

The Sabbath Recorder

THE TWENTY-SECOND OF DECEMBER.

Wild was the day; the wintry sea
 Moaned sadly on New England's strand,
 When first, the thoughtful and the free,
 Our fathers, trod the desert land.
 They little thought how pure a light,
 With years, should gather round that day;
 How love should keep their memories bright,
 How wide a realm their sons should sway.
 Green are their bays; but greener still
 Shall round their spreading fame be wreathed,
 And regions, now untrod, shall thrill
 With reverence, when their names are breathed.
 Till where the sun, with softer fires,
 Looks on the vast Pacific's sleep,
 The children of the pilgrim sires
 This hallowed day like us shall keep.

—William Cullen Bryant.

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The Sabbath Recorder

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

N. O. MOORE, Business Manager.

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EDITORIAL

Points in the President's Proclamation.

For once we have a message from the President to Congress which seems to please both houses. This is probably due to the fact that Mr. Taft has withheld the vital points that stand for his own special policies for treatment in a special message. This course will make it most certain that those particular points will receive the undivided attention of Congress when the special message appears. At least it seems wise in the President to take the course that will keep his favorite policies from being hidden from view by the many formal subjects which must needs appear in his annual message.

The message is highly spoken of at home and abroad. The foreign press is full of commendations for the broad and conservative spirit manifested therein. The President seems much pleased with the outlook, so far as our relations with foreign powers are concerned, Nacaragua being the only power with which the United States has any prospect of difficulty.

There are several interesting features of the message which may be briefly stated as follows: All further tariff revision should be deferred until the new board collects adequate data. Investigation of sugar-import scandals should cease while prosecutions are going on. Injunctions in labor controversies should not be served without notice. There should be a com-

mission to devise plans for more speedy justice in the courts. The President also favors postal savings-banks, a national health bureau, higher postage on magazines and other periodicals. He would have a reclassification of the Civil Service, a fund to aid in suppressing "white slavery," a law compelling Congressmen to publish the amounts of all political contributions, and greater economy in administration of government, especially in the army and navy. He also recommends the admission to statehood of New Mexico and Arizona, and would have a more liberal government for Alaska. The message shows that amendments are needed in the anti-trust and interstate commerce acts. Some other points, also dismissed by a brief mention with the understanding that they are to receive separate treatment a little later, are the Nicaraguan troubles, conservation of national resources, and matters regarding a reorganization of the army in war time.

Every one will be interested in the President's points regarding economy in administration. It shows that the present administration has already reduced its expenses far below the estimated expense, so that there is an indicated surplus in prospect from the regular appropriations for 1911. We hope Congress will approve many of these wise recommendations.

Red Cross Stamps Not Good for Postage.

The Red Cross stamps are doing a good work by raising a fund with which to fight tuberculosis, and the enterprise deserves an extensive patronage; but these stamps must not be used for postage. They are not postage stamps at all, but are to be used as you would use any stamp containing holiday greetings or scripture texts or sentiments. In America they can be placed on the face of the envelope if so desired, but regular postage stamps should also be used. To try to use Red Cross stamps

for postage will only send your letter to the dead-letter office.

Letters to England will not be delivered at all if these stamps are on the envelope, even when regular postage is also used. But in Germany they are allowable if placed on the back of the envelope.

We are glad to note that the sales of the Red Cross stamps in America are very large and promise to bring a handsome revenue to the society. It is reported that President Taft is an enthusiastic patron of the enterprise and that all the White House mail carries Red Cross stamps. This would account for the great popularity of the stamp in Washington.

Landing Day.

Two hundred and eighty-nine years ago the twenty-second of this month, in the dead of winter, the Pilgrim Fathers landed in the wilderness of the New World. William Cullen Bryant has immortalized that memorable event in his little poem found on the cover of this RECORDER. Little did that company realize then that their fame would be sung for hundreds of years by such a mighty Nation as we are today. Had they been able to penetrate the veil of the future and see something of the grand superstructure for which they were laying the foundation, they would probably have deemed it the highest honor to suffer privations and to face death in a strange land, in self-sacrificing efforts toward such an end. But they could not see the future glory that was to come from their sufferings. They suffered for conscience' sake. Their highest ambition was to be right with God. This is the secret of their power; and it was the priceless inheritance of devoted and God-fearing characters which they gave to their descendants, that has made this Nation great.

It would not be a bad thing for Americans to make more of the landing day of the Pilgrims; indeed it would be well to extol the worth of such sterling qualities and to enjoin upon our children the superiority of godly characters in a world given all too much to the sinful and the unworthy.

Thank God for the sterling men of Plymouth! Woe worth the day when the American people shall think lightly of the virtues that characterized the Pilgrims! The tendency of an easy-going, pleasure-loving age is all against the cultivation of the qualities that go to make true manhood. Let us keep fresh the memory of the noble men of old who laid the foundations of the Republic.

Football Must Go.

The Board of Education of New York City has taken a radical step regarding the playing of football in the public schools. By an almost unanimous vote—only three dissenting—it adopted resolutions abolishing football in the city schools after January 1, 1910. Unless the game can be civilized it would be well to banish it from civilization. It evidently belongs to savages, and it might save many lives to send it where it belongs. The records of the season just passed, with their long list of maimed and killed in football, must convince every school board in the land that some stand should be taken to stop the slaughter caused by this brutal game.

Executed for Adana Massacres.

On the eleventh of December, twenty-six Moslems were executed at Adana for participating in the massacres of last April. It looks as if the Turk would need to be more cautious in the future about his fanatical wholesale slaughter of Christians and Jews. The world about him is becoming too civilized for him to continue his barbarous massacres of the peoples he may chance to dislike. There were great demonstrations of grief among the thousands who witnessed the executions in Adana, and it is hoped that such an administration of justice may so impress upon the people of Turkey the heinousness of the crime against humanity, that such a massacre shall never occur again.

The Sabbath Observer.

The title given above is the name of a quarterly periodical published by Lt.-Col. T. W. Richardson of the Mill Yard Sev-

CONDENSED NEWS

After a long drawn out trial of more than nine weeks, the American Ice Company was found guilty of violating the anti-monopoly law. This law forbids any combination that operates in restraint of trade or that creates a monopoly which prevents free competition in business. The decision was reached by the jury in one hour and forty minutes. The fine was fixed at \$5,000.00.

It is thought the effects of this will be far-reaching. There is now pending a suit for the dissolution of the company. If it turns out that the Ice, Sugar, and Standard Oil trusts, and other such monopolies are illegal and must be disbanded, perhaps there may yet be a show for individual enterprises in America. People will hail with joy every movement that promises to curtail the power of immense corporations which drive smaller ones from the field.

\$1,500,000 for Cancer Cure.

By the will of George Crocker, Columbia University is to receive a fund of about one million five hundred thousand dollars to be known as the George Crocker Research Fund, the income of which shall be used in researches as to the cause, prevention and cure of cancer.

Doctor Cook in a Sanatorium.

The great nervous strain upon Doctor Cook, caused by the unfriendly criticisms regarding his claims to having discovered the North Pole, have driven him to seek absolute rest in the Pine Tree Sanatorium at Wells, Maine. His data which he had been preparing for the University of Copenhagen reached that institution on December 8. His prepared statement and original memorandum books were placed in a strong iron box and sent to Copenhagen under the careful guard of his private secretary, Mr. Walter Lonsdale, who kept close watch over his precious treasure from the time it left the explorer's hands, until it reached its destination and was delivered into the hands of the university officials. There it is being kept under strong guard until the committee appointed to examine the records is ready to act.

enth-day Baptist Church, London, England. It is an eight-page paper, with pages about the size of those in our RECORDER, only they are a little wider and shorter. It bears this motto at the head of the first page: "The Commandments of God and the Faith of Jesus," and is dedicated to "the spread of Christianity as taught in the Holy Scriptures." It pleads with "all who call themselves Christians to test their faith by the Bible." It is also announced as the official organ of the Seventh-day Baptists of the British Isles, and especially of the Mill Yard Church.

On the first page is a little cut in which the English crown and scepter are represented resting upon the Holy Bible. Underneath this are the words, "The Bible only, the Religion of Protestants." A brief summary of the church's history gives the names of the pastors and explains to the world the distinctive features that belong to the Seventh-day Baptist Church. An interesting history of Seventh-day Baptists is being given in continued articles. One feature of each paper is the calendar for three months, showing the hour of sunset, week by week, in order that those in London may know when the Sabbath begins. Just below this is a symbol consisting of a cluster of fruit on stems, with the motto, "By their fruits ye shall know them." The *Sabbath Observer* is an attractive little paper full of arguments for God's holy Sabbath, news from the churches and items of general interest. The back cover is given to church and denominational notices, in which the readers may learn something about the places and dates of meetings in and around London, also something about Alfred University, the SABBATH RECORDER, the *Boodschapper*, the Seventh-day Baptist General Conference, some of our publications, a plan for "free lectures" on the Sabbath question, and a notice of a Christian Sabbath-keeper's Union.

We are glad to see the zeal of our English brethren for the truths of the Bible, and admire the loyalty of this little paper to the cause we all hold dear. May God's blessings rest upon it.

The arrival of Doctor Cook's records will be almost sure to open again the floodgates of controversy between the Cook and the Peary people. It is now reported that special efforts are being made to organize an anti-Cook press campaign.

King Leopold of Belgium Ill.

Alarming reports of the serious illness of Leopold, King of the Belgians, are attracting the world's attention just now. On Friday, December third, he suffered a stroke of paralysis, and according to reports in the daily press, he has been slowly sinking, until his condition is considered extremely grave. He has for years been a sufferer from rheumatism, and since his paralytic stroke other complications have made his condition critical.

THOUGHTS FROM THE FIELD

DEAR EDITOR:

I am sorry I have so long neglected paying my subscription. I am sorry so many of us are careless about paying. Pardon me this time and I will try to do better hereafter. If we could only realize how much expense there is in keeping up this wonderful home paper, perhaps all would do better. Every family ought to have it in the home. I wish the young people would think more of it and do all they can to enlarge the subscription list. Here is an order for mine. I want to be a faithful helper.

H. C. B.

DEAR RECORDER:

If I were able to pay for all your publications, I would need no extra inducements to persuade me to do so. I enjoy the RECORDER and also the *Pulpit* and am very thankful that I can have them. My son provides for my physical wants and such reading as he likes. I am battling on my way to my long home, and enjoy reading the sermons of our own people. I can never get to hear any of them delivered. If I lived where I could attend our own church, I would not allow little troubles to keep me at home. We have other churches here, which I sometimes attend when I am able. I have lived here seventy-

two years. The country is fine and is now rapidly filling up. Arkansas is a great State. Everything is here that any one needs, if he is willing to hustle for it. Pearls, diamonds, gold and silver—all have to be hustled for; everything good takes hard work.

OLD SETTLER.

Dewitt, Ark.

DENOMINATIONAL NEWS

At the morning service last Seventh-day morning Pastor Platts read extracts from letters from thirty-five absent members. The Milton Seventh-day Baptist Church has members in twenty-two States.

At the morning service at the Seventh-day Baptist church next Seventh-day Doctor Platts will present a review of his work as pastor during the last 13½ years.

Dr. L. A. Platts has been employed by the Seventh-day Baptist Missionary and Tract societies to work on the California field. He expects to start December 27. The term of service has not been fully determined. Mrs. Platts and William will remain here—*Milton Journal*.

Rev. W. D. Burdick of Farina, Ill., spent a week in mission work at Stone Fort, Ill., beginning November 10. It is well that we are willing to spare our pastors now and then to help the feeble churches.

Notice.

Sabbath, January 1, will be the time for the next regular communion service of the Adams Center Church. It is the beginning of the new year, and it will be the beginning of the second year of the present pastorate. We shall make this a roll-call meeting of the membership of the church, and certainly hope to have some word from every one. May we not ask you to think of the old home at that time, and send some message for that meeting. You are one of the family, but away from home, and the home people will be greatly cheered if you will send us this message.

Praying the Master's presence to be with you, I am
Your home pastor,
E. ADELBERT WITTER.

CONFERENCE PAPERS

The Home-Coming of the Church.

DR. C. H. WEST.

As we usually speak of home, we refer to our abiding-place, or the house in which we live. But are these places really home? We have seen mansions with all the late improvements in architecture, with all the modern fixtures for the accomplishment of household duties in the most pleasant and economical way, where the furniture is of the richest and where there is every luxury that the heart could wish; and yet the people living there are selfish, exacting of each other, quarreling about small matters, and religion and religious things are made light of.

Then we have seen the most humble abodes, where there are few conveniences or luxuries, but where love and sympathy are manifest in each act; where if one of the family is sick or unfortunate, so much the more has he the sympathy and care of the others, for the spirit of Christ is the mainspring of action in that house.

It has been said that "many leave houses never to return, but few leave real homes." Which home has the happier reunion at Thanksgiving time? We often read with a great deal of interest of the home-comings of the members of these real homes; and if these domestic home-comings are interesting and profitable, how much more should be the home-comings of the real, spiritual church home? There seems to be as much difference in the church homes as there is in the domestic homes. We have seen beautiful church buildings with costly furnishings and rich stained-glass windows, where fine hats and costly clothes are exhibited, where the paid musicians render almost unequalled concerts and where the speaking is as entertaining as a costly lecture, but where the church members do not recognize each other when they meet. (I'm glad these were not Seventh-day Baptist churches.)

Then we have known churches where it has been a great struggle for the members to build a small house of worship, but where the holy spirit prompted each one in the

society to do everything in his power for the Master; and though they were not able to have a regular pastor, the love of God in their hearts helped them to hold regular services, different members reading sermons on the Sabbath, or leading prayer and praise services, thus helping weaker members who might need sympathy and encouragement. All felt the responsibility of keeping up the work in this church home.

Years pass; circumstances have taken members from each of these churches to places where they are deprived of their own denominational privileges. Can there be any doubt as to which of these churches would naturally induce the stronger yearnings for a home-coming of its absent members? I think that all will agree with me that the real church home is the one in which the spirit of Christ is foremost in its members, cementing the hearts of all in that oneness that leads each to feel a personal interest in the spiritual welfare of every other member.

Do the members that are deprived of their church home still need the sympathy and watch-care of the home church? Would they appreciate a church home-coming as often as once a year? And what effect would such a home-coming have on them and the church? That I might be able to answer these questions from the standpoint of these lone Sabbath-keepers, I sent letters of inquiry and received several replies, all from lone Sabbath-keepers except one, and he had been. I wish I could give you some of these letters entire, so that you might realize their homesickness for a spiritual feast, such as these church home-comings would give them, but instead will give you some extracts. Nearly all felt the need of the watch-care of the church to help them to live up to their standard. One said: "While we may be loyal to the Sabbath as week by week passes, one of two feelings comes to dominate the heart: either a gradual growth of indifference in practice or belief, etc., or an intense longing for the associations of the home church and an increase of zeal. Many a heart has grown hungry for want of a letter from the pastor of the home church."

"The thought that my home church thinks of my Christian welfare has been a great

help to me to live at my best from day to day. A few years I wrote to my home church once each quarter and in return they wrote me letters of encouragement, assuring me of their prayers and sympathy. It seemed as though I could hardly wait sometimes for the return letter, my hungry soul longed so for some word of cheer and mutual fellowship. These letters were a great source of help, lifting me up out of my surroundings."

"For some time I received letters from my home church which were a great help to me spiritually, as they strengthened my faith and made Christian fellowship more real to me. No one who has not been a lone Sabbath-keeper can fully appreciate the sense of loneliness and isolation attending one in such a position."

"Our social instincts are such that we naturally become attached by stronger cords of love and sympathy to those of like faith with us. We all belong to the household of faith and these home-comings will strengthen the hope that begins to grow weak. It will be a help in times of temptation to realize that we are remembered. Our failures mean sorrow to the home circle. These home-comings will in a large measure help to counteract the evils incident to the scattering of our people, for all that go realize that they are a part of the home circle and that they are watched over and prayed for."

"An annual home-coming would be a great treat to such absent members as were able to attend, and would be of much benefit to the whole church membership. The idea is a capital one and is feasible."

"Since having been away from Sabbath-keepers, and I have gone back and visited the home church and people, I have been more determined to stay by the Sabbath than ever, and to live a better life. I tell you, I realize what it is to be deprived of church privileges for myself as well as for my children. It is hard for children to live among First-day people and keep the Sabbath. I now see my mistake in not keeping my children in Sabbath society and wish they might be there now."

"I am usually represented in my home church once or twice a year, and I feel there is a sacred nearness, a kind of family home-

coming that we experience whenever we are permitted to attend our home church, which is very beneficial to us. To my mind, a home-coming as often as once a year, where all the members are represented by person or letter, would be beneficial to the spiritual condition of both the church and the individual."

"I attended one such meeting when Pastor Crandall was living at the Junction. It was an inspiring occasion, a genuine soul uplift."

"I think that churches should have some kind of home-coming if the members will fill their place; but where a bare fifty or sixty per cent of the members will respond, it looks too much like weeding time, so I have to say I do or I do not; it depends. My only experience in that line was at Farina, and that was instituted by Eld. C. M. Lewis at the first anniversary of the church organization. While he remained there it was the gladdest day of all the year to the church. I decidedly approve of the home-coming if like those. I am also of the opinion that the church anniversaries of the Farina Church have been of great benefit to the membership. It does me good even yet to read about them."

"I believe that we may in some degree feel the influence of the home church if we are faithful and loyal. When the Sabbath comes, I know that the home church is holding its weekly prayer meeting, and I know the hour and the order of the Sabbath morning service and at that time I retire to my room and follow that order of services, and I do not leave out the collection which is taken just before the sermon and which Pastor Hills often said was one part of the worship. I feel that the spiritual life of any church depends on each member feeling the responsibility to sustain the church, whether resident or non-resident."

We would gather from the sentiment of these extracts that an annual home-coming of the real church home would be a great source of help to those that are away from their church home, as well as for the church itself. It might be well for us to consider what kind of a home-coming it should be. I would think that the pastor, church clerk or a committee appointed for that purpose

should write a good, warm, spiritual and affectionate letter, telling them of the proposed program and such items of interest as have occurred in the church and society during the year, stating the present condition of the church with its needs and hopes, and extending to them a cordial invitation to be present if possible and to take some part; but if impossible to be present in person, kindly press them to write their words of greeting to the home church so that all present may hear from them. In some churches it is the practice to have a real heart-to-heart conference meeting, where all are expected to tell of their Christian experiences during the year that has passed, and of their hopes and determinations for the year to come. This may be held in place of the regular preaching service on Sabbath day, or it might be held in connection with the communion service. Some would like an annual roll-call, so that each member may answer to his name, and those absent may be recognized as members, and their letters read; while others are very much in favor of a voluntary expression only, believing that the careless or indifferent ones would absent themselves that they might not be called on, also that the calling of many names without responses would make the meeting drag. But with a tactful leader the methods would soon be adapted to the needs of the church home. A historical program, at times, might be both interesting and instructive, as well as other variations in programs. The program might very appropriately be held in connection with the first communion service of the year, following it by an annual dinner on Sunday, the next day, when all can come together in social as well as spiritual relations, renewing acquaintance as perhaps could be done in no other way so well.

These annual home-comings would be like an oasis in the desert life of the lone Sabbath-keeper who is permitted to attend them, and they would be a soul-inspiring uplift to the church that makes the earnest effort and accomplishes the purpose. The members of the home church can not listen to the testimonies of the long absent ones who have struggled against great trials and are still strong in the Master's cause, with-

out being encouraged to do better work themselves; and as the older members, who have been faithful for so many years, are likely to depart for their heavenly home before another annual home-coming, their testimonies go straight to the hearts of those present and cause them to have deeper longings and determinations to live nearer to God. Perhaps I may illustrate by quoting some extracts from an article that appeared in the RECORDER some years ago, with which some present may be familiar:

"It was again the second Sabbath in May. One year ago we had met in the old church home in Utica and had pledged ourselves that as long as the church home remained, God willing, we would meet there on the second Sabbath in May. Dear Father Coon, as Pastor Witter had called him, was in failing health and we feared it was his last communion with us. . . . As the annual meeting drew near word came that he was failing fast and the friends from far wondered if he would greet them and if he would be able to go to the church. They felt that they could not hold the services without him. It was he who had planned the reunion of the year before and proposed its continuance. We found him there with the welcoming hand, but the face was that of one answering the call of the last messenger. . . .

"The communion table was spread exactly as of old. A handful of old friends and former church members clustered near, with Elder Babcock of the Albion Church presiding. Father Coon, with that blessed look upon his face, was at the front in his easy chair. When all had given their testimony and none had spoken of what they most deeply felt, we listened with bated breath to catch the words of him who was 'slipping away.' We could not catch it all, for the voice was almost gone, but we caught the words of triumphant faith, and the words, 'Though I may not meet you here again, I hope to meet you all in heaven.'

Such a meeting as this would melt a heart of stone, it would seem, and all who are so fortunate as to be present would be lifted to a higher plane of living. I would like to plead with the churches of our denomination that do not have the annual

home-coming, first to get into close communion with God, with each and every member of the church, and then to have an annual home-coming of some kind instituted at once; and I believe you will find it one of the best services of the church and a means of bringing the entire membership more closely together.

Parents Grieve Over Disobedient Children.

M. D.

There is nothing in the world so grievous as having bad children. Many a mother has been worried into her grave, and a father into the insane asylum, because of disobedient, ungrateful children.

Some say it is all in the training, but that is a mistake, as the most carefully trained child often goes wrong. Of course there is much in the training. "Train up a child in the way he should go: and when he is old, he will not depart from it," as the Bible says, may have applied to Oriental children ages ago, but not always in this fast age to young America.

It is hard for the old people to be pushed aside to make room for the young, especially when the young are their own children, and this is largely the cause of much of the so-called crankiness of old people. They have to be cranky to hold their own. I heard an old lady who is called "cranky" say she had to be cranky to stand up for her rights. "Why," said she, "I am compelled to assert myself sometimes. When I was young, I was all the time looking out for old folks. They were rich in experience and I knew it. It was my greatest delight to sit at their feet and learn of them. Sometime, I thought, I will be old, and then it will be my turn to be honored and looked up to. But do you know, that day has never come; for my old age is at a time when the young are sure that they know much more than the old."

It would be laughable if not pitiable to see, sometimes, the patronizing air some sons and daughters put on toward their parents. It is "Now, Mother, you know you don't want that," or "Father, you needn't tell me, I guess I know." I heard a son once tell a parent that was growing old, that he—the parent—was a back num-

ber, and at the same time that son was depending on that parent for the very bread he ate. I never yet knew a person who did not prosper if he took the advice of father and mother, and very, very few who ever prospered when wise in their own conceit.

Perhaps parents are somewhat to blame for letting children assert themselves from the very cradle. It was not so formerly. Children were taught to honor and respect their parents from babyhood. Any independence on the part of children was not thought smart, and to be winked at and laughed at as it is so many times now.

One of the best families in Camden had a worthless son arrested yesterday afternoon for check forgeries. His mother is prostrated and will likely die, killed as surely as if he had thrust a knife into her. Two or three years ago a young man was hung in Camden for murder. It was his mother's death-blow. She died in less than a year. These two lives paid the penalty of one. Oh, it is terrible to have a wicked child. There is no greater trouble. To bury a half dozen dear ones is nothing compared to it. Young people, if you do not want to kill your parents, keep in the paths of rectitude and you will surely get your reward. Bear this in mind, for the time will come when you will be thankful for having done so. "Honor thy father and thy mother: that thy days may be long."

Christmas is love's festival. It drives from our spirits all that is selfish and uncharitable and mean, and brings in the generous, the benevolent, the noble. The unworthy can not live in the Christmas atmosphere, and to its appeal all that is good in us must respond. It is an interpreter of life, proving to us that giving is more blessed than getting. We learn also that giving is getting. What we have given away is what we have; what we have kept is all that we do not have. When we keep our riches we are theirs; when we bestow them they are ours. The disposition to bestow is the spirit of love. Thus we see that love alone makes us happy and rich. God is love and so is true manhood. Heaven is the soul's state which has come to the fulness of love.—*W. Quay Rosselle.*

Missions

Letter From Sara G. Davis.

DEAR FRIENDS IN THE HOME LAND:

Since returning to China three years ago I have often thought of writing for the RECORDER; but having much private correspondence and feeling I had nothing of general interest to say, I have excused myself from what I suppose should be esteemed a privilege. However, this silence does not indicate any lack of interest in your work which we represent in this land. I have tried to do what I could to help in the work, continuing my teaching in the boys' boarding school and assisting in other ways as strength and opportunity were given.

One of our missionaries, on receiving a letter the other day from a dear friend, remarked: "I am so glad to receive this letter; it is such a long time since she last wrote to me." I was surprised to hear of this seeming neglect and the thought came to me, "Out of sight, out of mind." This, I am sure, with most of your friends about you, is quite natural to be the case regarding even dear friends who are so far away; but I can assure you it is quite different with us, where nearly all our dear ones are far away. Our thoughts many, many times a day traverse land and sea and in spirit we are near you. If one receives a letter, or a bit of news of common interest, every other one is eager to share in it, and talk over matters which are of vital interest to all. Just now we are especially interested in reading everything published regarding the late Convocation and Conference, and the forward movements of our people. I remember, when in California, dear Mrs. Fryer saying to me: "I believe we who are far away from the center of our denomination read the RECORDER more faithfully and have a broader view of the work of our people than many who live in closer touch and who perhaps because of this grow somewhat indifferent."

I am writing this letter while on a railway train between Shanghai and Kwung-san where we take a steam-launch for

Lieu-oo. This is a new way of making the journey. A steam-launch has only recently begun running between this city and Lieu-oo. It is sixty-five miles, nearly twice as far as our usual route, which was partly by wheelbarrow. You may imagine this is made with much less fatigue.

Two days ago, Mr. Davis, Mr. Crofoot and Miss Burdick returned from Lieu-oo where, with the friends there, they had been holding a two-days' evangelistic meeting. A few days previous to this, one of our old boarding-school pupils, who for nearly eight years has been Doctor Palmberg's assistant and day-school teacher, was taken with severe hemorrhage of the lungs. He was considered in a very precarious condition when the friends left Lieu-oo, and last evening came the telegram that he had passed away and a request for Mr. Davis to return; so here we are on our way, and very thankful for this new mode of travel, for it would have been impossible, owing to the rain, for us to make the journey today by wheelbarrow. We did on one occasion ride ten miles by wheelbarrow in the rain, but I hope never to do so again. Pagoda hill near Kwung-san is in sight, so we will soon leave this comfortable car, first going for a short distance by rickshaw and then the steam-launch.

Here we are on our launch; fortunately it is the larger one today. The cabin is about eleven by nine feet with seats on three sides. There are a half dozen natives in the cabin with us and nearly all the time some of them are smoking. Mr. Davis says when they went up the other day there was opium smoking. That certainly would be the limit, for of all things I detest the smell of opium.

Sunday morning, October 31, 8:00 a. m. We are homeward bound, slowly creeping along the canal, this time on a smaller boat and more passengers. Mr. Davis says: "There is no escaping it, for at least five hours we will have to smoke!" Within two feet of me sit a man and woman both puffing into my face. I am so glad one can look out of the open window and try to think of other things.

The experiences of the last three days have brought much sadness to our hearts, but it has not been all shadow, far from it.

The young man who has been taken away from us has been a sincere Christian for some years. His example and the witness he has left behind him has in it much to encourage those who have worked with him and enjoyed his helpful life. Others will write of this, so I will not enter into details regarding it. Of course we found our friends, Doctor Palmberg and Mr. and Mrs. Eugene Davis, feeling very sad. The funeral services were held on Thursday afternoon and were as quiet and appropriate as any native burial service I ever attended. The townspeople expressed much sympathy with us in our loss and great appreciation of the character of the young man who for nearly eight years has lived among them a true witness of the Gospel of Jesus Christ. There were many of these people at the service and it was a privilege for Mr. Davis to explain to them the joy which belief in this Gospel had brought to the deceased, and his perfect trust and expectation that he would soon be with his Lord and Saviour. We remained over Friday, which proved to be more a day of real rest to Mr. Davis than he had enjoyed for some time. On Sabbath afternoon he preached again.

November 7. A week has passed since our return and a very busy one it has been. Before reaching home we learned of a memorial service to be held at 4 o'clock that afternoon for our dear friend, Doctor Barchet, who died a few weeks ago at Mokanshan, the mountain where we spend our summer holidays. Mr. Davis attended this service, then at six o'clock we went to the Foreign Union church to hear Doctor Brown, secretary of the Presbyterian Board, who is making a tour of their mission in the Orient. Monday p. m. we went six or seven miles away to see Mrs. Barchet who wished to consult with Mr. Davis regarding the settlement of her deceased husband's estate. Tuesday evening was our usual monthly Union Missionary Association meeting; Wednesday afternoon, our native church weekly prayer meeting. Thursday some Baptist missionaries returning from the home land were guests for lunch at Miss Burdick's, with them a doctor and his wife, out in China for the first time. They all go up to Yang-

tse River about a thousand miles by steamer to Ichang; from there they take a house-boat which is their home for eight weeks before reaching their station. In the evening we had friends for dinner who are attending the Presbyterian yearly conference in Shanghai. These things with my usual school duties and home-keeping has made it difficult even to think about writing. Our Sabbath services begin at 8:30 a. m. and something is doing most of the day. It does not seem much like the Sabbaths at Alfred, but we try to put as much of the spirit of the Sabbath as possible into our services. In a country where there is no Sabbath it is difficult to make even our Christians realize that there is any sacredness attached to its observance. Please do not forget to pray often for the native Christians and for your missionaries, that their faith fail not.

Yours in Christian love,
SARA G. DAVIS.

West Gate, Shanghai, China.
Nov. 7, 1909.

Treasurer's Report.

For the months of October and November, 1909.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, October 1, 1909.. \$1126 79

Church at:

Plainfield, N. J., October.....	\$24 28	
November	59 47	83 75
Dodge Center, Minn.....		14 00
Milton Junction, Wis.,		
General Fund	20 42	
Bakker Salary	12 50	
Collection Mission School....	10 38	43 30
Farina, Ill.		7 18
Cartwright, Wis.		3 06
Shingle House, Pa.		2 50
Riverside, Cal.		5 83
Leonardsville, N. Y.		11 75
Richburg, N. Y.		2 66
Chicago, Ill.		22 00
Battle Creek, Mich.		21 00
New Market, N. J.		20 00
Milton, Wis., Ammokokoo Fund..		52 00
Salem, W. Va.		7 10
Cartwright, Wis., per J. H. Hurley		36 50
Adams Center, N. Y.		30 00
Mary A. Stillman, Boston, Ammokokoo Fund		5 00
Alice A. Peckham, Bush's Landing, N. Y.		2 00
Semi-annual meeting at Cartwright, Wis.		3 02

Mr. Skaggs, Nile, N. Y., Ammokokoo Fund	3 00	
Alma and Hannah Maxson, Ammokokoo Fund	5 00	
Christian Endeavor Society, Boulder, Colo.	3 20	
Pulpit subscriptions	5 00	
Lottie Baldwin, Milton Junction, Wis., Ammokokoo Fund	1 00	
Memorial Board:		
Income from Missionary Funds.	12 96	
50% Income D. C. Burdick Fund	8 95	
50% Income D. C. Burdick Farm.	05	
Income from Sarah P. Potter Fund	33 98	55 94
Mrs. H. Alice Fisher, Northboro, Mass.	50 00	
Sabbath school at Walworth, Wis., Ammokokoo Fund	5 62	
Young People's Board:		
Lieu-oo School	4 00	
Shanghai Chapel	4 00	
General Fund	10 00	
Ammokokoo Fund	93 15	111 15
Income from Permanent Fund.....	496 32	
J. H. Coon, Milton, Wis.....	10 00	
Collection at semi-annual meeting, Minnesota and northern Wisconsin....	4 65	
W. H. Ernst, Gentry, Ark.....	10 00	
Balance returned by E. B. Saunders from money for Ammokokoo Fund	5 92	
Ira Jeffries, Battle Creek, Mich., Ammokokoo Fund	5 00	
L. M. Babcock, Jackson Center, Ohio....	10 00	
S. C. Maxson, Utica, N. Y.....	5 00	
Collected by J. H. Hurley at Rock House Prairie	3 00	
Y. P. S. C. E., New Market, N. J., Ammokokoo Fund	5 00	
		\$2294 24

Cr.

E. B. Saunders:		
Salary and expenses in September	\$157 06	
Salary and expenses in October..	105 83	262 89
G. H. Fitz Randolph, salary and expenses, quarter ending Sept. 30, '09.....	184 96	
J. H. Hurley, salary and expenses, quarter ending Sept. 30, '09.....	159 36	
R. S. Wilson, salary for quarter ending Sept. 30, '09.....	90 00	
J. A. Davidson.....	75 44	
For quarter ending Sept. 30, '09:		
Church at:		
Westerly, R. I.....	18 75	
Niantic, R. I.....	18 75	
Salemville, Pa.	25 00	
Marlboro, N. J. (9 weeks).....	17 28	
Shingle House, Pa.	25 00	
Scott, N. Y. (16 weeks).....	30 72	
Richburg, N. Y.....	18 75	
Hartsville, N. Y.....	12 50	
Cumberland, N. C.....	6 25	
Welton, Iowa	25 00	
Garwin, Iowa	25 00	
Farnam, Neb.	25 00	
New Auburn, Minn.....	37 50	

Hammond, La.	25 00
Riverside, Cal.	37 50
E. B. Saunders:	
Account of Ammokokoo Fund.....	50 00
Traveling expenses of C. S. Sayre to Arkansas	21 06
Labor of J. J. Kovats, Milwaukee, Wis.	20 00
Traveling expenses of J. F. Browne...	7 50
For labor among Italians in New York	115 00
L. D. Seager, salary quarter ending Sept. 30, 1909	50 00
S. H. Babcock, labor in Western Association	47 36
Ira S. Goff, labor in Oklahoma.....	25 00
L. A. Wing, labor at Lincklaen, N. Y., quarter ending Sept. 30, 1909.....	12 50
Henry N. Jordan, postage as editor of Pulpit	1 75
Interest	4 80
Transferred to Shanghai Chapel Fund..	4 00
Cash in treasury, Nov. 30, 1909.....	813 62

\$2294 24

E. & O. E.

GEO. H. UTTER.

United Service of Old and Young.

A. A. LANGWORTHY.

The writer was particularly interested in the article which appeared in the SABBATH RECORDER of November 22, under Home News, in regard to the observance of Old Folks' day in the First Seventh-day Baptist church of Hopkinton (at Ashaway). Such occasions, if rightly conducted, serve as an inspiration to all concerned. Our elderly people, who have long borne the heat and toil of the day, appreciate being remembered; and our young people will be interested in learning something in regard to their toils in placing our churches where they now stand. Added to this, an occasional change in our regular Sabbath service, of a proper character, in which lay talent is brought into use, is a step in the right direction.

As proof of this, look at the interest manifested in the observance of Children's day in our Bible-school work. It interests not only the children but also their parents, and often calls to the house of God people not often seen there. It stimulates our young people to action and teaches them that there is something they can do in church work. The custom, fast growing in our churches, of rendering a literary program on the day of the annual business meeting, followed by a tempting lunch or dinner, is another move in the right direction; for it is cal-

culated to bring out those who otherwise would remain at home, and as a result of so doing know practically nothing of the business proceedings of the church.

We want our young people present at our business meetings. Let them thus learn what it has cost our venerable fathers and mothers in Israel to hand the institution of the church down to the present generation, and what lies before them to do if it is perpetuated. If we would interest our young people, give them something to do and help them to do it. An active Christian young man has several times remarked to me: "The best thing my parents ever did for me was that they gave me something to do and saw that I accomplished it."

This principle of service is equally true in church work. There has prevailed, in the past, too much of a feeling that church work and responsibility must be confined to the elderly class. We are glad to see a general awakening to the fact that our young people have a work to do. It will do them good to do it and also do our older people good to see them do it. Our present system of free schools ought to put the rising generation in a condition to accomplish the work better than those who have preceded them with less educational advantages; hence we urge the necessity of putting our young people to work and also urge that those who are older strive to help and encourage them instead of criticising their work and thus putting stumbling blocks in their way. And above all avoid the spirit of jealousy, for soon this work must fall to their lot to do and if we would see them succeed we must help and not hinder them. A good suggestion given in a kind Christian spirit may accomplish much good while a spirit of faultfinding may check good intentions for a lifetime. We are glad that this spirit of giving our young people something to do is coming to the front in our General Conference in setting apart a "Young People's" day. Let the good work go on. Call our youth into action and help them to act in the right direction and thus be prepared to do good work for God when our older ones have gone from service to reward.

In the article referred to, in regard to the observance of Old Folks' day at the

First Seventh-day Baptist church at Hopkinton, the writer says: "Ashaway is still on the map. You would have been aware of this fact had you been in town and attended the service of the First Seventh-day Baptist Church of Hopkinton on said occasion. We were made to rejoice and be glad as we read the account of the proceedings of that day. Down deep in our hearts we congratulate the old people who were thus remembered. In conclusion we wish to say the little church known as the Second Seventh-day Baptist Church of Hopkinton is also on the map and preparing to invite all her children home on January 2, 1910, to attend a service in the morning of said day, followed by a basket lunch, and in the afternoon to attend the annual business meeting of said church. We hope to listen in the morning to exercises calculated both to entertain and to help all who will take the trouble to be present. We desire to get ourselves in condition to transact wisely the business in the afternoon. We invite our old people, our middle-aged and youth to come out and help do the business right.

In many ways good work has been done during the last year. Our Bible school has increased in interest under the supervision of two of our young men. An individual communion set has been furnished by our young people, also a small organ has been procured and paid for, for the use of the Bible school and evening services. To one of our young men who conceived the idea of this need and gathered the money by subscription, much credit is due.

We certainly desire and earnestly pray that there may be a good attendance and above all that a good spirit may prevail at our annual business meeting and that good work may be accomplished for the Master.

And shall I fear to tread
The path he glorified?
Nay! while the cross, though dark and dread,
Is crowned by halo of his head,
My Lord shall be my guide.
—James Buckham.

Drink baffles us, confounds us, shames us, and mocks us at every point; the public house holds its triumphant course.—*London Times.*

Woman's Work

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

All service ranks the same with God.

Not Far Away.

What matter how the winds may blow,
Or blow they east or blow they west?
What reck I how the tides may flow,
Since ebb or flood alike is best?
No summer calm, no winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail
That lies, perhaps, not far away.

What matter how the winds may blow
Since fair or foul alike is best?
God holds them in his hand, I know,
And I may leave to him the rest;
Assured that neither calm nor gale
Can bring me danger or delay,
As I still toward the haven sail,
That lies, I know, not far away.
—Old Poem.

From the President.

DEAR SISTERS:

The Woman's Executive Board held its December meeting last Thursday with Mrs. Clarke. You will see the secretary's report of business transacted, but there were some things about the meeting that will not find their way into her report, and in which you may be interested; hence this informal letter.

At this meeting four generations were represented, the eldest by our beloved vice-presidents, and the youngest by Baby Zinn—Thomas Zinn Stillman.

Some years ago, at our annual Conference, an earnest sister who thought women were not sufficiently represented on committees and boards gave frequent expression of her opinion in the business meetings; when in one of the closing sessions the report of the Nominating Committee was under consideration, a pastor rose and said he had but one fault to find with the report and that was that

no man had been placed on the Woman's Board.

And now at last we have a male member. To be sure, he is not mentioned in the directory, but he is there nevertheless. He does not always observe parliamentary rules (who does always?) and at this particular meeting he sat on the floor, and at last went to sleep in the treasurer's lap. Notwithstanding all this, he is a most welcome addition to our circle. Looking into his bright face we seem to see a future also bright.

Any one who has ever tried to keep minutes will appreciate both the ability of our secretary and the goodness of Thomas Zinn, when they know that she is his mother and he is less than a year old.

One of the things we enjoyed most (after the baby) was the bundle of letters read by our corresponding secretary from different sisters. We do like to hear from you.

One of the sentences most frequently repeated during the meeting was, "I've written but I've received no reply." We heard it from our treasurer with reference to money she had sent, from our corresponding secretary and from our associational secretary and in one case from a vice-president.

Now, we know very well you are all busy women—so are these officers—but it takes only a few moments to acknowledge the receipt of money, packages of literature and letters, and it would relieve anxiety on the part of the officers could they know that that which they have prepared and sent has reached its destination and is appreciated.

Another thing of interest was the circular letter prepared by the editor of Woman's Work. No doubt many of you have seen it ere this. If not, we wish to bespeak for it a careful reading when it comes to you. We hope it may bear fruit and that our Woman's Work may become more truly representative of the interests and work of our women.

We have much enjoyed the recent RECORDER letters from Ashaway and Albion, and are grateful to their writers. It helps us all to know what is being done. We of the Executive Board can only plan and work as we know the field.

How do you like the leaflets? They are

an experiment, and we want to know how the experiment is working out. Do you find them adapted to your needs? If not, can you suggest how they may be made more helpful? Our corresponding secretary is giving much time and thought to their preparation and she would like to know results. We hope you are all trying them.

Lovingly yours,

HATTIE E. WEST.

Milton Junction, Wis.,
Dec. 5, 1909.

Take Notice!

Your attention is called to the fact that owing to unavoidable details we have been unable to make ready earlier for publication the correct list for the year of the members of the Woman's Board. Please note the changes made and send communications to addresses given below.

Officers: *president*, Mrs. A. B. West, Milton Junction, Wis.; *vice-presidents*, Mrs. S. J. Clarke, Milton, Wis., Mrs. J. B. Morton, Milton, Wis., Mrs. A. R. Crandall, Milton, Wis., Mrs. L. A. Platts, Milton, Wis., Miss Phoebe S. Coon, Walworth, Wis.; *recording secretary*, Mrs. H. C. Stillman, Milton, Wis.; *corresponding secretary*, Mrs. J. H. Babcock, Milton, Wis.; *treasurer*, Mrs. J. F. Whitford, Milton, Wis.; *editor Woman's Work*, SABBATH RECORDER, Miss Ethel A. Haven, Leonardsville, N. Y.

Associational secretaries: *Southeastern*, Mrs. Will F. Randolph, Lost Creek, W. Va.; *Eastern*, Mrs. Anna Randolph, Plainfield, N. J.; *Central*, Miss Agnes Babcock, Leonardsville, N. Y.; *Western*, Mrs. Daniel Whitford, Alfred Station, N. Y.; *Southwestern*, Mrs. G. H. F. Randolph, Fouke, Ark.; *Northwestern*, Mrs. Nettie M. West, Milton Junction, Wis.; *Pacific Coast*, Mrs. E. F. Loofboro, Riverside, California.

Letter From Brother Witter.

DEAR EDITOR:—I feel like saying a few things through the columns of the RECORDER and will begin by saying that recently it was my privilege to spend four weeks in earnest and continuous work with the people of DeRuyter. It was my first visit to that place. I was quite charmed with the location when I came to get the bearings

of the country. I found the people of our church there to be a most loyal people. They are a hard-working people, but they have a heart for the work and an interest in the workers. I found there a faithful and loyal pastor who is indeed "a workman that needeth not to be ashamed." It was a joy to me and a blessing to be permitted the privilege of this season of work. I shall hereafter carry with me a very pleasant picture of DeRuyter and her people, and wish that by some means the old DeRuyter Institute might have been preserved for the use of other generations. It now looks as though it would not be very long before it will be removed as "an encumberer of the ground."

One of the sweetest-spirited men there, and one most deeply interested in all the work of the denomination is Bro. L. M. Cottrell. His prayers and his testimonies were full of the Spirit, the fire of zeal and of power.

It was my privilege to preach twice at Lincklaen Center and to spend one day at Homer. As I looked the territory over and was told of the great number of Sabbath-keeping families who used to live in these places but who have ceased to keep the Sabbath of Jehovah, and whose children have been lost to us, I said, "Surely this has been a burying ground for Seventh-day Baptists." I would it were possible to provide some means by which this condition might be changed, and by the grace of God I believe it is possible.

I would be glad if the pastors of churches having members living at Cortland, Homer or Oxford would kindly send me a list of their names and their addresses. I ask this as chairman of the Missionary Committee of the Central Association. I hope with such a list in hand to devise some plan by which these people shall have occasional Sabbath privileges, or at least, be looked after. Three letters from DeRuyter this last week bring good news as to the interest there awakened. One is from a man fifty-four years of age who made a start, and he writes to tell me that he thanks God for everything. He thanks God for the power that has saved him from the service of the evil one. We need to pray for the interests there and that God will stir all our hearts

with new interest in the cause and such devotion to it as will awaken a deep revival interest in all our churches—a deep revival that shall reach out into the regions beyond.

Beloved, the day of our opportunity is at hand and none but God knows when it will pass, and pass forever. It is high time that we, as a people, bestir ourselves and begin to shake off the lethargy that has been creeping upon us. Do we realize that now is the accepted time to sow the seed of Sabbath truth beside all waters, with faith that in "due season we shall reap, if we faint not." Japan and China are not the only countries that are awakening to the fact that there is need of a more vital religion—a religion of piety, that is born of true confidence in God and a close adherence to his requirements.

The world of thought, the world of business and commerce is being filled with trembling as it realizes more and more what disaster threatens it because men so generally have lost their grip on God and the religion of the blessed Christ. Who can say that God has not put us "here for such a time as this." It will certainly not be unbecoming for us to study the situation with a readiness to enter more heartily into the work. I think some have been looking the ground over and acquainting themselves with the conditions, in that they have been getting ready for the work by preparing the line of Sabbath literature that is now being sent out to the Endeavor societies. The Lord bless the work and send forward the workers.

E. ADELBERT WITTER.

Adams Center,
Dec. 4, 1909.

Eightieth Birthday of Rev. C. A. Burdick.

REV. W. D. BURDICK.

Sunday, December 5, was Eld. Charles A. Burdick's eightieth birthday, and some of his friends planned a surprise for him at his home. The surprise was a complete success. The day was very stormy and some were kept away because of the storm, but the pleasant rooms in the new home were soon filled with a merry company of old and young.

After the company had satisfied them-

selves at the bountifully spread tables, a number of letters were read from relatives and friends who were unable to be present. Among these were letters from members of four or five of the churches Elder Burdick has served as pastor. Particularly interesting, to me, was the letter from Prof. Corliss F. Randolph concerning the permanency of Elder Burdick's work while missionary pastor among the West Virginia churches. I was very glad to read Elder Burdick these words of tribute in the presence of some of his friends. After the reading of the letters, Mrs. W. D. Burdick, in behalf of his friends, presented him with a purse of \$14.00. Elder Burdick responded with feeling, thanking his friends for their presence, the letters and the present.

We are glad that our brother is enjoying good health this winter and that he is regularly with us on Sabbath mornings. As he is somewhat deaf he sits immediately in front of me, and to my left when I am preaching, and so is able to hear nearly all the sermon. He is always eager to hear about our denominational work, and is anxious that we have the men and the means to enter all the open doors.

Doubtless you will have a letter from him before long about the golden wedding of Mr. and Mrs. Myron Hewitt, and other items of interest.

Farina, Ill.

Several Ways of Looking at the Question.

W. D. TICKNER.

David C. Cook, a well-known publisher of Sunday-school literature, is responsible for the following:

"If those who urge the keeping of Saturday as the Sabbath, instead of Sunday, and beginning the day at sundown instead of midnight, are asked why we should do this, they have no argument to offer except that God so instituted it. A multitude of good reasons can be given in favor of our keeping the day we now keep, and in favor of our beginning the day at the time we now begin it" ("Which is the Sabbath: the First or the Seventh Day," p. 8).

(A) You ask me why I keep First-day? Well, really, I'm ashamed to say. My father, mother, brothers three. In this, as other things, agree. 'Twould be presumption if I thought

The way good people long have taught
Was other than the perfect way;
And this is why I keep First-day.

(B) You ask me why I keep First-day?
The multitude I can't gainsay.
I'm simply drifting with the tide,
Though good or ill may me betide;
It is with them I've cast my lot,
Whether they are right or not.

(C) Which is the Sabbath day? you ask.
It surely is an easy task
To prove that Sunday is the day
When we should neither work nor play.
Upon this day from out the tomb,
Where there was naught but silence, gloom,
The Saviour rose. Man's debt was paid,
And for the race atonement made.
Than all creation, you can see,
Redemption must far greater be.
To celebrate this great event,
As told in the New Testament,
We celebrate, each in his way,
The resurrection on First-day.
I realize that this, *per se*,
Is not as plain as it should be
To prove a Christian doctrine true,
But then I guess that it will do.

(D) You ask me on which day I rest?
The one of all the week the best.
On this we meet to praise and pray,
It is no other than First-day.
You ask again why this is so?
Why should you ask? The Scriptures show
That Luke and John, James, Peter, Paul,
Not one alone, but each and all
Believed and taught it in their day;
Just where and when I can not say.
They never called it day of rest,
Nor Sabbath day, by God e'er blest;
They never spoke about a change;
Indeed, it does seem very strange.
And though my argument is lame,
I must believe it just the same.

(E) I keep First-day 'tis very true;
But this much I'll confess to you:
There's naught in the New Testament,
On which to base an argument
That any day, by you or me,
As Sabbath should be regarded be.
The Sabbath, given to the Jew,
Is naught to either me or you.
God never gave a day of rest
To all mankind, and he knew best.
Man needs to rest one day in seven,
And since to all God has not given
A statute for such day of rest,
We choose the day that we think best.
There is one thing that puzzles me:
It is extremely hard to see
How finite man found out this need
Before his Maker. It, indeed,
Does seem a little queer;
And sometimes I'm inclined to fear
That I, as well as all the rest,
Should keep the day Jehovah blest.

(F) Why should I keep the Sabbath day?
If it is true what preachers say,
The prophet Moses never saw
The burning bush, nor was the law
By God e'er written upon stone,
But Moses thought it out alone.
The prophet, Moses, never heard
Jehovah speak a single word.
When preachers say God never spoke
From Sinai's peak, mid flame and smoke,
Their every word we must receive,
And all unquestioning believe.
For what the preachers say is so,
And must be true, although I know
That all of them do not agree;
But what is that to you or me?
The Decalogue is pretty good,
And has for ages firmly stood;
But ministers do not agree
That 'tis God's word, then why should we?
If that is true, as preachers say,
It's no use keeping Sabbath day.

"Gone North."

Says a newspaper report, "Most of the whiskey men of the State have gone North and will continue their trade." We are glad they are gone, but we disclaim any part in encouraging them to inflict themselves upon sister States farther north. We have a suggestion to offer to those States: Keep the whiskey men moving northward. There are polar bears up there somewhere which may need some stimulant to "keep out the cold," but we are of the opinion that the product of the distilleries is not needed anywhere south of the North Pole. More and more of us are learning that it is harmful and only harmful. We are sorry for Kentucky, Indiana and Ohio, to which States most of the Tennessee whiskey men have gone, and we hope that it will not be many days before the papers of those States will be able to announce that their liquor-dealers have "gone North." As for us in the Southland, let us take pains to see that they do not come South again, and let us see to it that the new law is enforced. Let there be no sleeping on watch at this critical time. That kind of vigilance which will secure rigid enforcement of the new law will do much to prove its value.—*Cumberland Presbyterian.*

"The noblest feel most keenly the need of the best that man has done."

"What the best minds once approve, the best minds shall always approve."

Young People's Work

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

Homely work is mine today,
Floors to sweep and fires to lay,
Plates to wash and clothes to mend—
Work which never seems to end;
Yet I pray,
Jesus, be my guest today.

Not as one to dwell apart
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care.
Thus I pray,
Lord, be thou my guest today!

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!
Christ, I pray,
Be the guest of every-day."
—*World Evangel.*

A Year With God.

REV. A. L. DAVIS.

Prayer meeting topic for January 1, 1910.

Daily Readings.

Sunday, Dec. 26—In His work (John ix, 1-7).

Monday, Dec. 27—In my labor (Eph. vi, 5-20).

Tuesday, Dec. 28—In my home (Josh. xxiv, 14-24).

Wednesday, Dec. 29—In my church (Heb. x, 19-25).

Thursday, Dec. 30—With my Bible (Ps. i).

Friday, Dec. 31—With His Spirit (Gal. v, 16-26).

Sabbath day, Jan. 1, 1910—Topic: Through this year with God (Num. ix, 15-23; x, 10). (A New Year's consecration meeting.)

AN INTRODUCTION.

The exodus of the children of Israel from Egypt, where they had dwelt about 215 years, forms one of the most interesting chapters in their history. From a state of slavery they plunged into the wilderness. "God led them not through the way of the land of the Philistines, although that was

near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red sea." They were encumbered with flocks and probably totally unarmed. Besides this, their long slavery had so degraded them that they were incapable of any great or noble exertion. This fact accounts for much of their murmurings, etc., after their escape from Egypt. But in all their wanderings in the wilderness the pillar of cloud guided them by day and the fire by night. God never deserted them. "They struck or pitched their tents, as it removed or became stationary."

HINTS ON THE TOPIC LESSON.

Verse 16. *So it was always . . . cloud . . . fire.* God's mercies and blessings are always constant. Notwithstanding our disobedience, waywardness and grumblings, his goodness, love and mercy are over all. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

17. *In the place where . . . there.* Where Christ is, is our privilege to be, and there we ought to abide. He leads; his command is "Come" rather than "Go."

18. *At the commandment of God.* Many close their ears to the commandments of God, preferring the praise of the world and the plaudits of man. "To obey is better than sacrifice." If we would know our duty, we should study our Bibles and the commandments of God.

22. *Two days . . . a month . . . a year.* By the direction of God, and God only, did they march. Such guidance, and such only, should we seek. Such guidance is necessary, not only for a time, but through all our journeys, through every step in life. Progress may be very slow, but if we are only with God, we can afford to tarry. "If we never start till God starts nor stop till he stops, we shall go far this year."—*Wells.*

10. All our time belongs to God. All our days—of gladness, of sorrow, of toil, of recreation—alike should be consecrated to him.

A YEAR WITH GOD.

"Through this year with God." Can you think of a better motto for 1910?

When I try to think of what the results might be if each Endeavorer made that the one supreme object of his life, I confess the thought staggers me. Through the year with God in our homes, in our daily tasks, in church and Endeavor work, in our recreations, if that were our motto, what a revival of religion would be kindled among us!

The work before us, as Seventh-day Baptist young people, is a great work. The Sabbath truth is unpopular; it seems "crushed to earth." Judged from visible signs the outlook is not bright. For centuries men have toiled and sacrificed for the truth they loved: in England, the Trasks, Stennets, Bamfields and others; in America, the Kenyons, Burdicks, Maxsons, Lewises and Allens. These and scores of others—men who walked with God—labored and lived in the light of a great hope and died with their hopes unrealized. The tasks before us are large, tremendously large. But let us register a vow before Almighty God that as he gives us the light we will let it shine; as he gives us strength we will use it in his service; as he gives us ideals of truth, righteousness and justice, we will endeavor to realize them. True, we can never reach our ideals. But God pity the man or the woman whose ideals are no higher than their present achievements. True, the tasks before us are greater than our strength. But God pity the man who never attempts anything greater than his ability.

Endeavorers, make large plans for the year. Set your ideals high. By attempting to realize these we will grow—even up to the tasks that are now too big for us. Let us not prove weaklings; let us not grow discouraged. If only we have God with us we can afford to tarry, to wait. "For a thousand years in thy sight are but as yesterday when it is past." Victory becometh to God.

A STRING OF PEARLS.

"So live with men as if God saw you; so speak to God as if men heard you."—*Seneca*.

"I do the very best thing I know how, the very best I can; and I mean to keep on doing so until the end."—*Lincoln*.

"If we would follow Christ, we must cut loose from the world, and go out with him."—*J. R. Miller*.

"There are glimpses of heaven granted to us by every act or thought or word which raises us above ourselves—which makes us think less of ourselves and more of others, which has taught us of something higher and truer than we have in our hearts."—*Dean Stanley*.

"Ten minutes spent in Christ's society every day—aye, two minutes, if it be face to face and heart to heart—will make the whole day different."—*Drummond*.

"A thousand years are but a day in God's great work. He will see his own blessed Sabbath triumph yet. His people should stand true and firm in God's waiting minority, never doubting the final victory."—*T. L. Gardiner*.

A Serial Story for 1910.

The new year will soon be here. I wonder how many new subscribers for the RECORDER the young people have succeeded in getting since we announced that we would begin the publication of a continued story in the first issue of the RECORDER for 1910. The serial by Margaret Bell will be ready as announced, the first six chapters being in the hands of the editor now. While it has been written primarily for the young people, it will be of equal interest to the older ones. The story is a look at life in a new territory. The heroine was scarcely five years old when the Civil War broke out, but it came so near to her that it changed the whole course of her life. In the experiences through which she passes (real experiences) she, in a way, represents the human soul, its conflicts, struggles and progress in its heavenward march. The object of the story is to lift humanity nearer to God. While it is somewhat sad it will never be found dull, for the author keeps one wondering what is coming next. It will be of special interest to our people, as several of the characters are converts to the Sabbath. Will the pastors kindly call the attention of our young people to this story?

Christmas Greetings.

From the contributing editor of this department to all its readers: I know of no more appropriate expression or more succinct model for such greetings than that of Doctor Miller's Christmas Letter—"My Christmas wish for you. It is in my heart to wish you the richest Christmas blessing. Life ought to mean more to you after today. Be an inspirer, a helper of every one, a hinderer of none, an encourager, never a discourager. Never make life harder for any one but easier for all. Then you will make your living here worth while."

An Explanation.

REV. A. L. DAVIS.

When our contributing editor asked me to write on the Christian Endeavor topics for the first six months of the year 1910, my first thoughts were, I can not do it. I have neither the time to give to this work nor the ability to do it as it ought to be done. But his insistence, combined with my desire to do what I can to advance the Master's work among our young people, won my consent. With my pastoral and school work making heavy demands upon me, I have not the time to give to the topics that they rightfully demand, or that I would like to give. But with God's help I will do the best I can.

In my writings I shall endeavor to be brief, since I believe that brevity, on the whole, will prove more helpful. For this reason I will not write upon the daily readings. My endeavor shall be to make the spirit of my writings devotional rather than critical.

Suggestive Program for the Use of Junior Christian Endeavor Societies.

PREPARED BY MRS. C. S. SAYRE.

1. Song (all standing).
2. Leader—"Call unto me, O call unto me, and I will answer, saith the Lord."
All—"Now, our Lord, we beseech thee, let thine eyes be open, and let thine ears be attentive unto the prayer that is made in this place."
3. Sentence prayers.
4. Song, "Hear Me, Blessed Jesus." (No. 39, Junior Christian Endeavor Songs.)
5. Reading of topic (all seated).

6. Concert repetition (chosen by leader).
7. Song.
8. Offering.
9. Roll-call (members responding with Bible verses).
10. Class work.
11. General exercises.
12. Benediction (in concert): "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

This program or any preferred order of service may be printed on bristol-board and used week after week by the juniors until a new program is deemed advisable. Or one large copy may be made by hand and hung before the society. It is often very helpful in inducing inexperienced members to lead, inasmuch as there is nothing new to be undertaken and their familiarity with it makes the use of it easy.

In place of the song, "Hear Me, Blessed Jesus," any of the beautiful and familiar prayer songs may be used. The children should stand with bowed heads while singing it.

The general exercise is arranged by the superintendent. It may consist of a talk on the topic before all the juniors, some supplementary Bible work, a blackboard exercise, or a story with a suitable moral. The stories printed in the *Junior Christian Endeavor World* are excellent for this purpose. They are full of interest to the average child and rarely fail to teach some valuable lesson.

A Letter From One of Our Boys in the Army.

DEAR EDITOR VAN HORN:

I will now endeavor, as promised, to write you a short sketch of my army life in the barracks. The daily routine of a soldier's life has little variation. Beginning in the morning, the first duty or formation is reveillé. On being awakened by the blast of the trumpet we are all up in a moment, performing our minor duties, such as making up beds, sweeping and completing our toilets. Then we fall out in front of quarters and answer roll-call. Sometimes some of the boys fail to hear their names called and then—look out—the absent one is very apt to pay Uncle Sam a portion of his earnings or perform some extra

duty which is not at all pleasant. After roll-call the entire regiment is marched out on the parade ground and given calisthenics for twenty minutes, after which they are dismissed by mess-call. Breakfast over, the quarters and grounds are thoroughly cleaned up, and I dare say that we can show as clean a home and surroundings as many housekeepers of the fairer sex.

Our next duty is drill, which is confined to one hour in fall and winter and two and a half hours during spring and summer, with an interval of forty minutes' recreation. During the summer this drill is taken up largely with sham battles and scouting through the woods, giving one something of an idea of actual warfare. Following the drill comes guard mounting. A certain number of men are detailed from the several companies, marched to the parade grounds, and while the band plays, are inspected by the officer of the guard. If one is not properly dressed, is slovenly in appearance, or has dirty equipment, he is thrown off guard and you can imagine how the poor fellow feels knowing the penalty. The guard is also inspected by the adjutant whose duty it is to choose as orderlies from among the so-called "orderly buckers", the man or men, usually two, whose equipment is cleanest and who make the best general appearance. (Somehow, I was never chosen.) The duty of the men so chosen is confined to the commanding officer and his next ranking officer, the neatest one acting as the commanding officer's orderly. They remain at the administration building for the period designated by their superior officers.

The duty of the guard is principally that of preserving order and of preventing the escape of prisoners at work.

Our next call is retreat, late in the evening, the hour varying with the seasons. Roll is called in the same way as in the morning; the companies are brought to parade rest, the trumpeter sounds retreat, after which all come to attention. The cannon is fired, at which signal the flag is lowered, the band plays the "Star-Spangled Banner" and we are dismissed and are at liberty to go where we choose until 11 p. m. At that time the trumpeter on guard sounds "taps" when all not excused must

be in quarters. If any is absent he is reported and punished as his company commander deems best.

This is the daily routine, Sabbath and Sunday excepted; on these days the drills mentioned are omitted. Parades are daily features in summer and early fall, and afford a pleasant variation. Fire drills are frequently practised, and as for amusements a soldier has free access to bowling alleys, gymnasiums, pool-rooms and libraries. Each company has a library besides the post library, thus affording abundant facilities for study and reading.

The general opinion of people is that a soldier's life is something desperate, and that he does not receive sufficient food. This is a mistake; our food is wholesome and always plentiful. If every civilian could sit down three times daily to as good a quality of food as the soldier gets, there would not be so many beggars.

It is also thought that a soldier's life is a lazy life. To a certain extent this may be true, owing to the fact that his leisure hours are so many he is likely to become indolent. But if he is a man of any ambition he will improve his many opportunities of study and recreation, and thus be benefited both mentally and physically.

Morally speaking, army life is liable to be degrading. Of course there are many men in the army of good type, but the majority are of a rough class. This is most apparent on and after pay day. Men congregate in the squad room and in other places and indulge in drinking, gambling and fighting; there are now eighty-two confined at Fort Benjamin Harrison, some awaiting trial, others serving sentence. What put them there? The majority of these cases can be traced to the use of alcoholics and other dissipations prompted and fostered by their use. Men getting drunk lose their will-power and self-control, are found absent, and commit various other military as well as civil crimes. A member of my company brought disgrace upon himself by insulting a woman while under the influence of drink, was tried, sentenced to three months' imprisonment and dishonorably discharged from the service.

There is some discontent in the army. Men complain of being mistreated by the

officers. This may be true in some cases, but as a rule a man receives about such treatment as he deserves; he can make his life miserable or happy; it is just what he chooses to make it. If he is obedient to rules and orders, he keeps out of trouble. The wide difference maintained between the officers and privates is very necessary for the preservation of order and discipline.

Yours respectfully,

C. F. H., *Musician.*

*Company A, Tenth Infantry,
Fort Benjamin Harrison,
Indianapolis, Ind.*

News Notes.

GENTRY, ARK.—The latest event with us was Old Folks' day, which took place the Sabbath following Thanksgiving. A very interesting feature was an old-fashioned experience meeting in which the members told when and where they were converted, by whom baptized and what church they joined. The earliest was Elder Ernst, who was baptized by the Rev. Varnum Hull in 1855; the latest was Sylvia Maxson, by Rev. H. N. Jordan, August, 1909. Places of joining were Smyth, S. Dak., Dakota, Wis., Nile, N. Y., Farina, Ill., Cumberland, N. C., Welton, Iowa, and Gentry. A thank-offering of five dollars was given to little Ella Babcock, just recovering from sickness.

LOST CREEK, W. VA.—On the first Sabbath in November, Pres. C. B. Clark of Salem was with us and gave an inspiring address on The Needs of Salem College. His address was well received and we hope will result, at least, in the people here furnishing one of the class rooms in the new college building. [Fine! The people of this church have already pledged themselves for about three thousand dollars for the new building, besides being large contributors toward running expenses of the school.—Y. P.'s ED.]—Mr. Clyde Ehret is supplying the pulpit two Sabbaths in each month. His talks are very helpful.—December 11 is the time for our regular quarterly meeting and we hope to have Elder Hills with us to conduct the services.

ROANOKE, W. VA.—The Rev. L. D. Seager, general missionary on the West

Virginia field, preached for us on Sabbath and Sunday, November 20 and 21.—There is some serious illness among our members that gives us much concern.

RICHBURG, N. Y.—The Ladies' Aid Society gave a dinner, November 10. Proceeds \$2.75.—We had a Children's day service, November 20, in which the children furnished the music. Pastor Sherman preached a children's sermon.

BROOKFIELD, N. Y.—On Sabbath day, November 27, the Sabbath school devoted its whole hour to a special program on Temperance, prepared by the West Virginia Sunday School Association and adapted to our needs. Pledges were passed out and forty-nine signatures were obtained against King Alcohol.—The young people are enjoying the study of China preparatory to the course in mission study soon to be put out by the Rev. W. D. Burdick. They devote half the hour every other Sabbath to this study. Miss Iva Burton has been elected teacher and is proving very capable and interesting.—A Christian Endeavor social was held at the home of Mr. Clarke Todd, Sabbath night, December 4. A business meeting was held in connection with it and a good time reported by those who attended.—The ladies served a dinner at the home of Mrs. Erastus Maxson, Wednesday, December 1, which was largely attended. About seven dollars was realized. These dinners, while served for much less than the real cost of provision and effort, afford a splendid social opportunity which would be greatly and seriously missed by all who attend. Many of the village people as well as our own folks attend these gatherings and enjoy the privileges with us.—A revival meeting is in progress at the Methodist Episcopal church. Pastor Van Horn preached there Thursday night, December 9. Our own Friday-night prayer meetings are discontinued while these meetings are in progress.—We all rejoice with our pastor in the recovery of Mrs. Van Horn. It has been an anxious time for us all, and the people are showing their sympathy and good will by assisting him in paying some of the heavy bills incurred by her serious illness.—Eld. S. H. Babcock of Little Genesee, N. Y., who is here on account of his

daughter's illness and because of his own poor health resulting from a recent "break-down," preached for us, Sabbath day, December 4, an able and inspiring sermon on Peace, found only in Christ.

Salem College Notes.

Mr. Munson of the West Virginia University, state organizer of the Y. M. C. A., visited us early in November; and after giving an excellent address in which he set forth the importance of such Christian organizations to a college and community, organized a Salem College Y. M. C. A. of about twenty-five active members, who enter eagerly upon the work which has been so long needed.

Dr. E. B. Fittro has consented to give a course of lectures on Diseases and the Preservation of Health. He gave his first lecture, November 19, on Tuberculosis, the most dreaded disease of our country, in which he made plain the origin and spread of the disease and gave many practical suggestions on how to prevent it.

We have sadly missed Doctor Clark's excellent Monday-morning lectures the last few weeks, owing to a serious illness which confined him to his room. We are very glad to know he is improving and we hope he will soon be in his work again.

Members of the faculty give us intensely interesting and helpful talks each Wednesday morning.

The students spent the Thanksgiving recess at their homes or with near-by friends and relatives where they enjoyed a good time. All returned rested and prepared for better work.

It is encouraging at the present to see the workmen on the new building making use of the good weather in erecting the building as rapidly as possible.

The Artist.

DR. A. C. DAVIS JR.

Read at the unveiling of the memorial window, West Edmeston, by Mrs. Hobart of Unadilla Forks.

Bending o'er his work intently,
Seated on his stool of plush,
The artist, in a pensive manner,
Plies with skilful hand his brush.
'Tis the picture of a human
Face, which he so well portrays,

And his whole esthetic nature
Seems inspiring, from his gaze.
By his touch the cheeks are glowing
And the eyes in rapture glare,
And the features of this picture
Are of hope and not despair.
And we envy this fair genius
As he sits upon his throne,
Giving life to things imagined,
Which are neither flesh nor bone.

Though wonderful the artist's power
To make the pictured face appear
Upon the canvas as his fancy
Dictates to his senses clear,
Yet 'tis more wonderful and grand
To change the living human face—
The eyes to light and cheeks set glowing,
And every mark of care erase.

You, my friend, can be an artist,
You can make the pale cheeks glow,
You can make the dull eyes sparkle—
Eyes bedimmed with tears of woe:
With your pencil—words of kindness,
Or your crayon—looks of love,
You can change one's whole expression,
You can animate and move;
And the whole soul's sad dejection
From its downfall you can raise,
By your wise and loving counsel
Or a timely word of praise.
And the artist—ah, the artist!
While depicting looks of scorn,
Many at his feet are falling
Cheerless, hopeless and forlorn.

But the artist—oh, the artist!
If he pictures hope and love,
Raises man from shattered ruin
To the solid ground above.
And the pallid face grows radiant,
Glowing in the powers innate,
With a satisfied expression
Of a happy future state.
Then touch the human face, ye artists,
Giving life and hope and love—
Work which meets with man's approval
And with Heaven's smile above.

The Fairest Gift.

If I were Santa Claus, I know
What I would give to every boy
And every little maiden. Oh,
It would not be a painted toy,
It would not be a blushing doll,
Nor any sugared thing to eat;
The same gift I would give to all,
And deem the giving sweet.

If I were Santa Claus, and might
To each child give the gift I chose,
The world would glow with new delight,
And lose the darkest of its woes,
For I would give to every boy
And every maiden I could find
The grace to gain unbounded joy
Through merely being kind.

—S. E. Kiser, in *Our Dumb Animals*.

Children's Page

Paul's Christmas Wish.

The Thanksgiving turkey's wishbone had been hung high on the chandelier to dry, and there remained forgotten until the day before Christmas, when Norah, giving the dining-room an extra cleaning, brushed the bone down with her feather duster.

The good-natured maid hurried upstairs to the children and asked them whether they would like to "wish." Of course they would! and on the day before Christmas of all times, when there is so much to wish for! They made a rush for Norah, and soon stood grasping the bone and thinking hard.

Ruth wanted a pair of roller-skates more than anything else in the world just at present, so it did not take her long to make up her mind. Paul, however, wanted so many things that it was difficult to decide on only one. Suddenly he had a brilliant idea and jumped up and down in glee. The wishbone snapped, and Paul had the long end.

"Goody!" he exclaimed. "I've got my wish! I've got my wish! And I wished for all the Christmas presents in the world!" "Oh, dear!" cried Ruth, running to her mother, who sat in the next room sewing. "Paul's wished for all the Christmas presents in the world, and he's got his wish!" and the little girl began to cry.

"I'll give you all the dolls, sis," said Paul, generously.

"I don't want dolls!" rejoined his sister. "I have all the dolls I want now."

"Oh, well, I think Paul will let you have some of his presents," said their mother. "Wait until tomorrow comes and save your tears until you are sure your stocking is empty. Come downstairs now and pop the corn. I guess Paul will let us do so much at least toward having a merry Christmas."

Some of the boys came just then for Paul to go out to play. Of course he couldn't tell them about his good luck, for they might not feel so fine, so he forgot all about it himself and never thought of it again until bedtime. Then he could not

get to sleep, but lay awake staring out of the window at the stars.

Pretty soon a big white cloud drifted along. It was a queer looking cloud, and it seemed to draw nearer and nearer and lower and lower until it looked right into the window at Paul, who then saw quite plainly that the cloud wasn't a cloud at all but Santa Claus himself with his flowing white hair and beard. He did not look happy and jolly as his pictures always do, but his mouth drooped sadly and the gay little twinkle of his eye was gone.

"Guess you'll have to come with me, Paul," said Santa Claus, "and see about those presents. You never can find place for them all here in your house, you know."

Before he could think of anything to say, Paul found himself flitting across the sky, up among the stars, straight for the North Pole.

"There is only one house in the world that could hold all the Christmas presents, and that is my palace at the Pole," exclaimed the old gentleman as they journeyed along. "So you might as well move up there with me," he chuckled.

Paul's teeth chattered. He was cold, and frightened, and unhappy.

"Cold?" inquired Santa Claus. "We'll stop at this chimney a few moments and get warm a bit. Look down, while we're here."

Paul looked down the chimney. There sat three little folks in a row, with puss and the puppy, all waiting for Santa Claus.

"Guess they'll be disappointed," sighed Santa, "when they don't get anything. Hello, what's this? Well, I do declare, look down here!"

Away up against the roof of a tenement house was a tiny room, neat but with little furniture. Sleeping on a rude couch were three children and a baby. Four little stockings hung over the edge of the kitchen table.

"Dear, dear," sighed Santa Claus, "it just breaks my hears not to stop here with presents. Well, now what?" as a bit of white paper flew up another chimney into the old gentleman's very hands.

"A letter from Susie," he read; "she wants a sled and—hm—hm—hm! Too bad, Susie, you've been a good little girl this

year, but no one gets any presents this Christmas except Paul."

Just then the church clocks all began to strike midnight, and up the chimneys came sounds of voices; some of them sounded as if they were crying.

"What does it mean? Where is Santa Claus? He's always here by this time! How can we trim the Christmas tree? What will the children do in the morning?"

"Oh, I say," exclaimed Paul, "let's hurry up to your palace and start back with the presents as soon as we can. And if you please, we'll leave mine up in that top room. Just save out a pair of skates for sissy, and don't bother with anything else."

"Whew!" whistled Santa Claus; "you'd better take the next breeze back then. Here you go!" and quick as a wink Paul dropped down from the sky and landed, bang! on the floor beside his own bed.

He was just scrambling into bed when he heard Ruth at the door shouting, "Merry Christmas! I really couldn't wait any longer, Paul," she said, "I was so worried about my skates! I got 'em all right, after all!"

"Sure!" said Paul, "I knew you would. I've changed my mind about keeping those presents."—*Mary K. Hyde, in Christian Advocate.*

Ministerial Relief Fund.

DEAR MR. EDITOR:

Please excuse again a few words about our anticipated church Christmas offering to the Ministerial Relief Fund, which is to be a free-will offering for the purpose just mentioned. My attention was just called to it by reading in the *Christian Herald* an account of the Disciples of Christ Convention held in Pittsburg, Pa., to celebrate the one-hundredth anniversary of the Disciple Movement, and which was attended by not less than forty-two thousand people from all parts of the world.

The communion service was one of the most remarkable the world has even seen or read of; but what I wished especially to note is that at the close a collection was taken for their Board of Ministerial Relief, amounting to nearly \$3,000. Such marvelous growth has attended this people. Eighteen years ago they numbered less

than 500,000 members; now they are 1,330,000. God has showered blessings wonderfully upon this people—no dearth of ministers with them. I am hoping that our church will appreciate this opportunity and show to our beloved ministry that she is not indifferent to, or unthoughtful of, the men who labor so unselfishly for the up-building of the church and the winning of souls to the Master.

Our people are a kind people and only need this opportunity to show that they do appreciate the labors of the men who toil in behalf of their spiritual uplift. I trust that the modesty of the "cloth" will not prevent them from putting this matter before the church. Praying that upon our Zion the spirit of God may come richly, I am

Your brother in Christ,
J. G. BURDICK.

*Alfred, N. Y.,
Dec. 6, 1909.*

In Memoriam.

Whereas, It has pleased our heavenly Father to remove from us our beloved sister, Mrs. Eliza Griffin, therefore—

Resolved, That, although we realize she has been gathered home as the "shock of corn" ripe for the harvest, yet we deeply feel the loss of a faithful and honored member of our society.

Resolved, That we emulate her sterling Christian qualities, especially the beautiful way she had of finding the sunny side of life, even though many times heavy clouds of sorrow overshadowed her; and that we also cultivate the sweet spirit of resignation which enabled her to say in her last hours, "It's all right."

Resolved, That we tender her loved ones our heartfelt sympathy in this time of their deep sorrow.

Resolved, That copies of these resolutions be presented to the family, and that they also be published in the *Nortonville News* and the *SABBATH RECORDER*.

By order and in behalf of the Ladies' Missionary Society of the Seventh-day Baptist Church.

MRS. M. B. KELLY,
MRS. B. O. BURDICK,
MISS ANGELINE BARCOCK,
Committee.

Nortonville, Kansas, Dec. 2, 1909.

The key to a noble life is to see clearly, and then to act in absolute obedience to the highest vision.—*W. J. Dawson.*

When God does his best work he needs the best men to help him.—*George Eliot.*

HOME NEWS

ADAMS CENTER, N. Y.—Thursday evening, December 2, was an evening long to be remembered by the writer and his family, for it was the time when the good people of Adams Center invited the pastor and his family to meet them in Grange Hall for a social time and a donation to the pastor.

It was a pleasant evening and there were a goodly number present. From 150 to 175 were served with suppers. A real social time was enjoyed and the good fellowship manifested gave real encouragement to the pastor. The arrangements for this gathering were made while the pastor was at DeRuyter. The completeness of the arrangements, the pleasant social spirit manifest and the abundance of cash and various things needed in the home spoke in unmistakable terms of the kindly interest the people have in the work of the pastor and his family. One must be a laggard indeed who, in the presence of such a demonstration, would not feel impelled to faithfulness of service and made to appreciate the tender interest manifest. Our hearts are warmed anew toward this people who have been so loyal during the months of our stay among them. We pray the blessing of our heavenly Father to rest upon them in rich measure.

—PASTOR WITTER.

NEW YORK CITY.—I have heard the wish expressed lately that we might hear more frequently from each other as churches through the Home News department of the *RECORDER*. So remembering the Golden Rule, I am going to tell you a little of our work in this part of the field.

As might be expected, the opening months of the new pastor's work here have brought many very pleasant experiences. The making of new acquaintances, the forming of new ties, and the uniting of our prayers and purposes in the work of labor and love for our Master have been both joyful and inspiring. Not least among these experiences was the arrival, on the third of last August, of the "assistant pastor," who came with his mother a little later

in the summer to make "home" for the pastor. Although the help of this "assistant" is sometimes doubtful and difficult to appreciate—doubtless due to his extreme youthfulness, he being only four months old now—he is a source of constant joy and happiness to his father and mother, and we could not get along without him. Although he does not attend church regularly, he enjoys it when he does go and especially does he enjoy the social events.

One thing that has impressed me since coming here is the remarkable degree of loyalty on the part of the membership to the interests of the church. Especially is this seen in the attendance at the Sabbath services. With many it requires in time from nine o'clock in the morning to three in the afternoon to make the trip to church, and costs some families from one to two dollars and more each week—and this with hardly a week missing in the year. When we remember that there are no wealthy people in this church, but only those of moderate means, we can the more readily appreciate the loyalty required to spend this amount of time and money forty-eight Sabbaths in the year. I think the secret of such loyalty lies just here: that which costs us most we treasure most. People do not come to church at such cost in time and money "for fun;" they come because of their abiding interests in the welfare and progress of their own homes and the church. I wish there were more people in the denomination willing to exert themselves thus to go to church. I do not need to say that the religious interests are good. Doctor Judson, in whose church we worship, told me the other day that "if there was ever a people fitted to represent the truth which makes us a distinct people, it was the people constituting this church." Prayer meetings are held every second Friday night in different parts of the parish where the largest number may be accommodated. These meetings are warm and spiritual in tone and indicate a strong, healthy condition of the church. A recent canvass of our homes revealed the fact that there were fourteen babies and children under the Sabbath-school age, and a cradle-

(Continued on page 797.)

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. 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. vi, 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 I.—JANUARY 1, 1910.

JOHN, THE FORERUNNER OF JESUS.

Matt. iii, 1-12. Commit verses 2, 3.

Golden Text.—"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Matt. iii, 3.

DAILY READINGS.

First-day, Luke iii, 1-17.

Second-day, John i, 19-34.

Third-day, Matt. i, 1-17.

Fourth-day, Matt. i, 18-25.

Fifth-day, Matt. ii, 1-12.

Sixth-day, Matt. ii, 13-23.

Sabbath-day, Matt. iii, 1-12.

INTRODUCTION.

As our Lord was truly human we may believe that he came gradually to a consciousness of his mission in the world. He had hopes and ambitions and lofty ideals for the nation which is so often called the peculiar people of Jehovah. He was no doubt a student of the times and circumstances in which he lived as well as of the history of the nation and the teachings of the prophets. He longed to be at work upon the great task of ushering in the kingdom of heaven. At length the fitting opportunity presented itself through the work of a man who came in the spirit of the Old Testament prophets.

Our study of the ministry of Jesus would be lacking in perspective if we did not first stop to notice the work of his forerunner, John the Baptist, the second Elijah. This great man swayed the people by his intense earnestness and

his vigorous personality. The casual reader often fails to get an adequate perception of John the Baptist, because he is overshadowed by his incomparable Master so near him in point of time. He has been aptly compared to a star of the first magnitude shining at midday near the sun.

TIME.—Probably in the year 26 A. D.; and very likely about the first of July.

PLACE.—In the wilderness of Judea.

PERSONS.—John the Baptist and the people.

OUTLINE:

John the Baptist—

1. His Personality and Work. v. 1-6.
2. His message to the Pharisees and Sadducees. v. 7-10.
3. His Testimony of the Coming One. v. 11, 12.

NOTES.

1. *In those days.* This is an indefinite general reference to the time of the earthly life of Jesus. Compare the very explicit date given by Luke. Luke iii, 1, 2. *John the Baptist.* Although here mentioned for the first time in this Gospel, it is assumed that he is well known to the readers. *Preaching.* That is, declaring the message. His discourse is thought of as the proclamation of an announcement rather than as teaching. *The wilderness of Judea.* This wilderness was by no means a desert in the modern sense, but rather the uninhabited lands to the eastward of Jerusalem where the flocks were pastured. John did not come into the cities to find people, but relied upon his message to draw people to hear him.

2. *Repent.* This word expresses the theme of John the Baptist's preaching. Jesus also began with the same message. Repentance is primarily a change of mind, a different attitude toward sinful acts. *The kingdom of heaven* is an expression of such deep import that it fairly baffles definition. It is the ideal reign of God on earth and in the hearts of men. The Jews thought that it must necessarily be connected with the restoration of power to their own nation. John the Baptist insisted upon an entirely religious idea of the kingdom. It is this real kingdom of God so different from the current conceptions that is the subject of a great portion of our Lord's teachings. It is worthy of curious notice that the expression "kingdom of heaven" is peculiar to Matthew's Gospel. The other Evangelists use "kingdom of God." There is, however, scarcely an appreciable difference. The kingdom of heaven is that kingdom the seat of whose power is on high that is with God himself. *Is at hand.* That is, is going to be es-

tablished right away. With the Jews religion was practically identical with politics. So those who thought of the kingdom as preeminently a temporal power could see the appropriateness of a spiritual preparation.

3. *For this is he that was spoken of through Isaiah the prophet.* Our evangelist has called attention to the fact that the coming of Jesus was in fulfilment of various prophecies of the Old Testament, and now shows that the forerunner of the Messiah also stands as the fulfilment of prophecy. *The voice of one crying in the wilderness.* This herald is the forerunner of the Mighty Deliverer who was to bring back his people from their captivity. It is worthy of curious notice that in the Old Testament passage the expression, "in the wilderness" belongs to the message, and tells not where the voice was to be heard, but rather where the way was to be made ready. Isa. xl, 3, R. V. *Make ye ready the way of the Lord.* When an Oriental monarch plans to visit a certain part of his dominions the people are summoned to put the highways in the best possible repair for his approach. So certain is the prophet that Jehovah himself is coming for the immediate deliverance of his people that he thinks that it is already time to get the road ready.

4. *Now John himself had his raiment, etc.* John in clothing and manner of life corresponded to what we would expect of the messenger referred to in the prophecy. We need not suppose that John endeavored to make people think that he was fulfilling this prophecy from the Book of Isaiah, or that he was Elijah living again. He was like Elijah in thought and character, and so very naturally resembled him in choosing the simplest form of dress and the food that was appropriate to his austere life.

5. *Then went out unto him Jerusalem, etc.* In spite of themselves the people were drawn to this humble preacher of righteousness. He was manifestly a prophet, and prophets were rare in those days. It is not said that many came from Jerusalem. That was the seat of the lifeless formalism of the Pharisees.

6. *And were baptized of him.* Thus acknowledging his authority as the representative of God, and the truth and appropriateness of his message. We can not say that John the Baptist invented the rite of baptism, but he certainly gave it an entirely new application. We may infer also that to most of the people baptism was something altogether new, and that it is for this reason that they gave him the name of the Baptist. *Confessing their sins.* Confession of sins was in-

involved in their submission to baptism at the hands of a man whose chief message was, Repent. We are hardly to say that confession was required as a condition of baptism. The same motive that led them to offer themselves for baptism impelled them to confession.

7. *The Pharisees and Sadducees.* See Bible Dictionary. The Pharisees were the religious formalists who taught that the chief duty of man was to build a hedge about the law to preserve it from violation. The Sadducees were the party who disapproved of the religious exclusiveness of the Pharisees and favored a cordial acceptance of present political conditions. The Sadducees did not renounce the Old Testament law, but were not such sticklers for the literal application as the Pharisees. Both classes were the opponents of Jesus in his work, the Pharisees being the more prominent. John the Baptist saw at once that they did not come with a simple desire to know and do what was right in God's sight. They were perhaps moved by curiosity, and when they saw that John's work was very popular they thought that it was the best policy for them to join any movement that looked toward national ideals. *Ye offspring of vipers.* John is not at all moved by considerations of policy, and boldly tells the Pharisees what he thinks of them. They are like the snakes and other vermin that scurry for refuge when the stubble is on fire. He does not believe in their repentance.

8. *Bring forth therefore fruit worthy of repentance.* He challenges them to prove the sincerity of their desire to help in getting ready for the kingdom of God.

9. *We have Abraham to our father.* They thought that all members of the Jewish nation inherited privileges through their ancestor Abraham, and did not therefore need to repent. *God is able, etc.* John would have them understand that this matter of physical descent was of no particular importance. From what they considered the basest material, God could make those who would be much more truly than they, children of Abraham, because showing forth the character and disposition of Abraham, qualities which the Pharisees altogether lacked.

10. *The axe lieth at the root of the trees.* Judgment is at hand. Now there was opportunity for repentance, but very soon that opportunity would be passed.

11. *Whose shoes I am not worthy to bear.* John speaks of the greatness of the Messiah by a very strong figure. To carry the shoes of another was considered the most menial of all tasks.

He shall baptize you in the Holy Spirit and in fire. John's message was a proclamation of the Coming One. He suggested a baptism in water showing penitence in order that one might escape the judgment of the Messianic age. The One who followed him was to come in mighty power and bring judgment upon all who failed to prepare for his coming. His idea of the Messiah was pictured by the mighty wind of the threshing floor and the fire that consumed the useless chaff that had been separated from the valuable grain.

12. *Whose fan is in his hand.* The Oriental farmer used a sort of wooden shovel to throw into the air the wheat that had been threshed in order that the wind might blow away the chaff. John pictures the Messiah as all ready for the judgment of the world.

SUGGESTIONS.

The Christ came, and his kingdom has been established. Yet there is abundant opportunity for a more complete sway. We have the privilege and opportunity in this age of helping to prepare the way of the Lord. A responsibility rests upon us similar to that which rested upon those to whom John the Baptist spoke.

One of the greatest errors that a man can make is to devote himself like the Pharisees to the service of the letter rather than of the spirit. In many cases it is perfectly proper to obey a command literally; but the man who thinks that he has done his whole duty when he has obeyed the letter is in much greater danger than the one who founds his service upon principle.

John the Baptist emphasized the judgment of the Messianic age. He said little of the mercy and love of the Christ. We can not expect that every preacher shall present a complete picture.

"Lack of money may be supplied; lack of intelligence and virtue, never."

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.

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.

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(Continued from page 793.)

roll was organized. We are now planning for a special service by the children on Christmas day.

The social life of the church is provided for by the appointment of a Social Committee at the annual church meeting, which arranges for a social every second month. The full attendance and good times enjoyed at these events reveal the good will and warm mutual interest felt by the different members of this "great family." Here, as at the Sabbath services, time and money form no barriers to these pleasant reunions. The last such event was at the home of Mr. C. C. Chipman, while the next will be a feature of our holiday festivities at the home of the pastor.

Among the young people who have recently come to the city to engage in work are Mr. Alexander Campbell, James P. Green and Miss Bertha Williams. Others who are here this year are Miss Mabel West of Milton Junction, Wis., and Malcolm Spooner of Brookfield, N. Y., who are in Columbia University, and Miss Bertha Titsworth of Alfred, now in Pratt Institute of Brooklyn.

We are glad when the young people come to the city to teach or to avail themselves of university privileges, especially when they come and show themselves loyal to the Sabbath and identify themselves with the church with a view of helping as well as being helped. We regret exceedingly that others come and fail to avail themselves of the social and religious advantages of our church life. The New York Church welcomes with the glad hand all who will be welcomed. Indeed, the purpose of its existence is to provide a church home for those who come to the city to enter some profession. More than this, it is missionary in spirit and is sending its pastor to visit those who are located in suburban towns. The pastor has already had delightful and I hope profitable visits in the homes of Mr. and Mrs. B. Frank Whitford of Stamford, and Mr. Harry Langworthy of Pawling, sixty miles north of New York. Other young people teaching in near-by towns will be visited soon in a similar way. It is refreshing to enter these homes and find these young people loyal and true to

their lofty ideals in life. May God bless them.

In another connection I will tell you of the Italian Mission which is now opened on the East Side of New York City and run and supported by Seventh-day Baptists.
EDGAR D. VAN HORN.

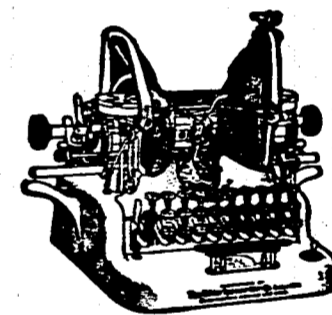
518 West 156th St.

"Live not in a great city; it is a mill that grinds all grain to flour."

"If thine own little room is well lighted, the whole world is less dark."

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

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How Can it Be?

To those who believe in the reality of sin, death, error, and the like, the recent wrangle among "Christian Scientists" is altogether ridiculous. The followers of that cult do not believe that anything exists but mind, spirit, God, good, truth, and yet the "Mother Church" has had on trial one of the most prominent believers in its teachings for "mental malpractice," whatever that is, and has disciplined the malpractitioner, who has humbly confessed her wrong and acknowledged her submission to the decree of the "Mother Church." If there is no such thing as sin, how did the recalcitrant and now repentant New York leader manage to sin against the tenets of her church? If evil is a myth, how hap-

pened it that any such thing as "mental malpractice" was possible,—*Presbyterian of the South.*

Most Welcome Bequest.

Our American Humane Education Society is made a beneficiary of the will of the late Miss Caroline Phelps Stokes of New York, to the extent of "the sum of twenty thousand dollars toward a permanent endowment fund, a part of the interest of such fund to be used for the free distribution of 'Black Beauty' and other publications for the society." Miss Stokes, before her death, made a generous contribution to our building fund. "Blessed are the merciful."—*Our Dumb Animals.*

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

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Sabbath Recorder.

Plainfield, N. J.

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