

The Sabbath Recorder

A HAPPY NEW YEAR.

"A happy new year" it will be—if it's new:
 New visions of all that is noble and true,
 New powers for service, new knowledge
 of God,
 New zeal for the ways that the heroes
 have trod,
 New comforts, new courage, new graces,
 new joys,
 New peace where the evil assails or
 annoys
 New friendship, new helpers, new faith
 and new love,
 New treasures on earth and new treasures
 above,
 New wisdom, new glory, new health and
 new cheer,
 Nothing old, all things new, in the happy
 new year!

—Arrow.

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EDITORIAL

The Holiday Season's Reminders.

It seems but yesterday since we heard the greetings, "Merry Christmas" and "Happy New Year," but three hundred and sixty-five yesterdays have made their records since those greetings were heard. Oh, how the years do fly! The questions that will not be put aside as the year draws to a close are: "What has 1909 done for me? Have my hopes been realized? Has the good work I planned to do been done? Have my good resolutions been kept? I am one year nearer the end of life; am I a year's journey nearer heaven? Have I made progress in good ways and is the world any better by my activities during the year that has gone?" These are questions that thousands will ask in all sincerity, as the holiday season returns with its reminders and suggestions. Many will feel discouraged because the answers are not satisfactory, and some may be tempted to give up trying because the year has brought such small results in the line of their good purposes and of the hopes of one year ago. To all such the good cheer and hopeful spirit of this holiday season should bring this one message: "Do not lose your grip. Cling to your purposes and try again. To give up is fatal."

Though you may have lost other opportunities, here at your door is a golden one awaiting your disposal. Make the most of 1910, and you may still redeem the time.

Do not fail. This year may be your last. Whatever you do for Christ and the church must be done soon. You may feel, as you see your life passing so rapidly away, that you should do more for the cause your fathers loved, but which you realize has in your case been neglected. Now is your time. He who is idle today has no good ground to hope for better things tomorrow.

May the return of the day in which the Christian world pauses to think of the Christ-child remind you of his own words, "Except ye become as little children." May this holiday season restore to you something of the simple joy, faith, love, obedience, hope and sincerity of your childhood. Then as the new year turns its clean page to you for your record as a child of God, write first of all upon it this prayer:

"O thou who knowest all my way,
Be thou my guide.
Though from thy leading far I stray,
Be at my side.

"Give me the discipline
Thou seest I need,
Till from all selfishness and sin
My soul is freed.

"Give me the grace to cast on thee
My every care,
Assured whate'er the grief, whate'er the need,
That thou art there;

"That thy strong arm can hold me up,
Though weak I be,
And Christ the Lord from sin's strong bands
Can set me free;

"Can guide my way, through flood and fire,
Tempest and storm,
And to the haven safely bring,
Beyond all harm."

Alfred Club Meeting in New York.

On Wednesday, December fifteenth, the Alfred Club of New York City and vicinity held its regular meeting in the Graduates' Club House, No. 11 East 44th Street, where nearly thirty guests sat down at the banquet. You do not need to be told that they had a good time. When did such a

company of old Alfred boys ever gather without having a good time? But this is especially ensured when such men as Judge Peter B. McLennan of Syracuse, New York, preside, and men like Hon. Horace Russell, Hon. Edward W. Hatch Jr., ex-members of New York State Supreme Court, and Ira A. Place, chief counsel for the New York Central Railroad, sit as guests of honor.

The guests began to gather promptly at six-thirty o'clock, and the hour before dinner was spent in renewing old acquaintances and making new ones. The dinner lasted an hour and a half, and it would be hard to tell which the boys enjoyed more, the good dinner or the pleasant visit. I suppose you think I ought to give you the menu right here, but to tell the truth I could not do it. For one, I enjoyed the social part so well that I scarcely noticed the change of courses or the viands offered in each. There is a pleasant memory of chicken and cheese, of bread and vegetables, of olives and coffee and cream, but I can not begin to tell the order in which these things appeared—only they all seemed to be in good order, and they have behaved well since they disappeared. There is a dim recollection of pleasant waiters who did their part well, of a cozy dining-hall hung with many college colors, and an occasional noting of the rapid flight of time. But the genuine feast of good cheer, the bright repartee, the ripples of fun, by which one after another received his "deserts" will not soon be forgotten. So, no matter about the main features of the bill of fare, the real thing after all was toast.

This course began at nine o'clock and lasted two hours. The Judge was in his happiest mood, and as toast-master he commanded the attention of all whenever he arose at the head of the line to announce the ones who were to serve us. The tell-tale twinkle in his eye assured each one that there was a laugh and racket in store at the expense of the next man who was to be hauled over the coals for a toast. No one could be quite sure who the victim would be, but all were certain that the poor fellow would receive a good send-off before the Judge was through with his

descriptive introduction. As for the toast-master himself, he became the target for many a good hit from the boys he so persistently stirred up. They were all equal to the emergency, and cut back well for every thrust received. Many an outburst of applause marked the point where the Judge had to receive back as good as he gave. Peter B. McLennan was one of the boys in the early seventies at Alfred. We remember well when he came to be a student among us, and we were all sorry when he went away. The ties of school life are strong, and the old Alfred boys always rejoice over the success of their companions who have gone forth into the great world's work. Prosperity has favored the Judge; but in no respect has it changed his cordial spirit toward his old school friends and toward his alma mater.

Every word in his address showed how loyal he remains to Alfred University. He spoke of the splendid work of that school, of the influence of the self-sacrificing men of Alfred over his own life, and expressed the hope that others who are now strangers to Alfred may come to know more of its work and its splendid opportunities. Years ago he knew it as a poor boys' college, where any one willing to work could secure an education equal to that offered by any of the greater schools, and he expressed great satisfaction that it is just the same today. Never were Alfred's needs greater than they now are, and there never was a time when the State of New York had greater need of just such a school as Alfred University. The Judge spoke of the way Alfred's small endowment fund has always been made the most of so as to secure the greatest good for the least expenditure. He appealed to all who had received help from Alfred to improve every opportunity to call the attention of their business friends to its great financial distress and urge them to help it out from under its load of debt. Every alumnus should be alive to the needs of this worthy school, and not rest easy until the fearful handicap is removed.

JUDGE HORACE RUSSELL

was here introduced as Mr. McLennan's best friend and guest, whom he had invited to attend the banquet and meet the old Al-

fred boys. After a few words of pleasantry to get even with the toast-master for his introduction, Judge Russell said he never knew much about Alfred as a college, until he came in contact with his friend, McLennan. He had known it many years ago as an academy, but his college life had been spent in Dartmouth. He was willing to admit that McLennan was a good asset for Alfred, and expressed his own love for it because it is a small college. His own Dartmouth too is small, and he believes in the small college as the greatest source of blessing to our country. Some of the greater schools are failing to meet the demands made upon them by our times. They are too great. Their students are being diverted to all sorts of side-shows that practically obscure the college itself. It is hard to reform a college, no matter how prosperous in finances, that has allowed athletics and secret orders and clubs to absorb all the attention of its students. Would that all our colleges could rise above such nonsense, and say to their young men: "If you are after such things, don't come here; we want only those who are seeking after better manhood and nobler character."

A TRIBUTE TO PRESIDENT ALLEN.

As Judge Russell closed, Judge McLennan spoke of President Allen as the finest type of a true man he had ever met. He was devoted to the securing of a better life in the students who went to Alfred, and was therefore an ideal college president. The Judge then referred to a time when old students at one of the commencements of President Allen's day presented him with a purse of \$500.00. When the President received it he was much affected and said he had never had so much money at one time in all his life. President Allen was not a man who worked to secure blessings for himself but always labored for the good of others.

Rev. William L. Burdick, president of the Alumni Association, was the next speaker. After a few puns and stories that made us all laugh, he spoke of the love of student friends as being similar to that of home friends. Alfred was a household word in his home by both father and mother, in his childhood days. Both parents had been

students there, and for eight years he too had found help in Alfred University; so to him there is no institution in the world like his mother's alma mater. Alfred boys and girls are like brothers and sisters in a family, and enjoy every home-coming.

The Judge next fell upon a Plainfield man, remarking that in the days of his own school life Plainfield was a great recruiting station for Alfred, and sent many students there. Prof. Henry M. Maxson was the victim, and all eyes were turned his way to see how he would take it. Of course there was no escape for him. The Judge had issued the verdict and Henry responded with several pleasant stories that provoked much laughter and left his hearers in the best of spirits.

Then came Ira A. Place, an old Alfred boy, who spoke of the dear old friends, and of the spirit of Alfred which did much to inspire her boys and ensure their success. He spoke of the critical time through which the school is passing, and of its need of friends just now. The agricultural school was highly commended as the very thing most needed to help the surrounding country develop its natural resources. In this school he sees Alfred's great opportunity to bring untold blessings upon western New York, and he urges the alumni to help her to improve it.

Judge Hatch was the next speaker. The merciless toast-master had to resort to a little stroke of strategy to bring Mr. Hatch to his feet. It seems that McLennan had promised over the phone that if Mr. Hatch would come, *he* would not ask him to speak.

Mr. McLennan, with smiles of mischief wreathing his face, related the story of the phone conversation and exclaimed, "I must keep my word; I can not call upon Judge Hatch to speak!" This was enough. The chorus of voices calling, "Hatch!" soon brought him to his feet. He was an old Friendship boy. The writer had not seen him for forty-five years, but had watched with interest his successes as step by step he went to the front in his profession.

Being an old Allegany boy Judge Hatch is also interested in Alfred, and believes it to be one of the best universities because it exceeds others in doing the most good in

view of its opportunities. Mr. Hatch's remarks about the pioneer life in the forests of old Allegany were interesting. He showed how such life had brought forth sterling men for the world's work, and referred to their loyalty to both church and school. While the line between church and school in New York State had been clearly defined, still the church had always cared for the school.

In his acquaintance with the world he had discovered that students of Alfred had reached as high positions and been as successful as those of other schools, and he believed that four-fifths of the great work of today is being done by graduates of small colleges. He urged the alumni to make haste and place Alfred upon a self-supporting basis. Do not make it rich if you desire great returns in noble men.

At the close of Judge Hatch's remarks Judge McLennan spoke of the patriotic attitude of President Allen when the war broke out, and told how he met the senior class upon the campus and made the speech that sent them to the front. There was no senior class that year. As much as the president of Alfred loved the school, he loved his country more.

Of course it would not do to close an alumni meeting in New York City without hearing from Dr. Daniel Lewis. The hour was getting late, and here and there one began to steal away quietly to meet his home train, when the Judge succeeded in bringing Daniel to his feet. It was fun to see him get even with the Judge for certain remarks made in calling him out, and also to see the good nature with which this squaring up was received. Doctor Lewis thinks the fact that Alfred is in distress is, after all, a good sign. Any college that fails to have great needs, fails in its purpose, and might as well go down and out. Great needs are signs of progress, and it is folly to speak discouragingly of Alfred's future because she is now in distress. She has been in deep distress before, and everything looked dark, but men were raised up to the rescue in good time and Alfred pushed ahead. It will be so again. Alfred will continue to have great needs, and somebody will come to her help. People will not let her go to

the wall. We shall all pass away, but Alfred will live. Hundreds of years hence she will be still at work, and the Alfred Club will be holding receptions, but other people will compose the companies. Let us stop talking about Alfred's distress just as if it means failure, and let us improve every opportunity to persuade somebody to help keep her growing.

The hands of the clock were creeping close to eleven as Doctor Lewis ceased speaking. Following him, Charles P. Rogers read a few letters from absent members, then there was a general hustle for midnight trains, good-bys were hastily spoken, and the boys hurried away to their respective homes, well pleased with their evening at the Alfred Club.

Christian Endeavor Day at Plainfield.

The eighteenth anniversary of the Christian Endeavor Society of Plainfield Seventh-day Baptist Church was held at the time of the regular Sabbath morning service on December 18, 1909. Raymond C. Burdick, president of the society, had charge of the exercises and Pastor Shaw, Corliss F. Randolph and Miss Nettie Stillman, the secretary, assisted in the program.

The opening exercises were the same as usual in the Sabbath morning services. Pastor's Shaw's prayer was offered in behalf of the young people and their work, and the report for the year was read by Miss Nettie Stillman. This report will be found on another page of this RECORDER.

The prominent item in the service was an address by Prof. Corliss F. Randolph, of Newark, upon the German Seventh-day Baptists. Mr. Randolph's familiarity with the history of that people especially fits him for making such a talk interesting, and his audience listened most attentively to what he had to say.

He began by a reference to the value of sacred places in the history of families, churches and nations. The ancestral home is sacred in family life, and ancient church homes are cherished by all peoples. These become Meccas to which pilgrimages are made, and by the associations of which faith and patriotism are strengthened. The patriotic American visits Plymouth Rock, Bunker Hill, Independence Hall, Mount

Vernon, and other historic places, and by this his love of country is strengthened. The loyal Jew cherished the shrines of his fathers at Jerusalem and its sacred temple and in so doing his devotion to the principles of ancient Israelitish people was increased. Seventh-day Baptists too have historic places sacred to the memory of the devoted men who laid the foundations upon which we are trying to build. There is the spot where John James gave up his life as a martyr. Seventh-day Baptists should cherish the memory of such a place as that. A noted divine has said: "The blood of John James is enough to perpetuate the memory of Seventh-day Baptists a hundred years."

The site of old Mill Yard church, in London, now covered with cinders and ashes in a great railroad center, and the old Newport church, in America, although moved from its former place in Barney Street, are sacred places in which every Seventh-day Baptist should be interested. It is a disgrace to our people that they ever allowed the home of their first church in the New World to pass out of their hands.

Ephrata, the home of the German Seventh-day Baptists in Pennsylvania, is another sacred place concerning which we should know more than we do. In some respects it is the most wonderful spot to which we could make a pilgrimage. Never could the speaker forget his first visit there. It was in the evening. Rev. Mr. Zerfass with lantern in hand led the way amid the shadows to the famous old cloister grounds; and as they entered the dimly lighted Saal, where worship upon the Sabbath had been conducted for many generations, Mr. Randolph thought he understood something of the feelings of Moses before the bush, when he found he was standing on hallowed ground. Memories of the past filled the soul. Everything about the place seemed to speak of the worthy men who had worshiped there when our Nation was yet unborn, and the speaker felt that he too was standing on holy ground.

Mr. Randolph then gave a brief but interesting history of the movements in the Old World that led to the founding of Ephrata, showed some books that had

furnished the basis of the history of that people, referred to the writings and researches of Mr. Sachse, and to the Journal of Peter Miller written while the latter was on a visit to Shrewsbury, New Jersey, about the year 1743, when it is supposed that the church now known as the Salem (W. Va.) Church was organized. If RECORDER readers wish to see Mr. Randolph's extended account of these matters, it will be found in the RECORDER of July 27, 1909.

The tribute paid to Seventh-day Baptists by Hon. Joseph R. Chandler in his address at the laying of the corner-stone of the soldiers' monument on Zion Hill was read; and the story of how the buildings had been turned into hospitals for soldiers of Washington's army smitten with a fatal disease, and of how the members of the Ephrata Community had sacrificed even life itself in fruitless efforts to nurse them back to life, was full of interest. The story of the outcome of the German Reformation which sent several colonies to America from the people called "Pietists", such as the Moravians, Mennonites and Mystics, and the story of the wonderful prosperity of the Ephrata Community are always fascinating. The churches at Newport and Westerly, R. I., sent messengers to Ephrata, and Ephrata did printing for New England. The Sabbath school in America was organized in Ephrata, and cards and texts were used in teaching.

The German Seventh-day Baptists through the years should not be regarded as cranks. They have been a broad-minded people working for the good of humanity, loyal to the government and true to God. Peter Miller served the government without remuneration; and when efforts were made to pay him, he refused to accept any pay. Washington gave him two beechen goblets, which are still used as communion cups. William Penn tried to give five thousand acres of land to the Ephrata Community, naming the tract the Seventh-day Baptist Manor; but the gift was refused upon the ground that they were trying to build only a spiritual kingdom. Much of their great business was put away for fear it would interfere too much with their religion and make them worldly minded. They are today becoming more and more

interested in our people, and we trust the time is not far distant when there shall be a closer bond of union between the two denominations.

CONDENSED NEWS

Leopold is Dead.

Leopold, the aged king of Belgium, died on the morning of December 17, at a time when his physicians were most hopeful of his recovery. He had been king forty-four years, and proved a most capable business man and manager of the affairs of his kingdom. At the same time he has left behind him a record of strange contradictions. He was a man of many misfortunes, and his domestic life was filled with trouble.

At the early age of eighteen he was married to Marie Henriette of Austria. His only son, Prince Leopold, died when ten years old, some thought by poison, and his favorite nephew and heir met a violent death. His only sister, wife of Maximilian, became a raving maniac, his oldest daughter ran away from her husband and was also pronounced insane, his second daughter was made a widow by the Meyerling tragedy and was again married to a man whom her father would not accept, and whose marriage was, therefore, never legalized. She afterwards sued Leopold for her share of her mother's estate. Princess Clementine, the King's youngest daughter, never married because her intended husband was murdered a few days before the wedding was to take place. The King's royal wife, Henriette, died in 1902. For years previous to her death the couple had not lived together in harmony. Leopold then made Baroness de Vaughn hismorganatic wife, and installed her in a chateau twelve miles from Paris, France. She was his favorite, and upon her two children it is said the King settled large fortunes. His subjects were at first quite displeased over this marriage, but afterwards became reconciled.

Since the King's death all Belgium has been stirred over the beginning of a bitter legal fight between the King's daughters and the Baroness de Vaughn. Leopold died as he had lived, estranged from his daughters,

leaving them practically disinherited; and he rudely refused to allow them to see him before he died. After his death the second daughter, who was at the palace when he died, was admitted to the chamber and she threw herself beside the King's dead body in a fit of uncontrolled grief. Feeling runs high in Belgium, and according to the latest news, there is talk of banishing the Baroness de Vaughn.

Nicaragua's President Resigns.

On December 16, José Santos Zelaya, President of Nicaragua, placed his resignation in the hands of his Congress. There seemed to be nothing else he could do. The people were becoming thoroughly aroused, and he was unable to stay the tide of revolution which threatened ruin to the country. Managua, the capital, had been seething for days with the spirit of revolt which reached even to the gates of the President's palace. People marched through the streets unchecked and demanded an end of misrule. The United States gunboats were at their doors to look after the welfare of American citizens and to guard their interests. Nicaraguan soldiers were joining Estrada's army, and civilians were calling for relief from the tyranny that imprisoned or executed those who were opposed to Zelaya. Thus there was no other way left for the President but to resign. When he did this the citizens cheered and rejoiced over his downfall. He had been president sixteen years.

The officials of our government are well pleased with this new turn of affairs in Nicaragua, and it is more than likely that the United States will still hold Zelaya personally responsible for the killing of Groce and Cannon.

No one can tell who will be the next president of Nicaragua, but it is evident that no one of Zelaya's following will be acceptable to the government at Washington. We as a nation have had trouble enough from the Zelaya crowd, and it is certain that the people of Nicaragua have also had enough.

Zelaya chose his own successor to the presidency, José Madriz, who was then elected by the Zelaya Congress. This choice seems to please the aristocracy, but it is very displeasing to Estrada, whose

army is in readiness to give battle to the government forces at Rama. The election of Madriz does not affect the attitude of our government toward Nicaragua, and will not change our attitude until a responsible and reliable government is established able to control matters, so that negotiations and diplomatic relations can be renewed.

The Sugar Trust Comes to Grief.

The sugar companies are finding that it does not pay to rob the government of duties on sugar imported. Following close upon the conviction of the American Ice Company mentioned last week, comes the conviction of several men for fraud in the weighing of sugar for customs due the United States. The most gigantic frauds have been unearthed. It seems that some sort of spring or peg had been placed in a secret place in many scales, making short weight always certain, and by this secret device the government has been cheated out of millions of dollars of revenue money. By careful probing, the detectives of Uncle Sam discovered the fraud, and now the great sugar trusts are hustling to keep out of prison. As usual the head men upon whom the guilt rests have not been caught, but several of their underlings have been convicted. The companies are now hastening to refund the money taken by fraud, and some five million dollars has been paid into Uncle Sam's treasury. The American Sugar Refining Company was fined one hundred and thirty-five thousand dollars for cheating in weights. Besides all this, it has paid back two million dollars of money due the government and is expected to pay over another million.

Other companies are involved and are offering to make good, hoping thus to escape prosecution. The Arbuckle Brothers have come forward with a refund to the United States of seven hundred thousand; the National Company also offers to settle, appraising their own shortage at two or three hundred thousand.

The probe is now at work with other companies, and it looks as though the United States Treasury would be several million dollars richer as the result. There is also a prospect of getting at some of the chief criminals, since it is not probable that the little fellows who have been convicted

will continue to shield their chiefs, and go to prison themselves. The country is watching with great interest this splendid fight the government is making against the sinners in high places. What the people desire is to see equal justice for the high and low, the rich and the poor.

In the Southeastern Association.

REV. L. D. SEAGER.

Ordination of Deacon at Ritchie, W. Va.

In response to their invitation, a council met with the Ritchie Seventh-day Baptist Church, Sabbath day, October 9, for the purpose of ordaining Albert Brissey to the office of deacon. The following churches were represented: *Salem*, by Rev. G. W. Hills, Deacons S. F. Lowther, M. V. Davis, F. J. Ehret; *Lost Creek*, by Rev. L. D. Seager; *Middle Island*, by J. J. Lowther, J. A. Polan, S. A. Ford, L. D. Seager; *Greenbrier*, by L. D. Seager, Milton Clarke; *Conings*, by S. A. Ford.

The council met at 10 a. m. and was called to order by Festus Kelly, the moderator of the Ritchie Church. After Scripture reading and prayer by Rev. G. W. Hills, N. W. Davis was chosen chairman of the council, L. D. Seager secretary, and F. J. Ehret, J. J. Lowther, Milton Clark, Festus Kelly, S. A. Ford, L. D. Seager and G. W. Hills were appointed to arrange the program. The council then adjourned for a session of the Sabbath school.

At 11 o'clock the following program was reported, and immediately adopted and carried out.

After the examination conducted by L. D. Seager, which was voted satisfactory, Rev. G. W. Hills preached the ordination sermon from 1 Tim. iii, 13. L. D. Seager led in the consecrating prayer and laying on of hands. F. J. Ehret gave the charge to the church, S. A. Ford gave the charge to the candidate, Festus Kelly extended the hand of welcome in behalf of the church, and J. J. Lowther the welcome in behalf of the deacons.

The weather was very pleasant and the large congregation was deeply impressed by the solemn services. The people prevailed on Brother Hills to remain until Monday and preach for them Sabbath night, Sunday morning and Sunday night.

The interest was such that he returned after a few days' rest and conducted a series of meetings continuing three weeks. The church and community experienced a spiritual uplift. Five converts were reported and many expressed a desire to gain eternal life. There were many expressions of appreciation from every quarter.

Pine Grove Church Taken Down.

Following the meetings a sad task was accomplished,—the razing of the Pine Grove church, one of the old landmarks of the community. The old house with its great wide fireplace, puncheon seats and pioneer equipment was succeeded by this building in 1877. It was a very well built and commodious house for its day. All the work was done by hand and mostly contributed. Jonathan Lowther, who is now nearing his ninety-first birthday, was one of the leaders in the work. His name, with those of Goodwin, Zinn, Ehret, Batson, Meredith and Jett, is significant of the successful activity of the religious movement that centered at this spot. Ezekiel Bee was pastor and leader, his brothers Asa and Josiah with their families were staunch supporters, many sterling Sabbath-keepers moved in from other churches and the cause thrived. These houses of worship were also used for school purposes when the free schools of the State were in formation and before. Here Preston Randolph did some of his excellent work. The best schools for many miles were maintained here. We are apt to overlook these things and think only of their adherence to some matters of the Mosaic code that caused them to withdraw from our communion. They may seem to us hyperconscientious in some of these matters, but we should not lose sight of the fact of their integrity and zealous devotion to God's Word and cause.

Instance the time when they called Ezekiel Bee to the pastorate. Those were days of meager compensation for spiritual work; yet some of the most favored set prices on their homes and asked him to select a home, because it was desired that he should leave his home on Middle Island and live among them. He chose the land of Preston Zinn and so Brother Zinn moved back into the hills. Any one of the brethren would have cheerfully yielded his place had

it been chosen. Brother Bee lived to the age of ninety-two years; and as no successor could be found, the cause he so ably sustained declined. And now the duty of caring for the resting-place of this noble generation has been entrusted to the Ritchie Church as a sacred trust. The building is taken down and such material as is valuable preserved for future use. The cemeteries are thrown into one, and a portion has been surveyed in modern style for the benefit of those who desire private lots.

Thanksgiving Donation.

During the meetings at Berea we were requested to arrange for a Thanksgiving service at the Middle Island church. Accordingly our plans were so shaped as to attain so desirable an end. This was the first service of the kind, we are informed, ever held in this place. The people, however, did not permit all the arrangements to be made for them, but planned a surprise donation that surprised even its promoters with its more than entire success. Many from a distance sent their tangible regards and a large congregation gathered first at the parsonage to express their best wishes and then repaired to the church to enjoy the services. A few remained to prepare the Thanksgiving dinner, and after the sermon all adjourned to the parsonage again. The day, though sharp in the morning, developed very pleasant, but the social time enjoyed in the most agreeable of ways outvied Dame Nature. The intrinsic value of cash and articles of worth is easily computed at \$75.00 but it is not easy to reckon the value of the good cheer and hearty reciprocity in getting near to one another.

"Bottles and rags! bottles and rags!" called the ragman, as he plied his calling.

"Why do you always put these words together?" asked the passerby.

"Because, madam," said the ragman, courteously touching his hat to the lady, "wherever you find bottles you find rags!"

Shrewd philosophy! It is a pity that our statesmen can not see the thing as clearly.

—Anon.

I oppose drink, because it opposes me. The work I try to do, it undoes.—*Bishop C. D. Foss.*

Missions

Correspondence Regarding Our Church at Boulder.

The following two letters are full of interest. The Boulder Church, through Brother Wheeler, asks for their publication in the RECORDER and Brother Saunders consents. They are published on the ground that the entire denomination should become better acquainted with the opportunities offered us in Boulder, and also in the hope that the people may be able to help the board and the church to solve the problem.

From the Boulder (Colo.) Church to the Seventh-day Baptist Missionary Board:

MY DEAR BRETHREN IN CHRIST:

The church asked me to write you a letter. This I did and presented it at church meeting held yesterday, October 10, 1909. After a free discussion the vote was unanimous that the letter be sent, after certain changes and additions should more positively and definitely express the views of those who had been prominent in the discussion.

The important position of the Boulder Church is so keenly felt that hearts are burdened as prayers are offered for a suitable man to come and labor. There is every reason why every effort possible should be made to build up a strong church here. Boulder is the seat of learning in Colorado. It is the educational center. There are eight grammar schools, in buildings costing from \$20,000 to \$30,000 each, crowded with pupils. The preparatory school, in a building costing some \$40,000 about ten years ago, and more recently much enlarged, is crowded to its utmost and its graduates are fitted to enter the freshman year in any college. The Colorado State University was located at Boulder in the early days upon a campus which has been enlarged to meet practical demands. A few weeks ago ground was broken with much ceremony for a magnificent main building to take the place of the old one, which has been inadequate

for several years. A private citizen left the institution nearly \$300,000 to build this grand auditorium. Last year there were more than 1,000 students; this year more than 1,100. There is every prospect that there will be a continuous increase. Also the Texas-Colorado Chautauqua draws its increasing crowds for at least six weeks in the summer. Brethren, it is safe to say there is not another place in all the country where there is better opportunity to promulgate Seventh-day Baptist doctrines.

Nor must I omit the glorious fact that the ten saloons which seemed for years standard fixtures were cleaned out two years ago. Last spring the city election showed 1,400 majority against the return of the saloon, and the anti-saloon sentiment is still rising. The saloon is gone from Boulder forever. "Praise God, from whom all blessings flow."

The moral tone of the city with its educational facilities, and the healthfulness of the location with its grand mountain scenery are attracting citizens from every State in the Union. These will also continue to be strong inducements for our own people. We want a good live church to receive them and give them place to work for God.

But the city is not all that is in mind. There are Seventh-day Baptists in adjacent towns and cities. Loveland, Fort Collins, Greeley, Nunn, on the railroad running north, have Seventh-day Baptists who should be visited and who would help forward the cause at Boulder and in their own localities. The same may be said of the mountain towns to the west of us and the cities of Denver and Colorado Springs. One brother who recently visited at Nunn stated that it seemed to him a Seventh-day Church might soon be organized.

Now, brethren, the very pronounced view of the church is that a man should be placed here who can well represent us as a denomination, not only in the city, at the university on ordinary and special occasions, among the city churches, and in the Union Ministerial Association, but also in the towns and cities where he would be called to do missionary work. The desire for the man who can thus represent us is so strong that if such a man can not now be had the church would prefer to get

along within itself until the right man can be secured. Bro. D. B. Coon, pastor at Shiloh, would be entirely satisfactory. There is an earnest hope that he may come after a little time if not now. Perhaps the board can suggest some one who is well fitted for the place. If so, please inform us.

Brethren, my dear brethren in Christ, I went to Kansas in 1868 and have studied the situation for forty years. It has grieved me at heart to see opportunities for building up strong churches slip past, never to return. I can not refrain from using Dow Creek near Emporia, Kansas, as an example. To express it in short, this has been said to me more than once: "If you had come to Dow Creek and done for us what you did for Pardee, now Nortonville, the Dow Creek Church would have become quite as strong as the Nortonville Church." This is no egotistical remark on my part. Another man might have done better on the Kansas field than I did. The home missionary policy of helping a small church keep a pastor on a very meager salary has done a large amount of good. But that policy has allowed some churches to remain small and others to become extinct.

I am not about to say that too much has been spent on foreign missions. But I do wish to say that if the foreign mission policy had also been the home missionary policy in certain places in the home land, strong churches might have been built up, and our denomination would now be much stronger numerically and able to do more for the heathen countries. Plainly this, the home missionary policy for certain places should be the same as the foreign missionary policy. Pick the man with the same care as though he were to be sent across the seas, and support him in the same way. Brethren, try this policy for Boulder for three years. This letter does not overestimate the feelings of the Boulder Church on this subject.

Also the church wished me to express it emphatically that if the board would act in accordance with this request the Boulder Church would do all it possibly could do financially to support the man and the cause. Brethren, brethren, dear brethren, my heart leaps and bounds to think what a tower of

strength to God's cause and to Seventh-day Baptist truths in all this vast country the Boulder Church may become, if only pushed forward as this letter suggests.

Done in behalf of the church,
S. R. WHEELER.

Oct. 10, 1909.

From the Missionary Board to the Boulder Seventh-day Baptist Church:

Rev. S. R. Wheeler,
Boulder, Colo.,

MY DEAR BROTHER:—Your good communication from the Boulder Church was presented at the board meeting, the 20th. It was well received, but we know of no suitable man at this time. We would rather the church should select the man. Keep looking until you find him. I think the position you as a church take on the matter is correct. A strong, wise, godly one or else just work it yourselves until he can be found. May God hasten it. We will do all we can to bring it about. Personally I believe in it and all you say about it. I will do all I can to bring it about.

I trust you are all in usual health. May God bless you all richly.

Your brother in Christ,
E. B. SAUNDERS,
Cor. Sec.

Ashaway, R. I.,
Sept. 22, 1909.

Missionary Cruise Next Summer.

During the summer of 1910 a party of Americans will cruise in the Mediterranean to visit American colleges, missions and hospitals in the near East. They will use the handsome steam yacht "Athena" to visit Macedonia, Turkey, Asia Minor and Syria. Conferences with missionaries are arranged in Constantinople, Smyrna, Beirut, and Cairo in Egypt. The party will have sufficient leisure to enjoy the art of Greece, the inspiration of the Holy Land and the Egyptian temples up the Nile. Prof. Harlan P. Beach of Yale will lead the missionary thought of the whole trip. Before the missionary cruise, the group will attend the Edinburgh Conference and the Passion Play at Oberammergau. The itinerary and program have been planned by a large committee of missionary board secretaries.

Membership is by private invitation which can be arranged through the foreign boards. Mr. Von Ogden Vogt, Trinity Place, Boston, has general charge of the total program. v. o. v.

Anniversaries in Farina, Ill.

Two anniversaries of considerable interest have been held in our town of Farina within the last few days.

First, on the twenty-eighth of November, a golden wedding anniversary was celebrated at the home of Mr. and Mrs. M. D. Hewitt. The day was beautiful and quite warm, making it favorable for outdoor enjoyment for part of the large company of friends and neighbors present. Just fifty years previous, Mr. Myron D. Hewitt and Miss Antoinette V. Brown were married at Berlin, N. Y., by Rev. Amos A. Coon, pastor of the Seventh-day Baptist Church of that place.

Four persons who witnessed that marriage were present on this occasion, also all the children and grandchildren, and quite a number who helped celebrate their silver wedding twenty-five years ago at this place.

A sumptuous dinner was partaken of by ninety persons, old and young. This was followed by a short literary and musical program including the reading of letters from absent friends. Then, with appropriate remarks, Pastor Burdick presented to them on behalf of their friends a box containing \$25 in gold and some silver. A fine photograph of the company was taken by C. Coon, our photographer, bringing out the many faces with remarkable distinctness. Mr. Hewitt and wife moved to Farina in 1865 and have remained residents until the present time.

Just a week from the day of the event described above, the writer of these lines was to celebrate the eightieth anniversary of his birth, which occurred on the fifth day of December, 1829, in the town of Lincklaen, Chenango Co., N. Y.

He had planned a very quiet celebration of his birthday at his home with only his family present. He was going to see how it would seem to be eighty years old, in the enjoyment of good health, and, except for the loss of acuteness of hearing and suppleness of body and limb of former years, free

from the infirmities common to the aged. These the outward and physical conditions. But the change most keenly felt was the absence from his side of the loving and helpful companion who had brought sunshine and cheer into his life through forty-one happy years.

While a quiet enjoyment of his eightieth birthday was all the writer had anticipated, his good friend, the pastor's wife, had conceived a far different plan. With the help of her husband as willing ally she had instigated his friends to make an invasion upon his home, while he was unsuspecting and unprepared for the onset.

Accordingly he was much surprised, on the morning of this day, to see tables and chairs being unloaded at his doors, followed by a brigade bearing baskets and pails. The instigator of this invasion took command in energetic fashion and soon two long tables were spread in the dining-room and still another in the kitchen, on which was spread a bountiful feast. And so the secret so closely kept was out.

People hooded and wrapped for protection from the fast falling rain kept coming in, some without conveyance, being brought by the pastor's horse and surrey, until the rooms were well filled. Still there were disappointed ones kept at home by the storm, which turned to sleet as the weather grew steadily colder. But those who had braved the storm (about 76 in number) seemed to heartily enjoy themselves.

After the dinner it was announced that there were letters from absent relatives and friends to be read. Many letters were read by Pastor Burdick and wife, some from the far East and some from the far West, as well as from the North, the contents of which warmed and cheered the heart of the recipient by their words of affection and respect.

To cap the climax, a vase containing \$14 in silver and bills was presented. Taken all in all, the occasion gave much pleasure to the writer, who will remember it as long as he lives. May the good Lord, who has given his servant so many years of life, bless abundantly all the dear friends who contributed to the happiness of the day.

C. A. BURDICK.

Woman's Work

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

All service ranks the same with God.

Old Year Memories.

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;

The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdains us,
Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptation that beset,
That he perchance, though grief be unavailing,
Can not forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving
When friends were few, and hand-clasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God, of man has rendered precious,
Let us remember long.

So pondering well the lesson it has taught us,
We tenderly may bid the year "Good-by,"
Holding in memory the good it brought us,
Letting the evil die.

—Susan E. Gammons, in the Union Signal.

Woman's Board Meeting.

The usual session of the Woman's Board was held Thursday, December 2, 2:30 p. m., at the home of the Vice-President, Mrs. Clarke.

One visitor, Mrs. Euphemia Whitford, was present; also, as members of the Board, Mrs. A. B. West, Mrs. Morton, Mrs. Babcock, Mrs. Clarke, Mrs. Whitford, Mrs. Nettie West and Mrs. Stillman.

The President opened the meeting with the reading of Psalm cxlvi, and Mrs. Clarke led in prayer. The minutes of the last meeting were then read.

Upon motion the report of the Treasurer was adopted as given. This was followed by the report of the Corresponding Secretary. Several letters were read including one from the Secretary of the Southwestern Association which stated that there should be societies at Booty, Ark., and Attalla, Ala. The Secretary was instructed to investigate the advisability of sending some one to organize these societies. Missionary Leaflet, No. 3, was commended and adopted as prepared by Mrs. Babcock.

It was reported that \$25 had been sent by the Board to Mrs. Lammes, a lone Sabbath-keeper at Eagle Lake, Texas, to help defray the expenses of her sister in a sanitarium.

A communication was read from the beneficiary of the Mary Bailey Scholarship.

The minutes were corrected and approved.

The meeting was then adjourned to meet with Mrs. Morton, January 4.

MRS. H. C. STILLMAN,
Milton, Wis., Secretary.
Dec. 12, 1909.

The Voice of God.

A PRAYER FOR THE NEW YEAR.

"They heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. iii, 8.

O God, I pray thee grant to me
To find within the daily life
A space fenced off from earthly strife,
Where I may wait and watch for thee.

A garden which thyself hast made;
Where grow thy graces rich and fair,
And gently breathes the fragrant air,
And blooms the bliss that doth not fade.

And listening let me gladly run
With eager steps to walk with thee,
With heart aglow to talk with thee—
An hour when earth and heaven are one.

—Mark Guy Pearse.

A Little Romance.

She was a beautiful young woman with "lily feet." She would have been beautiful anyway in the eyes of her country people, if for no other reason than the fact that she had feet only four inches long. But nature had also been good to her, and be-

stowed upon her a very sweet face and a bright mind.

She was in very great danger of being an "old maid," although she was not much over twenty years of age, and this in the eyes of her friends and neighbors was a most discouraging thing, for she had overstepped the customs of her people in refusing to become betrothed many years earlier. But what did it matter to her? She had a comfortable home, and kind father and mother, and had not her eldest sister left the home of her husband's people, never to return, and brought her little child with her? I think it must have been on this account that her parents were so slow about her matrimonial affairs, for her sister's unhappy life had made a deep impression upon the whole family.

Her father was a shoemaker by trade, and had a prosperous business, employing several workmen, one of whom was a hated follower of the "Foreign Devils' Doctrine," and, to make it worse, was the son of a "Teacher who talked the Doctrine," (a preacher). Now this young man was not very handsome, but he had an aristocratic air about him, and was an earnest Christian, and as he worked in the shop from day to day, he lost no opportunity to tell those about him of Jesus.

It was this thing that made all the trouble in the family, as the Lord himself predicted that it would do, setting one against another. In some way or other, although it was not proper for young ladies and young men to carry on conversation together, the young lady with the "golden lilies" came to hear the Gospel story, and was attracted by it, and to the young preacher as well; but alas for him! He was never the same afterwards.

Human nature is the same the whole world over, and this Chinese young man was not different from hundreds and thousands of young men in other countries. Cupid had hurled all his darts at his heart, and there they stuck fast. He was unable to remove them; although to be perfectly truthful, I don't think he tried very hard, especially as the most charming young lady he had ever met acted in a very coquettish manner, in spite of the fact that she thought she was most reserved and proper. "Alas!

alas!" as a Chinaman would say, they were in a sorry plight, and there was no way out of it all, for she had much money back of her, and he had not a "cash"; and then, too, their religions were vastly different. The young man looked very pale, as pale as a Chinaman can, and his parents grew anxious about him and had many confidential talks about devising ways and means to relieve the situation, but it all looked hopeless. "Alas! alas!"

But very unexpectedly a way was opened by the young lady herself. She decided that she must go to the "True God Hall," and hear more about this wonderful "Doctrine." Accordingly, she arose very early one Sunday morning, and, with her own mother as escort, went to the chapel. After that she insisted upon going every Sunday, greatly to the consternation of her family, who, when they found that she was thoroughly in earnest, cast about for ways and means, considering that she was almost lost to them. If such was the case, she might as well marry this young "Jesus Religion man," as no one else would have her, because the whole neighborhood already knew that she had been repeatedly to the chapel. Seeing that it was a hopeless case, they consented to talk matrimony with the young man, who by that time was willing to do almost anything to obtain his prize. And so they were betrothed.

The wedding day soon came around, the chapel was opened, and all the "Jesus Doctrine People" were invited, with a number of the "Foreign Teachers." The bride arrived at the parsonage at midnight the night before, all dressed in her gorgeous red satin embroidered gown, with her whole wedding outfit, consisting of numerous trunks and boxes filled with clothing, and many things for the household.

When it was time for the service to begin, two chairs were placed in front of the platform, and the bridegroom came in, dressed in his brocaded satin garments, and stood in front of one of the chairs. Next came his father, carrying in his arms the bride, who was not allowed to walk from the parsonage to the chapel, and she was placed in front of the other chair. She wore a wonderful crown weighing several pounds, made of pearls strung on wires and

intermingled with jade stones, and wonderful work in gold, and from the crown there hung a fringe of pearls almost hiding her face, which was powdered perfectly white, and ornamented with small red spots here and there. A wedding hymn was sung, the Scriptures were read, then another hymn was sung, after which the wedding sermon was preached, and the couple were married, and all went up to pay their respects to the bride, and to say "koong-shee."

A fine wedding feast was served, and the musicians gathered together afterwards to perform on their various instruments, drinking quantities of tea in the meantime, and making as much noise over the process as possible.

The Sunday after the wedding, the young bride was baptized, and rapidly developed into a most earnest Christian woman. God led them, step by step, and to make a long story short, he became a preacher of the Gospel, and she is now, and always has been, a great help in the work. As for her family, her father died, but her mother and sister came after a while to the chapel, and are now followers of the One whom they at one time despised, and the Lord is working wonders among them all.—*Mrs. C. E. Bousfield, in Zion's Advocate.*

"I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused, he answered soft and low,
This, 'God's will to know.'

"Will knowledge then suffice, New Year?" I cried,
But ere the question into silence died,
The answer came, 'Nay, this remember too,
God's will to do.'

"Again I asked, 'Is there still more to tell?'
And once again the answer sweetly fell,
'Yea, this one thing all other things above,
God's will to love.'

So may the New Year be a happy one to you, happy to many more whose happiness depends on you! So may each year be happier than the last, and not the meanest of our brethren or sisterhood debarred their rightful share in what our Creator formed them to enjoy.—*Charles Dickens.*

"The man who kicks most when the train is late is often the last one to get to church."

Eighteenth Annual Report of the Young People's Society of Christian Endeavor, Plainfield, N. J.

Another year has passed, and today we meet to celebrate the eighteenth anniversary of our Society of Christian Endeavor. On December 9, 1891, our society was organized with a membership of 31; today we have a membership of 105, including 50 active, 53 honorary and 2 associate members.

In reviewing the work of the different committees, all have been active and earnest in doing their part.

The annual report of the treasurer, Roland Davis, is presented as follows:

<i>Receipts.</i>	
Balance on hand, Dec. 1, 1908.....	\$48 03
Receipts from dues and collections.....	17 41
Receipts from entertainments, sales, etc..	71 41
Special collections	62 73
	\$199 58

<i>Disbursements.</i>	
Society expense	\$14 44
Young People's Board.....	20 00
Young People's Board for Missionary and Tract societies	20 00
Convention Fund (State)	20 00
To Salem Student Committee.....	40 00
Miss Curry	6 26
Miscellaneous	4 50
Building Fund for Salem College.....	10 00
Italian Mission (Plainfield).....	10 00

Total	\$145 20
Balance on hand, Dec. 1, 1909.....	54 38
	\$199 58

ROLAND DAVIS.

Cards have been sent to all members of the society by the Lookout Committee, notifying them of the business meetings and also asking them to send responses if unable to respond in person at the consecration meetings.

In October of last year, the State Christian Endeavor met in this city at the First Presbyterian church on East Front Street. The meetings were all very interesting as well as instructive and our members took great pleasure in attending most, if not all of them.

Players for both Friday evening and the Christian Endeavor meetings have been provided by the Music Committee. On Thursday evening, May 6, this committee had charge of an entertainment consisting of

musical numbers and selections by Mr. W. K. Flanagan, of Newark, as reader. The net proceeds amounted to \$12.91.

Under the direction of the Temperance and Literature Committee, two interesting temperance talks have been given the society, one by Mrs. T. H. Tomlinson, on "Our Liquor Laws and How They are Enforced," and the other by Mrs. Bodine, on "The Anti-Saloon League." Through the efforts of this committee, six magazines have been sent to Mr. and Mrs. Eugene Davis by different members of the society. Five hundred of the Sabbath Postal Cards have been distributed among the members of the society, and the rack in the church vestibule has also been kept filled with different Sabbath tracts.

Several interesting informal socials have been held during the year which not only aided us financially, but helped increase the social spirit among the members.

Leaders have been appointed throughout the year by the Prayer Meeting Committee. We have joined the New Market society for union meetings on February 20 and June 26, that society joining us here on January 22 and June 19. A prayer meeting was held at the Netherwood Fresh Air Camp, Miss Mildred Greene being the leader. Miss Moore, of Chicago, also told us of the Juvenile Court in that city.

Last December, letters of greeting were sent to the missionaries by the Missionary Committee, also a number of dolls were dressed by members of the society and sent to Miss Curry in New York City. Elder Jordan gave us an interesting talk about his work in Arkansas, and SABBATH RECORDERS are being sent to families there.

The Flower Committee has arranged for the decorating on special occasions, such as Christmas, Easter and Children's day, through the kindness of Mrs. George Babcock and other members of the church and society. On Children's day, the cut flowers were distributed to the sick at the hospital by the committee and Pastor Shaw.

The Salem Student Committee is educating a young lady in Salem College. This committee has had two sales of fancy articles and candy on February 3 and November 24 respectively. \$49.00 was netted in this way.

This gives a little idea of what our society has done through its committees during the year. There is more to be accomplished and may we do better in the coming year; and we pray that the year to come may be full of blessings not only to our society, but for the church of which we are a part.

NETTIE G. STILLMAN,
Rec. Sec.

Sixteenth Annual Report of the Junior Christian Endeavor Society.

The report of the Junior Society of Christian Endeavor will necessarily be divided into two parts, as the first and greater part of the work of the last year has been done by the former superintendent, Miss Ida Spicer. Through her conscientious and aggressive work, the society has been brought to a high standard, which is shown by the fact that the Junior Banner was presented to our society by the Young People's Board at the last Conference.

Our prayer meetings are held Sabbath afternoon at three o'clock, and the business meeting the first Sunday of each month.

New members have been added from time to time and the present membership is seventeen. In December of last year five of our Juniors, Laura Stillman, Ruth Morris, Leland and Stephena Shaw and Violet Johnston were baptized and joined the church.

A social was held at the church parlor, and one at Miss Spicer's home. At Christmas time four dolls were dressed, some towels were hemmed and children's clothing collected to send in the missionary barrel to Fouke, Ark. Provisions and toys were carried to the Day Nursery and a visit made to the Netherwood Fresh Air Camp.

No meetings were held during the summer, but the work was resumed September 18. The Juniors are faithful and enthusiastic in their work. The attendance is good, averaging about fifteen per week for the year.

At one meeting, Mrs. Steele gave us an interesting talk on her work for colored children at Chattanooga. The second Sabbath in November, George L. Babcock gave

us an interesting talk on China and our missions there, illustrated by pictures which he took while there. So far this season, Pastor Shaw has furnished substitutes for his regular appointment with the Juniors the second Sabbath of each month, but we hope to have him with us in the future. His blackboard talks are especially interesting and instructive. The report of the treasurer, Leland Shaw, is presented as follows:

Receipts.

Dec. 6, 1908, Balance on hand.....	\$9 42
Receipts from social.....	2 31
Receipts from weekly collections.....	6 65
One-half Children's day offering.....	7 95

Disbursements.

Day Nursery	\$1 00
Mrs. Barber (towards RECORDER)	1 00
Flowers	33
Topic books	30
Tract Society	5 00
Missionary Society	5 00
Fresh Air Camp	3 00
Sabbath School Board	2 00
Mrs. Steele (for orphans).....	2 00
Dolls for Christmas	1 00

\$20 63

Dec. 1, 1909, Balance on hand..... 5 70

\$26 33

Respectfully submitted,
FRANK A. LANGWORTHY,
Junior Supt.

Tract Society—Directors' Meeting.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, December 12, 1909, at 2 o'clock p. m., President Stephen Babcock in the chair. Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. M. Maxson, E. D. Van Horn, H. N. Jordan, D. E. Titsworth, N. O. Moore, T. L. Gardiner, W. C. Hubbard, O. S. Rogers, J. B. Cottrell, M. L. Clawson, A. L. Titsworth.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

The Supervisory Committee reported matters as usual at the Publishing House.

The Committee on Distribution of Lit-

erature reported progress regarding the make-up of the book by the late Dr. A. H. Lewis, entitled "Spiritual Sabbathism." The committee also recommended the publication of the following: 10,000 copies "The Sabbath and Seventh-day Baptists;" 5,000 copies "Pro and Con;" 10,000 copies "Bible Reading on Sabbath;" 3,000 copies Personal Post Cards; 5,000 copies Sabbath Post Cards; 1,000 copies "Sunday Sabbath."

Report adopted.

The Treasurer presented statement of receipts and disbursements since the last meeting, and amount of cash on hand.

The Corresponding Secretary reported:

Forty-six pieces of correspondence have been received during the month: special correspondence from Rev. E. B. Saunders, Secretary of the Missionary Society; from Rev. J. F. Shaw, of Fouke, Ark., concerning work in the Southwest; from a Mr. John Hubbs of Joliet, Ill., and from Joseph J. Kovats, of Milwaukee, who sent a copy of the little paper he is publishing, printed in the Hungarian language. The correspondence has been largely from persons asking for Sabbath literature for distribution. The literature asked for during the month aggregated 137,340 pages of printed matter and 2,825 post-card tracts.

Pursuant to the correspondence from Sec. E. B. Saunders, it was voted to approve the action of the Joint Committee in extending a call to Rev. L. A. Platts, D. D., to represent our mutual interests on the Pacific Coast field.

Voted that the Corresponding Secretary be instructed to communicate with Rev. J. F. Shaw of Fouke, Ark., and get his views as to the best means of distributing the pamphlet entitled "Sunday Sabbath—Tested and Disproved by Application of Baptist Distinctive Principles," about to be published for him by this Society, and distributed among the Missionary Baptists of the Southwest.

Correspondence from George Spinner of Lukely Terrace, South England, was received and order placed on file.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Beware of despairing about yourself; you are commanded to put your trust in God and not in yourself.—*Augustine.*

Young People's Work

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

Happy, Happy New Year.

What work for the Master are you planning for 1910?

Plan for a quiet fifteen minutes with your Bible in devotional study the first thing each morning.

Plan to give at least one-tenth of your income for the Lord's work.

Plan to be on time every time.

Plan to do your best.

Work your *plan*.

"Keep sweet."

Saving Others.

REV. A. L. DAVIS.

Prayer meeting topic for January 8, 1910.

Daily Readings.

Sunday, Jan. 2—The preacher (1 Cor. ix, 18-27).

Monday, Jan. 3—The Christian (Acts viii, 1-8).

Tuesday, Jan. 4—The friend (Mark ii, 1-12).

Wednesday, Jan. 5—By word (Luke iv, 16-30).

Thursday, Jan. 6—By example (1 Tim. iv, 6-16).

Friday, Jan. 7—By the Spirit (John xvi, 5-11; Acts ii, 37).

Sabbath, Jan. 8—Topic: Bringing others to Christ. Who should do it? How is it done? (John i, 35-51.)

INTRODUCTION.

Our Scripture lesson is taken from the first chapter of John. It seems fitting, therefore, to make a brief analysis of this chapter. The three general divisions are as follows:

I. The prologue (i, 1-18).

A study of the Gospel of John shows that the first eighteen verses form not only an introduction but they constitute a summary as well. Says Riggs: "They gather up into one compact form all that has been learned. Their pithy sentences are the outcome of the author's reflection upon all he

has seen and heard in Galilee and Jerusalem. Hence the prologue may be called the Gospel in miniature."

II. The testimonies of John the Baptist (i, 19-42).

1. First testimony: To the priests and Levites from Jerusalem (i, 19-28). Their two questions were: "Who are you?" "Why do you baptize?" He answered that he was neither the Christ, nor Elijah, nor the prophet. But "I am the voice of one crying in the wilderness, Make straight the way of the Lord." He declared plainly that he baptized in water as a preparation for him "the latchet of whose shoe I am not worthy to unloose."

2. Second testimony: To the multitude (i, 29-34).

After his baptism Jesus sought privacy. The next day after John's first testimony, he seeth Jesus coming and says: "Behold the Lamb of God, that taketh away the sin of the world!"

3. Third testimony: To Andrew and John (i, 35-42).

This is the third day's history. John's testimony is again: "Behold the Lamb of God." Andrew and John accept. Here we have the beginnings of faith.

III. The testimony of Philip and Nathanael (i, 43-51).

This is the fourth day's history. Jesus was departing for Galilee when he came upon Philip, and says to him, "Follow me." Philip obeys, and finding Nathanael says: "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathanael doubts, but he follows Philip, and when he sees the supernatural knowledge of Christ, he no longer doubts, but exclaims: "Rabbi, thou art the Son of God; thou art the King of Israel."

Our topic is directly concerned with the third testimony of John, and that of Philip and Nathanael.

HINTS ON THE TOPIC LESSON.

Verse 36. *Behold the Lamb of God.* John had a glorious mission—preparing the way for Christ. He recognized his mission. When the Holy Spirit made known to him the Christ, how unselfish he was! He felt unworthy even to unloose the Master's shoes. In our Endeavor work we must remember that souls are to be won for Jesus

Christ. Self must always remain in the background.

39. *Come and ye shall see.* To John's declaration Christ adds the earnest invitation, "Come and see." We are to point sinners to Christ, but we are never alone in giving the invitation. *And they abode with him.* Faith was born in the holy hours of converse with Jesus, during the hours when they "abode with him." They remembered even the hour when Jesus Christ became a reality in their lives—four o'clock in the afternoon.

41, 42. *He findeth first his own brother—He brought him unto Jesus.* With the birth of faith began the missionary spirit. It is not necessary for us to go to China in order to become missionaries. There are souls to save at home.

43. *Follow me.* Great work, hard work, sacrifices, sufferings, etc., are before the Christian, but in all these Christ says: "Follow me."

46. *Come and see.* When Nathanael doubted, Philip did not censure, or even argue the question, but merely said, "Come and see." There are honest doubters today, and to such "Come and see" is infinitely better than censure or even argumentation.

49. *Thou shalt see greater things than these.* Nathanael's faith was in its infancy. The Christian is to be a growing Christian. God reveals himself to us as we are able to receive him. Progressive revelation? Yes, just that.

MEDITATIONS.

Bringing others to Christ: Who should do it? It seems hardly necessary to ask this question. Any one who is a Christian should bring others to Christ. The spirit of Christianity is preeminently missionary. When we come to know and to love Jesus we want everybody else to know and love him. So long as there is one "for whom Christ died," a stranger to him, we must not cease to be soul-winners.

How is it done? This question is not so easily answered. Many noble, consecrated Christians find it difficult to give a personal invitation. Some (though I believe the number is very few) have done harm in giving the personal invitation when they meant to do good. But the normal person, when thoroughly filled with the love of God and love for man, will rarely give of-

fense. It does not take worldly wisdom or learning in order to bring others to Christ. Some of the most timid souls have been the most successful soul-winners. True, a knowledge of psychology, of men, and training in the art of personal work are all helpful, very helpful. But that which is the most essential is a knowledge of God and his Word, and a love for souls. We must first know Christ ourselves before we can lead others to him. The world is full of sinful, sick and sorrowing men and women who are saying, "We would see Jesus." And these are to be brought to Jesus—to see Jesus—through men and women, through you and me.

A STRING OF PEARLS.

"If you do not now the good which you can, the time will come when you can not do the good which you would."—*Frederic H. Hedge.*

"The work of evangelizing the world, for every man, is a matter of personal, inalienable obligation."—*Robert E. Speer.*

"All about us are hungry people. Christ has bread to give them—enough to satisfy all their hunger. But it must pass to them through our hands."—*J. R. Miller.*

"The first thing we must do if we want to win sinners is to get down on a level with them. Don't go under the supposition that you are a great deal better than they."—*Marcus Rainsford.*

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity."—*Daniel Webster.*

"One consecrated Elijah who has heard the still small voice, and who can speak from a heart that never doubts, is worth a hundred men without strong convictions and with nothing but well-written, ingenious apologies for Christianity."—*Gardiner.*

A SUGGESTION TO THE LEADER.

"Wonderful Power is Promised." This is the subject of an editorial in the RECORDER of October 4, 1909. It might be read with profit in the Endeavor meeting.

Verona, N. Y.

Fouke School.

The Fouke School opened its fall term November 18 with a smaller attendance than usual. No non-resident pupils are in attendance this year, but our steady pupils are all on hand and doing good work. At present (Dec. 9, 10) the school is giving its second monthly examinations.

The teachers this year are the same as at the close of last year, excepting Miss Carrie Nelson, who has charge of the third, fourth, and fifth grades. Those who have read of the starting of our school will remember that Miss Nelson left her school work at Milton, Wis., and gave us her services the first two years of the school. Now she leaves a good position in Janesville (Wis.) school to assist us again in our work. We are glad to have her back in the school and society; and we are also thankful that others are ready to help us in the near future.

J. F. R.

A Letter.

DEAR YOUNG PEOPLE:

When I closed my series of letters to you last spring on *The Spiritual Life*, your editor wrote me that it was not necessary for me to stop writing to the young people because that series of letters was completed—that I could have the privilege of writing to them whenever I saw fit to do so. Would I not be a most ungrateful person if I did not appreciate such a generous offer?

Since that time I have had the privilege of meeting quite a number of you who were strangers to me then; and this, coupled with the pleasure of meeting some that I had formerly known, brought great joy to my heart.

You are occupying a prominent place in my thoughts at the present time, otherwise I would not be writing this letter. We have reached the time of year when we involuntarily take both a forward and a backward look. We can not help wondering what the new year will bring to us as it comes out of the eternities and returns thither again; neither can we help reviewing the past.

I am wondering if to any of you there comes a feeling of discouragement as you look back over the year that is just closing; if so, you are the ones I am especially interested in at this time.

When the year opened you formed good resolutions; and now as you look the facts squarely in the face, you are forced to admit that you have fallen short of what you then intended to do and be. Now if you will regard it confidentially, I will tell you that I am in the same line with you. But should we be discouraged on account of our failures? By no means. In all probability we shall fall below the ideals we set up, but that fact is an added reason why the ideals should be high. If we take aim at the stars we are not likely to reach them, but we shall come nearer to them than we would if no thought of the stars entered our minds.

Perhaps sickness and death with other troubles have interfered with your plans of work, but do not let that discourage you. To lose your courage would be one of the greatest calamities that could come to you. One can endure a great deal so long as he keeps his courage, but let that fail and the battle is very likely to be lost.

Possibly some of you in an unguarded moment have fallen under the power of temptation. I hope not, but if such is the case, I send my message to you with a threefold emphasis; do not let even that discourage you. All honor is due to the person who when he falls down decides to get up and pursue the right until he wins.

It is helpful to take a retrospect of the past if we gather up the lessons to be learned from the experiences through which we have passed and store them away for help in future emergencies; but we can not estimate the harm that will come to us if we allow past failures to cloud our minds and dishearten us in our struggles to attain to the highest good. Positions of honor and trust in the world are to be coveted, but perfection of character is the greatest end to be sought and this can be attained only in Jesus Christ. So as you bid adieu to the old year and step into the new year, I would have you put him before your minds as your ideal; and as surely as you keep your eye fixed on him you will win in the end, because all the resources of heaven are pledged for your support.

Wishing you all a very happy New Year, I remain,

Very sincerely yours,

MARTHA H. WARDNER.

La Porte, Ind.

Are You in Harmony?

EDGAR D. VAN HORN.

This morning, after recalling my promise to the editor to contribute something to this department of the RECORDER, I began to turn over in my mind some of the things which I would like to say to the young people, when I was interrupted by the arrival of the piano tuner. I don't know as the interruption was providential, but it at once furnished me a text for my remarks.

For some time now our piano has been badly out of tune, due no doubt to different causes, such as atmospheric changes, moving and rough handling and more or less constant usage. As a result its harmony has been badly interrupted and the result has been anything but quieting to one's nerves. But now the tuner is at work and it will soon be all right again and the touch of its keys will produce the sweet and beautiful harmonies as of old.

How like human nature is the piano, and vice versa! The Great Musician has created the human soul and tuned it according to the laws of his own divine harmony. So long as it remains in tune its music is both beautiful and sweet. But alas, the soul, like the piano, is too often affected by the environment. Perhaps we began this year in tune with God and his divine law and had hoped to remain so through the year; but some gust of temptation has played across the sensitive strings of our hearts, the damp and chill of fear and doubt has caused a sudden contraction, or some heat of passion has caused us to lose control of ourselves; perhaps envy, jealousy or hatred have been among the discordant influences, and now we find ourselves out of tune with everything and everybody. Nothing looks and sounds quite right to us. Wherever we touch society about us we seem to hear and feel discordant notes. It is too bad, but we need not be discouraged. We can send for the tuner and have everything fixed right. Christ the Great Harmonizer is waiting to come and heal the broken chords and bring us into harmony with ourselves, with those about us and with God. Let us make our plans to let him do this so we can start the new year right. Let us get into harmony:

1. With God and his truth. Let us keep our minds and hearts open this coming year and see that we are in accord with divine

truth as revealed in the Bible, in history and in our own experience. Only as we do this, will the harmony of our lives be rich, round and full.

2. With each other. Let the little discordant notes which so often arise in our social intercourse through personal opinions, ambitions and selfishness be drowned out by the grand chorus, "Peace on earth and good will toward men," coming from the true hearts of love and devotion to the common good. Let the sweet harmony of such a chorus be heard in the home, in church, in the Sabbath school, in Christian Endeavor and in the community at large. If we do this, young people, we shall accomplish more for Sabbath reform than we have ever done before. Only as we let God sound the full strain of heavenly music in our lives will they tell most for him.

New York City,
518 W. 156th St.

What the Christian Endeavor Society Ought to Be and Do.

R. R. THORNGATE.

Read at the Young People's Hour of the Semi-annual Meeting of the Western Association at Little Genesee, N. Y., October 22-24, 1909.

The subject which the leader has assigned me is, "What the Christian Endeavor Society Ought to Be and Do." As I have thought of the subject I have become fully convinced that no proper or really intelligible treatment of it can be made without first considering the church as an organization: its meaning and purpose, and the relation of the Christian Endeavor Society and our young people to the church.

What is the meaning and purpose of the church as an organization? For what does the church as an organization exist? The church as an organization exists for the purpose of promoting and spreading the kingdom of God, but what do we understand by the term, kingdom of God or kingdom of heaven? The idea of the kingdom of God is no new or modern idea; it formed an element in the hope of the Hebrew people even in Old Testament times, but it received new significance through the teaching and preaching of Jesus. To Jesus the kingdom of God was no national organization, no political institution: it was the

spiritual reign of God in the actual life of men; and it is no less today. The kingdom of God still remains the rule of God over men in all departments of life; that is, in everything that we do, in the whole range of the activities of life, whether in work or in play, we should recognize the "sacredness of all life, the essential righteousness of every kind of useful work." And it is for the specific purpose of promoting this very rule that the church as an organization exists. In order that this be done with efficiency, the first and necessary requirement is that the church shall be a working church, an institution pulsating with life. Hence the church is for the salvation and purity of the community, and we as young people should count it a duty and privilege to have a part in so important a work.

Organization stands for the "togethers." Some one has said: "The single worker for human good, how hard the conflict and how uncertain the outcome! But group the workers together, how the team work tells! Marching together, the distance is short. Singing together, the cheer is great. Standing together, the temptations are easily resisted. Lifting together, the burden is gladly borne. Fighting together, the victory is surely won. The church represents this togetherness of religion, in which there is more joy, more inspiration, more discipline, more effectiveness than in lonely vigil or solitary meditation. Worshiping together, the heart is warmed to new aspirations. Listening together, the prophet's message seems vastly more impressive. Working for sufferer or sinner together, the redemption of the soul is more surely and more swiftly accomplished."

And the Christian Endeavor Society represents one of the "togethers" of church life. Here we as young people have an opportunity to work together for the interests of the church in a special way; but always let us keep thoroughly in mind the fact that the Christian Endeavor Society as such is never an end in itself any more than is the church. As has been said, the church is the leading means for the spread of the kingdom of God, while the Christian Endeavor Society is an auxiliary to that means.

The Christian Endeavor Society needs members, more members, but first of all it needs working members. From its incep-

tion and organization, if I rightly understand it, the chief feature of the Christian Endeavor Society has been its weekly prayer and consecration meeting; in fact, Doctor Clark, the father of the Christian Endeavor, says that "from the beginning the prayer meeting has been the main feature." This is right and proper, for the prayer meeting is an important factor in the nurture of religious life; but the Christian Endeavor should be more than a prayer meeting. The constant confession of Christ in prayer and testimony has great value in stimulating the spiritual life, but it is now a well-recognized psychological fact that spiritual impulses and emotions to be of greatest value must be put into action. Professor James, the great psychologist, says: "No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. . . . When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge."

Of course the numerous committees of the Christian Endeavor Society, such as the Lookout, Missionary, Relief, and Floral committees, are supposed to afford the means through which the constant confession of Christ in the weekly prayer meeting is balanced; but my conviction has been for some time that the very reason why our Christian Endeavor societies in some instances are struggling for existence is because of the fact that this constant confession of Christ in the weekly prayer meetings has not been balanced by aggressive work on the part of the societies and their various committees. And it has been my observation that, in those societies where the balanced expression in the religious life through the various committees and the body of the society has kept pace with the constant confession in the prayer meeting, there are found the most vigorous societies. Take for example the society in one of our largest churches in the West which I have in mind. The membership of this church, as given by the Year Book for 1908, is upwards of two hundred, while the membership of the Christian Endeavor

Society is something like seventy. It is the normal thing for this society to assist the pastor in holding schoolhouse meetings, and I have known of their loading a cabinet organ into a spring wagon and hauling it four or five miles in order to have excellent music at these meetings. As a permanent arrangement, I have known the members of this society to divide themselves into two committees for the purpose of regularly maintaining services in a certain country schoolhouse.

Here let me say something regarding the relation of the Christian Endeavor Society to the pastor of the church. Do we as young people fully realize the sense of our relation to the pastor? The pastor is, it is true, a servant and leader of the church, by the delegated authority of those whom he seeks to lead, but he is most of all the minister of Jesus Christ, and it is Christ's work which he has undertaken. For that reason, if for no other, because we profess to be followers of Christ, we should aid and assist the pastor in every possible way. Let me suggest some of the ways in which the members of the Christian Endeavor Society can help their pastor. The pastor spares no pains to help and encourage others, but has it ever occurred to you that the pastor, like yourself, is only human, and gets hungry for words and acts of encouragement just the same as yourself? Then, let me say, encourage him; if he has preached an especially helpful and encouraging sermon, do not hesitate to go to him and tell him so. Attend all the services of the church as far as possible, and while there be attentive and interested, and promptly take part when there is an opportunity. And above all be slow to criticize, but ever ready to uphold him; none of us are perfect. Pray for him.

As indicated already, the Christian Endeavor Society should be more than a prayer meeting, and there is abundant opportunity to find expression for our high spiritual aspirations in practical, helpful work. It is quite the tendency of most people to have their missionary feelings greatly stirred by the recital of the needs of some distant missionary field, while there are scores at our very doors from whom the Macedonian call is coming. This feeling, it seems to me, is somewhat akin to the sentiment displayed by the weeping of

a Russian lady over the fictitious personages in a play while her coachman was actually freezing to death on his seat outside. True it is that Christ in his great commission commanded his disciples to be his witnesses to the uttermost parts of the earth, but they were to begin with Jerusalem, Judea and Samaria, and the necessity and opportunity for work at home holds equally now as then.

The opportunities for outpost work by the Christian Endeavor societies is abundant. By outpost work I mean the holding of services in schoolhouses in the vicinity of, or contiguous to, our churches. Within the last two years some of this sort of work has been done under the direction of the First Alfred society with encouraging results; and had the work been followed up with regularity and vigor, it would have been beneficial and strengthening to both those to whom the Gospel was carried and to the Christian Endeavor Society itself. It has been demonstrated that there are those in the country districts who are glad to hear the Gospel preached and like to hear good singing, and who have been benefited and helped, as evidenced by their changed conduct; and at the same time it has been the means of strengthening and warming those who undertook the work.

To my certain knowledge there is a locality within no great distance from one of our fair-sized churches where such meetings would be acceptable, and where singing and assistance in Bible-school work would be welcomed. Not only that, I have found at least two American homes in which there was no Bible, and one of these homes was within two miles of a Seventh-day Baptist church, and the other home less than five miles from our largest church. Think of it, my young friends, American homes without a Bible! And many more homes where there is no sort of religious literature, but where, many times, such literature would be gladly accepted. These are not isolated or exceptional cases; I have found many such cases in Allegany County, N. Y., nor is Allegany County an exception.

The field is indeed the world, but it seems to me that here is a line of work which the Christian Endeavor societies ought to take up because it affords an excellent opportunity not only to help others, but to give expression to our high spiritual aspirations and emotions which are the outcome of the

weekly prayer meetings, and thereby becomes a means of growth. We should not only sing, "I'll go where you want me to go, dear Lord," but get up and go.

HOME NEWS

ALBION, WIS.—Albion does not want to pass from the memory of the RECORDER family. While we may be unable to report anything of an inspiring nature, yet permit this word to assure you of our interest in denominational matters, and appreciation of this department of the RECORDER, which informs us of the progress in the various churches. We would be glad to do our part in making it a means of wider and deeper enthusiasm in our important work.

The annual church and society meeting was held last Sunday. Although the day was stormy the attendance was almost as large as usual, while the dinner served in the basement seemed above the usual standard of excellence. Much as this was enjoyed it did not contribute more to the general pleasure of this occasion than the fine social spirit exhibited by all who came, the art of which Albion people know. A still larger source of enjoyment was the annual meeting attended by a much larger number than in former years.

This is to be accounted for by the fact that in addition to reports from the officers of the church, the various auxiliary societies presented reports of more than ordinary excellence. These showed a deep and thorough interest in local work in the presentation of figures indicating that a large part of the burden of improvements and repairs had been assumed by these helping organizations. A prominent feature of Christian Endeavor work as indicated by the report was the distribution of Sabbath and evangelistic literature. The cheerfulness and joy with which voluntary contributions were made to wipe out an old debt at the close of the meeting was one of the striking features of this gathering, and is a most hopeful sign of a good spiritual condition. One other item reported must be referred to here, namely, the excellent work in Bible study being done by the Intermedi-

ate Society of Christian Endeavor, most of the time of the regular meeting being devoted to it.

A wave of sadness came over the meeting at the mention in the clerk's report of the removal by death of our beloved senior deacon, Stephen Potter, and Sister Miranda Coon. We are made very sad also by the change from Albion to Milton of Dr. G. E. Crosley and family. Seven or eight years of most successful practice over a wide area surrounding Albion had made a large place for him in the hearts of this people and he was regarded as indispensable. His removal has made a place hard to fill in the society and in church work as well. But it leaves a splendid opportunity for some young doctor with vigorous health to enter. Who will avail himself of it? Failing health compelled our Doctor Crosley to give up a lucrative practice here. Correspondence is solicited with reference to this location.

One of our young farmers has recently had the courage to purchase one of the most costly farms in this neighborhood and we expect to see him pay for it in full, not many years hence. "What man has done, man can do," and we wish that other enterprising young men would display equal hardihood and faith. Two fine farms here are for sale now, the one belonging to the estate of the late Miranda Coon, and the other owned by B. I. Jeffrey. We want these farms to remain in the hands of Seventh-day Baptists. Three or four of our best families have recently moved into the village from neighboring farms. Three new houses are nearing completion, which evidences the good state of prosperity prevailing.

The death of Deacon Potter and the removal of Doctor Crosley have caused this church to sustain the loss of two deacons within the year. A special church meeting is called for a date early in January to choose their successors.

A deep impression was made upon the pastor and his family by a most vigorous pounding, generously administered on the night following Thanksgiving day. No sore muscles, but tender hearts, a comfortable assurance of plenty for weeks to come, and a growing sense that we are living

in the midst of a generous people are some of the results of this happy experience.

A vesper service prepared and presented by the Christian Endeavor Society last Sabbath night was a pleasing variation from the routine of religious work. It is hopeful that much permanent good has resulted to the young people from the drill in singing which preparation for this service involved.

T. J. V. H.

Dec. 7, 1909.

DODGE CENTER, MINN.—While, like all other churches, we feel much of the prevailing lack of spirituality, yet we are hopeful and feel that our efforts have not been in vain. The church services are very well attended this fall and winter and there seems to be an increase of interest, especially among our young people. Several of them attended Conference in August and came home with renewed zeal.

We recently welcomed among us Rev. and Mrs. G. W. Lewis who have purchased a home here. Mr. and Mrs. Lewis are no strangers, he having been a pastor here several years ago. This was also their home in early life. We feel that they will be of great help to us in our church work and have given them a cordial welcome. They were received into the church a few weeks ago in company with three others, all adults. Two were received on testimony and one by baptism.

During Pastor Sayre's absence in the South our church services were conducted by different members of the congregation.

The Dodge Center Seventh-day Baptist Cornet Band has now twenty-one members and is in a flourishing condition. They are led by Pastor Sayre. During the summer and fall they gave a number of street concerts.

M.

RIVERSIDE, CAL.—The Christian Endeavor Society of the Riverside Church feels well repaid for the work and time given in preparing for the rally of last Friday evening, December 4.

The meeting was led by our president, Miss Daisy Furrow. Letters were read from about fifteen Christian Endeavor societies of eastern Seventh-day Baptist churches, which were much appreciated by all. Though miles and miles separate us,

we truly feel now that we have been brought nearer together because of the interest our coworkers on the other side of the Rockies have manifested in us. During the evening a male quartet, composed of R. C. Brewer, P. B. Hurley, N. W. Davis and G. E. Osborne favored us with a song, and Mrs. Sadie Ring sang very sweetly, "Come Unto Me."

The beautiful lesson of love that was brought to us created a greater desire in our hearts to be true children of God by "loving as he has loved." We pray for more holiness, more brotherliness and more divine love.

Our Flower Committee was untiring in making the church beautiful for the occasion. The motto, "For Christ and the Church," in smilax, was suspended across the front of the church, and an abundance of chrysanthemums, smilax and white and pink roses decorated the organ and pulpit.

Our Endeavorers wish to thank, through the RECORDER, the societies that sent us such helpful letters. They have helped to inspire us to better work as we begin the new year of 1910. Pray that God may richly bless the little Christian Endeavor Society in Riverside, California.

LEAH B. BREWER,
Cor. Sec.

Dec. 8, 1909.

Is It Worth While?

"The United States commissioner of education states that a common school training increases a man's productive ability about 50 per cent; a high-school or academic training about 100 per cent, and a college or university training from 200 to 300 per cent."

"Who's Who in America" shows that possibilities of success—so far as fame is concerned—are multiplied 621 times by a college training.

The "Financial Red Book" shows that probabilities of winning wealth are 300 times greater for the college man than for the man of less mental training.

But a useful life, and therefore a successful life, is not a question of uncertain percentages; it is assured for every one who faithfully improves such opportunities for an all-around development.—*McMinnville College Circular.*

MARRIAGES

CRANDALL-UTLEY—At 413 West Delevan St., Buffalo, N. Y., December 6, 1909, by Rev. Arthur E. Main, Hon Horace L. Crandall, of Providence, R. I., and Miss Charlotte Adelaide Utley, of Buffalo.

STOODLEY-MORGAN—At the home of Arthur Sission, in Brookfield, N. Y., December 9, 1909, by the Rev. H. C. Van Horn, Dea. Amos Stoodley, of Adams Center, N. Y., and Mrs. Betsey E. Morgan, of Brookfield, N. Y.

STEVENS-FENNER—In Alfred, N. Y., December 14, 1909, by Rev. Arthur E. Main, Frank W. Stevens and Miss Amelia P. Fenner, both of Alfred.

DEATHS

CORRECTION.

In the death notice of Clifford Ayers, in the RECORDER of December 16, the middle name should be Rudolph instead of "Randolph."

GREENE—Daniel S. Greene died October 23 after an operation at Watertown.

Mr. Greene was the son of Thomas R. and Lucy Lee Greene and was born June 12, 1842. He was converted and united with the Adams Center Seventh-day Baptist Church, March 21, 1856. He was married December 24, 1865, to L. Amelia Babcock, who passed on before, January 21, 1891. Three children were born to this marriage, two of whom were present at the funeral services, but one was too far away to reach home in time. Mr. Greene was married again June 14, 1895, to Dora C. Burdick, who survives him. Mr. Greene was a quiet, modest man, but was ever ready to help any in need and was always kind and friendly with his neighbors. He was always faithful to the trusts reposed in him, and loyal to his church relations.

Burial services were conducted from the late home near Adams Center, October 25, by the writer, who spoke from Luke xii, 40.

E. A. W.

KELLY—Infant child of Festus and Emma Kelly, born April 14; died at Berea, W. Va., June 26, 1909, being two months and twelve days old.

L. D. S.

ZINN—Lewis M., son of F. B. and Lula A. Zinn, was born June 2, 1895, and died at Berea, W. Va., June 20, 1909, aged 14 years and 24 days.

A POEM

Written in memory of him.

Chariot of fire, horses of light,
Beauty of holiness lovely and bright;

Bending of Heaven down to earth's night,
Blending of glory from uttermost height;
Beautiful Prayer.

Temple of music from invisible choir,
Voice that arouses to all that is higher;
Charm of a presence none can aspire,
Wakens the soul to untold desire.
Beautiful Prayer.

Lamb by whose radiance is infinite day,
Burdens are lifted, cares flee away;
Tear-drops distilled by morning's bright ray,
Benefits rarer than mortal can pray.
Beautiful Prayer.

Fountain of cleansing from every sin,
Tree by whose leaves is the healing within;
Vision that men through purity win,
Earnest of home and infinite kin.
Beautiful Prayer.

L. D. S.

JOHNSON—Elizabeth Warner Johnson was born at Point Pleasant, N. J., December 1, 1908, and died December 5, 1909.

Elizabeth was the fourth child of Joseph Warner and Bertha Glaspey Johnson. She seemed to inherit the same good constitution as her brother and sisters, but succumbed to an attack of dysentery prolonged through a number of weeks. She was a child of unusual beauty and promise and for one so young had won a place in the affections of an exceedingly large number of friends. The bereaved family have the heartfelt sympathy of all.

Private services were held at the home of Mr. and Mrs. Johnson on Tuesday, December 7.
(REV.) W. F. CLARK,
Pastor Baptist Church,

Point Pleasant, N. J.

WRIGHT—Luther Harold, son of W. W. and S. Wright, was born October 23, 1909, and died at Berea, W. Va., December 11, 1909, aged seven weeks.

A beautiful child, just awakening to a consciousness of those who loved him, he was taken abruptly from the bosom of those into whose lives he had so fully entwined himself. He is not gone; he lives to those who love him, and his presence lingers in hallowed power with those who were his.

L. D. S.

CLARK—On December 13, 1909, Robert B. Clark, in the 60th year of his age.

The deceased was a brother of H. B. Clark, of Little Genesee, N. Y., and at one time was a member of the First Brookfield Church. Brief services were held at the cemetery in Little Genesee, N. Y.

G. P. K.

LANGWORTHY—At his home near Nortonville, Kansas, on December 13, 1909, Mr. Oliver Irish Langworthy, in the 60th year of his age.

The deceased was born in De Ruyter, Madison Co., N. Y., September 20, 1850, and was one of six children born to Robert and Eliza Lang-

(Continued on page 830.)

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

LESSON II.—JANUARY 8, 1910.

THE BAPTISM AND TEMPTATION OF JESUS.

Matt. iii, 13-17; iv, 1-11.

Golden Text.—"In that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. ii, 18.

DAILY READINGS.

First-day, Rom. vi, 1-11.

Second-day, Heb. ii, 1-18.

Third-day, James i, 1-18.

Fourth-day, Gen. xxii, 1-19.

Fifth-day, Deut. vi, 1-19.

Sixth-day, Luke iv, 1-13.

Sabbath-day, Matt. iii, 13-iv, 11.

INTRODUCTION.

There has been much speculation as to the significance of Jesus' baptism. It could not be precisely like that of the others who were coming. For them it was a baptism unto repentance for the remission of sins. The most natural explanation is that Jesus had not yet come to a full realization of the difference between himself and other people, and considered that in general whatever was appropriate for the men of Israel was also appropriate for himself. See note on v. 16. However this question may be settled, the baptism of Jesus served as an initiation into his public life.

The temptation of Jesus has its appropriate place at the very beginning of his ministry. He was no doubt tempted at other times both before and after this. He was very likely tempted in regard to matters that concerned his private relations with his fellow men. But just now as he

is about to start upon his life work he is tempted to apply wrong principles and to use wrong methods. That he was tempted implies no taint of evil within him from which the temptation arose. They were real temptations: the suggestions were such as Jesus would be inclined to accept if he did not perceive the evil that lurked within them.

There has been a considerable speculation as to the external character of these temptations of Jesus. Were the experiences objective and real or only subjective? Did the devil actually stand before him? We are to understand that the narrative of the temptation is a graphic picture of what took place within the consciousness of Jesus. If there was a spectator to these temptations he could have seen no more than one man sitting alone in meditation. Jesus could not have submitted himself to be carried through the air by the devil. Every one knows that the devil will carry no one anywhere for a good purpose. If the devil actually appeared before Jesus in the form that he is usually represented, there could have been no temptation at all; for Jesus would have known that anything that he suggested must be evil, without even stopping to examine its merits. Whatever may be said of the nature of the temptations, of the fact that they were real there can be no doubt.

TIME.—Probably soon after the first of January in the year 27 A. D.

PLACE.—In the wilderness of Judea, near the Jordan.

PERSONS.—Jesus and John the Baptist. The devil is also mentioned as if he were a person.

OUTLINE:

1. The Baptism of Jesus. v. 1-17.
2. The First Temptation. v. 1-4.
3. The Second Temptation. v. 5-7.
4. The Third Temptation. v. 8-11.

NOTES.

13. *Then cometh Jesus from Galilee.* That is, from his home at Nazareth. Our author does not give the precise time; evidently after John had been preaching and baptizing for some time, and his fame had spread to Galilee. Some have imagined that John began his work when he was precisely thirty years old, and that he had been preaching six months when Jesus, who was six months younger, came to be baptized. The traditional date for the baptism (January 6), can not be established, but it is not at all improbable that it occurred at about that time of the year. *To be baptized.* Contrast his purpose with that of the Pharisees. He wished to support John's work.

14. *But John would have hindered him.* We

need not suppose that John at first glance recognized Jesus as the sinless Messiah. On the other hand it is entirely credible that John may have been well acquainted with Jesus in former years, and Jesus may on this day have conversed with John concerning his ideals and purposes. (The statement in John i, "I knew him not," must mean that he did not know him as Messiah.) John feels that he is in the presence of a greater and better man than himself, and thinks it more appropriate that he should appear as a disciple of Jesus rather than that Jesus should seem to be his follower.

15. *For thus it becometh us to fulfil all righteousness.* Jesus had a thorough conviction of his duty to be baptized; for thus he would approve of the work of the kingdom of which John was preaching, and with the others who were being baptized he would have a share in this work. If he had not been baptized he would seem to be classing himself with the Pharisees. Compare Luke vii, 29, 30.

16. *Went up straightway from the water.* All the indications point to immersion as the form of baptism. *The heavens were opened unto him,* etc. There has been a considerable speculation as to the precise nature of this manifestation of this divine approval of Jesus, but the important matter is its significance. It is a mistake to suppose that before this Jesus was a mere man and not the Messiah, and that now he became what he was not before. This event is in some sense parallel to the coming of the Holy Spirit upon the disciples at the day of Pentecost.

17. *This is my beloved Son.* This assurance of his intimate relation with God the Father could not but be a continual inspiration to the human nature of Jesus, and give him confidence in the task that was before him, namely, to establish the kingdom concerning which John had been preaching.

Ch. iv, 1. *Led up of the Spirit.* We are not to imagine that the Holy Spirit planned the temptation of Jesus. In view of the wonders connected with his baptism Jesus felt impelled to retire into the wilderness for meditation upon his great work. It was at this opportunity, as he was thinking how to carry out the task before him that the devil found occasion to tempt him to wrong methods. *To be tempted of the devil.* The verb here used sometimes refers to testing without reference to its moral quality; but here it is plain that enticement to evil is meant.

2. *Fasted forty days and forty nights.* Compare Moses' forty days upon the mountain and Elijah's forty days in the wilderness. *He*

afterward hungered. We are to imagine that he was so wrapped in his meditations that for this long time he did not notice his lack of food.

3. *If thou art the Son of God.* The tempter does not mean to suggest that there is doubt about his sonship; but rather he takes this sonship as a basis for temptation. It is almost as if he had said, Since thou art Son of God, possessing miraculous powers, do not remain hungry; use your powers for your own comfort. We are not to infer that it would be wrong for Jesus under all circumstances to use miraculous power to provide for the necessities of himself and his disciples. The point of the temptation was in his attitude towards the world about him. Should he make all things serve him, and since he was Son of God conclude that he ought not to suffer at all? If now as he was thinking of beginning the work of the kingdom he should determine to use miraculous powers for all emergencies, there would be failure in devoting himself to humanity. It was not by manifestations of power, but only by a life of service that he could draw nigh to men. *That these stones become bread.* The stones lying about evidently resembled loaves of bread in shape and size.

4. *It is written.* In all three cases Jesus answers by a quotation from the Old Testament, and from the same book, Deuteronomy. *Man shall not live by bread alone.* We have to think of the necessities of life; but since we are not irresponsible animals but sons of God it is inappropriate that we should hold food as of the most importance. Jesus does not deny that he is Son of God, but he classes himself with mankind. To release himself from the limitations of humanity would be treason to his mission.

5. *Into the holy city.* That is, Jerusalem, so called because it had the temple and was the place which "God had chosen to set his name there." *The pinnacle of the temple.* Some lofty wing of the temple, very likely that which overlooked the Kidron valley. *Cast thyself down.* The point of this temptation is that Jesus should voluntarily put himself in needless danger in order that God might deliver him. Jesus' reply to the first temptation showed that he considered it right and proper to trust in God rather than to be eager to take care of himself. Now the devil suggests that he trust to the extreme, relying upon God's care for him as his Son the Messiah. *He shall give his angels charge,* etc. The devil can quote scripture to suit his purpose. He certainly presented a plausible argument; for the Psalm from which he quoted was recognized as a Messianic prophecy. The fallacy lies in the

fact that there is nothing to show that it is right to incur danger even when protection is sure. Perhaps also the devil is open to the charge of perverting scripture, since he omits the line, "To keep thee in all thy ways." In presumptuously seeking danger one would be out of the regular ways of life.

7. *Again it is written.* Jesus does not deny the truth of the former passage or its application to himself, but shows that it does not fit the present situation. *Thou shalt not make trial of the Lord thy God.* This rendering is much to be preferred to that of King James' Version; for if we read the word "tempt" in this line, we have to stop to remember that it is not used in the sense of *entice to evil* as elsewhere in this Lesson, but rather in the sense of *test*. It is wrong to make trial of God to see if he will endure senseless murmurings as did the children of Israel in the wilderness, and equally wrong to make trial of him by presumptuously putting one's self into danger as the devil suggested to Jesus.

8. *An exceeding high mountain.* It is useless to inquire what mountain this was, or how it could be high enough to give a view of all the kingdoms of the world.

9. *All these things will I give thee.* In the parallel passage in Luke's Gospel the devil makes some explanation as to how all these things were his to bestow. While there was some deceit in the devil's pretensions to control the material things of this world, there was enough truth in what he said to make this temptation real. If Jesus had been willing to yield, and to use unworthy means for gaining popularity and control of men, he might very quickly have established himself over a kingdom as extensive as that of Alexander the Great. This temptation was certainly very seductive. Jesus might say to himself, My first duty is to win a great following: when all men are my disciples I can teach them more easily the true principles of the kingdom of God.

10. *Get thee hence, Satan.* Jesus refuses to entertain even this most plausible suggestion, and indignantly rejects the idea of swerving from the path of right to obtain a worthy end. *Thou shalt worship the Lord thy God.* Our Saviour quotes from Deut. vi, 13. Jehovah would accept of his people no allegiance that was shared with other gods. For Jesus to do homage to Satan for the sake of gaining an advantage in his work would be really to abandon that work altogether. A kingdom founded upon intrigue, force and cruelty could not be really the kingdom of God.

11. *Then the devil leaveth him.* Luke adds, For a season. He was ever on the lookout to bring the Saviour under his power. We may imagine that he was tempted when, after the feeding of the five thousand, people came desiring to make him king.

SUGGESTIONS.

Even if it might occasion some misunderstanding, Jesus was determined to class himself with sinners, and accept the baptism of John. He had come to seek and save that which was lost. His way of saving was to get right down where the lost one was and lift him up.

Some people think that the necessity of making a living will serve as a very good excuse for a little questionable dealing. Jesus' answer to the first temptation effectually refutes any such seeming excuse.

There are many people who hold that the end justifies the means. But Jesus' answer to the third temptation makes it clear that success even in a noble enterprise is purchased too dearly if at the cost of yielding to the devil.

This Lesson shows that it is very easy to misinterpret scripture. The devil by citing proof-text seemed to demonstrate that it was fitting for Jesus to leap from the pinnacle of the temple. We ought to get such a mastery of the general principles of correct biblical interpretation that we will not be deceived by false emphasis on isolated texts. If one passage seems to point in the wrong direction we should be able to say, "Again it is written."

Force has no right here in the world except as it is simply truth in armor.—*Phillips Brooks.*

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.

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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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"What's happened?"

"De lady up de road said dat if I'd chop an armful of wood she'd gimme a cake."

"Did she keep her word?"

"Yep. She handed me a cake of soap."
—*Exchange.*

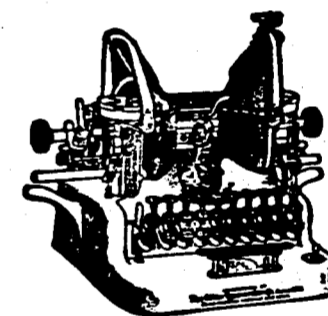
Foreigner—"What was the total loss of life caused by your Revolutionary War?"

Native American—"Nobody knows. We keep adding to it every Fourth of July."

—*Chicago Tribune.*

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

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(Continued from page 825.)

Tobacco.

worthy. Two of these children survive: Mrs. Sarah Carlisle and Mrs. Thomas Zinn, both of Farina, Illinois. His parents moved to West Hallock, Ill., when he was a little boy. At the age of thirteen he made a public profession of religion and united with the Seventh-day Baptist Church of that place. In 1874 he moved to Farina, Ill., and the next year, on November 4, he was married to Catharine B. Quick of that place. They have been blessed with a family of six children, three sons and three daughters, all of whom are living. They moved to Nortonville, Kansas, twenty-eight years ago, where they have since made their home.

He suffered much during his last illness, and had much time for reflection and prayer, during which time he claimed to have become reconciled to the will of God, and was ready to go. Besides his wife and children, he leaves a large circle of relatives and friends to mourn his loss.

M. B. K.

The talk we hear now and then about the value of tobacco as an antiseptic, is mostly nonsense. It is, perhaps, just about as deadly to certain low forms of life as moth balls are; but the fact that moth balls partially protect our furs is no valid reason for eating and smoking them. Tobacco will kill the green aphids on the apple-tree, if its juice is duly applied to them; but so will kerosene. If the fact that it will kill aphids is an argument for chewing tobacco, it is just as good argument for drinking kerosene. We do not want to eat, drink, or smoke everything that will kill bugs.—The Oregonian.

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Sabbath Recorder.

Plainfield, N. J.

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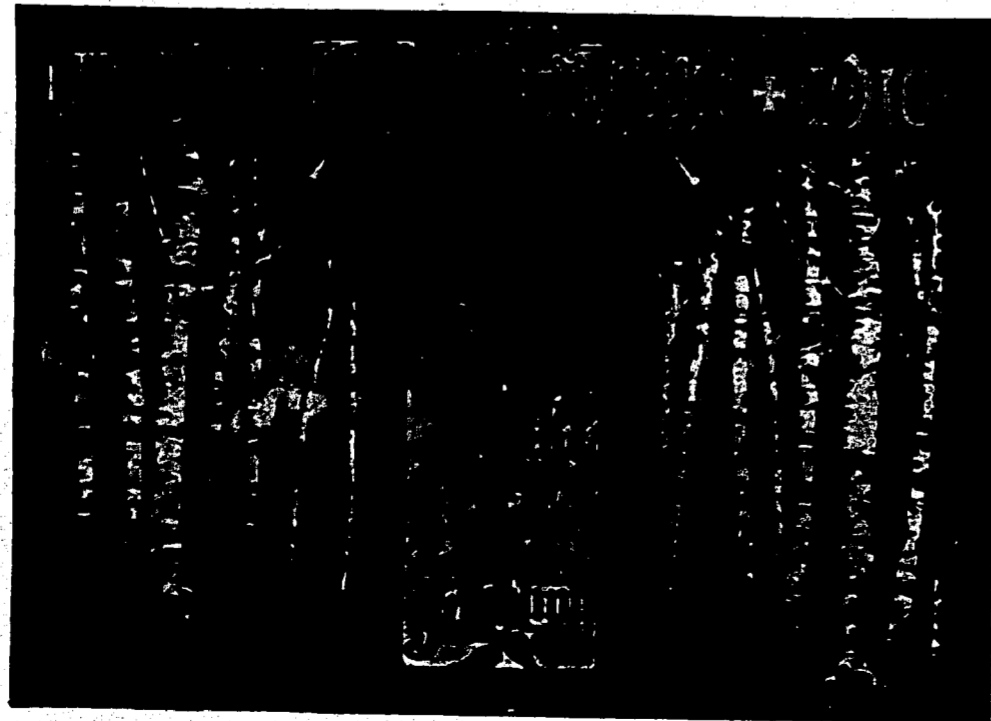
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