, or How I Became a Christian." He is a Jew. He was converted to Christianity in London nearly twenty years ago; but he did not accept the Sabbath till a few months ago. He was baptized here last October, and united with our church. Last Sabbath he wore the vestments of a rabbi and told of many of the rites and ceremonies of the Jews. Then he told of his conversion. The address was interesting and instructive. It was much enjoyed by our people.

Yes, we need a good Seventh-day Baptist physician here. There is an excellent opportunity for one here now. We want one who loves his profession and who is competent to care for our sick bodies; but we need one who loves God and God's Sabbath and God's people more. Such an one who will seek the kingdom of God first will find a large practice here with good pay and a wide opportunity for great usefulness in the Master's service.

A number in our society have been having scarlet fever in a light form. Some are sick with it now. People are generally in good health. Mrs. Winfield Bonham is quite seriously ill.

Weather has been fine all the autumn. Farmers have had a prosperous season. Church services are well attended. A good spirit prevails among us. We are very thankful for these things. God has been so good to us that we ought to serve him with all our hearts.

But I must close this letter. I begin to feel like the little girl who was asked how she liked keeping a diary. She replied, "It keeps me so busy writing about what I have been doing that I do not have time to

do anything to write about." Like Brother George B. Shaw, I hope you will excuse me for writing such a long letter. By the way, I thought I saw his footprints in New York City. He used to say after playing football, when he was attending Milton College, that he had a blister on his heel as big as a tin pan. But his feet and letters are none too big. Would that we each had a heart as big as his.

D. BURDICK COON.
Dec. 10, 1908.

ANDOVER, N. Y.—In reading the Conference Minutes which have just arrived, we found many things that interested us. We were astonished too to find from the report of the churches that the Andover Church had paid its pastor the munificent salary of \$33.95 the past year. This statement so startled us that we decided to write to the Home News Department at once. We judged from the report that either the linotype was on a strike or else the proof-reader had been unduly influenced by reading current magazine articles on ministers' salaries; for the report, as the boys say, was some \$225 "to the bad." However, we propose to be lenient to newspaper men, knowing from experience that they are all poor, fallible creatures who receive more than their share of criticism. We also propose magnanimously to forgive them if they will never repeat the mistake.

The year's work is drawing to an end and soon the record for the past twelve months will be closed. The work of this year has been carried on with varying success. The pastor has keenly felt the need of more time which could be given up to church work, knowing that much more might have been accomplished than has been possible under the circumstances. I suspect that most of us, in school, who are supplying churches feel that our service is necessarily incomplete.

For the past three months we have missed the help of Mrs. O. E. Vars, the church organist, who has been visiting in Texas, and Miss Myra Langworthy, the organist in Sabbath school, who is spending a year in Rhode Island. This has somewhat hampered our efforts in the musical line, but others have taken the vacant places and the services have been taken care of as usual. The regular four services a week have

been held throughout the year with the exception of two weeks in midsummer when the church kindly voted a vacation to the pastor. When the age of many of our members is considered and the distance some are obliged to go to attend church is taken into account, the different services have been fairly well attended.

For the past few months, instead of the customary prayer meeting on Friday night, the service has consisted of a "problem meeting," in which some person spoke of a certain problem or question in which he had been greatly interested and which perhaps had been troubling him. Then the subject was frankly and freely discussed and the question "threshed out" in the presence of all. Although a dozen has been a good attendance at this meeting, a great deal of good has resulted from the discussions. Some of the subjects talked about were, "Why do not men attend church more generally?", "Self-mastery," "Christian co-operation," "Club for Andover young men," "The social duty of the church," etc. By this kind of a meeting, I believe more real good has been effected in discussing questions and gaining help on problems in which all are interested, than would have been possible in the ordinary prayer meeting. I may add that the problem meetings were opened and closed with songs and prayer.

On Sabbath day, November 14, the pulpit was filled by Brother R. J. Severance, of the Alfred Theological Seminary, whose discourse was enjoyed by a good-sized congregation. Mr. Severance also conducted the prayer meeting and taught a class in Sabbath school during his visit in Andover.

Union Thanksgiving services were held as usual this year, the meeting this fall occurring in the First Baptist Church, the sermon being preached by the Baptist pastor, Rev. A. L. Boynton. It is my belief that a series of union meetings between Protestant churches, or a frequent exchange of pulpits between different pastors would be of value in promoting Christian unity and a broader spirit in Christian work, and in giving to the various congregations points of view with which perhaps they had not been familiar.

This fall the church building was repainted, the necessary money being raised by

special subscriptions and birthday offerings. A new church shed has also been built. The ladies of the church are raising a fund by means of which the church kitchen may be piped for city water, in order that the work of that department may be facilitated. The energetic ladies mentioned above have likewise collected several tons of paper which they have held for the higher prices which some political spellbinders promised would occur after election, but which have not yet put in an appearance. They have probably been delayed in the snow-storm. Since the last report from Andover, a number of church suppers have been enjoyed by the people, the income from which it has not been necessary to use for pastor's salary. If such a thing were necessary, I do not think I would call it "tainted money." Preparations are now on foot for the annual church dinner and business meeting which will be held the first Sunday in January.

In the midst of the work, our hearts have been saddened by the loss of one of our most faithful and best beloved workers, Mrs. Anna L. Ware, who passed to the life beyond, Thursday night, November 26. Sister Ware was a loyal member of the church—being a charter member—for years a teacher in the Sabbath school and a devoted worker in the Christian Endeavor and prayer service. Especially has her pastor been cheered and inspired by her kindly, motherly attitude toward him and by her words of comfort and encouragement. While earth mourns its loss, heaven must be the richer for such choice souls who have gone from their earthly abode to the land above.

A. E. W.

ASHAWAY, R. I.—Hello! Is this the Home News Department of the SABBATH RECORDER? This is the Ashaway correspondent. I have the pleasure of announcing that if you will visit our little village in the southern part of Rhode Island, you will have an opportunity to ride into town on the Ashaway and Westerly Electric Railroad. Just take the car at the Westerly station and you will soon be among us.

Everything is going on just about as usual. Just now people are busy getting ready for the Christmas season. The Sabbath school is to have an entertainment and

tree on Christmas eve and the choir will render special music next Sabbath morning. An address will be given by Pastor Burdick.

The annual Thanksgiving service was held on Thanksgiving night. A sacred cantata, "The Harvest Is Ripe," was rendered by the choir, and exercises and recitations were given by the members of the Junior Society of Christian Endeavor. The decorations consisted of crepe paper streamers, autumn leaves and fruit.

The Ladies' Aid Society held their annual fair and sale of fancy work last Tuesday evening. A clam-chowder supper was served and ice-cream and cake were sold during the evening. On the evening after the Sabbath, December 19, the ladies are to give a drama entitled, "A Day In the Union Depot" in Ashaway hall. Fifty people will take part in the play. A large attendance is expected as many are coming from Westerly and other places.

The ladies have recently spent some time in preparing and sending a barrel of clothing to Mrs. Steele's Home for Orphan Children at Chattanooga, Tenn.

The Young People's Society of Christian Endeavor meetings have been well attended for the last few weeks. The meeting on Sabbath afternoon, November 28, was led by Rev. E. B. Saunders and the service was a helpful and inspiring one. A missionary meeting was held at the time of the regular Sabbath evening prayer meeting a few weeks ago and was in charge of the Missionary Committee. The Flower Committee now arranges for the decorations for the church on Sabbath mornings. It is rumored that a social is to be given by the young people on New Year's eve.

A number of our young people who are teaching or studying away from home are expected to return for the Christmas vacation and there will probably be many happy gatherings.

But I am talking too long; will just say that we are always glad to get the home news from other places. May God bless the RECORDER.

A. A. L.

Ashaway, R. I.,
Dec. 16 1908.

ALBION, WIS.—The days of a busy, prosperous life are like a string of pearls, with now and then a richer jewel to mark their

number. We enjoy the luster of the whole, but our eyes are quickest to note the occasional rarer gem. So life in this quiet village slips easily along, with many good and pleasurable days filled with wholesome toil, gentle deeds and kindly words. Once and again a notable event is worthy the fuller record.

Early in November the church held a brief series of revival meetings. Rev. J. H. Hurley preached some excellent sermons and the members were quickened to renewed activity. Six young girls accepted Jesus as their Saviour and were baptized, uniting with the church.

Thanksgiving Day was quietly observed by family gatherings, and a public service was held in the evening, the pastor preaching the Thanksgiving sermon.

The annual church meeting and dinner took place, December 6, and on that day came the first snow of the winter. The reports from officers of the church and auxiliary societies showed a commendable year's work and good prospects for the future. At the noon hour, somewhat over one hundred sat down to a delicious repast in the basement of the church.

A class of a dozen young girls, including those who recently joined the church, have entered upon a course of Bible study under the direction of the pastor, which is designed to be of great benefit to them. With note-books and pencils they meet two afternoons each week at the parsonage, and, seated around the long table, they read and write and study some of the great fundamental doctrines. If the pastor succeeds in his purpose, no one can truthfully say that these young people enter the Christian life lightly and unadvisedly, as one sometimes hears it said of young disciples.

There is some sickness among the elderly people just now, but we are praying that they may still be spared to us. H.

MILTON JUNCTION, WIS.—So many things come to mind as I begin my first letter to the RECORDER from the new field, that I hardly know where to begin. There were events at Nile which occurred between the date of our last letter and the time of our coming away that may be of interest even at this late date.

For instance, the picnic of the primary department of the Sabbath school at the

farm home of Brother George W. Burdick. Although I was invited, I could not be present. I did take time in the evening to drive Dick and bring home a load of children in the freight wagon, that I might be with them some of the time. They had not spent all their energies, so we had quite a lively crowd as we drove into Nile.

Then there was another picnic—a neighborhood picnic—arranged by the Sabbath school. This picnic was held in August this year, instead of on the Fourth of July as usual. We had our usual picnic dinner on the lawn, a program, and a ball game between the married men and the single men. Some of the married men thought the pastor was a poor umpire. The single men won. This annual picnic at the "Pines" is a very pleasant affair. Brother Fred Stillman opens his home to the aged and feeble; and a dozen babies, more or less, occupied at different times the beds which were at their disposal. This last fact was the inspiration of an excellent speech by B. Frank Whitford.

Another enjoyable affair has stamped upon my memory the picture of nearly fifty young people seated at beautifully decorated tables in the church parlors, while a committee from the Ladies' Aid served them with good things to eat. This was the third annual banquet of the Young Men's Bible Class. They had for their guests this year the young ladies and the young married people. Otho Vars was toast-master, and many wise and witty things were said during the course of the evening.

Recognition day for the cradle-roll department brought a unique service. The babies occupied the front seats with their parents, while the pastor read appropriate Scripture and offered a consecrating prayer. I have forgotten just the number present, but I can count ten as I recall those who occupied the two front seats to my right. The sermon following was for the children, who occupied the front seats on the opposite side of the aisle.

Wife and I have many pleasant memories of the three brief years spent at Nile, and little that is otherwise. The latter springs from the thought of what we might have done. Nile has some good Christian homes, where the chief ambition of the parents is to have their children do right. She has

some intelligent and consecrated young people with whom it is a delight to work, and bright children that always have a pleasant greeting. God bless them all.

But three months have intervened since we bade good-by to Nile friends and made our westward journey to Milton Junction. Already we find our hearts beating warm for the new friends, and many things have transpired to unite us in Christian fellowship and service. Accounts of the installation services and of the anniversary celebration have already appeared in the RECORDER.

Milton Junction is a beautiful village with shady streets, comfortable homes and well-kept lawns. Most of our people live in the village, although a few of our most regular attendants come six miles to church. There are thirty Seventh-day Baptist families on our street—Madison Avenue. The people are evidently united and seem ready to co-operate with the pastor in anything which would promote the interests of the church and community. As the matter presents itself to me after three months' service, it seems that the success of the work depends largely upon the pastor's leadership. We pray for wisdom.

The first Sabbath night after our arrival it was my privilege to go with the young people to Rock River to join with that people and with a company of Albion young people in a union service. Deacon West goes there once in a while to help them in their Sabbath school. Sometimes he takes with him his class of boys.

The prayer meeting is not largely attended, but is very helpful. The members fall into line with the thought of the leader, and often the result is some plan or resolution for better and definite service. In this respect—practical results—it approaches nearer to the pastor's ideal than anything of the kind that it has been his privilege to enjoy. This week we shall discuss the "week of prayer."

Young and old have united in a rally to increase the attendance and efficiency of the Sabbath school. The result has been a steady increase in the attendance. The high water mark was reached the last Sabbath in November. But this month it has been far above what it was in September. We have a Bible-study class which meets

Sunday evenings at the homes of the different members, alternating with a class in the study of teaching methods.

The Bible-study class is composed of the Sabbath-school teachers, and is under the leadership of the pastor. We are taking the course in the "Founding of the Christian Church," outlined by the American Institute of Sacred Literature. We chose this course because it covers the ground of the International Lessons for next year. Professor A. B. West leads in the study of methods. We hope to make this a normal class also, and shall try to interest some who are not teachers, but who may teach later. Our first text-book is, "Primer on Teaching," by John Adams. This may be a good place to say that twelve books have been ordered from the Circulating Library at Alfred by members of our school.

The school has a large home department with an especially large non-resident membership. A cradle-roll department has just been organized. We have a large choir which leads in our hymns and gives an anthem each week. At present it is under the leadership of Miss Leora Pryce. They are preparing special Christmas music for Sabbath day.

I have been in fifty-four homes of our people one or more times, besides making other calls. Two sermons have had for their direct object an increased interest in Bible study. Themes: "The Place of the Bible in Religious Life" and "Some Sabbath School Ideals." Five sermons have been preached from John iii, 16: "The Love of God," "The Gift of Jesus Christ," "A Universal Gospel," "Sin and Its Punishment," and "Eternal Life." Evidently the people take an interest in doctrinal sermons.

Four of our young people are in college: one at Oxford, England, two at Milton, and one at Appleton. One is in a professional school at Milwaukee, and another is in a technical school at the same place. Three of our young people are seniors in the local high school. At present Milton is the postoffice address of the recording secretary of the Woman's Board, of the secretary of the Board of Finance, and of the president of the General Conference. It is "on the map."

Now I hope Secretary Greene will not

accuse me of writing this letter just because of this one event, but I must not close without mentioning the canned fruit shower, as the people were pleased to call it. It was not a mere sprinkle, but a regular downpour. This event served as another opportunity to get acquainted with the people, and left us well supplied with canned fruit as well as some other things which are just as acceptable. Some one, having learned that the pastor's peculiar taste excludes butter from his diet, suggested that the fruit was the pastor's butter, and it was remarked that it looked as though he might butter his bread on both sides.

This letter is so long, perhaps you wonder why I did not leave out a lot of things. I did.

PASTOR BOND.

December 17, 1908.

Leave it With Him.

(Published by request.)

Yes, leave it with Him,
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew—
Yes, they grow.
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care,
As they grow.
Dropped down in the valley,
The field, anywhere—
Therefore they grow.
They grow in their beauty, arrayed in pure white,
They grow, clothed in glory, by heaven's own light;
Sweetly grow.

The grasses are clothed,
And the ravens are fed
From his store;
But you who are loved,
And guarded, and led,
How much more
Will He clothe you and feed you and give you
his care?
Then leave it with Him, He has everywhere
Ample store.

Yes, leave it with Him,
'Tis more dear to his heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are his care,
You, you know.
—Presbyterian.

MARRIAGES

FRANKLIN-PALMITER—At the home of the bride's parents, Deacon and Mrs. H. W. Palmiter of Verona Station, N. Y., December 9, 1908, by Rev. A. L. Davis, Mr. Herbert Arthur Franklin of Vernon, N. Y., and Miss Leila Gladys Palmiter of Verona Station, N. Y.

DEATHS

BOND—At the hospital in Sioux City, Iowa, November 26, 1908, from injuries sustained in a fall, Frederick Hamilton Bond, in the 37th year of his age.

Mr. Bond was the son of Dr. Luther L. and Elnora Hamilton Bond, and was born in Welton, Iowa, April 9, 1872. He received a liberal training in the public school and several terms in Milton College, and was graduated from the law department of the State University of Iowa, in 1895. The next year he was married and settled in the practice of law at Fonda, Iowa. A week before his death, while leaving his office he slipped on the stairway and sustained a fracture of the skull, which rendered him unconscious. His father came from Denison to his assistance, and removed him to the hospital; but all efforts to bring him back to life were without avail. He is survived by a wife and three children, a father and other relatives who mourn his untimely end.

L. A. P.

LANGWORTHY—John S. Langworthy was born at Brookfield, Madison Co., N. Y., February 10, 1832, and died at the Swedish Hospital at Minneapolis, Minn., December 10, 1908.

Funeral services were held in his home church, and the house was crowded to its entire capacity with sympathizing friends. The service was conducted by his pastor, C. S. Sayre. More extended notice elsewhere.

C. S. C.

ESTEE—In Janesville, Wis., at the home of his daughter, December 15, 1908, Deacon Henry Estee of Milton, aged 78 years, 8 months and 8 days. A fuller notice will be prepared later.

L. A. P.

A Tribute to Lucius Tickner.

(Dedicated to Dr. Tickner and family.)

Could I have culled the choicest flowers
Of tropic clime or Alpine snows,
The bluest violet of the vale,
The passion-flower and primrose pale,
The whitest lily, reddest rose,
The laurel from sweet sylvan bowers,
The pensive pansy, crocus sweet,
And snowdrop which the spring doth greet,

The Gambling Sin.

What a sorry spectacle does a Christian present who, while professing devotion to Jesus Christ, engages in all sorts of amusements, good, bad and doubtful! A gambler receives justice when he meets with the opposition and contempt of all right-thinking people. What difference is there in principle for a man to bring home a roll of money won at the card table and his wife or daughter to bring home an elegant vase won at the same place? Gambling is wrong, whether it is done in a gambler's den or in a lady's parlor. A follower of Jesus Christ has no business at it.—*Southern Presbyterian.*

It Is Within You.

If you do not wish for the kingdom of heaven, don't pray for it. But if you do, you must do more than pray for it; you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And being within us it is not to be seen, but to be felt; and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost;" joy, that is to say, in the holy, healthful and helpful Spirit.—*Ruskin.*

Asking too Much.

I believe there's a story told of Mark Twain that in youthful days, being sent out by his mother to weed a certain flower bed, and finding more weeds than flowers, he came back in and asked if he might not "flower the weed bed."

Our little Alfred probably has as great an aversion to work as had the youthful Clemens. Admonished to pull some rather large weeds in the back yard, after a faint-hearted lift on one of them he shouted:

"Mamma, how do you think I'm going to pull these weeds when the whole world is hitched on to them?"—*Woman's Home Companion.*

The jasmine and white immortelles,
Forget-me-not and fair bluebells,
Carnation, hyacinth, edelweiss—
They all should be his lawful prize
Within the tomb where now he lies.

'Twas worth them all, his pleasant smile,
His modest way so true and kind,
His loyal heart that knew no guile,
His temper sweet, and patient mind,
His faith, his fortitude in pain.
Though brief, his life was, not in vain.
Of lofty aim, his spirit's flight
Was ever upward toward the light.
Oh, may his life an impulse give
To all who would as nobly live.
However humble be our place,
May we our work as bravely face.

MARTHA J. HOLLAND.

Moscow, Wis.,
Oct. 31, 1908.

Progress in Palestine.

Dr. John P. Peters, of New York, the distinguished Oriental scholar, expresses the opinion that if the present degree of progress continues in the Holy Land, but little of the manners, customs and landmarks that throw so much light on Biblical study will be preserved. Doctor Peters says that the real work of preserving the archeological remains of Palestine began in 1890, and the excavations, together with the demands of tourists for relics, have resulted in the destruction of a great number of ancient monuments. Ancient ruins have been utilized to provide stone for building purposes. The rebuilding of Jerusalem has also been the cause of the destruction of many important landmarks and relics. Doctor Peters notes that the influx of Russian-Jewish immigrants during the past eighteen years has converted Jerusalem, Hebron, Safed and Tiberias into Jewish cities. These modern Jews are utter strangers to the ancient customs and traditions of Biblical Palestine, which had been handed down from generation to generation in the life of the peasantry of the country. The latter are also rapidly becoming modernized. It is important that before this process proceeds too far the archeological remains should be thoroughly explored and preserved, for their loss would be irreparable and greatly hamper the work of Biblical archeologists.—*Jewish Exponent.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

- Jan. 16. The Beginnings of the Christian Church. Acts ii, 22-47.
Jan. 23. The Lame Man Healed. Acts iii, 1-26.
Jan. 30. The Trial of Peter and John. Acts iv, 1-31.
Feb. 6. True and False Brotherhood. Acts iv, 32-v, 11.
Feb. 13. The Apostles Imprisoned. Acts v, 17-42.
Feb. 20. Stephen the First Christian Martyr. Acts vi, 1-viii, 3.
Feb. 27. The Gospel in Samaria. Acts viii, 4-25.
Mar. 6. Philip and the Ethiopian. Acts viii, 26-40.
Mar. 13. Aeneas and Dorcas. Acts ix, 31-43.
Mar. 20. Review.
Mar. 27. Temperance Lesson. Prov. xxiii, 29-35.

LESSON II.—JANUARY 9, 1909.

THE DESCENT OF THE HOLY SPIRIT.

Acts ii, 1-21.

Golden Text.—"I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John xiv, 16, 17.

DAILY READINGS.

- First-day, John xiv, 1-24.
Second-day, John xiv, 25-xv, 10.
Third-day, John xv, 11-27.
Fourth-day, John xvi, 1-15.
Fifth-day, John xvi, 16-33.
Sixth-day, Acts i, 15-26.

Sabbath-day, Acts ii, 1-21.

INTRODUCTION.

The waiting of the disciples was not long. The parting promise of Jesus was speedily fulfilled. After ten days spent in prayer the Spirit came upon them in great power, and they then felt themselves ready to begin the great task of proclaiming the Gospel of our Lord.

We are told of one important incident that occupied the attention of the apostles during this period of waiting, namely, the choice of another to take the place of Judas and fill up the number of the Twelve. To them eleven was an incomplete number which ought not to be endured. Some have imagined that the disciples were rather hasty in their action, and that Paul rather than Matthias was the one whose name ought to be counted with the eleven; but there is really nothing to support this theory, for the fact that we hear nothing further of Matthias is no proof that the Holy Spirit did not approve of his choice. As for that matter we are told nothing further of any of the Twelve in particular except Peter and John.

We are not to think of the incident of our Lesson as the exclusive fulfilment of the promise of Jesus. It was an outward and striking manifestation of a divine influence which the continually coming to believers—sometimes even

in ways that are not all apparent to an observer.

TIME—Upon the day of Pentecost, fifty days after the Passover. In the latter part of May of the year 30—probably upon a Sabbath day.

PLACE—Jerusalem; in a private house, probably the same as that alluded to in ch. i, 13; afterwards in a more public place, in the streets or very likely in the courts of the temple.

PERSONS—The disciples and the multitudes.

OUTLINE:

1. The coming of the Holy Spirit with outward signs. v. 1-4.
2. The wonder of the multitudes. v. 5-13.
3. The explanation offered by Peter. v. 14-21.

NOTES.

1. *The day of Pentecost.* The word means literally "fiftieth," and is used to designate the second of the three great annual feasts, called in the Old Testament feast of first fruits and feast of weeks. This was a time when the city of Jerusalem would be full of visitors. *They were all together.* It seems very probable that others than the apostles were included.

2. *A sound as of a rushing mighty wind.* The sound which filled the house was not really caused by the wind, but our author can find no better comparison to describe it than to say that it was like a violent wind borne along. It is to be noted that we have three striking external signs: the first appealing to the ear, the second to the eye, and the third to the ear.

3. *Tongues parting asunder.* The meaning is not that there was a forked tongue of fire upon each one, but rather that the whole fire-like appearance was separated into parts touching the disciples severally. The translation of King James' Version, "cloven," is particularly unfortunate.

4. *And they were all filled with the Holy Spirit.* This is the important statement of our Lesson; all else is the mere outward testimony of this great truth. The appearance as of fire, the sound as of wind, and even the speaking with tongues were of no practical importance except as testimonies to this wonderful endowment. *To speak with other tongues.* That is, to talk in various foreign languages. We are not to suppose that each one spoke in fifteen languages, but that some spoke in one language and some in another. This speaking with tongues differs from the speaking with tongues referred to in 1 Corinthians and elsewhere in the New Testament, for that was altogether unintelligible except for those gifted with the power of interpretation. It is most probable that all of the people present could have understood some one of the three languages, Aramaic, Greek, or Latin. The speaking with tongues was not therefore for the practical purpose of proclaiming the Gospel, but was rather an additional symbol of the presence of the Holy Spirit.

5. *Now there were dwelling at Jerusalem,* etc. This is the beginning of a new paragraph stating the immediate effect of what was thus seen and heard. The word "dwelling" does not necessarily refer to the permanent residence. We may guess that many people here referred to had come to Jerusalem just to attend the feast. Of

the millions of Jews scattered over the Roman empire many of the more religiously inclined would make their way back to Jerusalem to spend their declining years. These wanderers would bring back with them the languages to which they had been accustomed in the various localities of their former residence.

6. *When this sound was heard.* That is, the sound mentioned in v. 2. *Language.* This word is used equivalent to "tongue" in v. 4. It means dialect as well as language. Some of the distinctions mentioned in the following verses are not between independent languages, but rather of varying dialects.

7. *Amazed and marvelled.* Compare "confounded" in preceding verse. The narrator has difficulty in picturing the emotions of the bewildered people. *Galileans.* This word is sometimes used as a synonym of Christian; not so here, but rather to specify a particular locality. If those who were speaking had come from all parts of the world, then no wonder that they were speaking in so many languages.

8. *Wherein we were born.* Although these men were all Jews by race, they had been born in various parts of the world, and so spoke the language of the various localities from which they had come as their own mother tongues.

9-11. Our author mentions fifteen countries following in general a geographical order: Parthia, Media, Elam, and Mesopotamia in the East; Cappadocia, Pontus, Asia Phrygia, and Pamphylia in what we call Asia Minor; Egypt and Libya in Africa; Rome in the West. Judea is mentioned in its place and is doubtless meant to stand for all Palestine. Crete and Arabia are added at the end as if the author had forgotten them in their order or was uncertain where best to group them.

10. *Jews and proselytes.* It is possible that this explanation refers simply to the Romans, but more likely to all. Our author wishes us to note that along with those who were Jews by birth there were others who had adopted the Jewish faith, or at least the leading principles of Judaism.

11. *The mighty works of God.* They were probably proclaiming the Gospel by telling of the life, death, and resurrection of Jesus the Messiah.

13. *Filled with new wine.* The context shows that they did not mean unfermented grape juice. A less sincere historian might have omitted to mention that the wonderful outward symbols of the coming of the Spirit failed to convince everybody.

15. *These are not drunken.* The charge of drunkenness at such an early hour in the day was against all reasonable probability, especially upon the day of a religious festival.

16. *Through the prophet Joel.* Peter goes on to explain that what they saw was really a fulfilment of a certain prophecy in the book Joel that refers to the wonders of the Messianic age.

SUGGESTIONS.

The Holy Spirit is just as powerful today as upon the day of Pentecost. His presence is not manifest among us by such showy signs, but he is here just as really. We can scarcely hope that

he will enable us to acquire a foreign language without laborious study; but he will help us to acquire qualities of soul and a mastery of our own spirits that will be even more marvelous than any speaking with tongues.

The outward signs that accompanied the coming of the Holy Spirit did not remain; the sound as of wind died away, the tongues like as of fire disappeared, the disciples no longer spoke with other tongues; but the Spirit himself remained, and made these fearful fishermen bold to speak for their Master in all places, and even ready to defy the authority of the Sanhedrin.

Before the Christian era it seemed most natural for one to think of a stranger as an enemy, but Jesus came to make manifest the kinship of all nations, and to make every language proclaim the good news of a universal love.

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.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, 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. Rood, at 216 South Mills Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

The Seventh-day Baptist Church of Battle Creek, Michigan, until further notice, will hold Sabbath services in room 15, second floor of College Building, opposite Sanitarium, at 2.45 p. m. A cordial welcome to all visitors. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

The Treasurer of Conference is anxious to receive the amount of the apportionment from the various churches as soon as possible, as there is immediate use for the money. See pages 104-106 of the Minutes just published. Address, WILLIAM C. WHITFORD, Alfred, N. Y.

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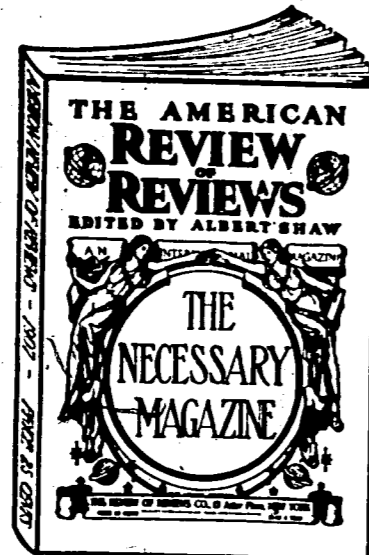
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While earth remains, the Saviour will still seek room in human hearts, and sadly turn from some because worldly concerns crowd him out. But where he enters, there will his glory be also. Could the manger which held Jesus have been preserved until today, only one other thing could compare with it in value, and that would be his cross. But better than either, we have him—Jesus Christ, the same yesterday, and today, and forever.—*Christian Work and Evangelist.*

Among the many differences between the alligator and crocodile there is one: The alligator never leaves fresh water, while the crocodile often goes to sea, and in the West Indies has sometimes been found many miles from land, but heading directly for an island possibly out of sight. How the creature knows to steer his course is a mystery, but he evidently knows where he is going, and it is believed he always gets there.

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