

The Sabbath Recorder

THANKSGIVING.

For the discipline of sorrow,
 For the angel of distress,
 For the unseen hands that draw us
 Into greater blessedness;
 For the lips that close in silence,
 For the strong hands clasped in prayer,
 For the strength of heart that suffers,
 But sinks not in dull despair;
 For the penitence and patience
 That are meek beneath the rod,
 And for hope's glad resurrection,
 We give thee thanks, O God!

For the hope that right shall triumph,
 For the lifting of the race,
 For the victories of ustice,
 For a coming day of grace,
 For the lessons taught by failure,
 Learned in humbleness and pain,
 For the call to lofty duties
 That will come to us again,
 For the hope that those who trust God
 Never shall be put to shame,
 For the faith that lives in home-land.
 O God, we praise thy name!

—Marianne Farningham.

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The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 67, NO. 21.

PLAINFIELD, N. J., NOVEMBER 22, 1909.

WHOLE NO. 3,377.

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

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

EDITORIAL

A Sabbath in Shiloh.

According to arrangements made by officials of Salem College, the editor preached in the Shiloh church on Sabbath, November sixth, upon the history and needs of that institution. Mr. L. D. Lowther of Salem was with him and is tarrying there a few days securing aid for the new college building.

It is always pleasant to attend church in Shiloh. Thirty years ago this November I found a home among that good people and began the pastoral duties that lasted eleven years. After sixteen years spent in West Virginia, fourteen of which were spent in Salem College, it was a pleasure to be able to lay upon the hearts of my old Shiloh friends the burden of the work so essential to the welfare of our cause in West Virginia. The church at Marlboro adjourned for that morning service and joined the Shiloh congregation, thus giving us a large audience, which seemed deeply interested in the subject under consideration. Mrs. Churchward, pastor at Marlboro, read the scripture lesson, Brother Lowther led in prayer, and Pastor Coon spoke of his interest in the West Virginia young people ever since his visit there some years ago. We are glad to know that people are responding well to the call from Salem.

It was also a great pleasure to preach once more at the Sixth-day night prayer meeting and to lead the conference

meeting as of old. There was a good audience and the people took hold nicely in the after-meeting. There is nothing like such a visit to remind one of the changes which time is bringing upon all our congregations. Nearly all the older ones who were active workers twenty years ago are gone. They rest from their labors, and we shall see them no more in the courts of the Lord, doing his work. In most cases their work was well done, and the good results remain to help others in the Master's cause.

Who can note such changes in our churches, without looking ahead and thinking of the changes sure to come in the next few years? Twenty years hence will find most of the older workers of today in their graves. The children of today will be doing the work then, and the names of the fathers and mothers now in the work will be found on the tombstones.

How are we doing our work? What we do must be done quickly. Are we trying to do what we can? Are we actually at it today, or are we merely expecting to do good work sometime? If we are putting off now during these passing years the work we think ought to be done, simply holding back for more favorable or more convenient seasons, the probabilities are that we shall die with our work undone. How dissatisfied the man must be who has neglected to do his duty day by day until the days of life are finally measured off and he has to face eternity with the record of a wasted life! May the people of all our churches realize that what they do for Christ and the church must be done quickly.

Good to Come From Taft's Trip.

Those who questioned the wisdom of the fourteen thousand mile journey of the President evidently did not understand the value of such a trip by the chief executive of a nation like ours. Who can estimate the unifying power of the President's visit in all sections of a country with such va-

ried interests as exist in America? New England with her manufacturing interests absorbing the attention of her own people has little in common with the interests of the great Middle West, or with those of the mining regions of the Rockies, the Great Interior Basin, or of the Pacific Slope. And each of these in turn is likely to magnify its own local interests and overlook the things that promote the welfare of the others.

The interests of each section have to do with the prosperity of a great nation; and these interests should be promoted in a way that will strengthen the entire country and at the same time interfere as little as possible with the prosperity of all other sections. The questions of national thoroughfares and waterways, of conservation of national resources, of the friendly feeling between North and South, East and West, and of good will between the United States and bordering countries are all involved in such a visit by the Nation's chief ruler. Each and every section has a claim upon the President, and has the right to expect him to do what he can to promote its special industries and to secure for it the recognition which is justly due. At times each locality is likely to press its own claims upon Congress for legislation, and the tendency in such cases is to overlook the welfare of other localities.

All these conditions make it necessary for the President to see for himself as far as possible every part of the great country over which he is chief ruler, to come into touch with the people of each section, and to study the relations of each to all the others.

As we have read about this notable journey, where great throngs of people have listened to Mr. Taft's wise, candid and conciliatory speeches, we have felt that this was just what our great country needed, to bring about better understandings between the sections. Really, Taft's visit to the South, it seems to me, will do more than any other one thing to bring about better understandings between the Northern and the Southern people. Some students of national affairs see in it the healing of the sores caused by sectional prejudices and the breaking up of the conditions that have

done most to make what is known as the "Solid South." Enough good should come from the Southern visit alone to pay for all the cost and trouble the entire trip has been to the country.

It is a great thing for a nation when thousands upon thousands of its common people in every part of the land can meet their President face to face, feel the grip of his friendly hand, look into his eyes, and listen to his voice while he speaks to them words of appreciation and sympathy.

Pecking Away at the Church.

One bright October morning, as I was walking across the leaf-strewn grounds around one of our oldest churches, above the sound of rustling leaves I heard the well-known rat-tat-tat of a woodpecker clattering away upon hard wood somewhere near by. It sounded very much as though he was pecking on the boards of the house instead of the dry limb of some tree.

For some time I sought to spy out the whereabouts of the bird, when finally, guided by the repeated spasms of racket, I discovered him upon the high works of the church steeple, where he had pecked a hole clear through one of the boards. Another hole, a few feet away, showed that he had not been alone in his mischief; but that other birds had been pecking that same board. I watched the one still at work, and fancied a kind of viciousness and even spite in the eagerness with which he jabbed away at that hole; and at the same time something sly and suspicious in the uneasy way in which he kept looking about and hesitating between his spells of pecking.

Finally I clapped my hands, making a sharp report; and he instantly ceased his work and squared about to see what it meant. A second pop from my hands assured him that he was really discovered, and evidently convinced him that it was meant for him. Quick as thought he flew into a dark place through the steeple blinds and was safely out of sight himself; but the hole he had pecked was there to show his destructive work.

For some time afterwards I could not shake off the thought of that bird at his

work. It was mean business pecking a hole in that church, and if I had had a gun just then, the temptation would have been great to shoot him. He is bound to ruin that board at best, and so do harm to the beautiful spire.

But birds are not the only ones who pick flaws in the church. There are people who seem as zealous to find unworthy members as ever a woodpecker was in searching out the rotten boards. No bird ever acted more eager to uncover rottenness in a painted board than do some men to find and expose imperfections in the church. Then when these critics are discovered doing their ugly work, they too are apt to slink out of sight and leave the ruin they have wrought to tell its own sad tale.

There was one unfortunate thing about the church I saw. The board on the spire was really poor dead timber. This was a pity. If it had been good solid wood, the bird would have found nothing to peck. But he was looking for that very thing and, as is usually the case, he found just what he looked for. The fact that it was well covered with white paint did not hide its inner corruption from the spoiler. No whitewash could successfully hide the vermin within, and more fuss was made over that one poor board than over all the good boards in the entire structure. I have seen people pecking away at the church in similar ways.

Again, the bird chose some of the highest timber in the building, in which to pick his flaws. It was no low-down, out-of-sight timber that would make little noise if it were pecked, it was timber chosen from the spire—the highest timber in the church. It was found in the most conspicuous place, where everybody could see the flaw when it was picked, where the racket of pecking would ring out loud and strong, and where the scar would be sure to detract from the beauty of the structure.

How very like the human spoilers! The critics look for flaws, find the dead members, and turn all attention toward them. They fail to notice the splendid qualities of the many good men in the church; and the higher up the poor timber is found, the better pleased they seem to be. Nothing

suits so well as to find unworthy ones among the deacons or the pastors. The more prominent the member, the more conspicuous the flaw after the dirty work is done.

After all, this is very poor business. Even if a poor stick does chance to get into the church now and then, it is no credit to a man to search it out and feast upon the imperfections. It is a miserable recommendation for any one to be always pecking away upon the poor timber in the church.

Catholic Encyclopedia, Vol. IV.

Every three or four months a new volume of the Catholic Encyclopedia is offered to the scholars and readers of the world. The sixth volume, just out, contains 800 pages printed on fine heavy paper and covers the range of topics from Fathers to Gregory. Five thousand pages of this work are given in the six volumes already out, and the press, both religious and secular, has characterized the work as one of the best for a library of reference. Two hundred and forty-four of the world's eminent writers are among the contributors to the sixth volume alone.

While this encyclopedia is a monument to the spirit and temper of the church under whose auspices it is published, it is also crowded with matters of interest to men of every faith. As a work of historical reference on France, Greece and Germany; as authority on the geography of the Bible, and upon biographies beginning with F and G, this volume will be specially helpful. The ably written work on Bible Geography alone occupies eighteen pages and contains two clear, excellent two-page maps of Palestine and a list of Bible names to be treated in the entire work with references to help in finding all that has been written upon them. The article on Galatians is spoken of in high terms as a careful explanation of the purpose of the epistle and comments upon the textual difficulties. The extensive treatise on Gnosticism will be interesting to many. We hope to give our readers helpful extracts from some of these world-renowned authors as we may have opportunity.

CONDENSED NEWS

Two Hundred and Sixty-five Speeches.

An official report just filed shows that President Taft in his thirteen thousand mile tour of the country visited thirty-three States and made two hundred and sixty-five speeches. He rode nearly one thousand miles in automobiles, one hundred and fifty in carriages, and walked at least seventy-five miles. His two hundred and sixty-five speeches were all taken down as delivered; and they have been carefully rewritten and indexed.

Mr. Taft exceeded all previous presidential records in speechmaking. In the long trip of President Harrison, eighteen years ago, he spoke two hundred and twelve times. McKinley, on one western trip, made fifteen speeches in a single day. Mr. Cleveland did very little speechmaking in his "swing around the circle" while he was President. The recent presidential trip occupied fifty-six days. During his campaign Mr. Taft put in forty days of travel and made four hundred and seventeen addresses. On several occasions he made fifteen speeches in one day.

Spanish-Cuban Treaty.

A treaty has been agreed upon between Spain and Cuba, which settles the points in controversy between them. Cuba is to continue her policy regarding Spanish products imported, while Spain will give a reduction of 40 per cent on tobacco, cocoa and fruits brought from Cuba to Spanish ports. Spain also abandons all claims made against Cuba in the matter of the Spanish colonial debt.

Hurricane in Jamaica.

The island of Jamaica, West Indies, has suffered terrible loss from another disastrous hurricane. This is only one of many. In 1692 came the earthquake that partially destroyed Port Royal, and the hurricanes of 1712 and 1722 completed the work of destruction for that city. In 1782 and in 1843 Jamaica was almost wiped out by fires. In 1880 the island was again shaken by earthquake, in which Jamaica suffered serious damage; and in that same year a cyclone swept the island like a besom of destruction. Then came a still more dis-

astrous one in 1903 that destroyed a thousand homes in Kingston. Again in 1907 an earthquake almost wiped Kingston from the face of the earth and killed a thousand people. And now comes the news of disaster by hurricane and earthquake tremors lasting four days, from November 6 to 10, during which the island was deluged with four feet of rainfall. Communications were destroyed and for several days only fragmentary reports were received. It is estimated that fifty people lost their lives in this storm, and \$1,250,000 damage was done to plantations and towns in northern Jamaica. The southern portion of the island was not so seriously damaged.

The Trouble in Corea.

Mail advices from Corea reveal the fact that great activity against the insurgents has resulted in the killing of more than three hundred Coreans. Over one thousand insurgents were captured during the month of October. The Japanese loss was only three killed. Why can not people see that every such treacherous assassination as that which felled Prince Ito is sure to come back upon them in terrible retribution!

Another Disgrace.

The disgraceful lynching affair in Cairo, Ill., in which ten thousand people—men and women—murdered a negro and burned his body, has been the subject of comment throughout the country for some days. This time it was not a disgrace peculiar to the South;—the shameful deed was done in Illinois! These lynchings are becoming so common in the North, that we can no longer reproach our Southern brethren as being guilty above all others. It may be true that the negro was guilty of the heinous crime charged against him, and it may also be true that the courts in that section have been criminally negligent and untrustworthy; but these two conditions did not justify the citizens in deliberately murdering the accused, and then dragging his body a mile through the city streets and burning it to ashes. This is barbarous. It is a shame to any State, north or south, when its sheriff has to take to the woods with his prisoner because the multitudes are so thirsty for blood that no refuge can be found in the city! The entire civilized world must loathe and detest such a mob!

Every American citizen should hang his head in shame when he realizes that, apparently, no section of his Nation is free from such disgraceful scenes. What does it mean? Is it true that courts are so corrupt and so untrustworthy that the masses dare not trust them; or are the people becoming more barbarous?

One thing, it seems to me, will have a salutary effect in this country; and that is the fact that, only a few days ago, the United States authorities seized and cast into prison sheriffs and officers and others who had a hand in a similar lynching. If the Federal Court establishes the precedent, that it has power to bring lynchings and negligent officials to justice, no matter to what State they may belong, a long step will be taken toward stopping the disgraceful lynchings in this country.

A Modern Prophet.

MARY M. CHURCH.

There may be, among the readers of the RECORDER, some who think it an error to apply the above title to any living man—who believe that the prophets all died long ago and there is no more "open vision."

Would that all such might listen awhile to the inspiring words of Newton N. Riddell. This well-known author and lecturer of Chicago has been visiting some cities of the Pacific Coast and is now planning to spend several months in Colorado. The little city of Greeley has the honor of being the first to receive him. The series of twelve lectures closed with an enthusiastic mass-meeting of citizens to consider ways and means of realizing the ideal civic life as presented by the lecturer.

The town has never manifested any particular fondness for things spiritual, nevertheless the large auditorium was filled nearly every night with those who "heard him gladly"—enough, it would seem, to transform any community if each hearer were to make practical use of the forces which the speaker showed so plainly were at his command.

Mr. Riddell and his coworkers are now in Denver, conducting a similar campaign in the Central Presbyterian church. It is expected that the lectures will be repeated later in another part of the city.

In reporting the opening lecture given last Sunday, November 7, one of the Den-

ver dailies makes the following comment: "From almost the first word it was made plain that the lecturer is a man with a message and possessed of a happy way of delivering it. He is a rapid, intense, magnetic speaker and crowds much into an hour's discourse."

Mr. Riddell's lectures cover a wide range of subjects, from Heredity to Hindu Philosophy, all clearly leading up to, and illuminated by, his one great vision of "Immanuel." The imperative need of the resurrected or in-Christed life and how to obtain it is the substance of his message to the Christian world, and he treats it, not as a theologian, but as a psychologist, from the standpoint of experience. In doing so, he is careful to avoid using such terms as holiness, purity, sanctification and others which from long-continued use and abuse have lost their original force.

The lecturer is not in any sense a fanatic but a thorough student of science, yet he is at the same time intensely devout. His loftiest visions never weary for, with simple language and homely illustrations, he always translates them into common experience. He is thoroughly human and gifted with a strong sense of humor which he never overworks.

At the opening of nearly every service a short time was devoted to a question box. While answering one question concerning the recent rapid growth of a certain Eastern religion, the lecturer unconsciously gave no small encouragement to Seventh-day Baptists in words which sounded like an echo of Doctor Lewis' own. He said: "The present age is one of unusual unrest and upheaval in matters of religion and almost any faith can get a hearing if it have an active propaganda."

We are, I trust, more concerned as a people, to serve humanity than to make it distinctively Seventh-day Baptist. The possession of this great truth ought to make us far more effective. When this passion for service shall so inspire us that we are willing to pay the price, then our denominational growth will take care of itself. The price to be paid is the willingness to suffer and toil with heart and brain until we understand the laws of spiritual development and the Christ has become manifest in our lives.

The Seventh-day Baptist General Conference

One Hundred and Seventh Anniversary, Ninety-Seventh Session, Milton, Wis., August 25-30, 1909.

The Crusade Against Tuberculosis.¹

ALFRED C. PRENTICE, A. M., M. D.

Every blast of trumpets now sounding the call to arms in the Crusade against Tuberculosis must end with a rising note—the note of hope. Less than three decades ago, in 1882, to be exact, Professor Koch of Berlin discovered the bacillus of tuberculosis in the sputa of patients suffering from consumption and demonstrated that this was the cause of the “white plague.”

UNIVERSALITY.

The more we learned about this germ, its activities and the extent of its ravages, the more discouraging the prospect. We found it everywhere present—in the dust of the streets, in the busy marts of trade, in our schoolhouses, our churches, and our amusement halls, but especially in the squalid tenements teeming with humanity, where new generations were being born but to become infected and in turn to spread the dread disease. It was found that from seventy to ninety per cent of all patients (dying from all other diseases) coming to the autopsy table showed evidence of tuberculosis lesions. The German proverb, *Jeder Mann ist an ende ein bischen tuberkulose* (“Every one finally is somewhat tuberculous”), began to make us all afraid for the perpetuation of the race. One in every seven deaths was due to tuberculosis in some form. We have found this germ responsible not only for all pulmonary consumption, to which two-thirds of the deaths from tuberculosis are due, but there is also tuberculosis of the bowels, of the bones and joints, of the glands, skin, kidneys, and of

1. The author has taken the liberty of quoting freely from many authorities in the somewhat hasty preparation of this paper, covering as it must do so much of transcendent importance and vital interest; most freely and often from the facile pen of Dr. Woods Hutchinson, whose splendid articles appearing in the popular magazines and newspapers of the day probably serve the best possible means of conveying to the lay mind, in an interesting and intelligent manner, much of scientific knowledge which is fundamental in character, and which every one should know. The concise and original expressions, fresh and lucid style and captivating imagery are well calculated to delight the imagination while conveying information of the most matter-of-fact sort. Quotation marks have been used where possible.

the brain. Two-thirds of our cripples and all our hunchbacks are the results of tuberculous disease of the bones and joints. The Charity Organization Society of New York City estimates that thirty per cent of all cases of dependency are due to tuberculosis alone, either directly or indirectly. Doubtless half our crime, two-thirds our pauperism and much of our intemperance for strong drink result from the physical conditions which we permit to exist, and from which consumption springs and in which it flourishes. It is a product of the struggle of the fittest to survive, in the struggle for existence, in the building of our civilization. The grinding crush of poverty, the long hours of toil, the filth and squalor of overcrowding, the insufficient hours of sleep, the intemperance and bad morals that coexist with these conditions of living, the lack of sunshine and fresh air, and the insufficient food—all these combine to produce the vicious circle of Rowntree, which defies and baffles in the economic struggle, namely, “Poor wages, which mean poor food, which means poor working power, which again means poor wages.”

COST OF ITS RAVAGES.

In New York City, that Koch described as leading the world in the fight against this disease, 23,325 new cases and 10,157 deaths from it were reported in 1908. Of these, some 10,000 die each year, but their places are taken by the 10,000 new cases infected by the old. Probably 7,000 of these new cases could be prevented by a comprehensive system of isolation and compulsive open-air treatment. A conservative estimate of the economic loss to New York City alone is \$20,000,000 annually, or \$2,000 for each of the 10,000 lives lost to the community. An annual expenditure of one-fourth this sum, properly directed toward suppression of the disease, would practically stamp it out in the next ten years. But then, New York has many uses for its public funds, and we simply can't afford to spend the money.

PROGRESS.

However, it is not generally recognized how distinctly and unmistakably the disease has given ground before the combined assaults of the last decade, even. In fact, before we knew such a thing as a bacillus to be the cause of it, Dr. Benjamin Rush, an American surgeon and a signer of the Declaration of Independence, a century and more ago was prescribing the outdoor fresh-air treatment, and even fed and fresh-aired his patients better than we do now. Our most reliable data indicate that, eighty years ago, consumption was the cause of one-fifth of all deaths; forty years ago, the ratio had fallen to one-sixth; and today, it kills a little less than one in ten. In other words, the death-rate has fallen fifty per cent in the past seventy-five years, and thirty per cent in the past thirty years. Professor Osler puts it, “We today run rather less than half the risk of dying of consumption that our grandfathers did, and barely three-fourths the risk that our parents did. Civilization is slowly but surely curing the disease it has itself caused. What is needed to complete the conquest is not genius, but glorified good sense.”

METHODS OF INFECTION.

In order that we may intelligently attack this enemy, it is essential that we concern ourselves briefly with his nature, habits, weapons of attack and vulnerable points in his armor. “The bacillus is so tiny that only when magnified three hundred times and then stained a brilliant red, does he become visible. He has no arms, legs, teeth or sting, and can only go where he may be carried. He does not grow in our bodies, but is a vegetable parasite, always introduced into the body through the air we breathe or the food we eat. Nor is he handed down to us from our ancestors, except by direct infection from immediate contact. Whirled in the clouds of dust raised by the wind or the housewife's broom; picked up from floors and sidewalks upon your shoes or by the trailing skirt; carried by flies or dirty fingers or filthy garments and dropped upon your food; sprinkled by the careless milkman from the tuberculous cow into your milk; expectorated upon the floor literally by the million, there to be crawled in by your children;

sprayed over everything within three or four feet by the consumptive cough or sneeze; always carried, never moving of himself,—and usually by some human agency or act.”

PREVENTION OF INFECTION.

Prevention of infection requires that “the dust of the street be kept down by proper sprinkling, flushing and by civilized methods of garbage and waste handling; indoors, by the abolition of the deadly broom and the feather duster, both which might have been devised for the special purpose of getting “bugs” from the walls and floor and furniture, where they are harmlessly resting, into our nostrils. Put in their place the damp cloth, the carpet sweeper, and where possible the vacuum cleaner. Let numerous small rugs, which can be taken outside to be shaken and cleaned, take the place of the dust and disease collecting carpet. Abolish the successive layers of curtains which drape our windows like seaweed over the mouth of a cave, and unnecessary hangings of every sort. Insist upon absolute rigorous cleanliness in the handling and preparation of every kind of food, from the farm to the shop, and from the kitchen to the table.” Exterminate flies and vermin as carriers of infection directly to your food. “It is as great a disgrace to have flies in the house as to have bedbugs. Both breed only in dirt, and both are the very ‘joy-ride’ automobiles of disease germs of all sorts.

“But suppose that a hundred bacilli are drawn into your nostrils in dusty air, or are put into your mouth on food or dirty fingers,—does that put the game entirely in their hands? Not by any means. They are like any other little vegetable ‘seeds’ eaten by an animal. To be sure, he wears a thick coat of waterproof for protection (and which incidentally enables us to put the red paint on him that won't come off, and thus detect him in the sputum), but that is readily enough dissolved off and the germ itself digested by the normal digestive juices of the healthy individual. Probably eight-tenths of them are digested in the stomach. Should they escape this fate, the body has another line of defense back of this, and yet another and another behind that. By building up the digestive powers

of the consumptive, we not only enable him to combat the germs already embedded in his tissues, but to digest and destroy all new germ-invaders that he may breathe in or swallow.

"In short, be clean,—just clean, and you will side-step two-thirds of your risks of infection. No need to change your instincts or your healthy likes or dislikes—only your morbid prejudices, your fears and bad morals. We always did hate dirt, and the reeking air of crowded rooms, and damp and darkness, and spitting on the floor, and poor food and too little of it, and over-work; and behold these are the very things we have to fight. We always have loved cleanliness and freshness, and sunlight, and fresh air, and plenty of elbow room, and plenty of work that called for the best that was in us, and plenty of good things to eat—real food, with a taste to it, not fodder nor mere filling—and a proper amount of sleep and of recreation. And it is under these signs that we shall conquer. All we have to get rid of is our false traditions, our inherited fears, our Puritanic economy, and about thirty per cent of our selfishness. The foes of consumption—fresh air, sunshine, food and play—are our best friends and our oldest ones. Its friends are our old-time and most cordially hated enemies. We have a splendid army of tried and seasoned fighting men in our unspoiled natural instincts, both likes and dislikes. Put them under the direction of intelligence and modern science, and they will win the battle for us."

PURE AIR.

"The tubercle bacillus can not live outdoors; he can not live indoors where man lives—as a man should live! He can live and flourish and multiply, where men live like kenneled beasts—there and nowhere else! We no longer need to search the highways and hedges for new cases of consumption. We know exactly where to find two-thirds of them, and that is in the stuffy, ill-lighted, crowded tenement house, in which the third-stage consumptive is coughing and spitting his life away. Every third-stage consumptive who has to live in the same room with others is, and can not help being, a constant source of danger to them. It is so difficult to make the family

understand or believe the reality of this danger, that practically not more than fifteen or twenty per cent can be induced to take even reasonable precautions. If the camp can not be had for such patients, they should have separate rooms, or better still, be kept on a porch or roof, or elsewhere in the open air. Otherwise, it is scarcely possible that the danger of infecting others may be avoided. The patient's room should be high above the ground, and located on the south side of the dwelling. It should embrace a space of at least four thousand cubic feet, be furnished with openings on every side, if possible, and should be devoid of all interior furnishings, such as carpets, curtains, and surplus furniture. It should not be papered, but either ceiled or plastered. Such a room should be kept scrupulously clean all of the time, and be disinfected once each week by mopping off all exposed surfaces with germicidal solutions. Keep all doors and windows open day and night, except in wet and windy weather, when the windward openings only should be closed."

THE TUBERCULOSIS CAMP.

"Every ten second and third-stage cases sent to a camp and kept there for a year, means five cases arrested or cured, instead of ten deaths, and the prevention of at least ten new cases in addition, which would otherwise have developed from them. The cure of consumption is not a drug, nor an operation, nor a magic method of any sort. It is a life that must be lived twenty-four hours in every day and seventy years in the threescore and ten—the open-air life which is the only cure—which can be had in all its fulness and perfection only in the camp. You can not learn it by being told about it, or by being lectured or advised,—you must live it," like your religion. "You can learn more, not only how to cure yourself, but how to stay cured, in three months of a model tuberculosis camp, than in a year in your own home, except under the most favorable of possible conditions. The ideal life for health ought to be two-thirds outdoors, and not to exceed one-third indoors. The natural heaven-born cure for consumption is the camp. Every city of 5,000 or more population should have one. Ten dollars per capita of population

would establish one large enough to take care of all its cases, and five dollars per capita of its population would maintain it for a year." To locate the third-stage consumptives and isolate them is one of the problems undertaken by our local boards of health. It is easier to locate them than to isolate them. Where else can it be done but in tuberculosis camps yet to be set up? "Kayslering in Berlin, Miller in New York, Floyd and Bowditch in Boston, and Lowman in Cleveland have revealed the appalling fact that of the families of consumptives, presenting themselves at hospital clinics, when gathered up and brought in for a thorough examination, from twenty to fifty-five per cent, especially of the children, are already tuberculous. Berlin city statistics show that of all new cases reported, seventy per cent can already be traced directly to infection from some previous case."

VENTILATION.

"Don't breathe any air that you don't enjoy the smell of, if there is any other sort to be had. Keep at least one window open at the top day and night in every room in which you work or sleep. Don't be superstitious of 'draughts.' You don't have to freeze in order to have fresh air. You can not have your house well ventilated unless it is properly heated first. Some cynic has remarked, 'The air in the country is always good, because the farmers keep all the bad air shut up in their bedrooms.'"

COUNTRY VERSUS CITY.

The advantages of the country home over that of the city tenement are, pure air and sunshine in every room of the house; quiet refreshing sleep at night; freedom from dust, infection and overcrowding; abundance of fresh milk, eggs, fruit and vegetables. Then, too, "the children have a better chance to grow up healthier, rosier, taller, heavier and happier, and to gain the better half of education which consists of doing things rather than reading about them, and living instead of reciting—a part unfortunately omitted from the curriculum of our public schools."

FOOD.

"To prevent consumption, feed the children; to throw off infection, stuff the pa-

tient; to prevent relapses, keep on feeding him. The open air is essential to give the patient an appetite, the sunlight to keep up that appetite, the rest cure in the earlier stages and the exercises in the later, to enable the patient to digest and build into himself what he has eaten. The three graces of the tuberculosis trinity, are Food, Fresh Air and Sunshine, and the greatest of these is Food. Without it, climate, exercise, faith, hope and cod-liver oil are but as 'sounding brass, and a tinkling cymbal.' Food builds up the vigor of our body cells until they can eat the bacillus, instead of being eaten by him. It must be real food, too. No 'wind-foods,' or 'near-foods' or starches will fill the bill. We are not feeding rabbits or canary birds, or mere thinly embodied intellects—but real live, red-blooded human beings who are in danger of their lives! The food must be concentrated, nourishing, easily digested, at least half of it capable of being gulped down without much chewing. This rules out the starches. There is not sufficient fuel value in them in proportion to the quantity necessary to be consumed. Milk with the cream in it, eggs, beefsteak, butter, ham, bacon, bread and sugar are the staples, and everything outside of these must be regarded as trimmings. The much vaunted olive oil is valuable chiefly as a salad dressing and lubricant; and nuts (in spite of their high fat and protein content on laboratory analysis) as a pleasing exercise for the muscles of mastication. The program calls for three good square meals a day, plus from one to three pints of rich milk, and from six to nine raw eggs. As a rough standard of comparison, the ordinary diet of the grown man at hard work should contain 2,800 to 3,300 calories of heat units. The diet which has been found necessary to cure a thin, wasted, under-sized, hollow-eyed consumptive, at absolute rest, ranges from 3,300 to 4,300 calories. It is one of the bitter ironies of our civilization that we wait until large classes of our population have got consumption, before we give them really enough to eat. Many children in all ranks of life are seriously underfed, on account of false ideas of economy and mistaken notions of hygiene. Children are born meat eaters, consumers of liquid flesh,

and make milk their exclusive diet up to six months of age, and from two-thirds to a half their diet up to six years. Their diet should be milk—pints and quarts of rich milk—and not bread and milk. Starches, cereals and infants' foods of all sorts should be mere incidentals. Infants' foods are made to sell and not to eat, are from five times to twenty-five times as expensive as the purest certified milk, and their principal value is as a source of income to their exploiters. As the appetite for milk declines with years, its solid form—meat—takes its place. The next most important food is sugar, as the age-old wisdom of babes and sucklings would have taught us long ago, if we had had the humility to listen to it. The next is fat, in the form of butter and cream, and if the children are given plenty of it, they will need little oil of any sort, cod-liver, castor, or olive, or bitter tonics. The same style of diet which will help children to grow up tall and strong and vigorous, will increase working power, diminish the death-rate, and increase the longevity of the adult. All the great starch-eating races,—Hindus, Chinese and Japanese—have a death-rate from consumption of from thirty to fifty per cent higher than that of meat-eating Americans. All the starch-eating classes in civilized countries have a death-rate from tuberculosis of from twenty to fifty per cent higher than that of the meat-eating and fat-eating classes. The only objection to the 'food cure' for consumption is that it costs money."

EXERCISE AND RECREATION.

"As long as the tuberculous patient has any fever, it is necessary that he should have absolute rest. Intelligent idleness is recognized as a supreme factor in curing disease, why not more used as a preventive? The patient lies all day in the open air, only exerting himself to eat. As his appetite improves under the 'rest cure,' he begins to eat like a sawmill, gaining in weight from two to six pounds a week. When the fever is quite gone, gentle exercise is begun and gradually increased in amount and vigor until the active open-air life is complete, always watching for overexertion (shown at once by the fever thermometer) and for

relapses from any cause, which again should enjoin absolute rest."

INDUSTRIAL SOCIOLOGY.

The great problem with convalescents is how to remain cured, and at the same time earn a living. "There is practically no place for the cured consumptive in the industrial organization of the day." Long hours of confinement in office or shop, bad air, overwork, poor wages and insufficient food are apt to produce again the same condition from which he has fought to free himself. "The grinding, crushing treadmill of work is fatal to the consumptive and disastrous to the convalescent. Those classes which work the longest hours, also receive the shortest pay and have the highest death-rate from consumption. The labor unions, by shortening the day and raising the wage, have unwittingly, perhaps, done more to diminish consumption than almost any other single influence; and they have not diminished the profits of the community one penny in the process, but rather increased them, on account of the superior vigor, efficiency and intelligence of the man who is worked only eight hours a day. The shorter the hours of labor, and the higher the wages, the lower the percentage of labor cost in the product, as shown by actual facts at the present time. This is not a paradox. Our grinding, crippling, disease-breeding hours of industrial labor are not only brutal, but stupid and wasteful, from an economic point of view. If the rich had more sense, and the poor more money, and both more public spirit, consumption could be wiped out in another ten years, and many other evils along with it."

SOCIAL SERVICE.

The cost of consumption to the United States can not be estimated except in the hundreds of million dollars annually. The community as a whole is not sufficiently alive to the situation. Therefore the appeal to the intelligence of individuals in larger and smaller groups. Many of the more progressive hospitals are establishing bureaus of social service, where the resources of the community—financial, social, industrial, as well as curative and preventive—are brought together for application to each individual case, so that in a very real sense the consumptive be-

comes a subject for public concern regarding his welfare. The labor unions, the fraternal organizations, and now the old line life insurance companies are beginning to see the need and offering their cooperation, in working out the social problem involved. The distribution of wealth which keeps "thirty per cent of the population working a great deal longer and eating a great deal less than is good for them, in order that five per cent may work a great deal less and eat a great deal more than is good for them" indicates some radical defect in our social system. Korosi points out that only forty in 10,000 of the well-to-do die annually of consumption; 62.7 of the moderately well-to-do; 77 of the poor; and 97 of the pauper class out of the same number.

WHAT UNITED STATES HAS ACCOMPLISHED.

At the eighth International Conference on Tuberculosis at Stockholm, Sweden, last month, Mr. Nathan Straus gave a comprehensive summary of the work being done in this country in combating tuberculosis. The American newspapers have given the crusade their active support by two hundred columns of space a day. Of 298 sanatoria and of 222 dispensaries for the treatment of tuberculosis, 80 sanatoria and more than 100 dispensaries have been opened in the past year. The National Association for the Prevention of Tuberculosis has allied itself with Mr. Straus in his campaign (waged for eighteen years) to promote the use of pasteurization as a means of making milk safe from infection with the tubercle bacillus from tuberculous cattle, thus reducing the infant mortality from that source. He declares it should be made a crime to sell milk unless it comes from tuberculin-tested cows, or has been properly pasteurized.

LIFE INSURANCE.

As contributing largely to the causes of premature mortality, Doctor Porter of the *St. Paul Medical Journal* recently proposed to the life insurance companies that an increase of longevity among their policy holders would result from the establishment by them of sanatoria for tuberculosis. The great Metropolitan Life of New York is endeavoring to establish such a sanatorium for the benefit of its policy holders who may have contracted tuberculosis since they took

out insurance; and others of the big companies have established bureaus for free examination of their policy holders, from time to time, and to assist them if tuberculous in securing such treatment as their cases may require. This policy is in keeping with that of the fire insurance companies which prefer the prevention of fires, to paying fire-losses.

EDUCATION.

In a paper read before the recent International Congress of Tuberculosis at Washington, D. C., in which delegates from thirty-three nations took an active interest, Norton states that the tuberculosis problem has resolved itself into one of education of the masses, and that it is therefore incumbent that our educational institutions provide first-hand instruction in questions of hygiene and sanitation. Some of our higher institutions are already enrolled in the crusade. From the University of Wisconsin classes in sociology and economics visit Milwaukee for the study of the disease from their respective view-points, while for some years lectures on tuberculosis have been given before farmers' institutes and teachers' meetings throughout the State. At least fifteen colleges and universities in this country now offer extension lectures on tuberculosis, and about one-fifth of our higher institutions conduct investigative work with reference to tuberculosis problems. Investigations of the transmission of the disease among students in the class room and in rooming houses have resulted in the formulation of rules, in certain colleges, prohibiting students from living in houses inhabited by tuberculosis families, and requiring that immediate attention be paid to incipient cases whenever discovered. Such an educational army of students—destined leaders in all phases of life—is bound to exert a powerful influence in compelling attention to the laws of sanitation and hygiene. In workshop and factory, in business and professional labor, as teachers in our public and private schools, and as lawmakers in our legislative chambers, it shall become their exalted duty to protect the people's health, to prevent contagion, to establish and maintain State, county and municipal sanatoria, and to contribute to the enlightenment of the masses

regarding their duty to themselves and to the communities in which they live. More than one-half our educational institutions have not yet interested themselves in this problem. There is much yet to be accomplished.

226 West 78th Street, New York City,
August 19, 1909.

Observations From Shanghai.

JAY W. CROFOOT.

It has been more than a year since I have written for the RECORDER and I am a little ashamed of it, but that's of no real use, I suppose. Now that our junior member has stirred us up, we intend—but I'll not make any promises—just watch us!

It has now been a month since we came down from the mountain, "Mount of Olives," one of the schoolboys called it, and of course our work is going on in much the usual way.

Dr. F. B. Meyer was at Mokanshan for a week this summer, and though all my family were sick so that I could attend only half the meetings, I was very glad to be able to attend those. He said many very helpful things, though he does suffer no man to judge him in a Sabbath day.

We returned to Shanghai just in time for the ten days' meetings of the "Chapman-Alexander mission." This was indeed a rare treat and every one wished they could stay longer; but they were on their way home from their meetings in Australia, and planned to stop in Corea and Japan, as well as at other places in China.

Mr. Alexander's pleasant smile and magnetic manner must be seen to be appreciated and his leading of singing is certainly inspiring. Similar things could well be said of Doctor Chapman's preaching. It was such searching as I have seldom heard, and some of his expressions I believe I shall never forget. One that comes to my mind just now is: "I no longer try to preach men into heaven so much as to try to preach heaven into men; and I am not so much interested in keeping men out of hell as in keeping hell out of men."

Unfortunately the chief meeting of each day came at nine o'clock in the evening. This made it necessary for us to be up till after eleven if we attended it, but I missed

only one of these meetings. One characteristic of the preaching that especially struck me was that it was of a pleading nature rather than of the denunciatory kind one sometimes hears from traveling evangelists. It seemed to me full of the spirit of Christ.

From the meetings to our every-day work does seem like coming down from a mountain-top experience, especially as we find some demons that we can not cast out. Sickness has been rife as every summer, but perhaps more so than is usual. One of my pupils reports that in the family of an uncle of his, in which there were six persons at the beginning of the summer, there is left but one. But there are demons worse than sickness. Deceit and disobedience among pupils, and quarrels between husbands and wives as well as between mothers-in-law and daughters-in-law, have claimed our attention. I am more and more convinced of the profound wisdom of the rule Jesus quoted from Genesis: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife."

One of the two young men whom the church has been supporting in the Baptist Theological Seminary has shown himself, by deceit and otherwise, unworthy of confidence; and with fear and trembling the church has decided to discontinue his support. Is this a dark picture? It helps to show how much we need your prayers.

If things are rather dark just here, they are not everywhere. At the missionary prayer meeting Monday afternoon, and at the monthly meeting of the Shanghai Missionary Association on Tuesday evening, we heard a great deal about the awakenings in different parts of China, especially in Kiangsi and Fokien provinces. They are characterized by confession and restitution and other evidences of real conversion.

But the editor says many more people will read a short article than will a long one, so I'll try to make this not look too long.

West Gate, Shanghai,
Oct. 8, 1909.

"Childhood is defrauded of half its inheritance when it has no acquaintance with animal pets."

Missions

A Trip to Pootoo.

SUSIE M. BURDICK.

Near the end of the vacation it fell to me to spend a week at Pootoo, an island of the Chusan Archipelago. Considering the ease with which the journey is made—one night by steamer to Ningpo and eight hours by steam-launch from Ningpo to Pootoo—the comparative inexpensiveness of the trip together with the picturesqueness of the way—I wondered why people of Shanghai did not more often spend their summers there. For years, when there was no steam-launch and when they had to run the gauntlet of pirates, who were wont to attack the boats running between the islands, the people of Ningpo have been going to Pootoo.

The Chusan group is east of the Chekiang province and is made up of more than a hundred islands. The island some twenty miles long which gives its name, Chusan, to the group is the largest of the number.

Either my memory fails or the scenery, as the launch passes in and out among the islands, is quite as picturesque and interesting as the justly famous Inland Sea of Japan. The carefully cultivated hillsides where at this time of year fields of sweet and Irish potatoes abound, the little villages at the base of the hills given over to the making of salt, and the numerous fishing boats on the water show what are the leading industries of the islands.

We were much interested in the salt villages and longed for an opportunity to investigate them more closely. Men could be seen ploughing furrows on the shore which were to be filled with salt water when the tide came in, the furrows preventing the water from running off when the tide ran out. We could see, in some places, the sand covered with a white deposit like hoar frost. Again men would be gathering this sand and piling it up in mounds we were told with large earthenware jars underneath. Upon these mounds of sand, water was poured which filtered through carrying the salt in solu-

tion with it. This strong solution of salt was cleansed and evaporated in shallow pans, a coarse salt fairly clean and white being produced.

The island of Pootoo, which finally came in sight, is one of the so-called sacred islands of China and the Mecca of many a pilgrim. Certainly it is pleasing enough to the eye to satisfy the most exacting.

The island is said to be four miles long and two at its widest, and one authority says thirty miles in circumference. It has a very irregular coast line with arms reaching out into the sea and with many a bay and inlet. On the east there is a long sandy beach where the surf pounds ceaselessly and where there is good sea bathing.

The island is covered with hills. One day we had chairs and went to the highest point, 970 feet above the sea, and looking down, what could be seen of the island looked like the dragon and we wondered if the shape had anything to do with its having been made one of the great Buddhist strongholds of China.

The island is wholly given over to the worship of strange gods, Kwe Iung, the Goddess of Mercy, being the principal one. There are a few shops, but aside from these the only buildings are temples and hermitages, the number of which is variously stated from one hundred and forty to two hundred. Some of these temples are built on the peninsulas which reach out into the sea, others are perched on the steep hillsides and some on the summits. As one walks or is carried by chair about the island one comes upon temples and shrines hidden away in unexpected places. In many of the boulders images are cut as well as many, many inscriptions.

It is a matter of history that in the course of the centuries two emperors have visited Pootoo and the two largest temples claim to have been honored by visits from the royal guests. As one consequence the roofs of some of the buildings of these two temples are covered with yellow tile.

So much seems to reach back into the centuries that it is something of a surprise to find broad, well-built and in most cases well-kept stone walks and steps. The walls of many of the temples and inclosures are in good repair and there had been a recent plentiful use of whitewash.

But it is the avenues of magnificent old

camphor trees which one carries with most pleasure in memory—the camphor trees and the sunsets.

The majority of the inhabitants are the shaven-headed, gray-gowned priests of whom from one to five thousand live on the island. Many others come from all the provinces of the empire to stay longer or shorter periods and to worship in the various temples. Beside the priests, who seem to live very idle lives, there are many workmen. No women are allowed to live on the island, but at the regularly appointed times pilgrims, men and women, come in great numbers to burn incense. We were told that priests from the different temples go out to the steamers and boats and fight for the pilgrims to go to their temple much as the runners from the hotels at home vie with each other for the possible guests.

We were "out of the season" but were barely on shore before hearing of a man who had come with various members of his family from Foochow. For the trip up he had chartered a steamer paying eight hundred dollars. He was staying at one of the temples and quite impartially going out to all of the temples to burn incense. It was reported that he was giving thousands and thousands of dollars to the temples and hermitages. Later we saw him and his English-speaking son. The old man appeared to be just recovering from an illness and in all probability his visit to Pootoo was in fulfilment of a vow made during sickness.

The night of our arrival a small boat came out for us and our impedimenta and took us straight to the little cove near the temple in which we were to have rooms. As we walked up the path the beautiful lilies, light pink, both buds and blossoms just tipped with blue, which were blossoming in great profusion, the beautiful views, the sunset and the prospect of a dip in the salt sea as soon as bathing suits could be produced were all very promising for the days to come. We found it very hot, however, both day and night and the fresh water not of good quality. There was something, too, depressing in the all-pervading atmosphere of idolatry.

Our temple was fairly clean; the head priest was away looking up patronage for his temple and the other priests were very respectful. We were able to study at first-

hand one means by which the priesthood is kept up as to numbers. In the temple there were four boys, the eldest about sixteen and the youngest six, who had been sold to the priests by relatives. We had not been long there when we heard the little fellows singing "Jesus loves me, this I know." The previous occupant of our rooms had taught them and we took it up, having two or three "sings," the friend who was with me and who speaks excellent Ningpo teaching them a new song in addition. It seemed a bit queer that the older priests did not object. But it is strange, too, to think how for two years the Y. M. C. A. of central China has held its Summer Conference in one of the largest temples on the island.

Of the four embryo priests, two were particularly bright. It was the youngest, who had found his way to our hearts, who told us, with glistening eyes and eager voice, of the new school that was being built on Pootoo where all the young priests were to attend. Later we saw the building of fine gray stone which was being built after the general plan of a temple and overlooking the sea. It is to cost \$20,000 and all the temples are joining in building it. Our six-year-old informant was sure they were to have foreign learning there, but from no other source was this information verified.

We had been in our temple three days when a new priest appeared. He was evidently seventeen or eighteen years old. Was he a visiting priest? No, he belonged there. Had he been on a pilgrimage? No, he had been ill. What was his disease? His disease was opium smoking. Formerly there had been an opium shop on the street but now it had been closed, so he could not get the drug and he was in much distress. How had so young a lad contracted the habit? Pilgrims staying at the temple had given him money and to begin with he had smoked just for fun and the habit was soon fastened upon him. We were called upon to notice what a lazy fellow he was and how soiled were his clothes. It was good to know that reform had reached Pootoo and the opium shop had been closed.

Right here we might say that some foreign countries have made their impression on Pootoo by placarding it in all direc-

tions, temple walls and all, with great flaming posters showing the good qualities of "Pinhead," "Pirate" and "Rooster" cigarettes.

One day we walked to the top of one of the hills where we found a large temple. An old priest came forward with much cordiality to greet us. He had been in foreign service for more than twenty years and could speak some English, pidgin of course. He said that in a business life there was no peace and nothing gained. "Vanity of vanities; all is vanity," his words might have been translated. So he had decided to shave his head and join the priesthood. He had been on the island thirty years or more. My friend asked him if he had found the peace and all he desired in the priesthood. "No, it's all the same," was the weary reply. Then my friend, in excellently chosen words, told where true peace is to be found. No reference to the idols, but strong emphasis upon the living God and the blessedness of trusting him.

Our departure from Pootoo was not as orderly as the arrival. During the week the launches had begun to run very irregularly and there were rumors of their stopping altogether. So one evening, when after it had been given up for the day the small steamer came in and halted only a moment, going at once back to Sing Ka Mung, a village some miles away, for the night, we called a small boat and started out in the moonlight to overtake the launch. It was a memorable ride. The breeze failed, notwithstanding the continual whistling of the boatmen, so they had to scull the boat. Everything was so quiet, the quiet broken only now and again by fish leaping out of the water, the islands of all shapes and sizes both close at hand and at a distance, and over all the witchery of the moonlight. Not until half past one did we arrive, and picking our way over the sleeping Chinamen stretched out on the deck, finally find a spot not appropriated and settle down for what remained of the night.

Then in the early morning back again among the islands. Tinghai on the island of Chusan was in festive attire awaiting the arrival of the naval commissioners, Prince Tsai and Admiral Sah. Just at this time they were investigating Nimrod Sound, one

end of which was pointed out to us, with reference to establishing a naval school and naval headquarters there.

The launch reached Ningpo in ample time for the Shanghai steamer and so we were soon back home.

Shanghai, China, Sept. 23, 1909.

Having Power With God.

No man ever needed to wrest anything from God; but many a man makes it necessary for God to struggle with him in order to gain recognition from that man. How often we hear talk that just reverses the facts as they are! Even Christian people talk as though God needed to be persuaded, and as though some souls had more "power with God" than others when it comes to offering a petition which needs answering. The only difference between men is, not in the power they have with God, but in the power they have from God. Of course, power from God enables a man to know God's will the better, and thus enables him to pray for that which God is the more likely to send. But God is hungry and longing to send power into the life of every child of his. Some close their lives against him, and shut the power out; others open their lives to him, and receive the power more abundantly. One who is farthest away from God will receive all the powers he can hold the instant he turns toward God in surrender and expresses need.—*Sunday School Times.*

Thanksgiving Day, Plymouth Colony, 1630.

"In ye meeting house, beginning some half-hour before nine and continuing till after twelve o'clock, ye day being very cold, beginning with a short prayer; then a Psalme sang; then more large in prayer; after that another Psalme; and then the Word taught; after prayer, and then a Psalme. Then making merry to the creatures, the poor sort being invited by the richer."

Write it on your heart that every day is the best day in the year; no man has learned anything rightly, until he knows that every day is doomsday.—*Emerson.*

"Offer unto God thanksgiving; and pay thy vows unto the most High."

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.
Contributing Editor.

Do it now.

Harvest Home.

MARY BASSETT CLARKE.

From summer's dusty toil
We tillers of the soil
With sheaves have come—
Bringing blest autumn's dower,
Of richest fruit and flower,
For the triumphant hour
Of Harvest Home.

From farm or shop or mill
Our busy hands we fill
With trophies rare—
To tell of harvests stored,
Of industry's rich hoard,
By plenty's hand outpoured,
And God's good care.

The swiftly passing year
Has brought us health and cheer
And joy and rest;
Plague has no terrors hurled,
And war's red flag is furled—
At peace with all the world—
Our homes are blessed.

Our father's God, and ours,
For sunshine and for showers
We praise thy name!
May blessings from thy hand
Still fall, like grains of sand
Upon the ocean strand,
Ever the same.

As year shall follow year,
May we assemble here,
Crowned with thy love,
Till, earthly labor done,
And all time's triumphs won,
Beyond life's setting sun,
We meet above.

From the Woman's Board.

Have you read the president's message—the message of the president of our Woman's Executive Board, Mrs. Hattie E. West of Milton Junction, Wis.? You will find it given under "Woman's Work," in RECORDER of November 1.

We heartily sanction the recommenda-

tions for work for the year, while we suggest that the descriptive personnel be taken with the proverbial "grain of salt."

And now, ladies, allow me to present our president, Mrs. West, wife of Prof. Allen B. West, an educator whose work and influence are well known in Wisconsin schools, and who was the efficient president of our late Conference.

Mrs. West is a sister of the secretary of our Northwestern Association—of acknowledged "business ability," and "sunny disposition"—Mrs. Nettie M. West. Our president shares her sister's ability, and disposition. She was our able recording secretary last year.

Let us support her in the work before her, and follow her leading in all that tends toward the high calling.

CORRESPONDING SECRETARY.

Milton, Wis.,
Nov. 8, 1909.

Plainfield, N. J.

The annual meeting of the Woman's Society for Christian Work was held Wednesday afternoon, October 6. At that meeting interesting reports were given by the chairmen of the various committees.

The Secretary reported ten regular business meetings held and nineteen regular sewing meetings. The Treasurer reported the total receipts for the year to be \$423.79; the total disbursements, \$373.81.

The chairmen and members of the several committees have done an unusually good year's work. The representatives of our society to the various local organizations have given interesting reports at the business meetings. In this way we keep in touch with the work of the King's Daughters, Children's Home, Charity Organization Society, W. C. T. U., Needlework Guild, Hospital Board, Y. W. C. A., and the Y. M. C. A. Auxiliary.

The Missionary Committee reported two barrels and a box packed and sent to the school at Fouke, Ark.

The directresses reported the number of garments made, besides the comforters tied and quilts quilted, and announced the gross proceeds from their work for the year to be \$98.21.

The Visiting Committee have called upon

all newcomers in our church, and as far as possible upon every family represented in the church, and especially when there has been sickness or sorrow.

The Entertainment Committee reported four socials held and one tea arranged for under its auspices. On November 18 the usual turkey supper was held, for which a program of vocal and instrumental music was arranged, followed by an interesting talk on Japan by George L. Babcock. The proceeds of the evening were \$53.35.

The Men's Club assumed the responsibility of the January social and on the twentieth transported us to China, in effect at least, being garbed in the clothes of Chinamen, and served a delectable dinner. An informal program of phonograph selections and music by the High School Glee Club Quartet was given and at the close of the evening the treasury was richer by \$65.

The third social was a Longfellow evening given on March 17. Characters from the poems of Longfellow were shown in a portrait frame, a selection being read preceding each one, and musical selections were given, being from Longfellow's poems and set to music.

On June 8 the usual strawberry festival was held and the program consisted of Mother Goose selections in tableaux, given by the children.

The final entertainment was a "blue stocking tea," held October 3. Previous to the date, little blue stockings, accompanied by a descriptive rhyme, were circulated through the society and congregation, with the request that they be returned holding at least the equivalent of one's stocking size. Very large feet proved the rule and not the exception, so that the committee were delighted to hand the Treasurer \$31.33 as a result. A musical program with a recitation and an original story preceded the receiving of the stockings in a large blue one. Tea and wafers were served by the Refreshment Committee.

The total receipts of the socials have been \$185.95, thus helping materially in enabling the society to carry on its usual plans of beneficence.

The Refreshment Committee has taken charge of and served all suppers at the socials and arranged the refreshments for the

supper held after the annual church meeting in April. They also served tea and wafers at our special afternoon meetings.

We feel that much credit is due our Entertainment and Refreshment committees for the pleasure they have given the people of the church and congregation, and for the financial aid.

After hearing the reports we proceeded to the election of officers, at which election the following were chosen for office for the ensuing year: president, Mrs. Wm. C. Hubbard; vice-president, Mrs. Sarah Wardner; recording secretary, Mrs. Orra S. Rogers; treasurer, Mrs. F. A. Dunham; corresponding secretary, Mrs. Asa F. Randolph.

As a society we are glad we have been given this work to do and we want, as members of this society for Christian work, to take, for our inspiration, in the year we are entering, these words: "Whatsoever thy hand findeth to do, do it with thy might."
L. C. R.

Fer Thanksgivin' By and By.

There's a laffin' in the kitchen
Makes ye want to hang around;
There's a hustlin' an' a bustlin'
An' a choppin' choppin' sound.
There's a somethin', warm an' plummy
Keeps remindin' ye of pie,
Or a puddin' and a good 'un!
There's a cake that hits yer eye
In the cellar, gettin' meller,
If ye're mean enough to spy!

It's a-curlin' out the chimney,
It's a hangin' in the air,
It's a-sneakin' to ye workin',
In the field an' everywhere.
Ye ken tell it, ye ken smell it,
It's around ye, fur or nigh;
There's a brewin' an' a stewin'
An' a many things a-doin'
Fer Thanksgivin', by an' by.

—Selected.

Memorial Board.

The annual meeting of the Trustees of the Seventh-day Baptist Memorial Board was held at the home of Joseph A. Hubbard, October 4, 1909. All members present.

The election of officers and committees resulted unanimously, as follows:

President—Henry M. Maxson.

Vice-President—David E. Titsworth.

Treasurer—Joseph A. Hubbard.

Secretary—William C. Hubbard.

Finance Committee—Henry M. Maxson, Joseph A. Hubbard, David E. Titsworth and Orra S. Rogers.

Auditing Committee—William M. Stillman, J. D. Spicer and C. C. Chipman.

Attorney—William M. Stillman.

It was voted that the salary of Treasurer remain at \$500 per year and the Accountant's at \$400 per year. Fifty dollars was appropriated for postage and incidentals of Treasurer's and Secretary's office. The Treasurer presented his bond for \$5,000 which was referred to the Attorney for approval.

Meeting adjourned.

WILLIAM C. HUBBARD,
Secretary.

Quarterly Meeting.

Regular quarterly meeting of the Trustees of the Memorial Board was held October 10, 1909, at 10 o'clock. Present: H. M. Maxson, D. E. Titsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, Stephen Babcock, C. C. Chipman, Orra S. Rogers and W. C. Hubbard. Ex officio: W. H. Crandall of Alfred, N. Y., and Asa F. Randolph.

Minutes of last meeting were read.

Correspondence was read from Moses H. Van Horn, Dean A. E. Main, Rev. T. G. Helm, A. E. Webster, Peter Taekema, F. J. Hubbard and N. O. Moore.

The quarterly report of the Treasurer, showing receipts to September 17, was read, but as the Auditors had had no opportunity to examine it, it was referred to them and if found correct, was then to be duly approved.

The Finance Committee's report for the quarter was read and on motion adopted.

The bill of the Recorder Press for \$47.80, for printing 150 annual reports, was ordered paid, and the type metal comprising the reports was purchased and kept standing to be corrected from year to year, and thus save much composition.

It having been brought to the notice of the Board that the Rev. Judson G. Burdick of Alfred, N. Y., was in need of financial assistance, it was voted to send him \$5 per month for one year, from the Potter fund

for Indigent Ministers. A like amount was voted to Rev. T. G. Helm of Sommerville, Mo., for one year, from the Potter fund.

Dean Main presented applications from Garrelt F. Bakker, Herbert L. Cottrell, R. J. Severance, James L. Skaggs and Royal R. Thorngate, young men studying for the ministry at Alfred Theological Seminary; applications also received from A. E. Webster, studying in Chicago University, and from Peter Taekema, studying in Amsterdam, Holland. To each of these seven men was voted \$45 from the fund for Young People Preparing for the Ministry.

The following resolution was adopted:

"Whereas, The request of A. E. Main, W. L. Clarke, W. C. Daland, and others at Conference, was endorsed by six members of this Board, asking that we appropriate \$200 from the Delos C. Burdick bequest, to enable Ch. Th. Lucky, now traveling in the States, to visit several places in the interest of Christian missions;

"Resolved, That we hereby approve the action of the Treasurer in forwarding \$200 to Rev. Wm. C. Daland, who will account to the Board for the same."

By vote, the Treasurer was instructed to send through the year, at the end of each quarter, the income due regular beneficiaries of the fund.

Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

Tribulation.

If the wheat knew the chaff would flee on the gale,
It would welcome the blows of the flail.

If the grain knew the bran could be sundered at will,
It would welcome the grind of the mill.

If the flour knew of bread fit for angels to eat,
It would welcome the oven's fierce heat.

So flails of the world, and mills of the gods,
and assault

Of fierce furnace fires I welcome, my soul to exalt.

—Ira N. Whyte, in *Western Christian Advocate.*

Always keep your dogs and cats, nights where they will not disturb the sleep of your neighbors and so come in danger of being poisoned.—*Our Dumb Animals.*

Young People's Work

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

Do the duty that lies nearest thee;
The next is already clearer.

—Carlyle.

Life Lessons From First John.

REV. J. W. CROFOOT.

Prayer meeting topic for December 4.

Daily Readings.

Sunday, Nov. 28—A lesson in fellowship (1 John i, 1-7).

Monday, Nov. 29—A lesson in holiness (1 John i, 8-10).

Tuesday, Nov. 30—A lesson in divine love (1 John iii, 1-4).

Wednesday, Dec. 1—A lesson in brotherliness (1 John ii, 7-11).

Thursday, Dec. 2—Profession and possession (1 John i, 8).

Friday, Dec. 3—A lesson in prayer (1 John iii, 19-24).

Sabbath, Dec. 4—Life lessons for me from First John (1 John iv, 7-21). (Consecration meeting.)

SUGGESTIONS ON THE TOPIC.

The epistles of John, like John's Gospel, make a great deal of the subject of Love. It will be an instructive exercise to count the times the word "love" is used in First John.

The daily readings for Sunday and Wednesday on "fellowship" and "brotherliness," as well as that for Tuesday on "Divine love," show general characteristics of love. Since love is "The Greatest Thing in the World," as Professor Drummond shows in his little book, we can not do better than to make it the theme of this consecration meeting, as well as the guiding principle of our lives. Let me recall the Saviour's summary of the whole law and the prophets (Matt. xxii, 35-40) and consider in what ways we may show our love to God and our love to our brothers, and in particular what should be our attitude toward the philanthropy that at present seems for so many the only expression of the religious life.

Read the familiar poem beginning,

"Abou Ben Adhem, may his tribe increase,
Awoke one night from a deep dream of peace."

While we must not fail to show our love for God by loving our brothers, it is at least equally important to remember how Jesus said, "If ye love me, ye will keep my commandments."

In the fourth to the seventh verses of the sublimest chapter of Paul's writings, there are given seven positive and eight negative characteristics of love. What are they? Let us examine ourselves and see how far short we fall of this glorious ideal. The burden of one of Dr. J. Wilbur Chapman's sermons in Shanghai, in September, 1909, was the first clause of the eighth verse of this chapter: "Love never faileth."

Shanghai, China.

Topics for 1910.

Arrangements are being made for our own topic cards or booklets with daily readings and special topics for the coming year. They may be had a little later at the RECORDER office at about the usual price. Let our societies buy what they want from our own publishing house as the Young People's Board is at an expense to prepare them.

Two interesting writers, consecrated pastors, will write on the topics the coming year, for our department in the RECORDER. The Rev. Alva L. Davis, Verona, N. Y., will take the topics for the first six months, while the Rev. A. J. C. Bond will write on the lessons from July to December. Let us plan to make good use of the results of the study of these brethren, and work for new subscribers for the RECORDER.

Humorous Examples of Attempts to Write English in India.

No. 1.—CURED.

"Dear She:—My wife has returned from your hospital cured. Provided males are allowed at your bungalow, I would like to do you the honor of presenting myself there this afternoon, but I will not try to repay you; vengeance belongeth unto God.

"Y'rs noticeably,

"_____."

No. 2.—DEAD.

"Dear and Fair Madame:—I have much

pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment, she having left this world for the other on the night of the 27th ultimo. For your help in this matter I shall ever remain grateful.

"Y'rs reverently,

"_____"

—Exchange.

World-Wide Endeavor.

MARTHA M. WILLIAMS.

Seed-Thoughts.

"What each new day may bring
We can not tell;
Who lives for God in everything,
He liveth well."

"Life is without meaning if without a mission."

"The gates of opportunity lie open along every path of life."

"In choosing men and women for his service, God does not ask whether they possess worldly wealth, learning or eloquence. He asks, 'Do they walk in such humility that I can teach them my way? Can I put my words into their lips? Will they represent me?'"

"Down in a shady glen, hidden by the bright and more gorgeous flowers, a modest violet grew and sent its sweet perfume into the air. So our lives, our deeds and aims may be hidden by the superficial light of others less sincere, but they bloom and lend their sweet perfume to cheer some lonely life, and He sees it, for not a sparrow falleth to the ground without his knowledge."

WHAT ENDEAVORERS ARE DOING.

The Endeavorers that live within 150 to 200 miles of Agra, India, where the International Convention is to be held this month, are planning to reach that city by journeying on foot as the apostles of old, making an evangelistic campaign of the villages on the way.

"In the face of facts," writes Rev. Claude E. Hill, "I am prepared to deny the statement made by some, that Christian Endeavor is declining. Some societies may be failing, but not the movement in general. The new work of Christian Endeavor is along missionary lines. The En-

deavor societies in the land were never giving so much for missions as now. There were never so many mission-study classes as now. There was never so much inquiry about missionary books and literature generally from the Endeavorers as at the present time."

The general secretary of the Endeavor Union of India writes: "It is as a missionary force that Christian Endeavor here in India attains its preeminent place of power." There a band of Endeavorers plead Sunday by Sunday with the prisoners in jail; a band distributes tracts on the high road to Lassa; on a range of hills in Madras Presidency, a band of nine young men engage in itinerating a collection of twenty-six villages in five days entirely at their own expense; in Bombay the Endeavorers utilize a megaphone in the bazars to proclaim the "old, old story;" and in the frontier lands of the Punjab, you may watch the young men standing fire in the bazar while fanatical Mussulmans and bigoted Hindus will openly interrupt, and occasionally pelt with bricks and mud.

Missionary biscuit is a new idea which originated in an Endeavor Society in West Africa. Thirteen boys belonging to the society had no money to give for missions. These black boys resolved to save one or more biscuits of the four they were getting daily, and sell them, in order to be able to contribute something to missions. One boy gave no fewer than 277 biscuits. The result was that the biscuits were sold for about six dollars.

The Endeavor Society of Wynberg, South Africa, has a mission band which frequently conducts gospel missions very successfully. The Endeavorers go from house to house and hold an open-air meeting before the meeting in the hall.

A letter from the pastor of a United Presbyterian mission at Zagazig, Egypt, tells us that the native church of Egypt has taken up the Endeavor idea, and many societies have been organized.

Nearly one hundred active members of Philadelphia Christian Endeavor societies have each read more than ten books on missionary subjects during four months.

We are told that the Endeavorers of the Central Christian Church, Cincinnati, Ohio, are taking an active part in missionary work. In 1908 they gave \$110 to foreign missions and \$75 to home missions. They expect to do still better for missions this year.

One of the good works of a society in Manchester, England, was to take 530 poor children from the city to the country for a day's outing, after which each child was presented with a copy of the New Testament.

The Sabbath in "The Teachings of Jesus."

H. C. VAN HORN.

Seminary Commencement, Alfred, N. Y., 1905.

Many have been affected more or less by the argument sometimes urged, that since there is no specific command in the New Testament on the part of Jesus concerning the Sabbath, it is no longer an obligation upon the Christian.

However, the whole life and character of Jesus goes to prove the unsoundness of such reasoning. Christ held that it was right to do good on the Sabbath; to alleviate suffering; to perform necessary labor; but he took particular pains to vindicate himself from the charges of Sabbath-breaking. He found the Sabbath fenced in and hedged about by the traditions and superstitions of scribes and Pharisees. He sought to open up the trenches that the spirit of love might flow through; he broke down the fences and dug up the hedges, and made the Sabbath idea to blossom with fragrance of the rose.

Friends of Sunday have long looked for and desired something definite from the Lord or apostles concerning a Sunday-sabbath. They have thus far looked in vain. The Bible has nothing to offer them; the apostolic fathers had something to say about a Sunday festival; Justin Martyr and other apologists have given them no-lawism and no-sabbathism. In 1884 when Bryennios discovered the "Teachings of the Twelve," the world thought Sunday now had something to rest upon; but the results of scholarly study and research throw a great cloud upon that part of the

"Teaching" which contains the reference to Sunday and which had aroused new hopes in the hearts of her advocates.

The friends of the Bible-Sabbath have been content to rest upon the Bible alone. The New Testament without a definite command to keep the Sabbath is so permeated with Christ's attitude and spirit toward the Sabbath that it satisfies the Sabbath-keeping Christian as nothing else can do.

Such a position is continually being strengthened by modern discoveries of archeologists in the East. In the year 1897 two famous explorers were at work on the site of the ancient Oxyrhynchus, located 120 miles south of Cairo. For three weeks Doctor Grenfell and Doctor Hunt devoted their labor and attention to an ancient cemetery which proved on the whole unproductive. When, however, they began work upon the rubbish pile of the town, they were amply repaid for time and labor.

Among the large quantities of papyri, mostly Greek, "ranging in date from the first to the eighth century," was found a fragment of peculiar interest—a leaf from a papyrus book containing a collection of Logia, or Sayings of our Lord. A few years later near the same spot and by the same men was found another fragment of similar nature.

It is in the first collection, however, that we are especially interested. This fragment contains eight Sayings. Owing to the condition of the manuscript, some of these Logia are broken and incomplete.

The date of the collection is placed somewhere between A. D. 100 and 140. Professor Votaw of the University of Chicago, in the *Biblical World*, says, "This brings its composition near the time of the composition of the Fourth Gospel, and into the period when there was still a living tradition of gospel memorabilia. The gospel-making impulse and process of which our canonical Gospels are the finest product had not yet died out; in fact, this collection to which these Oxyrhynchus Sayings belonged may have been later and inferior products of this same great process."

The Sayings are divided and marked by the initial words, "Jesus saith." The words which are of especial interest to us as re-

lated to the subject of this address are found in the second Saying of the series discovered in 1897. While many of the Sayings are broken and incomplete, and words and characters must be supplied, this second Saying appears complete. It reads as follows: "Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye make the sabbath a real sabbath, ye shall not see the Father."

Grenfell and Hunt in their notes on this Logion say: "The two halves of the Saying are clearly intended to balance each other, and therefore we should expect 'ye fast' and 'ye keep the sabbath' to be either both literal or both metaphorical."

To avoid the difficulty of a literal "fast," the words—"sabbatizing the sabbath" are taken figuratively, and rendered "keep the true sabbath" or "make the sabbath a real sabbath;" then we read as above translated, "and except ye make the sabbath a real sabbath, ye shall not see the Father." This is the rendering given, also, by Professor Votaw. In his note on this teaching the Professor says, "To 'fast to the world' means to rise above material, sensual and transient things. The thought is akin to many of Jesus' sayings,—'Set your heart on things above;' 'Seek ye first the kingdom of God.' To 'make the sabbath a real sabbath' is to keep the day as a Christian and not as a Jew should keep it."

We certainly have no fault to find with such comment. So does our Lord, himself, in the canonical Gospels teach us. But when Professor Votaw goes on to infer that to keep the Sabbath as a Christian means Sunday observance, we must part company with him; for there is no more to prevent a Christian from keeping a true, spiritual Sabbath on the Bible-Sabbath, or seventh day of the week, than on Sunday.

In fact, whatever we find in the Old Testament concerning the keeping of the Sabbath urges a spiritual and hallowed observance. "The prophet Jeremiah announced to the king and people of Judah, and the inhabitants of Jerusalem, in the name of Jehovah, that the prosperity, permanence and religion of the nation would depend upon a hallowed Sabbath, and traffic and needless work on that day would

bring a devouring fire. No one can be truly religious on the Sabbath and be irreligious on the six other days of the week; no one can truly honor God on the seventh day and dishonor him from the first to the sixth days; no one can keep the Sabbath in a spiritual way and keep the other days for sin."—*Doctor Main, in Helping Hand.*

We fail to see anything "Jewish" in such a conception of spiritual Sabbath observance.

Professor Votaw takes us back to Ignatius, an "apostolic father," for information concerning the nature of true Sabbath-keeping. He quotes as follows: "No longer sabbatizing, but living in accordance with the Lord's day." It seems too bad to have to quote such a passage for true-Sabbath observance. But if we must go to Ignatius, let us see all that he says. The words cited were from the Shorter form. The Longer form parallel to the preceding reads as follows: "Let us not, therefore, keep the Sabbath after the Jewish manner, and rejoice in days of idleness. But let every one keep the Sabbath after a spiritual manner, rejoicing in meditation of the law; and after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival."

The friends of Sunday do not find in the Sayings of Jesus the long-looked-for sanction for Sunday observance.

They have claimed that there is no definite command in the Gospels for the observance of the Sabbath, which may be admitted as far as a word for word commandment goes. However, in these newly recovered fragments of a lost gospel, probably called the "Logia of Jesus," is just such a command. While we are not yet ready to admit the Sayings as of equal importance with the canonical Gospels, with the common consent of scholar and critic we are glad to give them a very high place, putting them far above the so-called "apostolic" literature, and second only to the Synoptics and John. As such, the teaching, "except ye make the sabbath a real sabbath, ye shall not see the Father," means much to us and ought to have great influence upon the honest and consistent Christian mind and heart.

The Cradle Roll, and the Responsibility of Parents for the Religious Duties of Their Children.

MRS. FLORENCE CAMENGA.

Read at a recent Sabbath-school Rally.

The responsibility of parents for their children can hardly be overestimated. We hear a great deal about the influence of one person over another. We who have children probably see most plainly the effect of such influence or association. How quickly a child will catch an expression, some gesture, or an idea on a particular point. Of course, the strongest influence over us is exercised by those who demand our greatest love or admiration, and those with whom we are most frequently associated.

I suppose it is the desire of every thoughtful parent to be his child's loved and admired associate—certainly it should be. If, then, we grant that the parents in a home are the ones who influence most strongly the life of a child, how serious a matter it is; how great the parent's responsibility.

As a rule, parents willingly assume their responsibilities so far as education, clothing, etc., are concerned. But when it comes to religious responsibilities, it is different. They are often shirked—sometimes wilfully, sometimes because parents find it difficult to talk with their children upon the subject, and sometimes the teaching is left almost entirely to the Sabbath school.

We all know there is a great deal of difference between theory and practice. Our theories do not always work out as we expect them to, when put to a good snug test. Children brought up in Christian homes do not always grow up Christians, but surely it is much better if the parents give them a good fair chance to become such.

I believe parents do their children a very great wrong when they allow them to grow up without instruction along religious lines; without helping them to form the habit of churchgoing and Bible reading. I would rather my children should grow up without even a common school education, than without these.

If a father earnestly desires his son to become a physician, he is willing to give him the preliminary education, and works

hard, if need be, to send him to a good medical institution. If he wishes him to be a farmer, how willingly he has the boy with him in the field, explaining the use of fertilizers, and the manner of planting and cultivating the various crops. If a mother is anxious her daughter should become proficient in the arts of home-making and housekeeping, how patiently she tries, even while the child is yet very young, to teach her various things and interest her in the work.

If parents are willing to spend precious time in giving their children their first knowledge of these things, why should they not give them their first knowledge of things religious? Surely the soul training is much more important than training for this life only. What right have parents to neglect this training? And to make babies members of the cradle roll is a good way to begin. In so doing, the parents feel an interest in the work and the knowledge that others are interested in the religious upbringing of the child is a help and encouragement to do one's best.

Let us who are parents, take up with hope and cheerfulness our responsibilities, and teach our children to live noble Christian lives, hoping and believing that God will reward us with sons and daughters who shall do their Christian duty as men and women.

Brookfield, N. Y.

News Notes.

BATTLE CREEK, MICH.—Eight new members have been added to our Christian Endeavor Society since Conference and we expect others to join us soon.—During our pastor's absence of two weeks, Elder Robinson and Mrs. Townsend preached for us. The Endeavor Society enjoyed a Halloween social at the home of Mr. and Mrs. Kinney. About fifty young people were present. Great credit is due the Social Committee which was appointed for the occasion.

GENTRY, ARK.—The Rev. C. S. Sayre of Dodge Center stopped with us on his way home from the Southwestern Association.—We are enjoying bountiful rains and beautiful weather.—The interest in all the Sabbath services holds good.

Children's Page

On a Visit.

When I go to my Gram'ma's an'
She gets done kissin' me,
I wonder what's to happen nex'.
(Don't have to 'cite no "Golden Tex"
At Gram'ma's—no, sir-ee!)

My Gram'ma, she puts on her specs
(That's so's 'at she can see).
"More like his father ev'ry day;
Don't favor his ma's folks," she'll say,
"A mite, it 'pears to me."

My Gram'pa, when we go outdoors
To give th' horse his feed,
Stands me up 'gainst th' big barn door
An' marks it where I've grow'd *some more*.
I'm "growin' like a weed!"

My Gram'ma knows it's drefle hard
For busy folks like me
To have to stop an' take a nap,
An' so I sleep right on her lap;
An' after—we go see

If Mr. Gingersnap is home—
He has a roun', 'tin house—
An' I can "help mysef to some,"
An' *mustn't drop a single crum'*,
So's not to call th' mouse.

My Gram'pa says I'll help him lots
If I'll hunt 'round an' see
W'ich pocket's got his *wintergreens*
An' peppermints—I know he means
His *candy!* Some's for me!

W'en I'm all grow'd up tall an' big
I don't know w'ich I'll be—
A Gram'ma or a Gram'pa, 'cause
They're bof so good to me!
—Marie Louise Tompkins, in *Harper's Weekly*.

Jack's Thanksgiving Dinner.

Jack, a Scotch collie, lives with his master on a small island off the coast of Maine. In the summer he and his master go across the channel to the mainland to buy meat and groceries and to get letters from the postoffice and to do many errands. The story below, from the *Standard*, tells how he helped out with a Thanksgiving dinner.

In the fall and winter when days are apt to be stormy, people can not go to town so often and Jack's master lays in his store of provisions and fills his pantry and

storerooms. You remember about the swift current running between the island and the mainland, and from the geography lessons you remember that running water seldom freezes. Jack's master remembered, too; he knew the channel almost never froze.

But what do you think happened last fall before he was ready for winter? There was a bitter cold night and when he woke in the morning and looked out he had a surprise: The channel was frozen over!

Jack's master gave a low whistle. He thought it was a good joke. "No coffee for tomorrow's breakfast, Jack, and no dog biscuits for you," he said. The second morning he did not laugh so much and the third morning he looked pretty solemn. He was thinking of his sick mother in a western city and the letter with news of her which he couldn't get from the post-office. He was thinking of his empty storeroom. "Ain't got much fo' dinner, Marse David," said Chloe, the cook, mournfully.

Jack and his master walked down to the shore. "No, boy, it's too thick for our boat and it's just too thin to bear a man's weight," said the man, stepping cautiously out from shore. Jack bounded ahead and began to bark as much as to say: "Come on, that's right, walk to town and get some meat!" Presently there was a sound of cracking and his master leaped quickly to shore. Then he stood and thought; and all at once he started for the house on a run. When he came back it was with three letters and Jack's basket.

"We'll try it, anyway," he said, aloud. Then he talked to Jack and told him that he must cross the ice and get the provisions. Do you think he understood and was brave enough to go?

He took the basket and trotted off and his master watched him as he crossed the thin ice and finally scrambled up the bank on the other side. Then he waited, wondering what would happen. Before long, however, Jack appeared and his tail gave an answering wave when his master shouted to him as he started on his icy way home. It must have seemed a pretty long way to the dog, and the basket must have grown heavy. He stopped half way and set it

A Letter From China.

DEAR FRIENDS WHO READ THE "CHILDREN'S PAGE":

I wonder if it often happens that a person has as noticeable an opportunity to practice what he preaches as came within my experience last Sabbath day.

I had just had for the lesson with the little tots of the Zia Jau day school Matthew xxii, 37-39. I told them Jesus' parable of the man who fell among thieves and, after being neglected by the priest and the Levite, was helped by the despised Samaritan. Then, in suggesting ways that any one, however poor, may help one in distress, included, on the spur of the moment, the giving of medicine when a physician is not at hand. As I left the chapel I noticed one boy being carried pickaback by one of the larger boys. Later I overtook the Chinese teacher loitering with him and found that he was suffering with a sore foot. I brought him home with me, cleansed the sore and put on some zinc ointment. I hope and pray that the lesson followed so closely by the deed may be as helpful to the little Chinese boys and girls as I trust the simple application may prove to the sore foot.

Will not you children, blessed with Christian homes and surroundings that make it so easy for you to know and love Jesus, pray that some seed of truth may spring up and bear fruit in the hearts of these little ones coming from heathen homes and surroundings likely to oppose and hinder such growth.

Lovingly your friend,

HANNAH L. CROFOOT.

West Gate, Shanghai, Oct. 12, 1909.

"Jimmy," said the teacher, "what is a cape?" "A cape is land extending into the water." Correct. William, define a gulf." "A gulf is water extending into the land." "Good. Christopher," to a small, eager-looking boy, "what is a mountain?" Christopher shot up from his seat so suddenly as to startle the teacher, and promptly responded, "A mountain is land extending into the air."—*Zion's Herald*.

It is right to be contented with what we have, but never with what we are.—*Mackintosh*.

down to rest, while his master watched anxiously. He wondered whether Jack was too tired to bring it any further, and he thought of the swift, cold water below the thin ice.

"Good fellow," he shouted, "good Jack! Come on, boy, come on!" and in a few moments he was reaching out to take the basket from Jack's mouth, to pat his head and to hug him, too, for being so brave and obedient. Yes, there was everything; first the letters with good news, and then the steak and coffee and butter. My, but he was thankful to his good dog! The next day Jack made the trip again and for many more days.

One morning Chloe looked solemn again. "Taint but a few days off twell Thanksgiving, Marse David," she said, "what we gwine ter do?"

"Sure enough, Chloe; and I invited the Randalls with their six children to dinner!" They lived on the farm at the lower end of the island. "Let's see; well, we've got the turkey right here, anyway, that's good."

"Yaas, but whar's the cranb'ry and all the fixins, turkey ain't much 'thout fixins."

"No, that's so, Chloe; well, I guess Jack will have to bring them for you."

And so he did; a few at a time in addition to the daily supplies. Through the cold and over the ice the faithful doggie made his trips and when Thanksgiving day came and with it the Randalls and the six little Randalls there was everything on the table that should be there. The turkey did not look lonesome a bit, for besides the proper vegetables there were the cranberry sauce, the heaping dish of fruit, with another of nuts and raisins. Later came Chloe's delicious pies and pudding. Every one looked pleased and Jack was much excited. He seemed to realize that he was responsible for that dinner, and to be proud of it.

"Come, Jack," said his master, "this is your dinner and we're extra thankful this year; for if it hadn't been for you we never could have had it. You're going to have some of it and eat right here in the dining room today. Chloe, please set a plate for Jack on the hearth. He'd going to eat Thanksgiving dinner with us."

HOME NEWS

ASHAWAY, R. I.—Oh, yes, Ashaway is still on the map. You would have been well aware of this fact had you been in town last Sabbath morning and attended the service of the First Seventh-day Baptist Church of Hopkinton. The occasion was Old Folks' day and it will long be remembered, not only by the old people, but by those who are younger in years as well. It was a beautiful day and everything tended to make it a happy one. The church was very prettily decorated with laurel and chrysanthemums. In the pulpit, which was banked with the laurel, were seated Pastor Burdick, John H. Chester, Horace L. Crandall, Deacons Paul M. Barber and William L. Clarke, and George B. Carpenter. The music was in charge of a large choir, composed of members of former years, and a fine anthem was rendered by them. Mrs. A. A. Palmiter of Westerly, formerly one of the leading members of the choir, rendered a beautiful solo. The congregational singing was very inspiring, even the oldest people present taking part. One elderly lady said after the service, "How could we help but sing when everything was so beautiful?"

After the opening prayer by Pastor Burdick, Horace L. Crandall read the scripture selection from 1 Kings xii, 9-20. Dea. Paul M. Barber then read a very interesting paper containing reminiscences of the old days and the old families that he could first remember as attendants of the First Seventh-day Baptist Church of Hopkinton. Prayer was offered by George B. Carpenter, after which Dea. William L. Clarke read a paper which was listened to with very close attention. An inspiring and helpful address was given by Pastor Burdick and the closing prayer was offered by John H. Chester, who is in his ninety-first year.

Among the older people present at this service were George Henry Spicer, Erastus Barber, Capt. Daniel Champlin, Harvey C. Burdick, Mrs. Harriett Clarke, Mrs. Emma A. Austin, Mrs. Lucy Saunders, Mrs. Delilah Kenyon, Mrs. Sarah Langworthy,

Mrs. Charlotte Maxson and Mrs. Caroline Stillman. It was a wonderful service and by it we trust that old and young were brought into a closer relation to each other.

Rally day was observed by our Sabbath school a few weeks ago and an interesting program was rendered by members of the school. Miss L. Gertrude Stillman is now the superintendent and she is doing good work. Weekly teachers' meetings are held at the home of Pastor Burdick.—A Thanksgiving cantata is to be given by the choir a week from next Sabbath morning.—The Ladies' Aid Society gave a New England dinner in the parish house, October 26, and netted a good sum. A fine program was rendered. A large crowd came from Westerly and helped to make the evening a success.—The members of the Young People's Society of Christian Endeavor enjoyed a Hallowe'en party on the evening after the Sabbath, October 30. The time was pleasantly passed and refreshments of pumpkin pie, apple pie, cheese and coffee were enjoyed.

A. A. L.

Nov. 8, 1909.

MADISON, WIS.—If the brothers and sisters of this Home Circle will let me sit a little while with them, I will tell something about our Sabbath school here in Madison. Some of our members finished their university work here last year and are now on duty elsewhere. Paul Titsworth is teaching at Alfred and Waldo Titsworth in a college at Des Moines, Iowa, and their families are with them. We miss them very much. We have now only seven members: Mr. and Mrs. Nelson Inglis, Mr. and Mrs. Luther Sutton, Mr. and Mrs. H. W. Rood and Mr. Irl Rouseville. Mr. Inglis teaches French and is doing advanced study in the university. It is his third year here. Mr. and Mrs. Sutton are from West Virginia and Mr. Rouseville from Dodge Center, Minn. Both gentlemen are doing advanced study in the university.

For Bible study we are using the regular International lessons, and taking the leadership by turn. The first Sabbath in every month is devoted to special study of some book of the Bible. Yesterday Mr. Sutton, having made suitable preparation, gave us a talk from the map upon the ancient Thes-

MARRIAGES

BASSETT-BENNETT—At Brookfield, N. Y., October 13, 1909, at the parsonage, by Pastor H. C. Van Horn, Mr. Everett L. Bassett of Leonardsville, and Mrs. Minnie Bennett of Brookfield.

CRUMB-HIBBARD—At the home of the bride in Brookfield, N. Y., by their pastor, H. C. Van Horn, on the evening of November 2, Mr. Elbert D. Crumb and Miss Elizabeth Hibbard, both of Brookfield.

HUMMEL-HAKES—At the home of the bride's parents, Mr. and Mrs. Eugene E. Hakes, in Edelstein, Ill., November 10, 1909, Mr. Paul H. Hummel of Sheridan Lake, Col., and Miss Geneva E. Hakes, the Rev. F. E. Peterson officiating.

DEATHS

WILCOX—In East Olean, N. Y., October 29, 1909, Mrs. Eliza Ann, widow of the late Chancy Wilcox, in the 66th year of her age.

She leaves two daughters: Mrs. Bertha Maxson of East Portville, N. Y., and Mrs. Nettie Higley of East Olean, N. Y. She was living with the latter at the time of her death. She had been helpless for some time from paralysis.

Funeral at the schoolhouse at Coneville, Pa., October 31, 1909. Text, Isa. lxiv, a part of the sixth verse: "We all do fade as a leaf." Interment at the Rathbern Cemetery. G. P. K.

McHENRY—Rebecca J. McHenry, daughter of Joseph and Eurie Charles McHenry, was born in Karr Valley, Almond, October 30, 1842, and died in Alfred, N. Y., October 31, 1909.

She was a student in Alfred University in the early sixties, and taught school for a number of years. Returning from the West, she devoted herself to the care of an invalid mother, teaching some of the time in her home district. After the death of her mother she made a home for her brother Lewis and his motherless daughters. For a number of years they have lived in Alfred where the two nieces were graduated last June in the teachers'-training class. She was a very kind, unselfish woman, much beloved by all who knew her.

Brief services were conducted by Pastor Randolph at the home in Alfred, November 3, at 12 o'clock. At 2 p. m. Pastor Randolph preached the funeral sermon in the Presbyterian church at Almond, Pastor F. S. Swan assisting.

L. C. R.

STEVENS—Harriet Elizabeth Potter was born January 23, 1850, at the old Stillman homestead between Potter Hill and Ashaway, R. I.

(Continued on page 671.)

salonica and the modern Salonica, from which we got many interesting facts. Then Mr. Inglis gave a careful review of Paul's epistles to the Thessalonians. After this we read the two letters, talking, as we went on, about points of special interest. Having done all this we felt that we had never before seen so much of interest to us in the epistles to the Thessalonians.

Our secretary, Mrs. Inglis, is keeping a record of our Bible reading, putting down the number of verses every one reads every week. This plan leads us to read the Bible more than we should otherwise do. Our meetings are interesting, the members of the class giving serious attention to our lesson work. I may say here that from both places where we hold our meetings we can look down into Camp Randall where great university football games are going on—band music, college yells, shouting of rooters—just at the time when we are at our Bible study. Some of the younger readers of the RECORDER can understand that our good brothers have to use some manly and Christian self-control in order to resist temptation, especially when the sounds coming now and then from that athletic field are like the roar of mighty waters. But, be it said to their credit, they do it.

We are to have our Thanksgiving supper with Mr. and Mrs. Inglis on Monday evening, November 22.—Our ladies meet to sew together Thursday afternoons. We all work hard, yet enjoy ourselves socially very much.

H. W. R.

Madison, Wis., Nov. 6.

A Chinese girl in Portland, Ore., came forward for baptism after having studied several years at the mission school, supported by our woman's society. When asked what kind of a Christian she wanted to be, she replied, an "everlasting Christian." Many Chinese who had probably never been in a Christian church before were present at her baptismal service, among them her mother.—*World-Wide*.

Wanted.

Minutes of the Central Association, 1909. If any churches have extra copies that they do not need, please send them to SABBATH RECORDER, Plainfield, N. J.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Dec. 11. Paul's Last Words.....2 Tim. iv, 1-18.
Dec. 18. Review.
Dec. 25. The Birth of Christ.....Matt. ii, 1-12.

LESSON X.—DECEMBER 4, 1909.

PAUL ON THE GRACE OF LIVING.

2 Cor. viii, 1-15.

Golden Text.—"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts xx, 35.

DAILY READINGS.

First-day, 2 Cor. iii, 1-18.

Second-day, 2 Cor. iv, 1-18.

Third-day, 2 Cor. v, 1-21.

Fourth-day, 2 Cor. vi, 1-18.

Fifth-day, 2 Cor. vii, 1-16.

Sixth-day, 2 Cor. ix, 1-15.

Sabbath-day, 2 Cor. viii, 1-15.

INTRODUCTION.

It is a mistake to suppose that Paul taught that a man could have a religious experience and a spiritual life separate from the affairs of everyday existence. Our life is a unity, and the so-called secular affairs can not be kept distinct from religious life. In his letters and in his preaching Paul was continually referring to matters that pertain to the life of this world.

Paul was very careful not to receive any money from the people among whom he labored when there was any possibility of the charge being made with plausibility that he was preaching the Gospel for profit. He refused compensation for his services not because he thought that a church should not reward the labors of one who worked in spiritual affairs but for a special reason connected with his particular circumstances. The apostle was very far from teaching that those who received the Gospel ought not to be at any expense in money on account of the Gospel.

In the early years of the church at Antioch Paul was one of the bearers of the gift whereby the Christians at Antioch testified their brotherly love for the Christians at Jerusalem and their desire to share in the distress caused by the famine. In his subsequent labors he had the poor of Jerusalem in mind, and taught the Gentile Christians that receiving spiritual blessings from Jerusalem they ought to be glad to send temporal gifts.

Particularly during Paul's Third Missionary Journey we find many references to a collection for the saints at Jerusalem; and it was as one of the bearers of this gift from the Gentiles that Paul went to Jerusalem for the last time. It is to be noted that this gift was not regarded as an exact return for benefits received; but rather as a token of good will and fellowship. There were tendencies that looked towards the

separation of the Gentile and the Jewish Christians. This collection was one of the bonds that held them together, and prevented the direful catastrophe of a schism in the early church. It is concerning this collection that Paul is writing in the passage selected for our lesson.

For general matter concerning the Second Epistle to the Corinthians see Introduction to Lesson VIII.

TIME, PLACE and PERSONS. See Lesson VIII.

OUTLINE:

1. An Argument from the Example of the Macedonians. v. 1-5.
2. An Exhortation to Complete what was Already Planned. v. 6-15.

NOTES.

1. *We make known to you.* This is modern English for "We do you to wit," of King James' Version. *The grace of God which hath been given to the churches of Macedonia.* That is, the grace of liberality. The churches at Philippi, Thessalonica, and Berea are thus referred to. It is very possible that there were already other Macedonian churches whose names have not been recorded for us.

2. *In much proof of affliction.* The allusion is very likely to persecutions. In spite of their own troubles which would lead them to think of their own needs, and in spite of their deep poverty, the Macedonians had responded nobly to the distress at Jerusalem.

3. *Beyond their power.* They had given more amply than one might expect in considering their ability. *Of their own accord.* They did not have to be urged or reminded, but gave spontaneously.

4. *Beseeching us with much entreaty.* They begged the privilege of sharing liberally in the collection that was being made up for the poor at Jerusalem. They are called *saints*, not because they were particularly holy, but just as all Christians are called *saints*, those set apart for God. The longer form of this verse in King James' version is from inferior manuscript authority.

5. *Not as we had hoped.* They went away beyond the expectations of the apostle. *But first they gave their own selves.* This act of self-devotion may have been first in time, but certainly it was first in order of importance. *And to us.* Their devotion of themselves to the Lord involved in this case the yielding of themselves to the direction of the missionaries. Possibly they said, You tell how much the collection should be from this church and we will make it up.

6. *Insomuch that we exhorted Titus,* etc. Greatly encouraged by the way the collection was prospering in Macedonia, Paul had sent Titus again to Corinth to attend to the completion of the contribution that had already been begun there. (We are to understand that Titus had just returned from Corinth bringing news of the repentance of those who were resisting Paul's authority and admonition. Ch. vii, 13, 14.)

7. *But as ye abound in every thing,* etc. Paul is ready to acknowledge the many virtues of the Corinthians. He urges these excellencies as an added reason why they should cultivate the

grace of liberality. Utterance and knowledge are mentioned together in 1 Cor. i, 5; and knowledge and love in 1 Cor. viii, 1, where the latter is greatly exalted in comparison to the former.

8. *I speak not by way of commandment.* The apostle would be very far from compelling them to give. If they made up the collection because they had to do so they would not at all develop the grace of liberality. He refers to the zeal of the Macedonians as an incentive for them in order that they may take this practical way for manifesting the genuineness of their love.

9. *For ye know the grace of our Lord Jesus Christ,* etc. Paul inserts here parenthetically a reference to the highest motive that can influence a follower of Christ, namely, the example of his Master. The reference is not primarily to the poverty of our Lord's earthly life, but rather to the unexampled self-sacrifice manifest in the incarnation. Paul would have us notice that the pre-existent Messiah left the riches of the heavenly life and accepted the deprivation of the earthly life, and he did this for our sakes that we might have opportunity of enjoying the spiritual blessings which without his help are beyond our reach.

10. *And herein I give my judgment.* Paul has said he would not command; but he feels free to express his opinion. He thinks that it is altogether profitable for the Corinthians to act as moved by the example of Jesus; and especially so since they already have it to their credit that they not only were the first to begin this collection last year, but were the first to plan for it.

11. *But now complete the doing also.* Be consistently virtuous. You manifested love in your generous plans; go ahead, and carry them out. You began excellently; finish with the same excellence. *Out of your ability.* That is, according to your ability. This rendering is an improvement upon the earlier translation. Paul does not ask them to do more than they are able.

12. *For if readiness is there,* etc. The motive and not the amount is the main thing in giving. The gift is measured according to the treasury from which it is taken. If from a scant supply a man gives a little, he is doing just as well as the man who from ample resources gives a large amount.

13. *That others may be eased and ye distressed.* Paul's object in asking for the collection and urging motives for giving is not to transfer distress from the poor saints of Jerusalem to those of Corinth. He does not ask them to give so as to leave themselves actually in want.

14. *But by equality,* etc. What Paul does desire is that what the Christians of Corinth and elsewhere possess beyond their needs may be used at the present time to supply the lack felt so severely at Jerusalem. He suggests that at some future time it may be possible and appropriate that there should be a return of material benefits.

15. *As it is written.* Paul's idea is that by a mutual interchange of surplus means none of the churches should suffer for the lack of absolute necessities. Thus each would have enough and none too much. To enforce his argument Paul made an apt quotation from Scripture.

Exod. xvi, 18. *He that gathered much had nothing over.* The reference is to the manna. Of this miraculous food there was no use to gather more than a day's supply. Those who greedily heaped up a large quantity of the manna gained nothing; for that which was not used that day was of no value.

SUGGESTIONS.

Many people fail of giving as much as they should because they have a false idea of the value of money. It is not an absolute good in itself to be treasured up for what it is. The true value of money is found in its use. The man who hoards money for its own sake is not only failing in his duty in regard to his brother's needs but is also doing an injury to himself.

While we should not give to be seen of men, there is a legitimate field for emulation in giving. The generosity of those in Macedonia may well remind us of the needs that are crying out to us. Our own past efforts may well be called to mind to encourage us in striving to live up to the present demands.

We ought not to give at haphazard. This collection for the saints at Jerusalem was of such importance that Paul had sent Titus to Corinth to make arrangements for orderly contributions. Today we will greatly help ourselves and the benevolent objects which have claims upon us if we will take a little pains to fall in with the plans that are made for systematic benevolence.

If we are tempted to be niggardly in giving we should call to mind the sacrifice of our Lord and Master who chose poverty for himself in order that we might have true riches. "Thanks be to God for his unspeakable gift."

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. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

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

The 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 118 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2:45 p. m. The chapel is third door to right beyond library. Visitors are cordially welcome.

WANTED.

Seventh-day Baptist man, with or without family, to work in dairy at Riverside, Cal. Also man to work on orange ranch and truck farm. Permanent position and good wages for right parties.

tf.

D. E. FURROW,
Riverside, Cal.

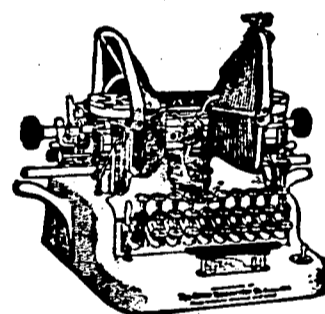
WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich. tf.

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Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

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(Continued from page 667.)

She died at her home in Alfred, November 6, 1909.

She was baptized by Eld. Joshua Clarke when a girl and became a member of the First Hopkinton Church, from which she was transferred after her marriage to the First Alfred Church. She has attested her profession by her unselfish life, dedicated to the service of others. Her father died when she was ten and her mother when she was fourteen. She not only supported herself but also helped her brothers. She attended school at Alfred University 1868-69. On December 11, 1872, she was married to Charles W. Stevens. Their six children are all living to cherish her memory. It was her desire to live till all her children were self-supporting, and that desire has been practically realized. Her last mission was to take care of the three children of her oldest son, left motherless for a second time. She died with her face toward duty. One has said of her—"The most unselfish person I ever knew."

Pastor Randolph's text, November 8, was Mark xiv, 8: "She hath done what she could." Doctor Main, who as pastor performed the wedding ceremony nearly thirty-seven years ago, offered the prayer. The body was carried to its rest by her five stalwart sons, and a son of her only sister, Mrs. Mahala Potter.

"Life is ever Lord of Death
And love can never lose its own."

L. C. R.

ROBBINS—Georgie, son of Mr. and Mrs. Frank Robbins, was born in East Valley, Alfred, N. Y., September 28, 1909, and died at the home of his uncle, Frank Slocum, on Hartsville Hill, November 8, 1909. Services conducted by Pastor Randolph of Alfred.

L. C. R.

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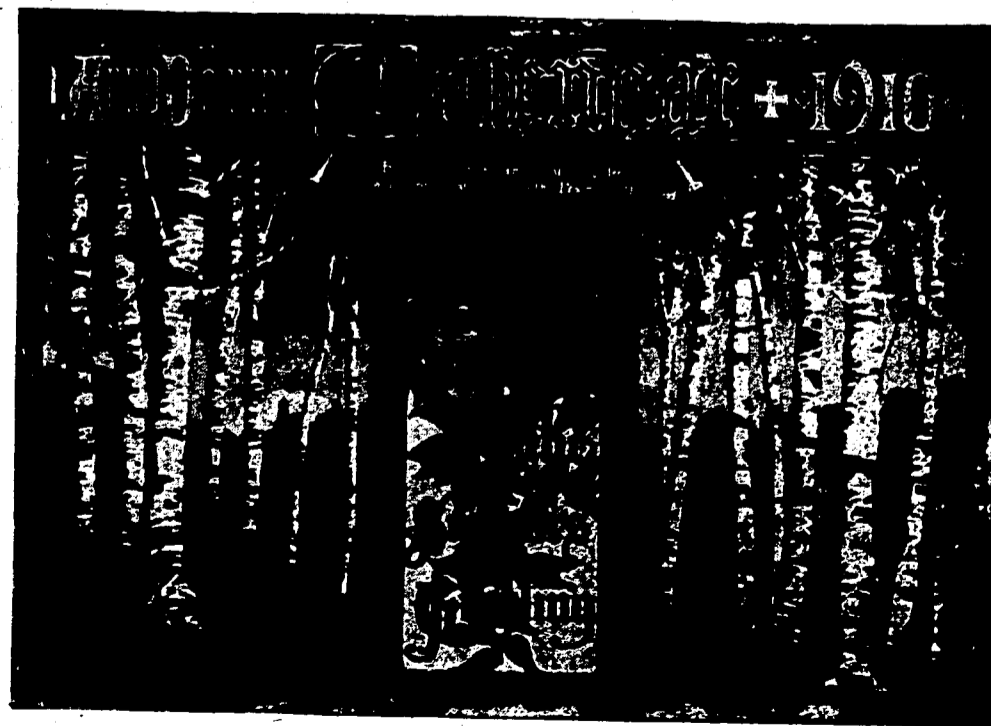
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