

The Sabbath Recorder

"HELP THOU MINE UNBELIEF."

Lord, I believe; for I have known thee near
 When all my heart was filled with pain and fear;
 Thy very presence, mighty Lord, I know
 Thou on thy needy children dost bestow.
 Lord, I believe not yet as fain I would,
 Dimly thy dealings have I understood;
 Thy word and message yet to me have brought
 Only a shadow of thy wondrous thought.
 Fain would I follow on to know thee, Lord;
 Fain learn the meaning of thine every word,
 Truth would I know—the truth that dwells in thee,
 Setting the honest heart from doubting free.
 Lord, I believe; oh, fan this trembling spark,
 Lest all my hope be lost in endless dark;
 And where I yet believe not, lead thou me,
 And help my unbelief, which seeks for thee.

—Elizabeth French.

— CONTENTS —

EDITORIAL—We Should Know Our Bible Better; Could We Find Peace Without the Bible? Is Faith Undermined by Inconsistent Teachers? That Fund for Aged Ministers; Sabbath Lectures by William T. Wiseman 738-741	WOMAN'S WORK—Thank God (poetry); Thanksgiving and Home; Woman's Work in Milton Junction 749
CONDENSED NEWS—A King Among Laboring Men; Nicaragua's Troubles; Liliuokalani Sails for Washington; Congress in Session 741	Thanksgiving Service Prayer 750
THOUGHTS FROM THE FIELD—Help for Superannuated Ministers 742	Sabbath-Keepers Wanted 751
Paganism Continued 743	"Lesser Lights" 751
Postscript to Letter From Albion 744	The Will of the Lord be Done 752
MISSIONS—Death of Koeh Yau Tsoon ... 745	YOUNG PEOPLE'S WORK—Our Missionary Responsibility; Suggestions on the Topic; Letter From Mary Ross Davis; Seventh-day Baptists and the Medical Profession; News Notes 752-758
Church Banquet at Milton Junction—Thanksgiving Poem—Lift Up Thine Eyes 746	An Appeal 758
What Does the Future Hold for You? 748	CHILDREN'S PAGE—Ruth's First Slide 760
	Golden Wedding at Boulder 761
	HOME NEWS 761
	MARRIAGES 762
	DEATHS 762
	SABBATH SCHOOL 763

Alfred University

ALFRED, N. Y.

Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY FRANK L. GREENE, M. A., Pd. D., Prin.

Milton College

Registration for second semester, Jan. 17-21, 1910.

Second semester begins Jan. 31, 1910.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University. The School of Music has courses in pianoforte, violin, viola, violincello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

or Prof. A. E. WHITFORD, M. A., Registrar,

Milton, Rock County, Wis.

Salem College

SALEM
West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address C. B. CLARK, M. A., Ped. D., President.

American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, *President*, 48 Livingston Ave., Yonkers, N. Y.

A. L. TITSWORTH, *Recording Secretary*, Plainfield, N. J.

F. J. HUBBARD, *Treasurer*, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year60 cents

Ten copies, or upwards, per copy50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, *President*, Westerly, R. I.

A. S. Babcock, *Recording Secretary*, Rockville, R. I.

George H. Utter, *Treasurer*, Westerly, R. I.

Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price, fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, *President*, Alfred, N. Y.

Rev. ARTHUR E. MAIN, *Corresponding Secretary*, Alfred, N. Y.

V. A. BAGGS, *Recording Secretary*, Alfred, N. Y.

A. B. KENYON, *Treasurer*, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Salem, W. Va.,

Aug. 26-31, 1910.

President—Pres. Chas. B. Clark, Salem, W. Va.

Recording Secretary—Prof. M. H. Van Horn, Salem, W. Va.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

Executive Committee—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Brookfield, N. Y.; Prof.

A. E. Whitford, Milton, Wis.; Dr. Geo. E. Crosley, Albion, Wis.; L. D. Lowther, Salem, W. Va.; Rev.

L. D. Seager, Middle Island, W. Va.

BOARD OF SYSTEMATIC FINANCE.

Geo. W. Post, Chicago, Ill.; Stephen Babcock,

Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y.;

Rev. L. A. Platts, Milton, Wis.; O. S. Rogers, Plain-

field, N. J.; G. W. Davis, Adams Center, N. Y.;

A. S. Maxson, Milton Junction, Wis.; C. B. Hull,

Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 67, NO. 24.

PLAINFIELD, N. J., DECEMBER 13, 1909.

WHOLE NO. 3,380.

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

We Should Know Our Bible Better.

The Bible is essentially God's message to the hearts and consciences of the men of our day, as well as to those of old. If the Holy Scriptures were able to make men wise unto salvation in the days of Paul, they are none the less so in the days in which we live. They speak to us as immortal beings, upon the highest and most important themes that can ever claim human attention. No book in all the world's literature gives so elevated a conception of true manhood, and such clear precepts regarding character and conduct. Even the very vices recorded therein are made the most eloquent warnings against sin.

One of the saddest things in human life today is the low estimate so many place upon the Bible as a lamp to their feet and a light to their path. The world would be infinitely blessed if every one would study the Bible well and heed its admonitions.

As Seventh-day Baptists, who claim to stand entirely on Bible ground, we can not be too familiar with this wonderful book. We believe that God has preserved us hundreds of years for the express purpose of magnifying his downtrodden Sabbath law in a world that is rapidly growing Sabbathless. From every human point of view Seventh-day Baptists should long ago have yielded to the pressure and been wiped

from the face of the earth. It is the one thing about us that surprises the Christian world, that we have been preserved in such a wonderful way. God's hand must be in it all. He has always worked against error by his own chosen minorities. All history testifies to the truth of this statement, and we believe he has some great purpose in leading us through the wilderness of two hundred years as keepers of the Bible Sabbath. For a hundred and fifty years we were the only Christian people to hold up the light of this truth in America. Had it not been for this, the Bible Sabbath would long ago have passed out of sight among the followers of Christ. We believe we are the "chosen people" for this age as certainly as was Israel in the days of Moses and the prophets, and in his own good time God will lead his chosen ones to victory and his truth shall triumph.

In view of all this, let me repeat, we can not be too familiar with the Bible. It is the foundation upon which we build our faith and practice as Christians. It is also claimed as the rule of life by all other Protestant denominations. From the Bible they claim to justify their creeds and so do we. Therefore, we should be well versed in all its teachings, and every man, woman and child among us should be prepared to give a Bible reason for the hope he entertains and for the practice he advocates. It is sad that so many are woefully ignorant regarding the plainest teachings of God's Word. There ought to be a revival in all our churches along the line of Bible study. Every young man and woman should, with Bible in hand, be able to meet and successfully answer any one who stands in error upon the question of the true Sabbath. The Sabbath of the Old Testament and that of the New Testament are one and the same. The New Testament is indeed the stronghold in defense of the ancient Sabbath of Jehovah, and every Sabbath-keeper should be able to make this fact clear.

Could We Find Peace Without the Bible?

The first and greatest question for man to settle is, how to find peace with God. There is a God-consciousness implanted in man's nature which he can not well escape. By this he is ill at ease and self-condemned, until he has either satisfied his soul's yearnings after God, or put out the eye of conscience and deadened his soul to all sense of obligation to a higher power. Everything in the universe conspires to fill man with the conviction that there is a personal, intelligent Creator to whom he owes his being. "The heavens declare the glory of God, and the firmament showeth his handiwork": but these can never satisfy the sinful soul in its longing for peace; these can never bring to man the assurance of forgiveness for which he yearns. The ancients, by their study of the heavens and the earth, could attain only to an overwhelming awe of the Deity—a sense of his glory, a consciousness of his handiwork; but they could not in this way gain the assurance of his fatherhood.

Pathetic indeed is the story of man's hopeless search after peace with the God he knew he could not escape. Many voices from nature filled him with fear, while he wandered through the earth self-condemned and hungry for the voice of God that should be to him the voice of a Friend and Saviour. The idea of God has always been persistent and could not be put away. The idea of sin that separated man from his Maker has been just as persistent; and these two persistent ideas, of a just God and a guilty man, could never go well together. All the study of nature and of science gave no remedy; but only drove man, in his desperation, into deeper idolatry.

Thus the world grew worse and worse, until the Hebrew people received that wonderful revelation of God as Father and Saviour. Then all was changed. The problem of our personal relation to a personal Father was solved, and the way to perfect peace with God was found. There was shown to man, for the first time, a sure remedy for sin, a way to fellowship with God and a sure ground of hope.

What could we do without the Bible? In its sacred pages we see the dawning of a new light in a world of darkness. There

we find the Christ who has brought life and immortality to light, and who has cast up a highway for the ransomed upon which they may pass from the wretchedness of a life of sin to the glorious life in the kingdom of heaven. By it, men have been taught how to live the higher life on earth, and how to die with paradise in sight. In its promises, our doubts and fears are gone and we rejoice in the assurance of eternal life.

Under the influence of this Book of books, uplifted by faith in God and in his Christ, humanity has ever risen to higher planes of living. Underneath all the good of our day lies the Christian's Bible as a sure foundation. Our splendid civilization is simply the combined results of lives anchored to God and inspired by the spirit of Christ. And wherever there has been a trace of infidelity, whether in individuals or nations, the results have been marred, the highest ends have not been reached. Unbelief always gives a check to noble living and arrests the tides of the spiritual life. It brings weakness and condemnation to man, not by any arbitrary edict but by a natural law. On the other hand, faith in the God of the Bible, in the divine Christ and in the life to come lifts the world to a nobler manhood and assures men of a better civilization.

If you wish to see the men of history whose lives have been powerful for good, you will not find them among the Bible haters. Earth's noblest men have all been found among the children of God; they have been men whose hearts God has touched and who have made the Bible their rule of life. The worst thing a man can do for his fellow men is to undermine their faith in the Bible.

Is Faith Undermined by Inconsistent Teachers?

Leaders in all denominations lament the utter loss of faith in Bible authority on the part of the unchurched multitudes who are drifting away from God. The religious papers are filled with the regrets of Christian teachers over their helplessness in all efforts to stay the tide of worldliness and of "Sabbath desecration." The churches remain empty while thousands in every city

or section of country go swarming over land and sea in search of pleasure!

Among the masses God's Word seems to have lost its power, and preachers are despised and made light of. Something has loosened the hold of the Bible upon the consciences of men. The voice from the pulpit does not arouse them to a sense of moral obligation as once it did; and many of the more thoughtful are seeking for the causes.

Some say that modern criticism is responsible. Others lay it to the love of pleasure or to the greed for wealth. These things do have their effect; but it seems to me that much of the loss of confidence in Christian teachers and in the authority of the Bible must be due to the teachers themselves. It is strange that Christians do not see the undermining influence of glaring inconsistencies between their teachings about the Bible and their practices in real life. In no respect do these inconsistencies appear more marked than in the teachings and practices of Christian leaders about the Sabbath.

Almost to a man the clergy extol the Bible as the only rule of faith and practice. They speak of it as the Word of God; say they believe it all, and urge people to accept it as their only rule of life. They say: "Take the Bible and not the teachings of men; conform your lives to God's law," and then by the most illogical and unscriptural methods, the plainest command is deliberately set aside for a human substitute! The trusting child of God, with Bible in hand, has no trouble to see what day God sanctified and blessed and made his representative in time, and to him the Sabbath is a delight; he finds rest to his soul and Sabbath blessings bring God near. Such abiding faith must receive a great shock, and Bible authority must appear to be discounted, when prominent teachers accept a civil day, a man-made Sabbath in the place of God's holy day, and try to make men believe that God will not care, only so they connect therewith the Sabbath idea and try to keep it sacredly! Just as if God never made the Seventh-day holy and sanctified, to be kept as his day of blessing through all generations!

It seems to me that the inconsistency is

so great in all this far-fetched effort to harmonize contradictories that no thoughtful man can escape the undermining influences. Indeed, I believe this very thing will account for much of the skepticism and loss of conscience regarding the Bible.

A few specific examples will illustrate my meaning:

"The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without authority in the New Testament."—Rev. Lyman Abbott, in *Christian Union*, Jan. 19, 1882.

"It is true there is no positive command for infant baptism . . . nor is there any for keeping the first day of the week."—"Methodist Theological Compendium," page 103.

"There was and is a commandment to keep holy the Sabbath day; but that Sabbath was not Sunday. It will, however, be said with some show of triumph that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, I have studied for many years. I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—Rev. E. T. Hiscock, D. D., *Examiner*, Nov. 16, 1893.

"You may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Cardinal Gibbons, "Faith of Our Fathers," page III.

In his comments upon the Sabbath question in the lessons of the *Quarterly*, on April 8, 1906, Rev. H. P. Henson, a Baptist clergyman of national reputation, said of the Sabbath: "It was not merely a Jewish institution, as many absurdly suppose. It antedated Judaism by thousands of years. It was ordained by God at the very beginning of human history, and the Son of God declares that it was made, not for any one people, but for man as man. The Decalogue, of which the Sabbath law is a part, was indeed promulgated from Sinai, and

yet that law was in the world from Adam to Moses. Sinai only made to blaze before the eyes of men, laws that had lost their vividness. Every one of the Ten Commandments had a beneficent reason underlying it, and that reason will last for all time."

The late Doctor Hall, a great Presbyterian leader, said in a centennial sermon: "God in his Word, by a positive and perpetual commandment, binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him." (I believe the world without exception agrees as to which day of the seven that was.) Doctor Hall continues: "Nothing will bind the conscience but the authority of God. The reverence for this day which has characterized Presbyterians, arises necessarily out of the doctrine that the fourth commandment, like all other precepts of the Decalogue, is of moral and perpetual obligation. It has behind it the authority of God. It is made for man in every age. It is a blessing both to the body and the soul. Neither the family, nor the church, nor the state can do without it."

The doctrine in the items quoted above is all right. But to have power over the hearts of men, the preaching and the practice of church leaders should be in harmony. For men to extol the Bible as God's Word and preach so strongly the perpetual, binding force of the Sabbath commandment, and then by the thinnest kind of sophistry attempt to justify the substitution of another day in the place of God's Sabbath, must be a stultifier of Bible truth in the consciences of men. How can it be otherwise than a conscience killer with multitudes who are pointed to the Bible as their rule of life? The last writer just quoted says, "Nothing will bind the conscience but the authority of God." Is it any wonder then that public conscience is so dead regarding the so-called sacredness of the "American Sunday?" "Is it a matter of surprise that most of the writers referred to join the Christian world in lamenting the fact that Sunday has lost its sacredness in the pleasure-seeking world? What other result could be expected? We can not hope for a sacred regard for any Sab-

bath among the masses if religious leaders, after preaching the binding force of the fourth commandment for all time, deliberately set it aside and place the "venerable day of the sun" in its stead!

The people who are drifting away from all Sabbath truth know very well that the Bible does not make Sunday a sacred day and they must be alienated from church people who try to enforce its observance by human laws. I do not wonder at this. Indeed, how can we wonder that the world is full of skeptics, who laugh to scorn the teachers who accuse them of Sabbath-breaking upon a day for which there is no word of proof in the Bible? How much better it would be if Gospel preachers who long to save the lost could point men to a "Thus saith the Lord," when they plead with them about the Sabbath?

That Fund for Aged Ministers.

When Brother J. G. Burdick's letter appeared in the RECORDER, suggesting the raising of a fund to aid superannuated ministers, my heart responded and I said: "That is a good move." Many RECORDER readers have undoubtedly expressed the same thought. On another page will be found a letter from Boulder, Colorado, showing how Mrs. Thorngate feels about it, and giving her plan for immediate help. The suggestions already made upon the subject are all good, and I trust will ripen into something more practical as the days go by. An offering every holiday season in all the churches might soon produce a good fund for this worthy purpose.

Let me remind our people that we already have such a fund in the hands of the Memorial Board, the income of which must be used for the help of aged and infirm ministers. It now consists of one thousand dollars, given by Mrs. Charles Potter in her will; and it should be enlarged to ten or twenty thousand as soon as possible. Some worthy ones are already being helped by the income of this money. It is well to place funds in such ways as to have them making others happy and comfortable long years after we are gone. When you make your wills do not forget the ministerial fund. When you make your holiday offerings please have this worthy cause in

mind. Why not double the ministerial fund for aged ones now in the hands of the Memorial Board, this coming Christmas? Make it two thousand now, and then be sure to add a thousand each year, until we have enough. It is too bad, after our ministers have been faithful in consecrated service through years of life, to have them come down to old age helpless and destitute. As a rule they forego the opportunities given to business men for laying up money to keep them when they are old, and after years of self-sacrificing toil for others, they reach the years of feebleness with no adequate means of support. It is right to make proper provision for all such cases that may be found in any of our churches.

Sabbath Lectures by William T. Wiseman.

We have received at different times copies in tract form of lectures given in England by William Thomas Wiseman, F. R. G. S., of London. This gentleman is editor of a little paper entitled *The British-Israel Ecclesia*, published in London, and also the author of several strong lectures upon the question of the Bible Sabbath, from the standpoint of a British Israelite.

Number five of his "Sabbath-Signal-Signs Series," entitled, "Is the Sabbath of Christendom the Sabbath of the Bible?" is before me as I write. It is in tract form, closely printed, filling twenty-six pages, and was delivered at the Y. M. C. A., Shaftesbury Hall, Ogle Road, Southampton, on April 7, 1908. It is too lengthy to receive a place in the RECORDER. The subject is divided into four sections as follows: I. Historical proofs. II. Bible proofs. III. Some objections and difficulties considered. IV. Conclusion. It is a strong plea for the Sabbath of the Bible, and was made at the request of the British-Israel Association.

We wish Brother Wiseman success in his efforts to call the Christian world back to the downtrodden Sabbath of Jehovah and of his Christ. We notice on the back cover of this tract a list of nine different subjects for Bible-mission addresses given on "Seventh-day Sabbaths" during 1904 and 1905. Our British brethren seem to be wide-awake upon the important question

which makes us a separate people; and we who live in America will rejoice over whatever success may crown their efforts.

CONDENSED NEWS

A King Among Laboring Men.

Gustave, king of Sweden, recently disguised himself and went to work among the stevedores, carrying sacks of coal from a lighter. This he did in order to discover for himself the troubles, opinions and wishes of the common laborers in his kingdom. In this way he has obtained many valuable hints from the men with whom he has worked.

King Gustave has determined to do all in his power to prevent strikes among the laboring classes in his kingdom. He was deeply interested in an effort to secure a just and satisfactory settlement in a recent strike, and intervened in vain to bring about a compromise between the men and their employers. Now he proposes to learn all about the conditions and the provocations of laboring men by mingling freely with them and sharing in their labors. Gustave and the royal family have contributed to a national fund from which workingmen may secure loans. I do not wonder that the people of Sweden love their king.

Nicaragua's Troubles.

Before this paper reaches its readers a decisive battle may have been fought between the government forces in Nicaragua under President Zelaya and the revolutionists under General Estrada. The latter leader has left Bluefields and taken the field with his troops, and a battle that may be decisive is expected to take place soon. Since the execution of two United States citizens by Zelaya, our government has made demands for reparation, the representative of Nicaragua has been dismissed, gunboats have been sent to protect American interests in Nicaragua, many troops have deserted Zelaya's army and gone over to Estrada, and it is now reported that Zelaya is preparing to flee to Europe for safety. Matters have been so unsettled and news has been so uncertain for a few weeks, that the RECORDER has refrained from making mention of the affair. It

now looks as if Estrada would surely succeed, and it also appears as though his success would be well pleasing to our government.

Liliuokalani Sails for Washington.

It will be remembered that when Hawaii was annexed to the United States and Queen Liliuokalani was deposed, she made a demand upon this government for an indemnity to remunerate her for her losses. Congress never complied with her request, and she is now on her way to America in order to press her claim upon the United States for the loss of her kingdom. She will probably stick pretty close to Congress through the entire session. Report says she is hopeful of success.

Congress in Session.

Promptly at twelve o'clock on Monday, December 6, the Sixty-first Congress began its regular session. The galleries were packed with people who had assembled to witness the opening. The confusion caused by the arrival of senators and by the congratulations among old friends instantly ceased as Vice-President Sherman brought his gavel down upon the desk. Eighty-one senators responded to the roll-call, and prayer was offered by the chaplain, Rev. U. G. B. Pierce. A committee was appointed to inform the President that the Senate was in session and ready to receive communications from him; and the secretary was instructed to notify the House that the Senate had convened with a quorum and was ready for business. The death of Senator Johnson of North Dakota was then announced; and the Senate, after a session of thirteen minutes, adjourned.

The House was also called to order by Speaker Cannon promptly at twelve o'clock, and the blind chaplain, Rev. Henry N. Couden, invoked God's blessing upon the Speaker, upon President Taft and the entire membership of the House. He made a tender reference to the death of Representative De Armond; and after the prayer, resolutions of sympathy were passed regarding the deaths of Judge De Armond and Francis Lassiter. There were 341 members in their places ready for business.

After taking steps to notify the President that the House was ready for his message, and the Senate that the House was

ready for business, the body adjourned out of respect for the deceased members.

The Congress thus convened will begin the consideration of President Taft's policies. These policies are already pretty well understood by the American people. The President's frank statements in his many addresses, as he has met the multitudes throughout the land, have prepared both the people and the Congress to understand the measures for which he stands. It will probably take time and patience to secure their enactment; but the people are with the President, and he has apparently a better prospect of success in his legislative policies than any other recent president has had. The country will watch with great interest the movements of the Sixty-first Congress, in regard to the broad national policies of the present administration.

It looks now as if the "insurgent" movements in Congress during the last session had brought the Nation's legislators to the point where they are not quite so sure of their majorities, and where they will have more respect for the wishes of the people than they have hitherto manifested.

THOUGHTS FROM THE FIELD

Help For Superannuated Ministers.

REV. T. L. GARDINER:

I have a thought I wish you would present to RECORDER readers if you consider it worthy.

I have thought for many years that our denomination should in some way provide for its superannuated pastors who have retired from active service without much to support them in their old age.

Rev. J. G. Burdick's letter, a week ago, set me to thinking more seriously of the matter. A permanent fund at the present time may be out of the question, but I believe we can help some of them this winter in the following way: I proposed to our Sabbath school (of which I am superintendent) that we have a fine literary and musical program for our Christmas entertainment this year, and instead of making the usual gifts, take a collection to be used for relief work among our aged pastors as most

needed. We have decided to do this, and if all the Sabbath schools in our denomination would do the same, I believe we would realize a considerable sum, and I think Eld. E. B. Saunders would be able to put it to a good use for us. I am sure you can present this to RECORDER readers much better than I can, but you may use my name if you wish.

Our church interest has kept up very well this year, considering that we have been without a pastor since the first of July.

The Sabbath school is doing good work. Much interest in manifested and the attendance is good. I think a new pastor will find us ready to help him in his work here.

Yours sincerely,

MARY A. THORNGATE.

Boulder, Colo.,

Nov. 27, 1909.

Paganism Continued.

DEAR BROTHER AND EDITOR:

In your first issue of the SABBATH RECORDER you said: "Ask questions. It often happens that questions of conscience upon matters of faith and duty arise and trouble the child of God. It would be a great help to have these questions answered, just in the nick of time."

The scholarly articles of C. A. S. Temple, beginning in the SABBATH RECORDER of December 30, 1886, made such a deep impression upon my mind and in the minds of many others in the denomination that I can not forget them.

Can you give the RECORDER readers any biblical or good historical reason why true Protestant Christians should celebrate the birth of their Redeemer on or near the twenty-fifth of December, instead of in the spring time, which is more typical of new life to the Church of God? Truly that birth was and is worthy of all due honor; and if it could be known on what day it occurred, there would be added interest and perhaps justice in such a celebration, although we have no command to memorialize his birth except by immersion. So far as I have been able to learn from the Bible narratives and history, that event was in the spring. And a certain day in May was observed by the true Apostolic Church for

nearly four centuries after the death of Christ. Mr. Temple gives strong Bible proof that it could not have been during the cold season; also the opinion of six ancient historians that the birth could not have occurred in the winter. I have looked for light in "Paganism Surviving in Christianity," and finding none concluded that master mind was dealing with things only which had some bearing on Sabbath reform. After Mr. Temple's articles were published, some of our churches, as a body, discarded the so-called Christmas tree and celebration at that time, and at the beginning of the year had grand gift-arches which typified passing from one year to another. These, bedecked with all manner of useful articles and pleasing toys, made the soul rejoice for them and the beginning of a new year. So young and old were as happy as ever they were in the rejected time.

Now the reform is all apparently forgotten, and enlightened Christians have reversed their practice. Just as many of us have known new Sabbath converts to turn again to their erroneous ways.

In his first article, speaking of the Roman Saturnalia, Mr. Temple says: "Of course Romanists have accepted and observed this festival from the first, but until within a few years most Protestants have treated it with deserved contempt. . . . Under its present specious disguise it is fast finding its way into the very bosom of the Christian Church." That is partly so again. A little before this he asks: "But why did the church adopt the drunken festival of Bacchus? . . . One single fact answers the whole question: Compromise with paganism." Again and again we have been taught through toilsome lives of patient research that compromise with Romanism has been the sole excuse for wresting the Scriptures for three hundred years, to prove that the first day of the week is the Lord's Sabbath. Is not the historic account of how that came into the church just as true as the account of how Sunday came to be observed?

Can the many who then believed it was wrong give a substantial reason for sanctioning it now? Like our first-day brethren, we may be honest and sincere in per-

petuating a pagan custom without a word of sanction in the Bible. A caution in a recent editorial is, "Let us all be careful lest we inadvertently grieve the Spirit in some of these ways."

An editorial in the RECORDER of December 19, 1904, says: "There were pagan elements connected with the Christmas festival in the early centuries." Truly, but we are not informed by the writer why or how; but about as Mr. Temple states, he says it "was a time of rudeness and rioting. Gambling, dissipation of all kinds, social follies and soul degradations were fostered by the prevailing habits at Christmas time. It is not wonderful that our Puritan ancestors made sharp revolt against that type of Christmas." Surely not, and its being at a false time made it doubly so with them. Again the same editorial states: "An important element in Sabbath observance is identification of the Sabbath with a specific day, to which God gives specific sanctification that it may be his representative in time." Just the same, this specific day and period near the close of the year was and is yet celebrated as the birth of that pagan impostor, the Antichrist; that is, if given history is correct. Christians have no such intention, I know, but still follow the practice.

In the editorials last named there are several grand expressions about removing rubbish. I wish all could realize a fuller and extended meaning and import! Some questions have been asked and good suggestions given if they only applied to the true time. Honest pleas have been made in defense of the practice. In reading them my thoughts almost instinctively revert to similar earnest efforts, or reasoning, of our First-day brethren in defense of a false Sabbath.

I do not see but that paganism is as bad, or worse, than Romanism and both as practiced a doleful comment on the whole Christian religion. It (paganism) may be one cause of denominational failure to increase during the last few years, or from about the time the efforts for reform were made. Except for some harsh expressions the effect, I think, would have been much greater. Surely it was a wise editorial that illustrated "Sincerity is not enough," and

said: "To be sure, one can not go against his conscience . . . but he can not be sure his conscience is right unless he carefully compares it with God's Word."

This and a former article I know are at variance with the church at large, but that does not change the truth and importance of the same, nor relieve one from conscientious duty.

Like ancient Israel, the chosen people of God, it seems his church is continually inclined to go back to some ways of the heathen, instead of going God's ways. But this may be touching on "unfavorable criticism." So I had better close by asking to be enlightened, and beg pardon if I have done wrong these many years by turning a cold shoulder on such occasions.

S. F. RANDOLPH.

Farina, Ill.,

Nov. 1, 1909.

Postscript to Letter From Albion.

[The following explanatory postscript came to hand after the RECORDER containing the matter referred to was published. We gladly give it place here, and trust that although a week late it will find its proper place in the minds of our readers.—ED.]

Did you get the impression from my last letter that the expense for the new church steps was shared between the Home Benefit Society and the Willing Workers? If I did not make that clear, please let me do so now. The Willing Workers helped about the steps as well as the eaves-troughs. H.

Optimism.

Get all the good there is today,
Don't fret about tomorrow;
There's trouble 'round us all the time,
What need is there to borrow?
The wise man gets what joy he can,
And leaves the fool his folly;
He knows too much to waste his life
In gloom and melancholy.

Look on the bright side every time,
Don't waste your days repining;
When any clouds look dark and dull,
Turn out the silver lining.
Be wise! Be cheerful, bright and glad,
Leave to the fool his folly,
And let your motto be: "Cheer up!"
Your rule of life: "Be jolly."

—Unknown.

Missions

Death of Koeh Yau Tsoon.

REV. H. EUGENE DAVIS.

Our hearts have all been made sad in the death of Koeh Yau Tsoong, who died on October 26. He was acting deacon, and clerk of the Lieu-oo Church and teacher of the day school. The immediate cause of his death was hemorrhage of the lungs.

Yau Tsoong, as we all called him, has been afflicted with consumption for several years; and had it not been for the excellent care he has had in the hands of Doctor Palmborg, we believe he would have died some time before.

Just recently he was in Shanghai attending to some business affairs, and with Mr. Zau. Mr. Crofoot and myself made out the program for the meetings, which were held in Lieu-oo, October 22, 23 and 24. For months Yau Tsoong had taken active interest in the preparation for the meetings and has always been our main counselor. I had come to lean upon him and to look to him for help in many ways during the last two years.

On October 13 the first hemorrhage began; and although we hoped he might be spared, from the first it seemed that his earthly life would soon be ended. He seemed at times to rally and we were encouraged, but I think after the first few days he himself felt that he would never get well. He told his wife that he did not expect to be well again, and that he was going to a place prepared for him by Jesus ten thousand times better than this house.

During the meetings, Doctor Davis, Mr. Zau and I went up to his room and had a short service with him. Mr. Zau read a part of the fourteenth chapter of John's Gospel, and Doctor Davis offered prayer. He seemed so pleased, and many times expressed his willingness to die. During the meetings, Mrs. Koeh heard him crying, and upon inquiry found that it was not on account of pain but the disappointment of not being able to do his part. He had been assigned to speak on Sunday evening.

There was not one word of complaint, but continual thought for others and especially that the Gospel of Christ might be preached.

Yau Tsoong entered the boys' school of our Shanghai Mission, at the age of eleven years, and after five years became a Christian. He died in his thirtieth year, so that he has been living and teaching Christianity for fourteen years. His father largely owes his conversion, and what he knows of Christianity, to Yau Tsoong. I am sure, too, that Mr. Waung, the church member at Sing Daung Z, would not have come to Christ but for Yau Tsoong's influence. Another of our members has been very much helped because of his life and words, and I am sure that his influence upon outsiders was for good. He was loved alike by foreigners and Chinese. A father, his wife, and two children—a boy of seven years and a little girl five years old—mourn the loss of a thoughtful, kind, Christian son, husband and father.

For the present, we are keeping the wife and children here. They are dependent upon the mission for everything. Doctor Palmborg and Mrs. Davis are providing work, so that Mrs. Koeh can earn a living for herself and little girl, while I expect to provide food, clothing and schooling for the little boy for a time, at least. We hope Mrs. Koeh will be able to become a Bible-woman and work for the mission, thus doing a very important work and greatly aiding the missionaries.

Mr. Koeh's funeral was held on October 28, and was conducted by his former teacher and pastor, Dr. D. H. Davis. The remains were laid to rest on some mission property about a half mile from the mission.

It has often been a question in the minds of some people as to whether foreign mission work pays. I wish I might in such a way place this young man's life beside the lives of thousands of others I see all about me—men who do not know Christ or trust him—that you could see the difference as I see it, and I am sure it would dispel that doubt forever. I would rather cast my lot with a young man like Yau Tsoong than with the most learned scholars of the world who do not trust Christ.

While I believe fully in education, and continually thank God for the privileges I have had, I pray that the minds of men may be held in subjection to the working of large, love-filled hearts.

Doctor Gardiner, do you know what I think our work in China needs? We need, for one thing, some people in the home land who are mighty in prayer. Please do not mistake me; I know there are many who pray for the work and the workers, but do they all prevail with God? He certainly wishes truth to triumph. He surely wants Christ lifted up. He purposes that the Gospel of Christ shall be preached. Do we believe it?

We are rejoicing in the fact that six men have recently written their names, signifying their desire to enter the church. Two of these were written in July, and the others during the meetings. We thank God for this added responsibility, and trust him for strength and wisdom for the great task of giving a clear, strong, true representation of the power of Christ to save and to keep. Theories are of no avail here. Either Jesus Christ does save and keep men, or he does not. I know that he does, and that is what I want to preach. He kept Yau Tsoong, and there was no doubt in his mind that he was saved. Such a Saviour is what these people need.

Lieu-oo, China,
Nov. 3, 1909.

Church Banquet at Milton Junction.

On Sunday, November 28, the church and congregation at Milton Junction, Wis., enjoyed their church sociable for the year. It was held in the basement of the meeting-house and more than two hundred people partook of the excellent dinner. It will be remembered that, early in the year, the congregation was divided into sections, in alphabetical order, and each section was to take its turn in furnishing the entertainments. Dea. A. B. West was chairman of the committee in charge, and his people congratulate him and his helpers on the success of the undertaking. The literary program consisted of some excellent instrumental music by Dr. and Mrs. Loof-boro and others, an original poem by Mrs. James Kelly, a recitation by Charlie Vin-

cent, a message from Doctor Tickner, an original story by Miss Mabel Maxson and some appropriate remarks by Pastor Bond.

No charges are made for these dinners, and the entertainment is entirely free. It is conceded by every one that this series of social events has done more than any other one thing in recent years to promote a brotherly and harmonious spirit among the people. The poem by Mrs. Kelly and the message from Doctor Tickner are given below.

Thanksgiving Poem.

MRS. JAMES KELLY.

Adown the aisles of centuries past,
Above the roar of terror's blast,
Come sweetest strains of prayer and praise,
Thanksgiving hymns, Thanksgiving lays,
To God for his protecting care
In guiding exiles to a lair
With freedom found to sing and pray
And needs supplied Thanksgiving day.

When we compare our own bright homes,
Our Nation's wealth and sparkling domes,
Where truth and worth are all taught free,
To that lone band beside the sea,
With savage wilds and rocky bed
Their only place to lay the head,
We find no gift left us by man
Exceeding this of that brave clan
Who planted seeds upon our sod
Of freedom here to worship God.

Can we, inheriting the right
For which they ventured life in flight,
Withhold from God what he doth ask?
Forgive as though it were a task?
Oh no, but like the Pilgrim band
Give unto God with heart and hand;
Then humbly bow the head and pray,
"Make all this life Thanksgiving day."

With thankful hearts we meet today
With those who love to sing and pray,
In praise unto our God above
For all his wondrous care and love.
We know his ways are wise and good;
His Word to us a precious food;
That where he leads we have no fears,
And when, through paths bedewed with tears,
We tighter clasp his hand and say,
"He knoweth best," we'll walk and pray.

Thus ever faithful let us go
Through all the walks of life below.
Though all the world looks on with frown,
Beware, let no man take thy crown—
The crown of life which we receive
When on our Saviour we believe,
And, trusting, work and watch and pray,
Thus making life Thanksgiving day.

We must not fail the weak to find;
The wounded ones with balm to bind;

The sick and helpless to supply;
To heed the mournful orphan's cry.
Tho' many homes with wealth abound
There's many needy to be found,
Where all along our pilgrim way
A smile might make Thanksgiving day.

The blessings which our land supplies,
The fruits of people brave and wise,
We count them not each one by leaf
But gather in a golden sheaf,
And firmly bind with cords of love
To swell the Harvest Home above.

Lift Up Thine Eyes.

W. D. TICKNER.

Message from a non-resident member.

There is altogether too much sorrow in the world and it is our own fault, too. There is little beauty in anything unless regarded as an element in the stupendous organization of the entire creation; so, too, there is little genuine suffering except as it is considered apart from the object desired to be obtained. He who would be happy must look up, not down.

To him whose soul is never in communion with his Creator all things that are out of harmony with his desires and plans can have in them nothing but evil; while he who habitually looks up from nature to nature's God, sees not the evil but the good, sees not the disappointment but the recompense, sees not the sorrow but the everlasting joy enhanced many fold because of trials patiently endured. He who would escape sorrow must lift up his eyes. Great and lasting good comes to those who lift up their eyes to the heavens and behold the Giver of every good and perfect gift.

The sorrow and pain that we bear is by no means due to the pleasure that God has in seeing us suffer. It is not God's desire that we should suffer affliction. It is only when necessity arises that he even permits it. He knows our necessities, he knows our own natures, he knows when trials will do us good and he knows that in the sweet by and by all our tears will be wiped away and that our joy will be the greater because of what we patiently endured. He knows that an eternal weight of glory will be as a crown upon the heads of those who endured their trials as though seeing him who is invisible.

Lift up thine eyes. Be not cast down,
O my soul. We should rejoice and be

thankful then for the trials that are in mercy permitted to come into our lives. If you are despondent, if you think you have nothing to be thankful for, go stand beneath the open canopy of heaven at night and behold the glittering orbs of light all silently obeying the voice of their Creator and remember that Jesus said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Preparations are being made for you, my brother, and for you, my sister, in the heavenly mansions. Lift up your eyes. Lift up your thoughts. Rejoice and be glad when trials come, because through them you can obtain that which neither ease nor pleasure can furnish. Regard the trials as a means to an end. Look not down at the trials, but look up to the results to be obtained and be thankful that you are accounted worthy to endure hardships.

Some are so constantly looking at the evil that is in the world that they become morbidly sensitive. To them the world seems to be growing worse. Satan seems to be gaining constantly in power and influence. From them hope has well-nigh fled. The trouble with such people is that they do not lift up their eyes. They seem to have forgotten that God has said that the mouth of man shall praise him. God has not given the world over to Satan. He paid too great a price for it, to willingly retire in favor of his arch-enemy. God can not be robbed of his own and we are his own if we have surrendered all to him.

Lift up your eyes and see the good that is being achieved in other lands. Light is breaking in the far East. China, Japan, Central Africa, Turkey, are beginning to lift up their eyes. No one can read the reports of missionaries from these fields without being aware that something unusual is transpiring there. Yes, God is revealing himself to them. The powers of darkness are weakening; God will yet be known over all the earth. For all this we should lift up our eyes, lift up our voice and rejoice with thanksgiving.

Our own beloved land has caught the light of the early morn as seen in temperance reform. The light is rapidly growing in strength and we look eagerly for the ris-

ing sun to scatter completely the darkness of night and usher in that glad day when the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea. Lift up your eyes.

Blanchardsville, Wis.

What Does the Future Hold for You?

(By request.)

Are you dissatisfied with today's success? It is the harvest from yesterday's sowing. Do you dream of a golden morrow? You will reap what you are sowing today. We get out of life just what we put into it. The world has for us just what we have for it. It is a mirror which reflects the faces we make. If we smile and are glad, it reflects a cheerful, sunny face. If we are sour, irritable, mean and contemptible, it still shows us a true copy of ourselves. The world is a whispering-gallery which returns the echo of our own voices. What we say of others is said of us. We shall find nothing in the world which we do not first find in ourselves.

Nature takes on our moods; she laughs with those who laugh and weeps with those who weep. If we rejoice and are glad, the very birds sing more sweetly, the woods and streams murmur our song. But if we are sad and sorrowful a sudden gloom falls upon Nature's face; the sun shines, but not in our hearts; the birds sing, but not to us. The music of the spheres is pitched in a minor key.

If I trust, I am trusted; if I suspect, I am suspected; if I love, I am loved; if I hate, I am despised. Every man is a magnet and attracts to himself kindred spirits and principles until he is surrounded by a world all his own, good or bad like himself; so all the bodily organs and functions are tied together in closest sympathy. If one laughs, all rejoice; if one suffers, all the others suffer with it.

The future will be just what we make it. Our purpose will give it its character. One's resolution is one's prophecy. There is no bright hope, no bright outlook for the man who has no great inspiration. A man is just what his resolution is. Tell us his purpose and there is the interpretation of him, of his manhood. There, too, is the revelation of his destiny. Leave all your

discouraging pessimism behind. Do not prophesy evil, but good. Have the purpose within you to bring along better times, and better times will come. Men who hope large things are public benefactors. Men of hope to the front.

If we would get the most out of life, we must learn not merely to look, but to see. As we may look without seeing and listen without hearing, so we may work without accomplishing anything. Michelangelo was once commanded by his prince to mold a beautiful statue of snow—an illustrious example of the fact that it is not necessary to be idle in order to throw away time. That statue, though instinct with ideal beauty stamped upon it by an immortal hand, melted, and every trace of the sculptor's greatness was washed away. Oh, what precious hours we have all wasted, writing in oblivion's book! Wasted? Worse than wasted, for the knowledge that we were working uselessly tended to beget a habit of aimless and careless work. Who has not worked for annihilation, painting in colors that fade, carving in stone that crumbles? Who has not built upon the sand and written upon the water?

What we are to be really, we are now potentially. As the future oak lies folded in the acorn, so in the present lies our future. Our success will be but a natural tree, developed from the seeds of our sowing; the fragrance of its blossoms and the richness of its fruitage will depend upon the nourishment absorbed from our past and present.—*Orison Swett Marden, in "Pushing to the Front."*

Reward of Service.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—*Mrs. Browning.*

"You can run into debt, but it's a slow walk getting out."

Woman's Work

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

All service ranks the same with God.

Thank God.

Thank God for joy!
For glad, sweet thoughts that flood the soul and
spring
Larklike into the sky to soar and sing;
For kindly airs that woo to bud and flower
Thy dormant being, and awake new power
With each new morn; new purposes that bring
To heart and soul their full and just employ.
Thank God for joy!
And oh, thank God for pain,
That shuts thee in in silence! Wait and know
The rain that breaks the blossom, and lays low
The fair green stalk, doth nourish e'en in grief
The being's root, of future bud and leaf
The guaranty; so shalt thou surely grow
To fairer heights, to nobler powers attain.
Thank God for pain!

—*C. W. Bronson, in New York Observer.*

Thanksgiving and Home.

DR. GRACE I. CRANDALL.

Read at the reunion of the Rood family.

To us who have known the day from childhood, Thanksgiving conveys a broader meaning than the word itself would imply. The picture it brings to our minds is the picture of the home. The aged father and mother are there, welcoming back to the ancestral home the children, grandchildren and great-grandchildren, from far and near. The long table is spread, groaning beneath its load of viands; and every face, even to that of the youngest child, glows with love and good cheer.

Every head bows reverently while the aged father offers his heartfelt thanks to the Father of all for his tender care and bountiful provision. Every eye is moist as the hearts swell with gratitude and joy because of home and home ties. Those whose childhood was spent here love to tell their children and grandchildren of how other days were passed and of the good times of their earliest recollections. Thus

gathered about the Thanksgiving thought and inseparably bound up with it, is the thought of home and its most sacred family ties.

We often hear it said that Rome, that great city of empire, culture and wealth, fell because she had forsaken that one simple, common place of comfort which we call home, and in forsaking had lost the ideals and sacred ties from which spring purity and nobility of character.

In all the world no more beautiful relations can be found than that of fatherhood and motherhood. In his appeal to mankind God found no tenderer name by which to call himself than "Father"; and in giving his Son to the world, motherhood was used in its sweetest and purest sense.

You and I, as we look back over our lives, remember with greatest tenderness the times we sat at mother's knee and she taught us beautiful things about the higher life; or, perhaps, those nights when mother taught us those simple prayers and made us feel the protection of her Father and ours.

To us home meant little else than a place where mother was and where we could welcome father with joyful clamor.

These parents, no matter how large their flock, had the same yearning love for each. In each they saw untold possibilities and patiently, day by day, tried to bring up each boy or girl in the way he or she was meant to go.

Doesn't it seem strange to us who have known this kind of home life, that children of such a home can ever forget the ties that bind them? Isn't it deplorable that children of the same parents or grandchildren of the same grandparents should ever cease to love and cherish one another? Think how it must grieve that father and mother to see any estrangement or hard feelings between those of their own flesh and blood. If for no other reason, the remembrance of the loving parents who have cared for all should keep the family feeling strong. The love which was so tender and forgiving in the first family circle ought to follow down from generation to generation, just as the blood and family characteristics descend from one to the other.

Family gatherings such as this are beau-

tiful to see. The study of our family trees should make us proud of our names. It is good to search out the splendid records of many of our ancestors, not for the sake of boasting, but that we ourselves may be inspired to nobler efforts.

Let us encourage the home idea, the family ties, not that we may become clanish, but that we may cherish that patriotism of home, that family pride which makes us seek to be worthy of the names we bear and which scorns anything which would bring a stain upon them.

With such an idea of home and family, we shall make our homes more homelike, and shall cherish in those who come after, that love of one another, that pride in the names they bear, which shall make them more dutiful citizens, more affectionate brothers and sisters, and truer Christians.

Home life must continue; family love and pride must endure; for it is out of these that love of country, loyalty to highest ideals, and devotion to Christ our Saviour grow.

*Milton, Wis.,
Thanksgiving day, 1909.*

Woman's Work in Milton Junction.

On Wednesday, November 10, the Ladies' Aid Society of Milton Junction, Wis., met with Mrs. Richard Hull, one of its members living about three miles in the country. Twenty-five ladies laden with good things in the line of food found their way out there.

During the forenoon a quantity of needlework was done, and after dinner the program suggested by the missionary leaflet issued by the Woman's Board was given. We think the ladies returned to their homes better acquainted with each other and more interested in our work in general.

On Sabbath, November 20, Pastor Bond being absent on a short missionary visit in northern Wisconsin, the ladies thought it an appropriate time to give the missionary service, "All the World for Jesus," arranged by the Woman's Board. The choir for the day was composed of members of the Aid Society and husbands of members. Mrs. Ora Bond sang the solo, "More Laborers." Mrs. Dolly Maxson read a missionary sermon written by Rev. J. W. Crofoot.

"Willing Service" was read by Mrs. Emma Gilbert. Mrs. Hattie West gave a short address. Portions of the scripture reading, and some of the other numbers suggested in the program were omitted. *

Thanksgiving Service Prayer.

REV. EDWIN SHAW.

O Lord, our Father in heaven, teach us, we pray, in all things to give thanks unto thee. We thank thee for every noble thought that comes into our lives, for every impulse we have towards righteousness, for the disposition which is ours to worship thee, for every high and holy purpose.

We thank thee for the inclination which we have to work, to labor, to go outside ourselves and find in unselfish service the highest satisfaction.

We thank thee for the things of beauty which are in the world—things which our eyes can see in nature, in form and color. We thank thee for the harmony of music, for melody of voice, for song and psalm. We thank thee for happiness, for sunshine, for hope and joy and gladness. We thank thee for friends and for friendship, for love and homes and liberty. So may we in all things give thanks.

And grant that in what we sometimes call clouds, we may rather see that which gives us shade and shelter from the burning suns of sinful pride or passion. Grant that in the rainy, stormy day we may see that which gives refreshment from the drouth of selfish wickedness. Grant that in every disappointment we may see a new treasure, and in every sorrow may we find a hidden joy, and may we make of every seeming failure a stepping-stone to better things, to achievements that are higher, broader than any we have ever made before.

Let the spirit of this glad Thanksgiving season go with us all the coming year; let not discouragement find a place in any of our lives; let not despondency or doubt take root and grow; give us the grace to overcome and banish from our hearts all evil passion, hate or jealousy, anger or impatience, unkindness or rebellion, and may they have no place, no room, within our hearts because we are so filled with love and friendship, with kindness, sympathy, be-

nevolence, forgiveness and brotherly affection.

We lift our hearts to thee, O Lord, in grateful praise. We ask for pardon and for peace. We pray for blessings on thy church and on thy children everywhere, for the coming of thy kingdom here on earth in fuller measure, when the Gospel of the Christ shall be known and felt and lived throughout the world. We ask and pray in Jesus' name and for his sake,
Amen.

Sabbath-Keepers Wanted.

W. D. TICKNER.

The question of employing Sabbath-keepers has been agitated for years, from the view-point of both the would-be employer and the unemployed. The unemployed have grumbled, and the would-be employer has been tempted to complain. A correct view of the case may, possibly, relieve, to some extent, the strained relation that has so long existed, and bring harmony and good will to all.

Many situations have long been waiting for the right man. The work is such that it can be readily learned by any one of ordinary intelligence. Wages are graded according to the ability and faithfulness of the laborer. Associations are most agreeable. No Sabbath-keeper has any right to complain so long as these positions are unfilled.

My reason for writing this is because of an "ad" that I saw yesterday, and I thought: Here is a splendid opportunity for Sabbath-keepers, and concluded to let the good news be more widely known. Here is the ad:

I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.—Ezek. xxii, 30.

I realize that the ad is an old one, but as it has never been withdrawn, and as the need is even greater today than it was when the ad was first published, I am convinced that it would be wise to make application for the position. The land that was exposed by one gap has long been trodden down by strangers. The gaps have multiplied many fold. God is still looking for men to make up the hedge. There is work enough for all.

Brethren, let us cease repining and go to work. God never asks us to work for nothing. Are you willing to take God for your employer and paymaster? There is a gap in the hedge in your own community. Here is your opportunity. Mend the hedge. Stand in the gap until the repairs are made, then find another gap and close that also.

Don't worry about what you shall eat, or drink, or wherewithal you shall be clothed, for Jesus said, "The laborer is worthy of his hire." Remember, you have been living for years on God's bounty, and it is but reasonable that when he advertises for laborers you should respond, "Here am I." "What will thou have me to do?"

"Lesser Lights."

H. M. MAXSON.

On a ceremonial occasion in Japan, a lady said to her host, "Japanese poetry is like the full moon. Alas, that I can only say I have seen the moon when it is three days old!" To this, her host replied, "And yet, Madam, he that has seen the moon in the crescent can truly say, 'I have seen the light of the moon.'"

It is given to but few men to serve their country as did Washington and Lincoln, yet he that lives an honest life, faithfully meeting each duty as it comes, can truly say, "I have served my country."

It is given to but few men to add three thousand souls to the church as did Peter in Jerusalem, Judson in Burmah, and Moody in America. We say of such men, "God has spoken to the world through them." Yet he that adds that *one* soul to the church can truly say, "God has spoken to the world through me."

David, the great king of Israel, living in a palace, was accounted a man after God's own heart, because the purpose of his life was right. In that great day when we shall see men as they are, I doubt not that many an obscure man now living in a hovel will be found to be a man after God's own heart, because the purpose of his life is right.

Christians are often tempted to envy the disciples who lived with the Saviour and served him with their own hands; yet Jesus said, "Inasmuch as ye did it unto one of

these my brethren, even these least, ye did it unto me," and he that adds only a little to the well-being of a child can truly say, "I have served my Master with my own hands."

Only the rich can build chapels and found hospitals, but Jesus said that the poor widow woman who cast a farthing into the treasure chest at the temple gave more than all they that gave out of their abundance.

What a great experience that was of Moses' when he spent those days alone with God on the mountain top; and when he came down, how his face shone from that communion with God! Yet there is many a man or woman living an obscure life whose face shines with the glory of a life ordered according to God's will and from a heart that is ever in close sympathy with him. Of such, we may truly say, "They have had communion with God."

It is given to but few of us to see the ineffable glory of the full moon, but let us thank God that for every one of us it is possible to see the moon when it is three days old.

The Will of the Lord be Done.

EDITOR GARDINER:

While reading your reply in the RECORDER of November 1, to the question, "Is God in everything?" I was reminded of some of Andrew Murray's writings and a particular article along this line, which a few years ago was helpful to me in answering some "whys and wherefores." It was so impressive I copied a portion and sent it to a little paper for publication if acceptable. The editor told me afterward, that by request he sent more than a score of papers to a subscriber, presumably for distribution, because of the help in the article. I gladly recopy it for the RECORDER.

It should be clearly understood that Mr. Murray is addressing Christians (Christ-saved ones) who have unreservedly yielded themselves to God, knowing some things and not knowing more things the yielded life will bring. Some one speaking of the surrendered life puts it something like this: It is like a blank book which I take, and upon the top of the first page of which I write: Lord, fill this book in as you will for me. And then, I turn the book with

all its blank pages over, and at the bottom of the last page, I sign my name. It is a blessed and profitable contract.

The copied article is the following.

*

There is a twofold will of God: the will of approval and the will of permission. In the former we see what he desires or ordains as right and good. The latter includes all that happens in the world, either as a result of natural law and second causes, or as the work of ungodly men and evil spirits. To admit that what God's will directly appoints is good, is comparatively easy. But to recognize his will in all the evil that comes to us or around us from evil men, is a truth that many a believer never accepts. It is one of the most blessed lessons any one can learn, that no possible trouble can ever come to us, that is not for us in very deed the will of our Father. Though Judas and Caiaphas and Pilate sinned against God's holy and righteous will in the death of Jesus, the suffering and death they caused him he accepted as the will of God, the cup the Father gave him. The sin of those who persecute or hurt the child of God is not his will, and yet the suffering caused with all its consequences is, to him, God's will. As this is seen, the believer turns his eyes from the human cause to the heavenly Father's will, and finds that suffering becomes a blessing, and that no power on earth or in hell can rob the soul of the perfect rest there is in that blessed will. The place of trial becomes the place of blessing.

1. In time of trial let me say at once: *Here I am by the will of God, in the very place God has chosen for me.* Whether the trial comes from hatred of an enemy or the wrong of a friend, through my own fault or in the course of God's more direct providence, I may be sure, and ought therefore heartily to consent to it, that the difficulty or distress in which I am is the will of God concerning me. Whether it be some great trial or some petty annoyance, whether a temporary grief or some long continued cause of weariness or irritation, be sure that the secret of peace and rest is to say: This trouble is what God wills for me. It is this that lifts me from man to

God and his will. To that will I have yielded myself. In that will I rest. The will of the Lord be done.

2. This prepares the soul to say with confidence: God, who has brought me into that trouble, will assuredly give me the grace to bear it aright. The grace that is needed to bear suffering as God would have his child do it, so as to glorify him in it must come from him. The great submission, the childlike trust, the living entrance into and union with his will, he will work in the soul that adoringly says: The will of the Lord be done. All the promises of the Holy Scripture, with all the comfort they afford in the assurance of God's presence and aid in trouble, depend for their fulfilment on this one condition, that the soul gives itself up to the will of God. Then can we prove that God's will is love and blessing. The more willingly I say, God brought me here, the more confidently I can say, He has charge and cares for me.

3. We shall then be led farther on to the assurance: God himself will teach me the lessons for which he sent the trial. This is something more than the trust and peace and surrender we have just been speaking of. They keep us from grieving God or vexing ourselves in the school of affliction. But beyond the graces, God has special lessons for every child whom he leads aside in his loving chastisement. He wants to cure us permanently of our self-will and of our worldliness, to waken us into the true imitation of the humility and the self-sacrifice of his Son, to draw us into full fellowship with him who made us for his divine indwelling and operation within us, to fit us to live lives of blessings to others. These lessons are often sadly missed by those who suffer much, and those who try to learn them often feel how greatly they have failed. It is because we do not believe: The Father, who brought me into this place of trial, will himself teach the lessons he would have me learn and work all the grace he fain would see in me. The will of the Lord be done, includes not only the trial itself, but all that God meant by it, and has undertaken himself to work out in the willing, waiting soul.

4. When, then, we have entered into liv-

ing union with the Father through his will, we shall not fear to say: God's will which brought me here, can, in his way and time, bring me out again. With many children of God the desire for deliverance from trouble is the first, if not the only thought. This should not be so. Suffering is not natural to us: we are at liberty to call upon God for deliverance in the day of trouble. But it is not for this alone the heart must turn to God. The first desire must be that God may be glorified in loving submission and childlike teachableness; that his will in all it means and aims at with the trial may be done. It is when, in this its true and full meaning, the prayer, The will of the Lord be done, rises from the heart, that the burden may be taken away without one being the loser, and that deliverance may bring as much glory to God in our holy devotions as the suffering could have done. The union with God's will, will teach us how to look to it in the right spirit for help.

What a privilege that the darkest trials, the bitterest sorrows, as well as the smaller fears of life, can all help to unite me more perfectly with the will of my God. By his grace I will seek to live every day, amid tears of sorrow and songs of joy, in quiet submission or in triumphant faith, as they do in heaven, with the one word in the heart: The will of the Lord be done. It is this gives heaven on earth.—*Andrew Murray.*

"Each member of the Chinese cavalry receives about four dollars a month, and out of this he is required to furnish fodder for his horse. In case of the death or disability of the animal, he must supply a new one at his own expense. The Chinese cavalier is therefore careful of his horse."

Farm Lands Not Worn Out.

It is agreeable to be assured by scientific investigators that the soil of this country is not wearing out, but is as fertile as ever. It would be discreditable to have it wearing out through improvident culture, seeing that the soil of European countries, which has been under cultivation ten times as long as ours, is still more productive.—*N. Y. Tribune.*

Young People's Work

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

*Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.*
—Ps. xxiv, 3-5.

Our Missionary Responsibility.

Prayer meeting topic for December 25, 1909.

Daily Readings.

Monday, Dec. 20—The church the world's good Samaritan (Luke x, 25-37).

Tuesday, Dec. 21—Missionary commands (Ps. cxix, 2-8).

Wednesday, Dec. 22—A serious task (Ezek. iii, 16-21).

Thursday, Dec. 23—No shirking (Jonah i, 1-3; iii, 1-4).

Friday, Dec. 24—The imperative Go (1 Cor. ix, 16; Matt. ix, 35-38).

Sabbath, Dec. 25—Our responsibility for home and foreign missions (Matt. xxviii, 16-20).

Suggestions on the Topic.

REV. JAY W. CROFOOT.

It is interesting to study the growth of the missionary ideal. In the early days the Jewish exclusiveness was such as to keep them from any activity in the direction of bringing other nations into the kingdom of God. In fact, they may have thought of Jehovah as the God of Israel in much the same way that Chemosh was the god of Ammon or Moab. Jacob seems to have been much surprised to find Jehovah at Bethel, and David accused Saul of driving him away to serve strange gods.

So it was a step in advance when the people, led by the prophets, rose from the conception of Jehovah God of Israel to Jehovah God of all, when they said, "There is no God but thee," instead of, "There is no god like thee."

So long as the Jews considered God to be the God of their nation only, of course they would not exert themselves to bring outsiders to him.

The Book of Jehovah, referred to in the reading for Thursday, seems specially designed to rebuke the Jewish spirit of exclusiveness. It is the missionary book of the Old Testament. Whether the book is history or allegory doesn't matter much—the teaching is the same in either case, that God really cares for those outside the fold, and that there is no shirking for those inside. Jonah seems to have belonged to the class of people who say: "There are heathen enough right here at home." But God taught him of his care for the people of Nineveh, and their little ones and even their cattle.

Though the idea of God's being the father of certain individuals and of his own people is not unknown in the Old Testament, God as Father of all men is revealed only through the teachings of Jesus and Paul. And not one of the non-Christian religions contains the idea of the fatherhood of God and the brotherhood of man. After all, the real reason why we should carry on missionary operations is because we have entrusted to us the religion which is the Father's Christmas gift to the whole human family.

"Shall we, whose souls are lighted
With wisdom from on high —
Shall we, to men benighted,
The lamp of life deny?
Salvation, oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

"For God so loved," not my family, nor my community, nor my country, nor people of my color, but "God so loved the world, that he gave his only begotten Son."

"After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth."

Letter From Mary Ross Davis.

To the readers of "Young People's Work,"

DEAR FRIENDS:—If I were persistent enough to keep a daily record of events occurring here in the mission, I should call this a reprint of "Some Leaves from the

Diary of a Missionary's Wife." As it is, it is only the notes, jotted down from time to time during the last two weeks, of various happenings which I hoped might be of interest to you.

After the return from a vacation spent among the hills, the year seemed to open with very bright prospects for work in various directions. So many and varied are the needs of these people among whom we live, that it is not a question of what more do they need, but of what do they need most.

At the beginning of this school year, Doctor Palmberg gave up teaching English to the four private pupils whom she taught last year, and I took up the work. Four young men come, six days in the week, at nine in the morning. We are reading Old Testament stories from the English Bible. For the sake of learning more English, they seem entirely willing to read; but I think, too, they are really interested in the accounts of Abel and Cain, Jacob, Joseph and others. As a basis of study we are using Doctor Schaeffer's "Bible Readings for Schools." This brings together in an interesting way, Bible Narratives, Parables, Sayings and Discourses of Jesus, The Law, Choice Psalms and Proverbs, Words from the Prophets, concluding with some Selected Topics. The students are also reading "Christian Hymns in English," and at the same time I am endeavoring to give them a little idea of singing. Naturally, the majority of Chinese would sing with little regard for laws of rhyme or time, but rather each man for himself, according to the dictates of his own ideas.

The hour following this half-hour of reading and singing is devoted to teaching two classes of two pupils each. Three days in the week the lessons are in geography, the other three in English grammar.

At eleven o'clock, three little children of the mission come for their first lessons in English. It seemed best to begin now, so that when they enter the schools in Shanghai they may be prepared in English as well as in Chinese. So much for a morning's work.

In the afternoon, there is an hour for English or Chinese study, followed by an hour of work with the Chinese teacher.

Just now I am reading Mark's Gospel, in Chinese, and find it more difficult than John which I read while at the hills this summer. After three o'clock, some time is spent with Mrs. Koeh, the wife of our former day-school teacher, who comes in to assist me with sewing, and to help me in Chinese conversation. The death of Mr. Koeh is a great loss to us all, and we feel we must help the widow and little children. At present we are giving them a home, and employing her at sewing and in various other ways. Later, I hope to take up some definite study with her, looking toward her preparation for commencing the work of a Bible-woman.

As some of your readers will have known, Doctor Palmberg expected to sail for home on October 26, but her plans were suddenly changed, in that the friend with whom she was especially going, and to whom she hoped to be of service at this time, gave up returning home just now, so that Doctor Palmberg's going has been indefinitely postponed.

On October 9, the four young men who were formerly the Doctor's English pupils, and are now studying with me, gave her a farewell feast, to which Mr. Davis and I were invited. The feast was one of the best Chinese meals I have eaten. It was well served, too, and, I suppose for our benefit, the dishes were washed after each course. The menu consisted of sharks' fins, deliciously cooked, doves' eggs, chicken, pork, rice and eggs prepared together, ham, shrimps, sea-slugs, greens, fish-balls served with a sauce similar to Worcestershire, sweets of many varieties, a kind of dessert called "Precious Pudding," eaten with an almond sauce, fruit and strong tea. We were at the table at least two and a half hours. The most remarkable thing about it all was that there was no wine, without which the Chinese think no feast is complete. The young men had wine omitted especially for our pleasure. It was evidently an effort for the Chinese to enjoy their feast without it. It is not strange that wine is considered so necessary, when one realizes that all the food is cooked in oils and is necessarily rich. But I suppose the Chinese do not analyze its necessity in that way. We were

thankful for the fruit, to "cut the oil," as it were. Both before and after the feast, Mr. Davis took flash-light pictures. The young men presented Doctor Palmborg with a basket of flowers.

Among the large meetings held in Lieu-oo, October 22, 23, 24, in which representatives from the Shanghai church joined with us at Lieu-oo, a meeting especially for women was held on Sunday afternoon. Fully two hundred women and children came. They came very early, and while they were waiting for the appointed hour to arrive, Mrs. Daung, a former Bible-woman in our Shanghai church, talked with some of them informally. When the meeting began, we sang the simple hymn, "Jesus Loves Me." Miss Burdick talked of Christ's life, his purpose in coming to earth, and his death to save the world from sin. Doctor Palmborg spoke for a few minutes, emphasizing the love of Jesus for the *whole* world, after which Doctor and I sang in Chinese, "Ye Must Be Born Again." Mrs. Tsen of Shanghai then spoke of the benefits to a Chinese woman, in her home, of believing in and serving the true God and his Son, Jesus Christ.

The invitation was given at this meeting, to all women who cared to know more of this truth of the Gospel, to come on any and every Thursday afternoon for conversation and instruction. Last Thursday there was no meeting, as the funeral of Mr. Koeh took place at that time. Yesterday, however, five women and two young girls came in. Two of the women came especially to learn. One of them had been present at the large meeting, and being anxious to know more, had sent for her sister to come from the country to accompany her here yesterday. Although neither could read, they both proved very intelligent in their own questioning and in comprehending the meaning of the doctrine of Christ as explained to them. We took simply one verse of the hymn, "What a Friend We Have in Jesus," reading and re-reading it to them, while Doctor Palmborg explained its meaning. The conversation was, at first, somewhat general; then we turned their thought to the story of the woman whose faith caused her to touch Christ's garment and who thereby

was healed. The husband of one of these women is an opium-smoker, and, we understand, is wicked and unkind in his home. He scoffs at this Christianity, but the wife is evidently longing for something to bring peace to her heart. We are so anxious that the women and children may be touched and taught, and we trust that a great work may be developed among them.

With deep interest in the work of our young people for the coming year,

Sincerely yours,

MARY R. DAVIS.

Lieu-oo, China,
Nov. 6, 1909.

Seventh-day Baptists and the Medical Profession.

A. L. BURDICK, M. D.

Is there an opening for Seventh-day Baptists in the medical profession? Can a physician prosecute his profession and observe the Sabbath? Is the doctor's work contrary to our teaching of a true observance of the Sabbath?

These question, asked in a variety of ways, are often propounded, and to answer them honestly and intelligently requires some thought and study. If one's idea of the proper observance of the Sabbath requires that no work of any kind further than the getting of meals and the care of stock be done, then the work of the physician is surely outside the realm of religious duty; but if, as most people believe and as the Great Physician himself taught, the work of healing the sick is a work of necessity and an act of mercy, then its accomplishment, under certain restrictions, is certainly permissible. Accepting this view as correct, we set about to discover what restrictions may be required.

I think all will agree that any case that might, under the same conditions, require a doctor's services on any other day, should be attended to on the Sabbath, and that cases of emergency and suffering should receive first attention at all times; but I believe that, so far as possible, a doctor in laying out his work should prepare it so that none but the necessary work be done on the Sabbath. Those cases that can be attended the day before or the day fol-

lowing should be so provided for. If office hours have to be maintained, the time that is not spent in consultation with the sick can be profitably spent in the study of the Sabbath-school lesson or in reading the RECORDER or kindred literature. The teaching of the New Testament gives abundant proof that the physician's work is essentially the work of Christianity, and that the Sabbath is not a hindrance to its accomplishment. This, I believe, answers the second and third questions; and if so, the answer to the first should be easy. Of course there is an opening in the medical profession for Seventh-day Baptists! But the same precautions should be observed here as in all other occupations; and first of all is this: *Don't get too far away from Seventh-day Baptist influence.*

The tendency of the medical profession is not away from religion; but if a family is isolated from other Seventh-day Baptists, the tendency is the same the world over, to become cold and indifferent to the essential tenets of our denomination. This coldness very soon passes over into a careless attitude, and by these gradual steps the path is pretty sure to lead away from the Sabbath. No matter how strong and conscientious a man or a family may be when under the influence of the church, if they take themselves away from this influence, in nine cases out of ten, their interest in denominational affairs will begin to lag, and in the majority of cases they are lost to us as a denomination. Even if the parents remain firm, the children that are brought up under such conditions seldom have any regard for the Seventh-day.

My advice to the young man contemplating entering the medical profession would be to make the best possible preparation for the work and then seek a place to practice where there is a Seventh-day Baptist society, even if it be a very small one, or at least a place within easy reach of such a society. Don't get out of touch with our own people. Don't attempt to rear children outside of these privileges unless you expect them to forsake the faith of their fathers. A lucrative practice and a large fortune are mighty fine things to have, but if they are obtained at the expense of your own convictions of what is right or by the

loss of your children from the faith that is founded on the teachings of the Great Physician, their value sinks into insignificance.

One more caution: Don't expect too much in the way of patronage from the members of your own church. I say this not in the sense of criticism. Seventh-day Baptist people are among the most independent people in the world; and if they feel that they can get just as good or perhaps a little better service from your competitor, they are liable to leave you for him. This is a condition that all who are dependent upon the public for their support have to meet, and it is not worth worrying over. So, if you find the members of your own church or Sabbath-school class consulting your competitor who does not happen to be a "Seventh-day Baptist man," don't "get sore," but remember that every other doctor is meeting with the same experiences and discouragements. Life is too short to fret over such annoyances. They are inconsequential anyway, so accept them as "an existing condition," and keep at peace with all men.

Janesville, Wis.

News Notes.

SHILOH, N. J.—The Ladies' Aid Society recently gave a hot chicken-pie supper and cleared forty dollars.—The Christian Endeavor Society is giving a course of entertainments for six months. The entertainers are secured from the Pennsylvania Lyceum Bureau. They are considered a success.—Pastor D. B. Coon and wife attended the yearly meeting at New Market.—Dr. T. L. Gardiner, and Mr. Lucian Lowther of Salem, W. Va., visited us in the interests of Salem College.

HAMMOND, LA.—Union Thanksgiving services were held in the Seventh-day Baptist church, six churches being represented. An excellent sermon was given upon the text, "The Lord reigneth; let the earth rejoice." The house was profusely decorated with ferns and roses. A liberal offering for the poor was made.—The weather is ideal. The "Sunny South" is making true all her promises of beauty and health.

SECOND ALFRED, N. Y.—The Ladies' Aid Society served dinner in the church basement, November 10.—The Endeavor Society held a masquerade social, November 24. A fine time is reported. Refreshments were served by the Society, the juniors selling candy and pop-corn. About nine dollars was raised.—A Sabbath-school institute was held at our church, November 6. A profitable time was enjoyed; splendid music was furnished. Ladies served lunch in the basement.

NILE, N. Y.—Thanksgiving dinner was served in the church basement by the Ladies' Aid Society. A collection was taken amounting to thirteen dollars which is to go toward the church debt.—A social was held at the home of Ferris Whitford, November 25.

An Appeal.

The Anti-Tuberculosis War and the Red Cross Christmas Stamp.

S. ADOLPHUS KNOPF, M. D.,

Professor of Phthisio-therapy at the New York Post-Graduate Medical School and Hospital.

Last fall it was my privilege to address the two Red Cross branches—one in Brooklyn and one in New York—pleading with them to help in the anti-tuberculosis war through the aid of a Red Cross Christmas stamp. I published the two addresses in the form of an article in the *New York Medical Journal* of November 28, 1908. I know that hundreds of others, nay even thousands, have also pleaded, and perhaps more eloquently and more successfully than I; but this shall not prevent me from pleading again for this holy cause, particularly since I have been honored by the officers of the American National Red Cross with an invitation to do so.

The history of the Red Cross is known to most people. It owes its origin to the feeling of sympathy awakened throughout Europe by the sufferings occasioned by the Crimean War. The object of the Red Cross Society is in the main to mitigate the evils inseparable from war. All of the civilized nations of the world have branches of this truly international association.

Founded in Geneva in 1863, it is now not quite fifty years old, but what a glorious work it has done! Throughout the many bloody wars of the last half-century the Red Cross servants were truly the administering angels who lessened suffering and saved countless lives. And not only in wars, but also in other disasters such as floods, earthquakes, mining and railroad accidents, fires and pestilences, a great army of Red Cross soldiers are always present to ameliorate conditions, dress the wounded, nurse the sick, feed the hungry and improve sanitation so as to limit the fatalities as much as may be possible. The heroism of the Red Cross workers, both men and women, has never been surpassed by the gallantry of the bravest soldiers.

Now, this great association has undertaken to fight the most formidable enemy of mankind; one which unfortunately can not be met openly in battle; one which, by its insidiousness and because it is unseen and unrecognized by the naked eye, is all the more dangerous and difficult to combat. There are probably at this moment 500,000 people in the United States suffering from tuberculosis in one form or another, and 1,000,000 school children who are probably destined to die of tuberculosis before they reach the age of eighteen, and yet modern medical science has demonstrated beyond a shadow of a doubt that tuberculosis is a preventable and curable disease.

Its prevention depends upon bettering the hygiene of the masses and improving their living conditions, on the early recognition of the disease, and on the suppression of all centers of infection arising from advanced cases. This is to be accomplished not with cruel isolation or treating the unfortunate consumptive as an outcast, but by removing the consumptive poor to special hospitals where they will be kindly treated and the utmost care exercised to improve their condition and at the same time minimize the danger of infecting others. The home of the conscientious well-to-do consumptive, in the advanced stages, can be arranged so that there is really no danger of contagion.

The cure of the tuberculous depends upon the early recognition of the disease and the timely treatment in well-arranged sanitary homes or in special institutions, sanatoria,

hospitals, or camps, and there is urgent need for such institutions in nearly every State of the Union. Of course, for the tuberculous children we must have many open-air schools and children's sanatoria; and for the tuberculous adult, cured or sufficiently improved to do some work, we must have agricultural or horticultural colonies or other means to give him outdoor occupation.

Unfortunately, tuberculosis is a disease which is most prevalent among the poor, and after what has been said I need not explain any further that in order to prevent and cure tuberculosis in our own beloved country, we need a great deal of money. All the skill of the physician and the devotion of the nurse is of no avail when the tuberculous patient lacks the means to buy good food, can not afford to live in a sanitary home, have proper clothing, or rest when rest is his only salvation. The patient's anxiety for those depending upon him must also be removed. The wife or children, the aged father or mother deprived of their supporter must be cared for. Tranquillity of mind is as essential to the cure of tuberculosis as all other factors. To do all this, I say again we need money, much money.

Fortunately, this country is rich and it does not lack in philanthropy and brotherly love, and I know that this appeal which is now going out from the Red Cross will not be in vain. It will give opportunity to the humblest of the humble, to the richest among the rich, to help in this great, good and holy cause of saving lives, making tuberculous children into strong and healthy citizens, the curable consumptives into breadwinners for their families, and rendering the hopelessly ill consumptive comfortable and happy as far as it is in human power to do.

The whole Nation will reap the benefit of a successful war against tuberculosis and this benefit will not only be sanitary and moral but even financial, for every restored breadwinner and healthy citizen is an addition to the wealth of the Nation.

But let us put aside for a moment the financial aspect. Christmas-tide is not a season when we calculate on returns for what we give. We find pleasure and de-

light in giving, in making others happy, and surely here is a splendid opportunity to do this. Let each one buy as many stamps as he can; tell the little children that every penny they can spare for stamps will help to save a little child's life, and although they may not see the little sufferer and receive direct thanks, they as well as the adults can rest assured that their gifts will be appreciated and the unknown donor remembered in the grateful prayers of some tuberculous invalid.

The 1909 Red Cross Christmas stamp is not good for postage. It will not carry any kind of mail but any kind of mail will carry it. The use of the beautiful Red Cross stamp carrying Christmas and New Year's greetings, gives an excellent opportunity to every one to help the anti-tuberculosis cause according to his means. The layman will thus be the coworker of the physician, a true brother and helper. He who makes his Christmas offering by the purchase of as many of these stamps as he can afford to buy will surely feel the season's joy all the more, knowing that through his participation in this work somewhere some consumptive sufferer has been helped, some dark home made brighter, some little child saved.

[The Christmas stamp referred to is one inch square, marked with sprays of holly about the Red Cross sign, below which are Christmas and New-Year Greetings.—Ed.]

"If any one says ill of you, let your life be so that none will believe him."

There is in man a higher than happiness; he can do without happiness, and instead thereof have blessedness.—*Carlyle*.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing?—*Archbishop Ireland*.

Once to every man and nation comes the moment to decide.—*James Russell Lowell*.

Children's Page

Ruth's First Slide.

Ruth hurried toward the long hill, proudly dragging her beautiful new red sled, whose name, "Monarch," was painted on its top in bold gilt letters. Her mind was full of expectant delight in the prospect of sliding downhill upon it for the first time; for Ruth was a small girl, and this was the first sled she had ever owned.

Before this she had had to be contented with an occasional slide with Brother Bob on his sled. Once in a very great while, when Brother Bob was especially good-natured and there were few other sleds on the hill, he would send her spinning down the smooth hillside by herself. That was something like sliding.

But sometimes Brother Bob would say he did not want to be bothered with looking after baby—he was four years older than Ruth—and would go off sliding with the boys on a longer, steeper hill, which was not considered safe for little girls, leaving Ruth at home. And then Ruth, being a patient little girl, had tried hard not to mind, for mother said boys did not always want a girl at their heels. Ruth could understand that, for there were times when she herself did not want Brother Bob around. That was when Flossie Owen came to play dolls with her. Bob despised dolls. Now, however, she had a sled all her own, and she would never have to share Bob's again. She was glad that she did not have to share her sled with any one. She could slide downhill every time now, without having to wait her turn.

Ruth stood awhile at the top of the hill and watched the children who were sliding. She was in no hurry to go down. In fact, she half wished Brother Bob was there to see that the coast was clear and to give her a friendly push on her way. But Bob was off with the boys and she must slide alone. Just then Milly Todd, who did errands for Mrs. Bowman, the dressmaker, came up with a big bundle under her arm, and stopped a moment to watch the chil-

dren. Milly was nearly as old as Brother Bob, and her clothes were very shabby, while her face bore too careworn an expression for her years. Now there was a longing, wistful look upon it as she watched the others. Ruth had often seen her looking on, but she remembered now that she had never seen her sliding.

Ruth drew a little nearer to Milly and asked timidly, for she had never spoken to her before, "Don't you like to slide?"

"Don't know," Milly answered brusquely, though there was a noticeable catch in her voice. "I never slid downhill in my life. Haven't any sled. Haven't any time for slidin', anyway. I can't stay here more than five minutes, for I've got to catch the car into town to deliver this bundle. I do just love watchin', though, and pretendin' I'm slidin' too."

Ruth didn't say anything, but her tender little heart was full of pity. What would it be like never to have slid downhill? She had thought it horrid to have always to share Bob's sled. But never to have slid at all was very, very different. It was strange that none of the children had ever asked Milly to slide. Perhaps they had not thought of it.

Then Ruth held her breath. Oh, she just couldn't let anybody slide downhill on her new red sled the first time—she wanted that time herself, and it wasn't selfish either, she knew it couldn't be. The next time, perhaps—but Milly could only stop five minutes. There would be just time to whiz down the long hill once and bring back the sled.

It cost Ruth a hard, though a short, struggle. Then, with shining eyes and a deep pink flush on either cheek, she said softly: "You may slide downhill on my sled."

"Do you really mean it?" demanded Milly, her voice sharp with eagerness as she turned toward Ruth in surprise.

"Yes, I do," Ruth replied with an emphatic nod of her curly head. "You'll have just time if you hurry."

In a second Milly was whizzing down the long hill on Ruth's sled, an expression of delight on her plain face.

"It was fine!" she gasped, as she placed the sled rope in Ruth's hand. "I'll—I'll

always remember it. It'll make the pretendin' seem more real after this."

Then she picked up her bundle, which Ruth had been watching for her, and darted away to catch the trolley car which was just coming in sight around a curve in the road.

With a happy heart Ruth seated herself on her new red sled. As she sped away on her rapturous downward flight she thought, "After all, it's nicer to share things even if I didn't have the first slide."—*Effie Stevens, in the Interior.*

Golden Wedding at Boulder.

On the twenty-seventh of October, 1859, at DeWitt, Iowa, occurred the marriage of James R. Van Horn and Elizabeth Babcock.

In order to celebrate their fiftieth anniversary, a surprise was arranged by their relatives and friends. While Mr. and Mrs. Van Horn were absent from home, having been invited to spend the evening at her sister's, some fifty friends gathered at the house. A phone message called them home and their looks of astonishment as they entered the door gave ample proofs of the completeness of the surprise.

The early part of the evening was spent in listening to letters and messages of congratulation from absent friends of Mr. and Mrs. Van Horn. Among these was a poem written in honor of the occasion by their former pastor, Dr. F. O. Burdick.

Among the gifts sent from other States were several gold pieces. Two large rocking-chairs were presented as tokens of esteem from Boulder friends.

At ten o'clock delicious refreshments were served, the tables being decorated in yellow. In due time the guests departed, wishing their host and hostess all manner of prosperity, health and happiness.

Mr. and Mrs. Van Horn have lived in Boulder for the past sixteen years and have many friends. Mr. Van Horn is the assistant bailiff of the district court and a faithful member of the G. A. R. They have a family of two sons and two daughters. The former live near Greeley, Colorado. One of the daughters, Mrs. Stephen Hills, resides at Twin Falls, Idaho, while the

youngest daughter, Mrs. Irene Wheeler, makes Boulder her home.

Only one person among those who attended the wedding fifty years ago is living, J. O. Babcock of Welton, Iowa.

A FRIEND.

HOME NEWS

BOULDER, COLORADO.—The Boulder Church seems to be thriving despite the fact that we have no regular pastor. During the month of September the evangelist, William Sunday, and his corps of helpers held evangelistic meetings in this city. Thorough organization and the concerted efforts of the Christian people of the place helped to make these meetings a success and much good was accomplished. Since the close of the meetings, every church has been encouraged by numerous additions to membership. Our church has had its share and one Sabbath afternoon during October the Rev. S. R. Wheeler administered the ordinance of baptism to nine candidates. The following week they, together with one other, a convert to the Sabbath, were received into the church.

The regular Sabbath services are well attended—better than for some time. We are hoping and praying that the right man may be sent to Boulder. And while waiting for him, we are trying, in every way, to advance the welfare of the church.

A FRIEND.

A sermon is read each Sabbath by one of the members. We have a real interesting Sabbath school but no Endeavor prayer meeting. While we rejoice over the addition of ten new members, we are longing for still others who think as yet that they can not make a living if they keep the Sabbath. May God hasten the time when the world shall come to the true Sabbath, is my daily prayer.

S.

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man.—*Lincoln.*

MARRIAGES

WHEELER-ALLEN.—At the residence of the bride's parents, Mr. and Mrs. E. F. Allen, at 1503 South Spruce Street, Coffeyville, Kansas, August 18, 1909, by Rev. F. W. Mentzer, Mr. Edwin L. Wheeler of Nortonville, Kansas, and Miss Mabel C. Allen.

VAN HORN-WHEELER.—At the home of the bride's parents, Mr. and Mrs. Chas. G. Wheeler, November 16, 1909, by Pastor M. B. Kelly, Mr. Sherwood Van Horn and Miss Ver-nette Adell Wheeler, both of Nortonville, Kansas.

DRESSER-BAILEY.—In New Auburn, Minn., December 1, 1909, at the home of the bride's parents, Henry and Abigail Bailey of the New Auburn Seventh-day Baptist Church, by Eld. M. Harry, Mr. John A. Dresser and Miss Myra Bailey, both of New Auburn.

DEATHS

GRIFFIN.—Eliza Saunders, daughter of Deacon Dennis and Margaret Saunders, was born in Berlin, Rensselaer County, N. Y., June 1, 1829, and peacefully fell asleep in Jesus at 1 a. m., October 26, 1909.

She was the first of four children. The second, Lyman, has been dead a number of years. The third, Electa Saunders Stillman, departed this life a few days less than four months ago. The fourth, Crysanthia (Mrs. Melworth Stillman), survives, and is an honored neighbor among us. When three years of age, in 1832, her parents moved to Little Genesee, Allegany County, N. Y., where at about the age of fourteen she professed faith in Jesus as her personal Saviour, as a result of which her faith in him has grown stronger as her years have multiplied. In 1846 the family moved to Farmington, Fulton County, Illinois, where two years later, on March 20, 1848, she was married to S. P. Griffin. This marriage was blessed in the birth of five children: Charles Truman, Edgar A., Uberto S., Lyman H. and Gertrude Griffin Maxson, the last three of whom survive. In 1859 Mr. and Mrs. Griffin moved from Farmington, Ill., to Pardee, Kansas, where they became constituent members of the Pardee Seventh-day Baptist Church. About 1878 they moved to Nortonville, which has since been their home, and from which the husband and father was called to the home above on September 16, 1901.

Hers has been a life of buoyant cheerfulness and faith in God. Until the infirmities of age overtook her, she delighted to entertain company and this was especially marked during any special work, or meetings of the church. Few persons have carried a mirthful, cheerful spirit into advanced age as she did, and it was a source

of pleasure to old and young to have the privilege of her company. Her health has been declining for several months past, but she met the inevitable bravely and without murmuring; and even after she was unable to speak in connected sentences, she said to her pastor, with almost a hallowed glow of peace upon her face, "It is all right."

M. B. K.

AYERS.—Clifford Randolph Ayers, the only son of Rudolph Edgar Ayers, deceased, and Lily May Vars, was born in West Hallock, Ill., June 25, 1880, and died in Chicago, Ill., of typhoid fever, November 18, 1909, aged 29 years, 4 months, and 17 days.

He leaves a widowed mother and a sister, Mrs. Frank Brand, of Boulder, Colo. He was of a quiet, unassuming disposition, kind-hearted and genial, making many friends and always retaining them. Farewell services were held in the Seventh-day Baptist church of West Hallock, conducted by his pastor.

F. E. P.

BUSINESS OFFICE

The Business Office has seemingly been pretty quiet lately. You may have thought there was nothing going on here, hence nothing to say. Quite the contrary: we have been so busy there has been no time to say anything.

The Year Books were all shipped from the binders in New York two or three weeks ago. They were shipped by freight to central points, and will be distributed from these in any way that is convenient. If yours do not arrive in due time, let us know.

The book was too large for our stitcher this year, hence had to be sent out for binding. Conference would be the gainer, and the book could be gotten earlier if it could be kept down to a somewhat smaller number of pages.

Be sure to read our announcements regarding the Bible Readers' Calendars, and the *Farm and Fireside Baby Calendar*. See last two pages in this issue.

As heretofore, we are taking orders for any and all other papers and magazines, either in combination with the RECORDER or not. We have sent catalogues and other blanks to all subscribers, and no advertisements will appear in the RECORDER itself. Send in your orders early and avoid the holiday rush. We can match any price you see advertised, and frequently can do better for you.

The manager had the pleasure, today (Dec. 7), of writing a check for the last payment on the new press we bought last winter. It is a large size job press of the best type, and cost \$513.00. It has been paid for entirely out of the earnings

(Continued on page 766.)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Jan. 1.	John, the Forerunner of Jesus, Matt. iii, 1-12.
Jan. 8.	The Baptism and Temptation of Jesus, Matt. iii, 13-17; iv, 1-11.
Jan. 15.	The Beginning of the Galilean Ministry, Matt. iv, 12-25.
Jan. 22.	True Blessedness Matt. v, 1-16.
Jan. 29.	Some Laws of the Kingdom, Matt. v, 17-26, 34-48.
Feb. 5.	Almsgiving and Prayer Matt. vi, 1-15.
Feb. 12.	Worldliness and Trust Matt. v, 19-34.
Feb. 19.	The Golden Rule—Temperance Lesson, Matt. vii, 1-12.
Feb. 26.	False and True Discipleship, Matt. vii, 13-29.
Mar. 5.	Jesus the Healer Matt. viii, 2-17.
Mar. 12.	Two Mighty Works Matt. viii, 23-34.
Mar. 19.	A Paralytic Forgiven and Healed, Matt. ix, 1-13.
Mar. 26.	Review.

LESSON XIII.—DECEMBER 25, 1909.
THE BIRTH OF CHRIST.

Matt. ii, 1-12.

Golden Text.—"And thou shalt call his name Jesus; for he shall save his people from their sins." Matt. i, 21.

DAILY READINGS.

First-day, Luke i, 1-23.
Second-day, Luke i, 24-38.
Third-day, Luke i, 39-56.
Fourth-day, Luke i, 57-80.
Fifth-day, Luke ii, 1-20.
Sixth-day, Matt. i, 1-25.
Sabbath-day, Matt. ii, 1-12.

INTRODUCTION.

Although we have to confess that we depend upon tradition for the dating of our Lord's birth on the twenty-fifth day of December, still that day is just as likely as any other. It is moreover, very probable that his birth occurred at about this time of the year. Herod's death occurred at Passover time, and between these events there had been space for the visit of the shepherds, the presentation in the temple (at least forty days after the birth of Jesus), the coming of the Wisemen, the flight into Egypt, and the slaughter of the Innocents. Some have thought it impossible that Jesus was born in the winter since shepherds were keeping watch over their flocks all night out of doors; but the weather in Judea is often comparatively mild even in December.

According to the earliest tradition the date of the coming of the Wisemen is the sixth of January, thirteen days after the nativity. But this tradition is almost certainly a mistake; for the presentation of Jesus in the temple could not well have occurred after this event. At the coming of the Wisemen Herod's suspicions were thoroughly aroused, and such circumstances as those recorded in Luke ii, 21-23 must have at-

tracted his attention. The coming of the Wisemen is therefore to be placed shortly after the presentation in the temple, and the flight into Egypt immediately after their visit.

The important thing about Christmas is not the precise date, but the fact of the incarnation. Christmas is the symbol of God's love for the world. It is therefore rightfully a time for joy and merry making. It is also appropriately a time of giving gifts. Our heavenly Father has bestowed upon the world the gift of his Son, the greatest of all gifts. From him we should learn the lesson of unselfish giving.

TIME.—Probably in February of the year 4 B. C.

PLACE.—Bethlehem.

PERSONS.—The Infant Jesus; Mary his mother; the Wisemen from the East; King Herod the Great; the priests and people.

OUTLINE:

1. The Wisemen come to Jerusalem. v. 1, 2.
2. Herod is troubled. v. 3-8.
3. The Wisemen render homage to Jesus. v. 9-12.

NOTES.

1. *Now when Jesus was born in Bethlehem of Judea, etc.* Our author is not trying to give explicit biographical details; but rather to mention some points that are of particular religious interest. From the statement that we have here we do not need to think that the Wisemen came within a few days after our Saviour's birth. It is probable as suggested in the Introduction that they did not come till at least six weeks after the nativity. It is to be noted that from this Gospel we have no hint that Bethlehem was not the home of Joseph and Mary. *Herod the King.* An Idumean who reigned as a subject prince to the Roman emperor. He was called after his death Herod the Great. Several of his descendants are mentioned in the New Testament. *Wisemen from the east.* Much has been written in discussion of the problem as to who these men were and from whence they came; but for the most part we must be content to remain in doubt. Whether from Babylonia or Arabia or elsewhere they were students of astronomy, and knew something about the Messianic prophecies of the Old Testament. Some hold that they were kings, but that is improbable. There are many fanciful stories in regard to them. Even if they were astrologers they were men of earnest purpose, and were sincere in their homage to Jesus.

2. *We saw his star in the east.* These men who were diligent students of the heavens had connected some star or some conjunction of planets with a child to be born king of the Jews, and had come to Jerusalem on that account. They came with an inquiry as to where he was; but with no doubt that the child was born. Instead of "in the east," we should probably translate "at its rising." They had noted the "star" as soon as it appeared. *To worship him.* The word thus translated may mean to render reverence as to God, or to do homage as to man. We have to remain in doubt as to the precise reference both here and in v. 11.

3. *He was troubled.* He was disturbed to think that there might be a possible claimant to

the throne that he occupied. A usurper backed by foreign aid, and supported by followers believing in a supernatural sign might well prove a powerful rival to a king that was thoroughly hated by his subjects. Herod was a cruel and selfish monarch almost insane with jealousy. The picture which this chapter gives of him is in accord with what we learn from other sources. *And all Jerusalem with him.* The people dreaded the consequences of Herod's wrath and suspicion.

4. *All the chief priests and scribes of the people.* He called together the religious experts of the nation in order that he might have as exact information as possible upon which to proceed. *Where the Christ should be born.* That is, Where does Scripture say that the Messiah is to be born?

5. *In Bethlehem of Judea.* Thus distinguished from Bethlehem in the territory of the tribe of Zebulun. Josh. xix, 15. *The prophet.* Micah. The quotation is from Micah v, 2.

6. *And thou Bethlehem.* The evident intent of the prophet Micah in mentioning this village was to enforce the truth that the Messiah was to be of the stock of David, and at the same time to encourage the people to look for a Messiah from the country, and not from the ranks of the oppressive aristocracy at Jerusalem.

7. *What time the star appeared.* He feigned interest in astrological matters, but it is easy to see that he had his own reasons for desiring to know the exact time of the appearance of the star. From the age of the children mentioned in v. 16 it is not impossible that the star had appeared two years before the Wisemen came.

8. *He sent them to Bethlehem.* From the information given by the priest and scribes he directs them on their journey. We do not know why he failed to send his officers with the Wisemen to kill Jesus at once. Very likely he thought to disarm suspicion and to accomplish his purpose secretly with less liability for failure through any chance circumstance that might put on their guard those to whom he meditated evil. *That I also may come and worship him.* Herod makes a hypocritical pretense of intending to offer homage to the Messiah-king.

9. *The star, which they saw in the east, went before them.* Some have imagined that the star had been guiding them all the way till they turned from their direct course to go to Jerusalem. But it was natural and proper for them to go to Jerusalem to inquire for the King. It is probable that before this the star was a guide to them from some striking peculiarity in connection with their astronomical observations, and not because it explicitly marked the way to Bethlehem.

10. *They rejoiced with exceeding great joy.* The hopes which they had devotedly cherished for years were now to be fulfilled.

11. *The house.* Even if Jesus was born as tradition says in a cave used as a stable, we are not to think that the holy family was obliged to remain there for weeks. *Worshiped him.* Compare note on v. 2 above. *Opening their treasures.* That is, their caskets or chests in which their valuables were contained. The presenting of gifts, and especially such costly gifts,

denotes their great reverence. *Frankincense and myrrh* were costly and fragrant gums used in the manufacture of perfumes. Frankincense was produced chiefly in Arabia. From the mention of three kinds of gifts many have imagined that the number of the Wise men was three; but the evidence is scarcely sufficient for this conclusion.

12. *Being warned of God in a dream.* Compare similar references to dream in v. 19 and chap. i, 20. It would have been natural for them to tell to any of the wonderful fulfilment of their hopes, and especially to Herod who had asked them to make a report.

SUGGESTIONS.

This lesson illustrates the saying in the Introduction to John's Gospel, "He came unto his own, and his own received him not." There were none of the priests and scribes sufficiently interested to accompany the Wisemen to Bethlehem. The people of Jerusalem were stirred by the inquiry concerning the King. They were not however moved by a hope that the prophecies were now to be fulfilled, but by a fear that the inquiries would occasion some fresh act of oppression on the part of Herod. Are we like them careless of the Christmas message?

Such monsters as Herod with their exaggerated selfishness ought to be a warning to us to resist the beginnings of evil in the direction of self-gratification at the expense of others. In the coming of the Messianic deliverer for the nation he could see nothing but disaster, and determined to sacrifice all the hopes of the nation to his own private security.

What hypocrisy on the part of Herod, to pretend that he wished to worship when he really planned to murder. Let us ever be frank with the world and beware of the beginning of the deadly sin of hypocrisy.

The Wisemen came from far to worship a king of whom they knew but little and they brought him costly gifts. We know him well as deserving the title of King of kings, and ought to render unto him our most precious gifts of service.

WANTED.

Seventh-day Baptist girl or woman to do general housework in Seventh-day Baptist family on ranch at Riverside, Cal. Permanent position for right party. Mrs. D. E. FURROW, *tf.* Riverside, Cal.

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.

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.

D. E. FURROW, *tf.* Riverside, Cal.

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.

CLOTHES MADE TO ORDER

You can get satisfaction by ordering your clothes by mail from us. We carry lines of domestic and imported fabrics. Our clothes are honestly made, full value, satisfaction giving.

Our forty years' experience is at your service. Send for samples and measurement blanks.

SUITS AND OVERCOATS FROM
\$20 UP.

THE
Ordway Company
MERCHANT TAILORS
1443 W. MADISON STREET, Chicago
J. M. MAXSON, Prop.

WANTED.

Seventh-day Baptist men or women to canvass for Dr. Hale's Household Ointment and Tea on very liberal terms. Address, KENYON & THOMAS Co., Adams, N. Y.

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.*

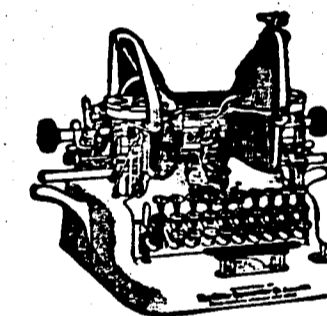
Individual Communion Service



Made of several materials. MANY DESIGNS. Send for catalogue No. 60. Mention name of church and number of communicants.

Geo. H. Springer, Mgr.,
256 and 258 Washington St., Boston, Mass.

17 Cents a Day BUYS AN OLIVER



SAVE YOUR PENNIES AND OWN

The
OLIVER
Typewriter

THE STANDARD VISIBLE WRITER

Can you spend 17 cents a day to better advantage than in the purchase of this wonderful machine?

Write for Special Easy Payment Proposition, or see the nearest Oliver Agent.

THE OLIVER TYPEWRITER COMPANY
310 Broadway New York

(Continued from page 762.)

Bemused Minds.

of the publishing house, not a cent coming from any other source. So far as the manager knows it is the first time in the nearly forty years that the Tract Society has had its own plant, that the publishing house has made a substantial improvement in or addition to the plant, and paid for it from its earnings, without calling on the Tract Society or the denomination for the money. We believe this is good evidence that the publishing house, as a printing office, is not merely able to earn its living—it is a profitable enterprise. Q. E. D.

Within the past month we have made another improvement by installing a paper cutter of the latest and best kind. The publishing house is paying for this in the same way that we have paid for the press—by making a cash payment when the machine is put in and paying the balance in twelve equal monthly payments.

The publishing house some day will have a plant equal to the best.

The truth is that fiction-reading is like dram-drinking. It becomes an inveterate habit, and the patient speedily loses whatever slight inclination he or she may once have had toward good literature.—*Daily Telegraph.*

An old Christian darkey when he was tempted used to cry, "Lawd, look out fer yo' property!"

Good intentions will not help a man on his way if he takes the wrong road.—*Proverb.*

Remember that horses are not deaf.—*Our Dumb Animals.*

\$5.50 Value For Only \$1.25.**The Secret of Successful Poultry Raising Found at Last.**

EDGAR BRIGGS

It is now possible to have a sure cash income and profit of \$3,500.00 from 1,000 hens in 5 months, at a minimum cost for help, feed and other necessities, making a profit of more than \$7.00 per hen, per year. It is a demonstrated success. This has been easily done and you can do it. All poultry losses are stopped and profits assured by this wonderful and revolutionary system of Poultry Culture.

READ WHAT THE BRIGGS SYSTEM WILL DO FOR YOU

The Briggs System can be applied to any poultry plant, large or small, with equal success. Equally as valuable to the beginner as to the experienced poultry raiser. It contains poultry secrets never before published.

SUCCESS WITH POULTRY ABSOLUTELY GUARANTEED BY THE USE OF BRIGGS SYSTEM AND SECRETS

Feed for growing chicks and making eggs at 15c per bushel explained by the Briggs System. No machinery; no cooking.

95 per cent. OF ALL CHICKS HATCHED CAN BE RAISED

2,000 layers and 3,000 chicks can be cared for without help by one person and still have time for other work.

\$25.00 saved on every hundred chicks raised to maturity by this wonderful Briggs System.

Endorsed by hundreds of leading successful poultry men—Hundreds of unqualified testimonials in our possession.

"PROFITS IN POULTRY KEEPING SOLVED"

This great book by Edgar Briggs tells how to increase your present profits or start a profitable and easy occupation. Failures unknown when the Briggs System is used. It meets every condition and covers every part of the business. Keeps hens in the pink of condition and produces more eggs than any other System; molts hens early, and fowls are rarely sick when this wonderful System is followed.

THE SECRET OF TURKEY RAISING IS ALSO BARED

This book has never been sold for less than \$5.00 per copy and thousands covering several editions are being followed by an equal number of successful poultry raisers.

WE HAVE PURCHASED THE SOLE RIGHTS OF PUBLICATION FROM THE AUTHOR, MR. BRIGGS, and have just reduced the price from \$5.00 to \$1.25 per copy including one year's subscription to "Poultry Success," regular price 50 cents, so under the great offer you get the Briggs System book for only 75 cents. We have also just taken off the press "Briggs Secrets in Poultry Culture," containing most valuable and never before published secrets that have produced wonderful and easily obtained results. These secrets are alone worth the price of the book, but under our great offer you get them FREE.

Special Offer While the Present Edition of the Briggs System and Secret Books Last.

IF YOU WILL REMIT US \$1.25, WE WILL SEND IMMEDIATELY A COPY OF BRIGGS WONDERFUL SYSTEM BOOK, viz.: PROFITS IN POULTRY CULTURE SOLVED, also a set of BRIGGS "SECRETS IN POULTRY CULTURE" and include also POULTRY SUCCESS one year. Even if you already have a copy of "Profits in Poultry Keeping Solved," you are losing money every day by not having the supplemental publication "Secrets in Poultry Culture." POULTRY SUCCESS is admittedly the world's leading and best POULTRY JOURNAL, 20 years old, 86 to 164 pages, beautifully illustrated and printed. Most competent and experienced writers in the country, 50c. a year. It is the 20th Century Poultry Magazine. Sample and circulars Free. Address

HOSTERMAN PUBLISHING CO., BRIGGS DESK 39, SPRINGFIELD, OHIO



ALWAYS FULL
BRIGGS SYSTEM
DOES IT

**BIBLE READERS' CALENDAR
FOR 1910**

HERE is something that will please you. We have made arrangements whereby we are able to offer the Bible Readers' Calendar in connection with the Recorder at little more than half the usual price. This calendar was originated last year and has proved a remarkably well-received gift calendar. It has been prepared at great expense for homes and offices where quality is appreciated. Its daily messages have helped thousands of lives.

The Bible Readers' Calendar has daily Scripture references to guide readers through the International S. S. Lessons and the Scripture Union. It contains well-chosen, helpful passages of Scripture each day as memory verses, and adds an evening meditation in the form of a quotation from some devotional writer designed to bring power and purpose into life. It notes important days in the church and national life, and suggests a definite line of prayer. Every one of the 365 pages is a treasure. A blank space on each leaf provides ample room for engagements. Each calendar is packed appropriately for holiday presentation, and affords a happy solution of the Christmas present problem.

No. 6.—Has twelve monthly leaves, and with each date is printed the daily Bible reference. Size, 10x14 on heavy paper, very artistic. Price, with Recorder, renewal or new subscription, 10 cents each, postpaid.

Description of Calendars: All the calendars, except No. 6, consist of a pad of 365 leaves mounted in several different ways, as follows:

No. 1 WALL STYLE.—Illustrated and described below.

No. 2 WALL STYLE.—Calendar pad mounted on beautifully designed card, executed in appropriate colors and gold; size, 7x11 inches, with silk cord for hanging on wall. A most effective gift. Price with Recorder—new or renewal—30 cents postpaid.

No. 3 DESK STYLE.—Calendar pad mounted on polished wood base in oak or mahogany finish, gilt-edged, very handsome and ornamental. Price with Recorder—new or renewal—40 cents, postpaid.

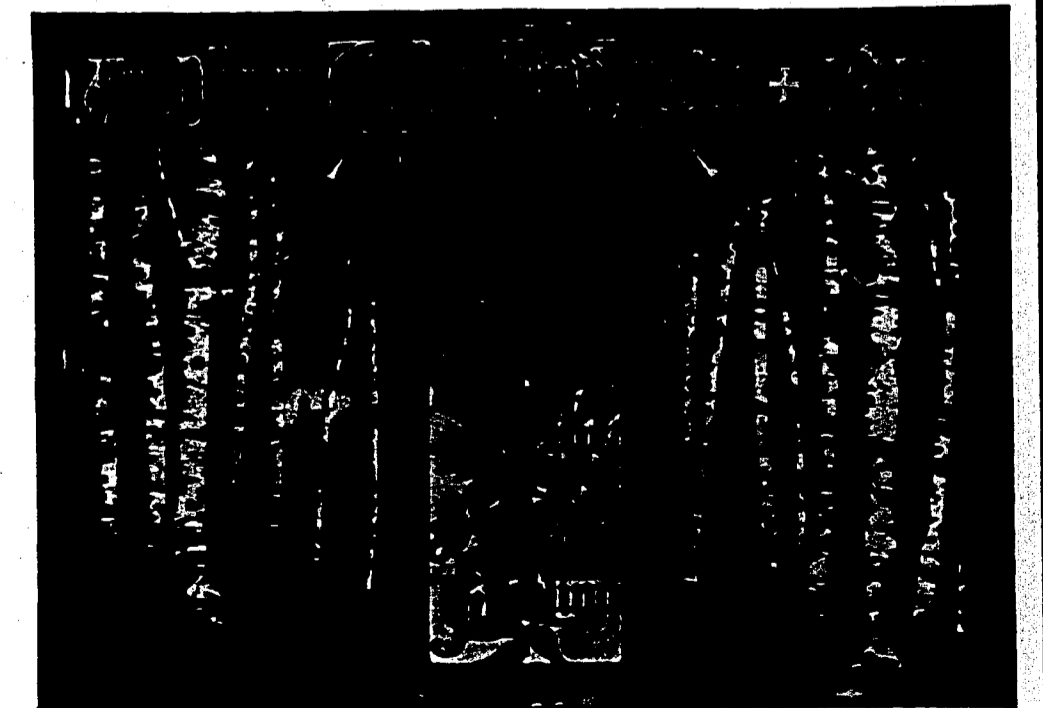
No. 4 DESK STYLE.—Edition de Luxe. Calendar pad gilt-edged, mounted on wood base covered with red, green or other shade of leather, to match writing set. An exceptionally handsome combination paper weight and memorandum desk calendar. Price, with Recorder—new or renewal—55 cents, postpaid.

No. 5 DESK STYLE.—Calendar pad mounted in neat metal raised frame, making very serviceable memorandum desk calendar. Price, with Recorder—new or renewal—20 cents, postpaid.

No. 6 WALL STYLE.—Illustrated and described above.

No. 1. Wall Style.

No. 1 WALL STYLE.—A remarkably decorative design showing a grove of beautiful birch trees by a lakeside, restful and inspiring, and finely printed in three colors and gold from special prize design of L. B. Saint (Pennsylvania Academy of the Fine Arts). Makes a delightful gift. Size, 7½x11. Carefully packed in holiday style. Price, 40 cents each, postpaid.



THE BABY CALENDAR

1910 1910

The image shows a circular illustration of a baby's face with an open mouth, looking upwards. Below the circle is a grid of 12 small calendar pages, one for each month of the year 1910, arranged in three rows of four.

THE BEST FARM PAPER FREE FOR A YEAR

The SABBATH RECORDER has just concluded an arrangement by which we can send you the new and greater *Farm and Fireside*, the greatest farm and home paper in America, at half its usual price. *Farm and Fireside* comes twice every month, twenty-four big issues during the year.

For thirty-three years *Farm and Fireside* has stood as the standard farm and home paper in America. All these years it has championed the best interests of the farmer and his family. For a third of a century *Farm and Fireside* has grown and grown until now over two million of the most intelligent and progressive men and women in America read its pages twice each month.

The *Farm and Fireside* is spending more money for first-class, accurate, authoritative, strictly agricultural articles and for stories, than has ever been spent before by a farm paper—and for illustrations and pictures in particular.

Every issue of *Farm and Fireside* has a beautiful cover, printed in full color.

A Beautiful Calendar, Too

But this is not all. This offer includes not only *Farm and Fireside* for a whole year, but the most beautiful and original art calendar for 1910. The Baby Calendar is 11 by 17 inches in size, and is printed in many colors on the most expensive art-stock. You get the calendar, free of cost, with this offer if you act at once.

Not only is *Farm and Fireside* a great practical farm paper, written by experts, essential to every progressive wide-awake farmer. It is besides one of the best family magazines, of interest to every member of the family.

The best writers of stories contribute to *Farm and Fireside*. Louis Tracy's latest and greatest story, "Twixt Cup and Lip," will appear in *Farm and Fireside* as a serial.

Hot-shot political talks from Alfred Henry Lewis' pen will continue from time to time to stimulate the minds of *Farm and Fireside* readers on the important political subjects of the day.

The Fashion Department of *Farm and Fireside* is a fashion magazine in itself. There are dozens of patterns in each issue—patterns which are easy to follow and have a stylish air of their own when developed.

The Girls' Department grows more popular each issue. It tells all about the newest fads and fashions, ideas for entertaining, church fairs, bazaars, notes on etiquette and beauty hints.

Then comes the little folks. The Children's Department is better than ever before—the stories more interesting and contributed by writers of repute in the "children's" world.

OUR OFFER

For a short time only the SABBATH RECORDER makes you this great subscription offer. We will send you *Farm and Fireside* twice every month, for one year; we will also send you the Baby Calendar, carefully packed in a tube, postage prepaid, and we will renew your RECORDER subscription for a year, for \$2.25. The regular price of the *Farm and Fireside* alone is 50 cents, and this offer is for a limited time only.

Sabbath Recorder. - Plainfield, N. J.

FARM AND FIRESIDE

The illustration shows a woman in a long, light-colored dress with a dark belt and a man in a hat and overalls. They are standing in a field with a fence and trees in the background. Below the illustration, the text reads "NOVEMBER 10TH 1909".

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. A. R. Crandall, Mrs. L. A. Platts, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.
Recording Secretary—Mrs. H. C. Stillman, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Miss Agnes Whitford, Alfred Station, N. Y.
Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, Northwestern Association—Mrs. Nettie West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. E. F. Loof-boro, Riverside, Cal.

SABBATH SCHOOL BOARD.
President—Esle F. Randolph, Great Kills, N. Y.
Vice-President—Edward E. Whitford, New York City.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.

Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. H. N. Jordan, Stephen Babcock, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson, Edgar D. Van Horn. Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.
President—M. H. Van Horn, Salem, W. Va.
Secretary—Mileta Davis, Janelew, W. Va.
Treasurer—Clyde Ehret, Salem, W. Va.
General Junior Superintendent—Mrs. J. E. Hutchins, Berlin, N. Y.
Contributing Editor of Young People's Page of the RECORDER—Rev. H. C. Van Horn, Lost Creek, W. Va.
Associational Field Secretaries—L. Gertrude Stillman, Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. W. L. Greene, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Draxie Meathrell, Berea, W. Va.; C. C. Van Horn, Gentry, Ark.; Jacob Bakker, for England and Holland; Rev. H. E. Davis, for China.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.
President—I. B. Crandall, Westerly, R. I.
Recording Secretary—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.
 The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
 The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
 The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
 All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.
President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Titsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

Plainfield, N. J.

RECORDER PRESS,
 Babcock Building.
 Publishing House of the American Sabbath Tract Society.
 Printing and Publishing of all kinds.

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

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
 Rev. A. E. MAIN, Dean.
 Year began Sept. 14, 1909.

BRAMACH PIANO
 For sale by
 J. G. BURDICK, Agent.

New York City.

HERBERT G. WHIPPLE,
 COUNSELLOR-AT-LAW,
 220 Broadway. St. Paul Building.

C. C. CHIPMAN,
 ARCHITECT.
 220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
 "THE NORTHPORT,"
 76 West 103d Street.

ALFRED CARLISLE PRENTICE, M. D.,
 226 West 78th Street.
 Hours: 1-3 and 6-7.

ORRA S. ROGERS, Insurance Counsellor,
 149 Broadway, Singer Bldg. Tel. 1590 Cort.

Utica, N. Y.

R. S. C. MAXSON,
 Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
 ATTORNEY AND COUNSELLOR-AT-LAW.
 Suite 510 and 512, Lacombe Bldg.
 131 La Salle St. Telephone Main 3141 Chicago, Ill.