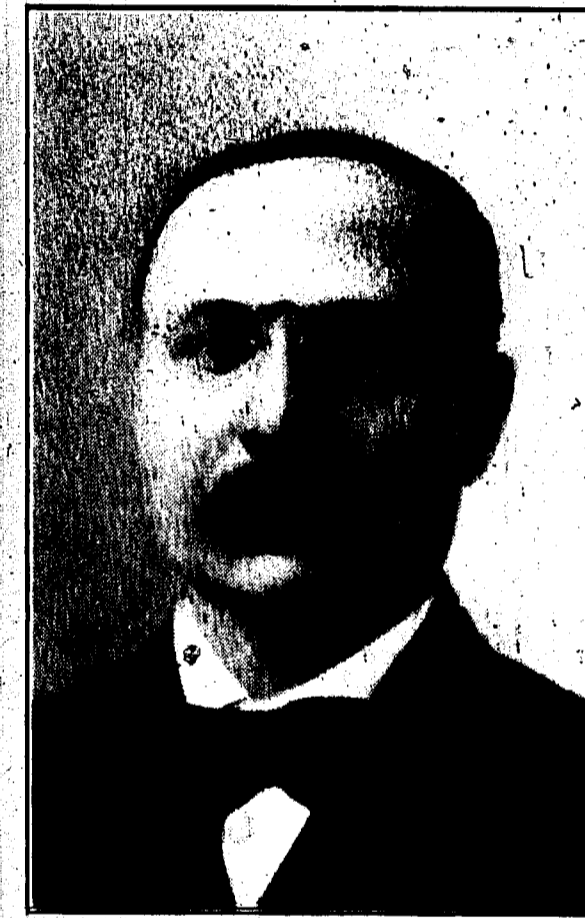


The Sabbath Recorder



ANTONIO SAVARESE,
Leader of Italian Mission in New York City.

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

N. O. MOORE, Business Manager.

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EDITORIAL

The Ministerial Relief Fund Grows.

A note from Mr. Joseph A. Hubbard, treasurer of the Memorial Board, says: "Today I received a remittance from the Syracuse (N. Y.) Sabbath school to be added to the permanent fund of the Seventh-day Baptist Ministerial Relief Fund. Now that the matter is started, if the churches throughout the denomination are kept informed and made to realize the demand for such a fund, in a few years we may have quite an endowment."

The remittance referred to is small, but every little helps; and if all the churches and Sabbath schools will keep on adding to this fund, the results in a few years will be entirely satisfactory. We should turn our attention toward securing a permanent fund. Of course, the spasmodic, temporary efforts that raise funds for present use are good as far as they go, and where some need is known we should try to relieve it by contributing directly toward that end; but the real thing after all is a permanent fund. Let us then hasten to add to this fund of more than one thousand dollars already in the hands of the Memorial Board, until it is sufficiently large to meet all demands for needy and infirm ministers whose days have been spent in self-sacrificing services for the good of others. Send all remittances for this fund to Mr. J. A. Hubbard, treasurer Memorial Board, Plainfield, New Jersey.

Lessons in Patriotism.

We have received an attractive and interesting pamphlet of thirteen pages, reprinted from the Journal of Proceedings of The Grand Army Encampment, held at Eau Claire, Wisconsin, last June. It is the Report of the Department Patriotic Instructor, Mr. Hosea W. Rood of Madison, Wisconsin. Mr. Rood has charge of the matter of patriotic instruction in the public schools and sets forth in his report the need of such instruction if we would have a loyal, country-loving people, when the rising generation come upon the stage of action. As superintendent over the two hundred and twenty-five posts in his department, Mr. Rood has brought out many interesting points regarding the effect upon the children of the hundreds upon hundreds of school flags carefully kept and reverently displayed. He thinks "Old Glory should be treated everywhere and all the time as if worthy of the highest consideration." We reprint here one little incident given in the pamphlet.

AN INCIDENT IN THE EAU CLAIRE SCHOOLS.

This forenoon, comrades, while visiting one of the Eau Claire schools, I saw something that was a delight to me. All the pupils in that building came marching down the stairway and out of doors, there to sit on the grassy lawn and hear a talk from him who had been detailed to talk to them. After the most of them were seated out there in a great group, a boy came through the door carrying their school flag. The instant it came in sight every boy and girl of them arose and greeted the Stars and Stripes with clapping hands. They stood until the flag had been put in its place, and then resumed their seats. I supposed that in honor of the occasion they had been told to do this thing, and so I felt like complimenting their teachers for the pretty incident. But I was told that the act was wholly spontaneous on the part of the pupils,—that nothing had been said to them about it. This all meant to me that those boys and girls were truly patriotic at heart. Though they had received no definite instruction concerning this particular act, it is evident that those teachers have been breathing into their pupils the spirit of reverence for the symbol of all that is good and great in our country and its government. And so they rose instinctively to honor their flag as they would

rise before the President of the United States. I asked that teacher if Memorial Day will be observed after we are all gone, and she replied, "Indeed it will be! the schools will see to that." Comrades, I think we shall leave our country and Old Glory in safe hands.

The reports I have received indicate that the flag salute is taught and practiced in most schools, especially in the grades below the high school.

CONDENSED NEWS

Morse Now in Prison.

After a long, unsuccessful fight for a new trial, Charles W. Morse, the ex-banker and convicted "ice king," was taken from New York City to Atlanta, Georgia, where he begins serving his term of fifteen years in the federal prison. He has also paid a fine of \$7,000,000, which with his fifteen-year sentence really makes the way of the transgressor seem hard. He wrote a statement before leaving New York in which he declared his sentence "the most brutal ever pronounced against a citizen in a civilized country."

There was no great crowd assembled to see the prisoner. Two of his sons went to the car in which their father had a compartment, to bid him farewell, and another son spent a few moments with him at Baltimore. Mrs. Morse, the prisoner's wife, will take up her abode in Atlanta in order to be near her husband. She expects to leave no stone unturned in her efforts to secure a pardon for him from the President.

Confession in the Sugar Cases.

The confession of a former employee in the sugar weighing scandal has greatly strengthened the federal case against the convicted sugar weighers and those who are still awaiting indictments. This man had formerly been employed in weighing cargoes of sugar, and consented to make a clean breast of the fraudulent transaction rather than be indicted himself. Things are getting warm about the Havemeyer and Elder docks of the American Sugar Company. It is now probable that, if the new trial so earnestly sought by the convicted men is granted, the second trial will go harder with them than the first.

It is to be hoped that the principals in these gigantic stealings may be reached, and

that they as well as their subordinates may be brought to justice.

\$650,000 for Yale.

Mrs. Russell Sage has just given to Yale College a New Year's present of \$650,000, to be used in paying for the Hillhouse tract of land purchased by the college in 1905, but for which it has been unable to pay. The property is known as Sachem's Woods, and for several generations belonged to the Hillhouse family. This is next to the largest gift ever received by Yale, that of John D. Rockefeller being greater by three hundred and fifty thousand dollars. Yale is to erect upon this land a fine laboratory costing four hundred and fifty thousand dollars.

Mrs. Sage is interested in Yale because she is a descendant of Abraham Pierson, the first president. She speaks of this in the nice letter she writes and promises the gift "without condition or restriction, payment to be made on or before the first of February."

DENOMINATIONAL NEWS

Rev. L. A. Platts.

According to the *Journal* of Milton, Wisconsin, Dr. L. A. Platts left that place on Monday, December 27, for Riverside, California. He goes in the employ of the two boards of the Missionary and Tract societies, for general work on the Pacific Coast. We hope Brother Platts will greatly enjoy his work on that important field.

We notice that Rev. M. C. Stillman has notified his people at Walworth, Wisconsin, of his purpose to close his labors with them on April first. Brother Stillman's heart is in the Master's work and we trust that he and his excellent wife may be able to take up the work in some one of the churches that have been so long without any under-shepherd.

Founders' Day at Alfred.

December fifth was "Founders' Day" at Alfred University. This event was appropriately celebrated by the college there. After introductory remarks by Professor Kenyon about the value of birthdays, he read

an interesting address written by Prof. Edward M. Tomlinson. We hope this address may be furnished for publication in the *RECORDER*. We are sure from what we see in the *Alfred Sun* that many readers will enjoy the story of the beginnings of Alfred as related by Professor Tomlinson.

THOUGHTS FROM THE FIELD

"A Word to the Editor."

A good sister sends a money order for her annual subscription; and after a brief note about this business, she adds "a word to the editor," which we place in Thoughts from the Field, although the letter may not have been intended for publication.

I highly prize the *RECORDER*. Am well pleased with the editorials in the main, though sometimes they are a little long. But that may be because others do not fill in.

I am just unorthodox enough to rejoice in such papers as those presented at the Conference in 1908 by Dean Main and President Davis; also in those read at the Convocation this year by W. D. Wilcox, and the Confessions of Nelson Norwood. Many things in the paper are most appropriate.

Wishing you health, strength and happiness for the coming year, I am,

Yours truly, H.

DEAR ELDER GARDINER:

Enclosed find check for \$2.85 to pay for *SABBATH RECORDER*, *Helping Hand* and *Sabbath Visitor*. I can not tell you how much we enjoy the *RECORDER*. We have been lone Sabbath-keepers for eleven years, at Comstock, Neb., about thirty-five miles from North Loup. During all these years the *RECORDER* has been a weekly visitor. I believe since we have been deprived of church privileges we have read the *RECORDER* more faithfully and have a broader view of the work of our denomination. The more we know about a subject the more interested we become.

I pray that every Seventh-day Baptist family will take the *RECORDER* and read it, and give it to their neighbors to read. This is one way we can spread the truth.

Your sister in Christ,

Mrs. E. D. COMSTOCK.

Comstock, Neb.,
Dec. 28, 1909.

MR. EDITOR: The Boulder letter has found a hearty response in my soul. Now the needs are made known, and the board favors the move, urging men to take up the work, the Spirit will work upon the hearts of the people; some will speak to others about it, many will watch for fit men, the board will be pointed to some one who feels called to the work, and so the Spirit will lead to the right man and the work will go on. I fully believe there is some one among our pastors who will take the Spirit's leading and respond when the call comes. If every one will do what the Holy Spirit prompts in this matter that important place will be filled and the work will be acceptably done in his name. W.

I am so tried that so many of our own people want nothing said upon the Sabbath question! Men among us hold revivals and say never a word about the Sabbath! The Lord pity us for a poor deluded set of useless cranks, if we must be such a peculiar people for nothing! I like the *RECORDER*'s way of treating the subject. It is practical and pointed. M.

DEAR DOCTOR GARDINER:

If you think there is anything from these thoughts that is worth publishing, you are at liberty to do so. It is in regard to the fund for disabled ministers. A few days ago I was talking with a Baptist clergyman in regard to their homes for aged ministers. The thought came to me, Why can not our denomination have something of the kind? The beginning may be from gifts and from the turning over to this work property of various kinds, especially by some of the aged ministers themselves who are so blessed, giving them the guaranty that they will be properly cared for. Then if one carries a life insurance this can be turned over to the management of the institution. Of course, to the speculating preachers who are head over heels in debt this might not appeal. I believe that we can have such a home and that we should have, although I am not quite ready to go into it. (I can't tell how my people feel about it, though.) It would be a comfort to those who have seen better days to know that they can face the declining years without anxious care. And too, wouldn't those old ministers so assembled have fun

talking theology, especially that of the "kids"? namely, "Children of Christian parents, already in the Kingdom," "Attitude toward New Truth," "Sabbath-keeping not essential to Salvation," etc. But seriously, I believe that we can the most quickly come to the solution of this question by the ministers themselves taking some forward step along some practical line rather than in asking the people to do the whole thing by small collections. Of course, if some one has a million for an endowment, I could make no serious objection. This may be a wild scheme, but then we have learned to expect "wild" things from the "kids."

ONE OF 'EM.

CONFERENCE PAPERS

What Our Colleges Offer in Music.

A. NEIL ANNAS.

The question, what our colleges offer in music, is one more easily answered than the one, what our colleges should offer in the line of music. And the words, "our colleges," I have interpreted to mean the three schools immediately connected with our denomination.

The question is, or should be, one which reaches far below the scope of college training, down into the secondary schools, and into the grammar grades. It is a recognized fact that up to within a very few years the musical training of the child has been sadly neglected, and music has been looked upon as an accomplishment for those of money and leisure. Now the educational world in general is becoming aroused to the fact that music is almost as necessary to the child's primary work as the "three R's" themselves, and the question, what our higher schools and colleges are to offer, will not be so difficult to answer.

It is very gratifying indeed to walk into a room of the lower grades and hear the children singing, with enthusiasm, some familiar chorus from the masters, like "The Pilgrim's Chorus," "Hallelujah Chorus," etc., and to feel that it has been properly taught them, and that they know and appreciate what they are singing; then to call

out some youngster for blackboard work and have him write the single notes as dictated to him, and in an understanding manner build up his chord structures and harmonies from the notes dictated. These students, when they go out into life and hear some of the great things worth while in music, can appreciate their beauty and drink in the intricate harmonies with quickened ears and understandings, and life will be so much the richer for them because of early teaching, and the world will be the richer because the worthless, meaningless jangle of the vaudeville stage will be done away with and forgotten.

We live but once, and after all it is a question of how much we can get out of life, and that depends entirely upon how much we or some one before us has put into it. Don't you, father and mothers, hear the beautiful in music, hear the weaving and blending of the intricate harmonies with almost a pathetic longing to pierce through the mysterious veil and know the meaning of it all? Then educate your children from the beginning of their school life.

Our colleges at the present time do not offer what they should along the lines of musical education, primarily because of lack of funds sufficient for a teaching equipment. One or two persons have not the time to teach all the subjects necessary for the well-rounded education. Then another reason is that the students, especially young men, do not feel the necessity for the culture and the development of the esthetic taste which music brings, and some even go so far as to say it is "sissy" for a young man to dabble in it, all right for girls, etc. Then, too, at times, the trustees and faculty have not felt the importance of musical education and have not encouraged the directors in introducing courses; and when a student goes to his president or registrar for advice in arranging his work, how many times is he asked, "What courses are you to take in the school of music?" Please understand, I am not personal in my remarks, nor do I have any particular persons or school in mind, but this is something of the situation as it appeals to me.

In my own case, as director of music in Alfred University, the trustees, president

and faculty have been very generous, in so far as they are able, in granting my desires. Through their assistance music has been given college credit and counts toward a college diploma. At present Alfred University is offering courses in pianoforte, vocal music, harmony, theory, musical history and music in public schools, all of which are allowed college credit. Any one of these subjects can be studied separately by any student in any course and he will be credited with semester hours accordingly. Thus the student, although majoring in other lines, is given an incentive to dig into this department and find at least a few of its wonderful treasures.

Musical history needs no elaborated discussion. That effect which was produced by wars and conquests upon the political and ecclesiastical history of a nation likewise affected its music. The overthrow of an empire and the establishment of a new dynasty also revolutionized the music of that epoch. The renaissance in letters was also a renaissance in music.

Musical theory is not quite so clear to the general mind. It is the physics and the rhetoric of music. The study commences with acoustics and the laws governing it, sound waves and their laws, vibrations of strings and membranes, air in confined tubes, metals, etc., thus traveling on through the various physical phenomena. The last part of this study takes up the outline structure of the musical composition just in the same fashion that rhetoric takes up the outline structure in the world of letters, from the simplest two-finger exercise to the most intricate fugue and canon of John Sebastian Bach. Of course the hours credited for piano and vocal music are warranted only under certain degrees of proficiency. The course in public-school music is especially a teacher's training course and receives a diploma recognized by the State, which gives the holder the privilege of teaching the children in the public schools of New York State. So much for the work in Alfred University.

Milton has established for herself a school of music under able instruction. Her principal courses are vocal music, voice culture, harmony, pianoforte and stringed instruments. Her courses in these various

departments are well planned and most ably carried out; and having finished certain courses in the school of music, together with certain required work in the college and high school, students are allowed to graduate and the degree of bachelor of music is conferred upon them.

Salem's courses, although as yet not so extensive, are very good and taught by excellent instructors. She is rapidly forging ahead in this department as she is in all departments of culture and education.

Students from these various parts of the country make no mistake in studying music in any of these three schools. Their great mistake is, that when once in college they do not avail themselves of this opportunity and realize the benefits to be derived from such study.

The great need of each institution, and one which is almost a demand upon the denomination, is, that a pipe organ be placed in each school for its chapel service and for use in the department of music. Alfred is a little favored in this respect by having a pipe organ in the church, but this is not available in the winter months and therefore students who desire this work are often turned away.

Let us not look upon music as a pleasure or a pastime, but as a means by which we may be raised to a higher plane, above the sordid things of life, and see what wonderful and divine things God has placed within the hand of man.

Ordination of J. A. Davidson.

Upon invitation, Sec. E. B. Saunders and pastor W. D. Burdick of Farina met with the Seventh-day Baptist Church at Stone Fort, Illinois, on Sabbath day, December 11, to assist in the examination and ordination of Bro. J. A. Davidson to the gospel ministry.

Secretary Saunders had been with them a week, conducting evangelistic meetings. Interest in the meetings was good and the attendance on Sabbath morning would have been large had it not been a rainy day. The roads were so slippery that Doctor Johnson, the church moderator, was not present. At 11 o'clock the council organized by electing Eld. Robert Lewis mod-

erator, Dea. Howell Lewis secretary and Eld. W. D. Burdick examiner.

The candidate was then asked to speak of his Christian experience,—his conversion, call to the ministry, and acceptance of the Sabbath. These were very marked experiences in his life. His call to the ministry was recognized many years before he accepted the Sabbath.

The candidate was examined upon the six topics following in their order: God, Christ, the Holy Spirit, Man, the Bible, the Church. Many questions bearing on these topics were asked by the examiner and others, and were clearly answered by the candidate.

At the conclusion of the examination a motion was unanimously passed declaring the examination satisfactory, and the details of the ordination service were referred to the moderator and Secretary Saunders. Because of the lateness of the hour it was decided to have the ordination sermon in the evening. The remainder of the service was carried out at once: ordaining prayer, Eld. W. D. Burdick; charge to candidate, Eld. Robert Lewis; hand of fellowship, Eld. Robert Lewis and the congregation; benediction, Eld. J. A. Davidson.

At the evening service Secretary Saunders preached the ordination sermon. It was a stirring message on the Christian ministry of service. As it rained steadily, although slowly, for forty-eight hours, beginning Friday night, it was thought best not to hold the meetings later than Sunday morning. But it was arranged for Brother Saunders to give his lecture on his trip through Palestine at the Baptist church in Stone Fort on Sunday night. Here also he made many friends, who join with the Sabbath-keepers in urging him to return to that locality in the near future. The unfavorable weather kept him from going to the Flat Rock schoolhouse and to the Bethel church.

Brother Davidson will probably arrange for monthly services in the Bethel church, with the idea of arranging for a series of meetings at a more favorable time of the year. He has organized a Sunday school at the Flat Rock schoolhouse and has a good assistant in the school-teacher, Marion Dent, one of the men who raised

his hand for prayers when I was there two years ago. Brother Davidson has called at the homes in a large territory in that section and talked with the unsaved about their salvation, and has talked with the professing Christians about the Sabbath question and supplied them with tracts.

Quite a number have become convinced that the Bible Sabbath is the seventh day of the week. This part of Brother Davidson's field is particularly needy, and let us unite our prayers to God that he will use our brother to lead many into the kingdom of God, and many professing Christians to the acceptance of God's Sabbath. As Brother Saunders says of Flat Rock, "Its very needs appeal to us." What a revolution could be brought about among the people there if a missionary could live and work among them for ten or fifteen years! Continuous work on such a field is quite as necessary as in China, I believe, and the results will be equally as great and good.

Secretary Saunders accompanied me home and spent a day among friends and relatives at Farina. While we were eating our dinner on Tuesday, provided by the Ladies' Aid Society at the church, he told us of the arrival of Ebenezer Ammokok in the United States and of the studies and work he is beginning at Tuskegee Institute.

We all are glad that Brother Saunders' health is better, and that we have had the inspiration of his presence and words.

WILLARD D. BURDICK.

Farina, Ill.

Today
 Unsullied comes to thee—new-born;
 Tomorrow is not thine;
 The sun may cease to shine
 For thee ere earth shall greet its morn.
 Be earnest, then, in thought, and deed,
 Nor fear approaching night;
 Calm comes with evening light,
 And hope and peace—thy duty heed
 Today.

—John Ruskin.

The *Golden Rule* says: When a young man away from home can not find time at least once a week, to write to his mother, he is cutting loose from the strongest tie that can hold him in the hour of temptation.

Missions

The Eastern Slope Mission Field and Its Importance.

REV. F. O. BURDICK.

By the "Eastern Slope" I mean, primarily, the country immediately east of the Rocky Mountains, although it might include the territory between the mountains and the Mississippi River. It is a pretty large and important field. I have come to feel, of late, that as a denomination we have not fully realized its importance and its needs.

For the last sixteen years I have been living on this field, and having had the privilege during that time of attending the General Conference only two or three times, have heard little of the reports and discussions regarding the work itself or the plan of developing the different missionary fields. It would be most natural, then, on attending the late Conference that I should feel disappointed in not hearing more regarding the development of this especial field. It may be remembered by those who were present at the farewell session that I made the statement that I was about to go away from the Milton Conference disappointed. Possibly I expected too much; but having been on the Western field so long, I was deeply interested in its development. When the *Western Slope* mission was so ably represented by our good Brother Loofboro, with his maps and statements regarding that field, and the *Eastern Slope* mission field unrepresented, I was disappointed. When the Missionary Board made its report, printed and verbally, through Brother Saunders, and there was almost a complete silence regarding this large, inviting and important mission field of the eastern-mountain and plain district, I was again disappointed. When Brother Coon preached his sermon on "Missions," presented so enthusiastically, I expected surely to hear something regarding the importance and plan for developing that needy field, that would give encouragement to the expectant people living there. So with much interest I followed him, up from West Virginia to the "neck of the woods" in northern Wis-

consin (as Brother Hurley is pleased to call it), then to China, thence back again to America, crossing the continent by way of Arkansas to the California field, and passing around the section of country in which I was so much interested. I was thrice disappointed, and I could not help voicing that feeling in the closing session of Conference. I said, more, that I was jealous for the Colorado field. And why should I not be? That is my home and all of my interest is there especially, and has been for years. It seemed to me then, in those closing hours of Conference, that our people *had not awakened to the importance* of this large and inviting field east of the Rocky Mountains. And ever since Conference I have been longing to call your attention to its importance, its crying need, and its demand upon the denomination. I want to tell you, brethren, in my opinion, look the world over, a more promising missionary field can not be found than the eastern Rocky Mountain slope. And do you know that the Seventh-day Baptist denomination *has not a single missionary on the field* doing full work!

I may not be able to get you to see the importance of this field as I see it. It is important, inviting and promising for many reasons, but I can take space to mention only a few. First and important is, that lone Sabbath-keepers dot this country over. Many of the people who have gone out from our eastern churches in accordance with the "scatteration" accusation have, the most of them, settled somewhere between the Mississippi River and the Rocky Mountains. To be sure, some of them have gone further west, but a larger portion of them, by far, have settled on the plains east of the mountains. I can not begin to mention all the places where these may be found, but on the Colorado field alone (a field, to be sure, not as large as China, with its eight missionaries but as important), there are scores of places where our people have settled, and none of these are shepherded by a missionary of our denomination; and for lack of the fostering care and encouragement which such a missionary might bring, hundreds have left the Sabbath.

Still there are many who are trying to keep the Sabbath, some of whom may be

found at Nunn, Waldron, Greeley, Fort Collins, Loveland, Denver, Colorado Springs, Pueblo, Sheridan Lake and Grand Junction—all towns of Colorado—as well as those in many villages and cities in Wyoming, Nebraska, Kansas, Oklahoma and Texas. Here we have a field needing missionary work, 400 by 800 miles in extent. And with propriety we could extend the territory to the Mississippi River on the east and from Canada to the Gulf, 800 by 1,600 miles or thereabouts, *unoccupied by us* with a man giving his whole time to missionary work. Then again, considering the matter aside from the need of the people of our own faith living on this field, I am of the opinion that the Western people are more receptive to the Sabbath truth than are those in most any other part of the country. I think there is less prejudice to our cause than in many parts; and there are many places, especially in many of the mountain villages, where the Gospel is not preached at all. In many of these places a missionary of our faith would be well received. Again, I think this field could be worked with as little cost, considered financially, as any field we are called to occupy.

Why has not this field been occupied? For lack of the missionary spirit? Hardly; and yet we might have more of it. I am not sure but that we, as a denomination, would have grown more numerically if we had been possessed more fully of the missionary spirit.

Do we lack men? No. Often we hear our people bemoaning the lack of preachers. We have just as many licensed preachers out of the pulpit as in it (statistics of 1908). It is surprising when we come to count them up to find how many are tilling the soil, are insurance agents, janitors, teachers, etc., who might possibly under more favorable circumstances be in "the harness."

Do we lack organization, especially on the field itself? It may be; and it may be that we who are on this field have been too dependent. I believe the time has come, denominationally, when we should lay off our swaddling clothes. It is high time that a "westward" move be made. The idea of the "Central" Association remaining in northern New York, and the

"Western" Association in southwestern New York. The term, "Northwestern" Association, is not much more appropriate if we retain the name because of the location.

It seems to me that the "Western" Association should be composed of churches *in the West*. There are enough churches here to organize such an association, and I am of the opinion that if we, the churches of this Western field, *were* thus organized, we might push the missionary work among ourselves with greater advantage and vigor. A strong "Western Association" might be organized with such churches as North Loup, Nortonville, Boulder, Farnam, Cosmos, Garwin, Welton and Dodge Center. Or if this territory is too large, the churches of Kansas, Nebraska, Oklahoma and Colorado would form a convenient territory. Probably there are members of these churches who have scarcely ever attended a denominational gathering. The matter mentioned above affords something for the Northwestern Association at its next session at North Loup to think about.

Visionary? New schemes are quite apt to be so considered—but no harm done in these times of denominational adjustment to be thinking about them. Pastor Bond, the other evening, in a called meeting of the Milton Junction Church to hear about Ebenezer Ammookoo and the plans to educate him for missionary work, said that "we were getting to be quite cosmopolitan. We have mission interests in Holland, England, China and Africa, an Italian Mission in New York City, a Hungarian Mission in Milwaukee, a man just ordained for the Hungarian Mission, and a man being educated in this country for the African Mission." Too cosmopolitan? No, *no*; but not so much so that we shall fail to occupy our home fields.

Do we lack money? Aye, there is "the rub." Possibly a more consecrated, heart-yearning missionary spirit would bring more money into the treasury. I don't know. But this I *do* know, that there are splendid opportunities, inviting fields, loud calls—unimproved, unoccupied, unheeded.

And finally, to come back to my starting-point, "The Eastern Slope Mission Field" is large, important and promising, and it must be occupied, else we shall fail to do our duty and suffer an irreparable loss.

Our Italian Mission, New York City.

REV. EDGAR D. VAN HORN.

I have been asked by the editor of the RECORDER to furnish a brief sketch of the well-established interest among the Italians of the "East Side" of New York City. I shall not attempt to go into details but tell only in a general way how the work came into our hands and then briefly outline the successive stages of its progress.

Last spring a letter addressed by a Sabbath-keeping Italian, Mr. Savarese, living in New York, was sent to Dean A. E. Main at Alfred, N. Y., who after replying to the letter referred it to Mr. C. C. Chipman of New York City, whom Doctor Main had asked Mr. Savarese to call and see. The result of this interview was Mr. Chipman's invitation to Mr. Savarese to attend church ~~the~~ following Sabbath. This he did and the Advisory Committee of the New York Church being called together Mr. Savarese was asked to lay the matter of his people before them. This committee, after hearing Mr. Savarese, felt that the matter was of sufficient interest to merit investigation by the Missionary Society. Having been advised of the matter the Missionary Board sent Secretary Saunders to New York, who spent not a little time in canvassing the situation both pro and con. Accompanied by Mr. C. C. Chipman and Mr. Esle Randolph, Mr. Saunders visited the homes of these people and found about a dozen people who were conscientiously keeping the Sabbath, who had formerly been connected with the Adventist denomination. Through some disagreement, however, in both creed and practice, this relation became strained and was finally severed. Mr. Savarese, the leader, getting track of our people, as I have indicated, sought acquaintance and support from Seventh-day Baptists.

Examination showed that these Sabbath converts were in substantial accord with the doctrines and teachings of Seventh-day Baptists. It therefore seemed wise that their cause should be espoused. The matter was accordingly laid before the Missionary and Tract societies at their next meetings and each appropriated the sum of \$250 for the support of the work until it should be determined whether it should be a permanent field of investment. Meanwhile the situation was taken care of by a generous contribution by the New York City Church.

The writer coming to this field about this time as the pastor of the New York Church became deeply interested in the movement and because he was enabled to keep in more or less touch with it was asked by the boards to act as their financial agent in the application of their funds. This he has tried to do to the best of his ability to the present time.

During the month of May a vacant store was rented at 230 East 111th Street, and after being painted and decorated was cleaned and fitted as a meeting place for these people. Chairs were furnished through individual subscriptions among the members of the New York Church. A good second-hand organ, Bibles, wall charts, shades for the windows, and other equipment rendered the room both useful and attractive for the work. The rent for this room is \$14, of which Mr. Savarese's congregation raise \$5, as well as taking care of the gas bills and other minor expenses incidental to the work, and this is indeed doing well for them, as they are a poor, hard-working people.

Mr. Savarese conducts, weekly, five services in the room: one on Sabbath afternoon at 2.30, Sunday morning at 10.00, and in the evening at 8.00, with two mid-week meetings. While the attendance is not large, it is regular and is steadily increasing. Mr. Savarese believes that his work should count for better citizenship and accordingly gathers the children from the streets one hour before the time for the regular service and teaches them lessons in both purity and patriotism. As the room is too small to accommodate both children and adults at the same hour, this seems a practical solution of the difficulty and at the same time makes it possible to adapt the teaching to the needs of the congregation.

Plans were laid early in the fall to administer baptism to a number of these people; but an epidemic of whooping-cough made it necessary to delay it until last Sabbath, when a considerable number of Mr. Savarese's congregation gathered at the Judson Memorial Hall, and at the close of our own service baptism was administered to eight of their number by the pastor of the New York Church. Other plans are nearing completion whereby about twenty of these Sabbath-keeping Italians will be organized into a Seventh-day Baptist Church. Such a distinctive organization is deemed

wise by those best acquainted with the needs and conditions prevailing and the ends sought by the movement. The constitution and by-laws of this church will be designed to meet its peculiar needs, although the covenant and exposé of faith and practice are modeled after those of our own denomination.

You will be interested to know that Mr. Savarese has thus far proved himself to be a man of tact, ability and consecration. He is also a man of much resourcefulness. Being an educated man, he has translated a number of our Sabbath tracts into the Italian language for their own use and has written others on Baptism, suited to the needs that are peculiar to the situation. As he owns a small hand-printing-press he is able to produce sufficient quantities of these at a nominal cost. As a musician he is able to adapt American hymns to Italian tunes, and when necessary, to write suitable music for American hymns. By these qualifications he is able to provide for the instruction of his congregation on the questions of the Sabbath and Baptism and to supply it with good music.

A word as to the location will emphasize the importance of the work. It is in one of the poorest sections of New York, commonly known as the "Italian tenement district." It is difficult to conceive of the density of the population. Not long since, I heard Mr. Cadman say in a lecture that within a single block in this district 3,500 people live; and if I remember correctly, there are about 65,000 Italians huddled together in this East Side district. Perhaps no part of the great city of New York fosters so much of poverty and crime as this and it is therefore in greater need of the cleansing and uplifting power of the Gospel.

The results thus far have more than justified the action of the boards in coming to its support. Now that it has passed the experimental stage and is well established, we hope that its future growth and influence will justify their recent action in voting to continue the necessary funds until it shall become self-supporting.

The members of the New York Church dealt quite generously with them in providing about \$15 with which good warm clothing was purchased and given to the poorer children as Christmas gifts. The children of our New York Sabbath school at their

special service last Sabbath, acting upon the truth that it is more blessed to give than receive, besides making an offering of about \$3.50, brought of their own candies, fruits and other good things and gave them to spread Christmas cheer among those less favored, perhaps, than themselves. They showed the true Christmas spirit.

And now until you hear more of this movement, I wish to bespeak for it your interest, sympathy and earnest prayers, that it may result in great good in this great and needy field.

518 West 156th St.,
New York City.

Letter From China.

SUSIE M. BURDICK.

It seems to be my pleasant privilege to write about the meetings at Lieu-oo last month.

The meetings were proposed by Mr. Eugene Davis last summer and the proposition was well received by the others in the mission. In September Mr. Davis and Koeh Yau Tsoon of Lieu-oo with a committee from the Shanghai Church drew up a program and made further plans. As the days passed, however, a good many disheartenments came our way. The secretary of the meeting lost his minutes and those on the program were not promptly informed; it was suddenly decided that Doctor Palmborg was to go home, which meant much in every way to her and to others in the mission. Koeh Yau Tsoon, the teacher and helper generally at Lieu-oo, was taken seriously ill and, finally, the rainy weather prevailed to the very day the meetings were to open.

Notwithstanding all these drawbacks, Mr. Eugene Davis' faith did not weaken nor his energy grow less. Posters advertising the meetings were put up and programs distributed in the homes. It was planned to put up an awning, which by courtesy we will call a tent, on the ground opposite the mission house and Mr. Davis speaks gratefully of the willingness and heartiness with which different people loaned him the things needed. The bamboo shop would let him have all the bamboo poles he wanted, the lumberman put lumber for platform and seats at his disposal and, finally, a man undertook to bor-

row boat sails enough to cover the bamboo frame. As weather permitted, the work proceeded. It turned out that the ground was too wet for any but the last meeting; but on that occasion it was filled with a crowd that could not possibly have been accommodated in the house.

Early in the week before the meetings were to convene, so many proposed to go from Shanghai one wondered if all could be taken care of without taxing the Lieu-oo household too much. But the rains continued. Thursday night it poured. Friday morning it was still raining hard, and it looked as though only two foreigners who could protect themselves from the rain better than could the Chinese, whose dress was never designed as a rainy day equipment, would be the only ones to go. A little before noon, however, the storm abated a little and the company which finally reached the station consisted of Doctor Davis, Lucy Daung, Mrs. Dzing, Mrs. Tsur (Kwe iung) and the writer. Dzau Sien sang was detained by a sore throat. If it had not been for the new way of going—train to Kung shan and launch from there to Lieu-oo—no one could have gone. As it was, the trip was made very comfortably. The rain stopped altogether, but it was a pretty gray and depressing landscape upon which we looked out, with field after field of rice, the grain cut and lying in pools of water.

We reached Lieu-oo a little before seven o'clock. It was already dark, but before going off the launch we heard Mr. Eugene Davis' and Doctor Palmborg's voices. They, with two or three Chinese, had come to meet the launch in case any one had come, which some were inclined to think improbable. They had brought two sedan chairs and the two older women were put in them and sent on their way. Lucy Daung has bound feet and she had been dreading the walk, but had been reassuring herself that some one would surely lead her; so the sedan chair proved to be a particularly happy arrangement for her.

At the home, which looked very bright and inviting, we found Mrs. Eugene Davis and a hearty welcome.

The first meeting had been appointed for eight o'clock that evening. There were those who thought this an unfortunate arrangement and predicted that no one would

come. Here again Mr. Eugene Davis' understanding of the situation and his faith were vindicated. The door wall between the waiting room of the dispensary and the Chinese guest room had been removed and seats placed for two hundred. The room was brightly lighted and looked very attractive. The people began to gather early and when Doctor Davis and those who were to help with the singing went in, seats were found with some difficulty. We estimated that there were two hundred present and they gave remarkable attention while Doctor Davis spoke to them from the subject, "May we know this new doctrine?" He spoke of the many new things which have come to China within a short time, as railways, telegraphs, trams and other things of which the Chinese were at first afraid but which they are finding good things. So with the new doctrine; they are not to condemn it before they know it and they were invited to "taste and see."

One especial feature of this as well as the other meetings was the music. Mrs. Eugene Davis was at the baby organ, the little company of helpers in the mission have good voices and had been well trained and the singing was "good to hear."

Sabbath morning was fine and sunny. First came the Sabbath school lesson conducted by Mr. Eugene Davis and it was a profitable hour. Following this, Doctor Palmborg spoke to the Christians about the Holy Spirit. At two o'clock Doctor Davis took the service and spoke to a crowded house, with many at the doors and windows, from the text, "On this rock I will build my church." The order was certainly good. On one occasion there was a little disturbance made by some one outside trying to force an entrance where there was no standing-room at all, but Doctor Palmborg did effective policeman's duty and the meeting proceeded. At the opening of this service, three—two men and a lad—"wrote their names," that is, were received as probationers. After the meeting several remained to talk and I was especially interested in the woman who said over and over again that in the Jesus religion one must serve God with the "whole heart."

On the evening launch came Dzau Sien sang who spoke that night on "Ye must be born again," followed by Doctor Davis who told the story of the Prodigal Son as though

it were an incident of which he had known, applying it to the theme of the evening. The room was literally packed. As nearly as we could estimate, there must have been about two hundred and fifty. And they were quiet. While Doctor Davis was talking, now and again an especial hush would come over the house. Doctor Palmborg and Mrs. Eugene Davis sang the Chinese translation of "A ruler once came to Jesus by night", and the people listened as to a thing they enjoyed very much. This was certainly an earnest meeting and was followed up by personal conversation with some.

Sunday morning was bright again but there was much sadness of heart in the mission. Doctor Palmborg had been up half the night with Yau Tsoon who had had three heavy hemorrhages. But the meetings had to go forward as promised. I had been assigned the morning meeting which was for Christians, the subject—"The Bible."

At two o'clock Mrs. Eugene Davis had arranged for a woman's meeting which she hoped would be the beginning of a regular weekly appointment for women. She wondered much if any one would come and it was something of a surprise to find the room more than well filled with women and girls. Lucy Daung, Mrs. Tsur, and all of us helped in this meeting. The men had been asked not to come on Sunday afternoon, but, of course, curiosity was too much for them and they came in such numbers that it looked at first as though our meeting was to be sadly interrupted; but Mr. Eugene, Dzau Sien sang and San koen started an opposition meeting in the tent which attracted the men and held them. Up-stairs, in the sick-room, Doctor Davis was sitting with Yau Tsoon, an office we were all glad to take our turn in filling.

At the close of the woman's meeting, an old woman came up to say something to Doctor Palmborg about her going home soon and when she learned that the Doctor had given up going now she ejaculated, "O mi do veh!" (Thanks to Buddha!) Often during the meetings the thought that the postponement of her going was provi-

dential was expressed, but it was not to Buddha we gave thanks.

At half past three Doctor Davis addressed the Christians on the subject of "Personal Work" and following this meeting Mrs. Eugene Davis invited the Christians to tea in her dining-room, a social occasion which all greatly enjoyed.

It had been a strenuous afternoon and it was a relief to all to have Mr. Crofoot come in on the launch to take the evening meeting. The meeting was held in the tent and there must have been between five and six hundred people there. It was not quite as orderly as the other gatherings had been, but it did very well for a tent meeting. The especial music was a duet, "Saved by Grace", by Doctor Palmborg and one of her helpers, S Vung kyoen, and one by Mr. Eugene Davis and Koo San koen, "Why Do You Wait, Dear Brother."

So the series of meetings came to a close. I am sure we were all impressed with the amount of thought and hard work the preparation had involved and appreciated something of what it meant to Mr. Eugene Davis to have his "yokefellow" and helper, Koeh Yau Tsoon, so ill and unable to help. It was very evident that Doctor Palmborg and Mrs. Eugene had entered into the spirit of it all and the work of making ready. The natives on the place, too, were not lacking in interest. One was thankful the meetings had been held and glad to leave the results with the all-powerful God, the Father.

*West Gate, Shanghai,
Nov. 15, 1909.*

The clearest thoughts in the pulpit will never cover up crooked tracks among the people. Our Master's own challenge is "by their fruits ye shall know them," not by their words.—*Baptist Chronicle.*

"Maria, what's the use of your telling the girl to be sure and wake you at six o'clock? She does it every morning, and you never get up."

"John, I don't want you to interfere with my way of running the house. I know just what I am doing. When that girl calls me at six o'clock I know she's up."—*New Jersey Mirror.*

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

Contributing Editor.

Thou crownest the year with thy goodness.

Prayer for the New Year.

Defend us, Lord, from every ill.
Strengthen our hearts to do thy will.
In all we plan and all we do
Still keep us to thy service true.

Oh, let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and thee!
—*John Hay, Secretary of State.*

Amy's Place.

Amy shut her book with a sigh. It was a splendid book, she thought—the story of a young girl who had lived among the wicked and the poor and had helped them to become better. How lovely it would be to be like that.

But Amy had not time to think of it long. There was a great deal for her to do on this warm, bright day. There were the dishes to be washed, and the children's hands and faces; there were tables to be set, porches to be swept and errands to be done. So it was night before she had much time to think of the story again.

Then, while Amy sat on the porch and watched the stars come out one by one, she remembered the girl in the book; and she so longed to do what the girl had done, that it gave her a real heart-ache.

"Why, Amy, is this you all alone?" asked a voice through the dusk.

It was Mr. Mackenzie, the minister, who boarded with Amy's aunt, and who, Amy thought, was the best and greatest man in the world. He sat down beside her and before she knew it she had told him all her trouble.

"Well, now, that's queer," said the minister, laughing a soft, little laugh to himself. "Do you know that, as I came along, I was thinking of a young girl's life, and of what a useful life it was? Shall I tell you about it?"

"Yes," said Amy, but she did not say it very enthusiastically. It seemed to her that to know about one useful girl was as much as she could stand this evening.

"Well, then," said Mr. Mackenzie, "her name is 'Amy,' and she lives with her uncle and aunt. Her uncle and aunt are as good as gold; they are kind to the poor and helpful to everybody. Amy's aunt said to me today: 'If it weren't for Amy, we could not leave the children. She never teaches them anything but what is right, and they are better off for every hour they stay with her.'"

The minister stopped and looked down at Amy, but all that he could see was the top of her brown head.

"This afternoon," continued Mr. Mackenzie, "I caught sight of a crowd of small boys who had got hold of a frog. I was just about to hurry over and give them a lecture, when the smallest boy of all stood up and lectured them for me. 'You'd better let that frog be,' he said. 'It's nothing but a poor, dumb animal. You ought not to bother it. Amy thinks that is mean. Let it go, I tell you.' He talked so loud and was so thoroughly in earnest that at last they did let it go, and Mr. Frog made off as fast as he could hop. I was glad for him, but I was gladder for that ring of boys. When grown folks talk, boys forget; but when another boy talks they are sure to remember. One day Madie came home from school, crying. The girls had got her a bad mark, and she wasn't ever going to speak to them again. Amy petted her, comforted her, and brought her a nice glass of fresh water; and when she was cooled and rested, Amy reminded her how that, when Madie was sick, the girls had brought her flowers and had come to see her, and how pleased they were when she was able to go out again. 'I wouldn't forget how kind they were to me then,' said Amy, 'just for one bad mark. I guess they are sorry for it, now, anyway.' When Madie started back to school, after dinner,

she supposed she would have to speak to the girls, after all. There was more that was nice about them than there was anything horrid. Then maybe they did not mean anything; maybe it was only an accident."

"Madie is awfully quick," said Amy, "but she gets over it pretty fast."

"Amy helped me write my sermon, that week," said the minister; "she often does. I wished to preach upon forgiveness; so I put down all the wise and kind ideas that she had given Madie and me. After the services, two ladies thanked me for the sermon; it did them good, they said. They ought to have thanked Amy."

Then, rising to go into the house, the minister asked: "Well, how do you like my story of a girl's life?"

"I—I don't know," stammered Amy. "I mean that I like it a lot, of course, only, it does not seem as if I had done anything like all that."

Mr. Mackenzie stood silent for a moment, looking up at the stars. Then he said, solemnly: "Amy, my dear little friend, God knows for each one of us just the place that is ours. Be thankful to him that he has given you beautiful work to do, and that he is helping you to do it in his honor."
—*Good Cheer.*

"Faith in Folks."

Good and wise, if quaint and homely,
Is this motto for our living;
Lack of faith brings many sorrows,
Trustful souls are rich through giving;
Cold suspicion leads to strife,
Faith makes beautiful all life.

Summer has November in it
If we do not trust each other;
Gloom is in the heart of any
Who must always blame a brother;
Life has roses all the year
For the man of kindly cheer.

Evil dreams and fears assault him
Who the worst is ever thinking;
Who looks sourly on the world
Gall and wormwood has for drinking;
Therefore, lest thy spirit thirst,
Be not swift to think the worst.

Let thy heart be strong for loving,
Judge not others are deceiving,
God is Father of us all,
Therefore, live and love, believing;
Faith inspires true faithfulness;
Trust and love all life shall bless.

—*Farningham.*

In the Finished House.

Our lives as we live them day by day seem to us often so incomplete, so far short of what we would like to have them that we grow discouraged. But to him who looks upon the whole structure, into which each day's striving has been fitted, our lives may be more beautiful than we realize.

The superintendent of a large quarry in New England, from which comes a well-known and beautiful building stone, lived near the quarry and never went away from the little town near which it was located. For years he worked, at first as one of the quarrymen, then as superintendent, till at last he grew tired of the work, and felt that he must turn to something else. The owner of the quarry was unwilling to lose his services, and suggested that he take a vacation and travel about some—a suggestion that the superintendent at last adopted.

During his vacation he visited the city where the owner lived. The latter gentleman took him about and pointed out the interesting places. One day they stood in front of a beautiful public building, and the superintendent, looking at it with a trained eye, remarked, "That looks a good deal like our stone."

"It is our stone," the owner answered. "It came from our quarries, and you superintended its taking out."

The other stood in silence, noting the beauty of the stone, the polished columns, the intricate carving, the carefully wrought arches.

"It looks very different when it is in place in such a building," he said, thoughtfully, and they resumed their walk.

During his stay in the city, he saw more than one fine building, constructed of the beautiful stone, of the very sight of which he had grown tired.

When he started back to his work again, he said to the owner of the quarry, "I don't think I shall ever feel the same weariness again, now that I have seen the rough blocks that we send out squared and shaped and fitted into these magnificent buildings. After this, I shall not think of the rough blocks, but of the great, splendid buildings they go to form."

So may we hope that the rough blocks

we quarry day by day will be squared and shaped and fitted into a beautiful and noble structure.—*Selected.*

Be Still.

Tonight, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's hands shall still the tempest's sweep—
God's hands, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's heaven will comfort those who weep—
God's heaven, not thine; be still and sleep.

—*Christian Guardian.*

Salem College Affairs.

REV. CHAS. A. BURDICK.

In the Denominational News column of the SABBATH RECORDER, November 15, 1909, under the above caption, I find the following words: "The West Virginia people have themselves pledged, about \$14,000 before making any attempt to lay the burden upon the hearts of others. At least \$14,000 more will be required to put the splendid new stone and brick building in working order, with heating apparatus and proper furniture. . . . They are hoping to secure funds sufficient to dedicate the new building, free from debt, before the General Conference convenes in it next August." Am I dreaming? Such words read like a dream—a \$28,000 college in Salem, West Virginia! Nearly ready for the roof and in hope of being ready for the meeting of Conference next August! Whether a dream or words of a fevered brain, or words of sober—no, *cheery*—reality, they vividly call to the mind of the writer educational conditions as existing in that part of West Virginia at the time when I reached Salem in October, 1870, to begin my missionary work. Those conditions were about as follows:

The provisions for free schools made by the free school system of the new State of West Virginia were merely sufficient to support public schools for three or four months in the year. Other schools kept in the long vacation were subscription schools.

Some years previous to my arrival in that country, a school had been started in West Union called West Union Academy. It had been built by a stock company with the expectation that, in addition to serving the cause of education as a denominational school for Seventh-day Baptists, it would pay a profit to the shareholders. That expectation proved disappointing; and after a few terms of school were held in it, it failed for want of financial support. It was not, however, an entire failure, for it gave opportunity for its pupils to get a start in the way of education which they would not have had without it.

Subscription schools taught by those who had given themselves to the praiseworthy work of teaching then came into vogue again. Among these teachers, and worthy of particular mention, was Mr. Preston F. Randolph. After taking a course of study at Alfred Academy, and acquainting himself with modern methods of teaching; he returned to his home in West Virginia and gave himself largely to the work of teaching. Notwithstanding the handicap of a serious impediment in his speech, with a burning zeal for education in his home land, and with an indomitable courage and energy, he did a work for education in West Virginia that richly entitles him to a place high on the roll of honor given to educators.

The writer was glad, when opportunity presented, to do what he could to arouse a desire for education in the minds of the young as he met them in his general missionary work among the churches; and after traveling four years in the employment of the board, he resigned that work for the purpose, approved by the board, of devoting himself to an effort to build up a school. With the assistance of his wife he started a school in Salem, to which he gave the pretentious name of Salem Academy and Teachers' Institute. The primary object was the training of teachers for the public schools.

I purchased a cabinet organ and secured the assistance of my niece, Miss M. Adelle Whitford, as a teacher of instrumental music. We used the Seventh-day Baptist church of Salem, which, with its capacious vestibule as a class room for the assistant, served us tolerably well for this beginning

of our school. We had quite a number of bright young men, both Sabbath-keepers and non-Sabbath-keepers, for our teachers' class, some of whom had already been teachers.

Beside our older pupils we had a sufficient number of younger pupils to make quite a respectable school as to numbers. (Most of our older pupils were from homes at a distance from Salem, and not all of them Sabbath-keepers, for the leaven of desire for education had by this time been working far and wide.) In short, this school experiment was successful to a degree beyond our expectations, and proved that a school could be sustained in Salem if we could have a school building suitable for it. (I had had an encouragement that a building would be provided by private means if the school should live; but a time of financial depression ensuing dashed that hope.)

I will note here as an incident that Terrence M. Davis, who after graduation at Alfred University was for a time a professor or instructor and afterward served a term as postmaster at Alfred; G. H. F. Randolph, who was sent to the China Mission, and Prof. Corliss F. Randolph, well known for his connection with our denominational work—all West Virginia boys—*my boys*—were among our pupils in our Salem school.

Some of the Salem people were opposed to the continuance of the school in the church building, I understood, and giving up our school enterprise there for the various reasons mentioned, we went to Lost Creek and taught a term in the public school during the winter, following that by teaching a select school in the same house. This closed my school labors in that country.

While I was still at Salem, Mr. Preston F. Randolph, with such help as I could give him, obtained a charter from the legislature for the organizing of an independent school at Salem, with the privilege of adding an academic department.

Such, in the main, were the educational conditions in West Virginia when I left that State in 1877. During the time that I was acquainted with the situation it was a time of seed sowing; and now behold the fruitage!

Having built one college building in which a great work is still progressing under a

devoted corps of teachers, the brave-hearted West Virginians, backed by brethren in the North, are now engaged in the project of constructing a \$28,000 additional college, if expectations are realized.

Blessings upon the courageous hearts that have taken upon themselves this great work. Blessings upon the generous hearts in the North that are putting their hands in their pockets to help their brethren to do this work. Blessings upon the toiling band of teachers, without whose labors the other work being done for the success of the cause of education in West Virginia would be vain.

May the good Lord smile upon their work.

Long live Salem College!

Farina, Ill., Dec., 1909.

Another Word on Sabbath Offerings.

DEAR BROTHER:

Without any feeling of unpleasantness, please let me give a few words of reply to the first editorial of the RECORDER, Vol. 67, No. 23.

My heart rejoices with song this cold Sabbath morning that the article was given insertion and a passing notice. The only regret is, that I may have overtaxed your valuable time. I still see no Scripture proof of the position taken in the same.

The ideas are very extreme to "think it is wicked to touch money on the Sabbath," and "then the first day of the week is the only day upon which offerings can be made." The first sentence on the subject, in the article, settles both assertions as to myself.

Yes, I believe the thought is born of God not to violate "conscientious scruples," or honest convictions of duty, even though they be at variance with the Divine Will. This answers the matter of conscience and duty.

Truly, "the last words of the Old Testament prophets ring out clear and strong, accusing God's people of robbery." I think it was clearly shown in the article on "Tithing not Binding Now," in the RECORDER, Vol. 67, No. 7, why and how such accusations were brought against the people. If such views were not correct, please let some one enlighten me, even though

they have no bearing on the subject in hand.

Now, as to all references to offerings on the Sabbath in Numbers, and the "explicit command" of Moses and Ezekiel, they were all included in one and the same law of sacrificial offerings, and, as all Bible scholars know, were given by the Lord expressly for the Israelitish Church and Levitical priesthood, written in a book and kept outside of the ark, which was typical of their passing away. Correct me if that is not so.

Remember, we all know there were many things written in that book which are covered by the moral law and are everlasting.

I admit I did know there were instances in the Bible of sacrificing burnt offerings on the Sabbath; but I did not know the same would be construed to justify money offerings on holy time in this Christian dispensation, when, as I believe, there is not even a hint of any such thing to be found in the Scriptures.

Is it not a little inconsistent, my brother, to make the statement, "After all the writer's efforts to show that money offerings on the Sabbath are unscriptural, he finally admits that 'there is no direct command forbidding handling or collecting our worldly treasures for any purpose on the Sabbath.'" The *supposed* admission, as can be seen by reference, was given as a parallel. Please take the whole paragraph together, notice the word "unless," and it will be seen there is no admission intended. By reading the rest of the column, one can see I claim it is a business transaction, the same as our regular church and missionary meetings. Further, every text, except the one in Timothy, also the whole weight of the evidence as given, follows the supposed admission, and not "after" and "finally," as stated.

Referring to Paul and the offerings at Corinth of money or other liberalities, it is stated, "He is absolutely silent as to the day upon which this money saved at home was to be brought to him." That is true, and well he might be silent, for I find no evidence whatever that he ever touched their offerings. The two phrases following, "it may have been," and the one, "it might be," all admit of doubt. Read the two sentences. So, how is it? I think all are

willing to let Paul settle the dilemma. Here it is: "And when I arrive, whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem" (1 Cor. xvi, 3).

I beg pardon. The driving of the money changers from the temple was not intended as a comparison to bringing in their gifts, but as a preliminary to show the casting into the treasury was on a secular day, and not on the Sabbath.

As intimated in the beginning of the article, I set out to straighten myself by the Word of God; and as simply one opinion is not always true, I seek that of others. So far, the "here and there one" (ones) have good backing, and if need be, can still "stand alone." We are yet happy with the thought that the words of Christ on the subject have greater weight with us than human reasonings. Those words escaped criticism and, of course, were not doubted. Thank God for that.

S. F. RANDOLPH.

Farina, Ill.,

Dec. 11, 1909.

Spiritual Religion.

If our religion is to be real and truly spiritual, it must be rooted and grounded in brotherly love. "He that hateth his brother can not know God," nor can he know man. The precious Christian quality of love will open the eyes of our spirits to the abiding beauty of every human soul, to the temptations resisted as well as to those which have been conquered, to the aspiration after something higher struggling like a plant in a dark dungeon toward the light, to the glorious possibilities hidden in the being of every child of God. That clear perception of the good concealed within our brothers and sisters will help us to catch some bright glimpses of our Father in heaven. It is human selfishness which hides the true nature of God's children, however degraded they may have become by their own fault or the fault of others, from our sight; it is the same deep, deadly shadow which darkens our own perception of God. Through brotherly love filial affection to God is born in human hearts; and when that sacred emotion has once filled our whole being, spiritual religion is known and loved.—*Arthur W. Fox.*

Young People's Work

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

Motto for 1910: "Lead thou me on."

Does Religion Pay?

REV. A. L. DAVIS.

Prayer meeting topic for January 22, 1910.

Daily Readings.

Sunday, Jan. 16—Religious for nothing (Job i, 6-22).

Monday, Jan. 17—What religion costs (Matt. xvi, 21-26).

Tuesday, Jan. 18—What religion yields (Gal. v, 22-25).

Wednesday, Jan. 19—What religion promises (1 Peter i, 1-9).

Thursday, Jan. 20—What religion gives (Matt. xi, 28-30).

Friday, Jan. 21—Where religion takes us (Rev. xxii, 1-5).

Sabbath day, Jan. 22—Topic: Does religion pay? (1 Cor. iii, 18-23).

INTRODUCTION.

The church at Corinth was founded by Saint Paul about 52 A. D., where he preached for at least a year and one-half, and "reasoned in the synagogue every Sabbath" to both Jews and Greeks. Some time after Paul left Corinth, Apollos, a learned, eloquent Alexandrian Jew, went to Corinth where he preached and won disciples, many of whom preferred his preaching to that of Paul. A little later Judaizing teachers, provided with "letters of commendation," appeared on the field and sought to exalt the authority of Peter. Says Meyer: "The addition of a third party to the two already existing aroused a deeper feeling of the need for wholly disregarding that which had brought about and kept up all this division into parties—the authority of men—and for returning to him alone who is the Master of all—namely, to Christ. . . . The Christian community at Corinth, then, was in this state of fourfold division when Paul wrote to them this first epistle (there was one party

for Paul, another for Apollos, another for Peter, and still another for Christ); yet it is to be assumed (see 1 Cor. xi, 18; xiv, 23) that the evil had not reached such a height of schism that the church no longer assembled at one place."

The supreme fault of the Corinthian Church seemed to be its lack of spirituality. They were enamored with worldly show and display. Doctor Clarke well puts it when he says: "They lost the treasure while they eagerly held fast the earthen vessel that contained it." Paul with his usual force condemns this spirit of dissension and declares that worldly wisdom is but foolishness since it can not lead men to God.

HINTS ON THE TOPIC LESSON.

Verse 18. *If any . . . seemeth to be wise.* True wisdom does not express itself in a spirit of conceit. Such a spirit may satisfy the ways of the world, but the really wise is he who renounces his own wisdom and seeks the wisdom that cometh down from above.

19. *The wisdom of this world is foolishness.* Real wisdom is not foolishness. But a wisdom which does not look beyond the things of this world is not true wisdom.

21. *Let no man glory in men.* We are to respect men. Says James: "Honor all men." While we should honor men we should not glory in things human. The psalmist says: "Glory ye in his holy name." Hear Paul upon this question: "God forbid that I should glory save in the cross of our Lord Jesus Christ." *All things are yours.* This promise is true only as he is yours to whom all things belong.

22. *Whether Paul, or, etc.* God meant everything, animate and inanimate, to be of service to man. Death, even, is a blessing, and will so be considered when we understand that it is but the portal to eternal life.

23. *Ye are Christ's.* Yes, when his will is ours. We do not belong to men; they are our servants. We belong to Christ, and Christ is of God. "For God so loved the world, etc." (John iii, 16).

MEDITATIONS.

There are many kinds of religions just as there are many kinds of creeds. And I firmly believe that God used even Sakya-

muni, Confucius and Mohammed, though founders of very imperfect religions, in making mankind better. Of course our topic refers only to the Christian religion.

Does religion pay? Well, it depends upon what you mean by religion. If it means a sort of cloak to be put on or off at will; if it is simply an intellectual belief in Jesus Christ; if our religion means only a sort of perfunctory service, well might we say, "No, religion does not pay." But if by religion we mean that our belief in God and the Gospel of Christ has become so real that it has led to action, to consecrate our lives to his service, then we can emphatically affirm: "Yes, religion pays, richly pays, even in this life."

It costs to make our religion of personal value to us. It means a hungering and thirsting after righteousness; it means that we must care more for the power of the Holy Spirit in our lives than for anything else. The price which the Spirit demands for its entry into our lives is that of absolute surrender of self and self-interests, that of firm and resolute duty-doing at every point. Is the price too high to pay?

The right kind of religion is of infinite value to the possessor. "Unto you who believe he is precious." He is precious to the *believer* as a Saviour from sin. There is no power like that of Jesus to lift the world out of sin. It is a grand thing to feel that all the bad words one has ever spoken, all the bad deeds ever done, all the bad thoughts ever given room in the mind may be blotted out from one's life. "Unto those who believe he is precious." From such lives Christ can not be divorced. Ask Paul if the Christian can be divorced from Christ. His answer is Romans viii, 35-39. Read it. Ask the sainted Polycarp. Above the crackling of the fagots he cries out: "Oh, Lord God Almighty, I bless thee that thou hast counted me worthy this day and this hour that I should have a part in the number of thy witnesses, in the cup of thy Christ."

Religion pays because it assures us of a helper in hours of need. In a thousand ways life would end in disaster were it not for the assistance of others. Home would not be home were not the interests of more than one centered in it. It takes the cour-

age and strength of manhood, the love and sacrifice of womanhood, and the sweetness and purity of childhood to make a home. But there come days when the outlook is dark, when courage falters, strength fails, ties are broken, and in heart-anguish we cry out: "Lead me to the Rock that is higher than I."

As I write these lines I am sitting by the bedside of my sick child, and the anxiety that fills the heart only parents can know. The recent sickness and sorrow through which we have passed only intensify our present anxiety. And from the bottom of my heart I thank God for the Christian religion, for the Everlasting Arms that hold us up, and for the voice that speaks in such assuring tones, "My grace is sufficient for thee."

But religion is more than a subjective experience. Religion pays because of the service it renders humankind. The psalmist said, "Depart from evil and *do good.*" The right kind of religion must be positive; it must do something. We must not only aspire for high and holy living ourselves, but, taking the world as the seed-ground for higher endeavor, we must give ourselves unreservedly to lift the world to the high and holy life we enjoy.

A STRING OF PEARLS.

Religion is not a strange or added thing, but the inspiration of the secular life.—*Henry Drummond.*

Silver and gold are not the only coin; virtue, too, passes current all over the world.—*Euripides.*

Life must be moralized by being brought under control of moral principles, and morals must be vitalized by being brought into connection with our every-day human life in the world that now is.—*Bordon P. Browne.*

Soul-hunger has existed in man since the beginning of time. All the religions of the world are simply systems to feed this spiritual hunger. Hunger is the consciousness of incompleteness; the belief in immortality, another world, a new life is simply the last great hunger of the soul. Feeding the hungry, in its largest phases, is but the Golden Rule amplified, simplified, and intensified in our daily living.—*Thwing, in the Circle.*

From the President.

The work of the Young People's Board is moving along about as rapidly as circumstances will permit.

The Minutes of the Rally are now ready for distribution. The address, which by vote of the Rally and Tract Board was requested to be published, will be ready in a few days. The minutes and the address will be forwarded to the corresponding secretaries of the various societies about the first of the year. We hope they will then be speedily distributed to interested persons, and that every Endeavorer, at least, will read and preserve a copy of each. These are among the first publications put out in pamphlet form by the Young People's Board. May we not manifest our interest in them by carefully reading and then preserving them?

How about outpost and other aggressive Christian work? Are we improving every opportunity that presents itself for pushing out into new fields? Are we properly supporting the preaching stations and prayer meetings already established? I am inclined to think that there is scarcely a society so situated that no outpost work of any nature can be done. A decided activity in this line of work might very consistently result in broadening our work as Seventh-day Baptists, and increasing our membership and efficiency. The young people of the Northwest are planning for some very extensive work of this kind, and as I understand it, have asked three societies to raise \$100 apiece for this work alone.

Now a word about finances. The printing of the Minutes costs the young people \$45. These were ordered printed by vote of the Rally. The United Society of Christian Endeavor when giving us permission to use their topics suggested that other denominations were donating from five to twenty-five dollars toward paying the expense of preparing topics. So, of course, we shall have this extra expense. So when sending in your contributions, do not forget to put in a little for board expenses. And remember we decided at the Rally to do as much for home missions this year as for foreign. That means at least \$600 for missions alone—about what we raised last year for everything. But we can do it, and your president has faith to believe we shall.

Salem, W. Va., Dec. 12, 1909.

Our China Mission Studies.

TO OUR YOUNG PEOPLE'S SOCIETIES:

A few words of explanation are due you about the China Mission Studies that I promised to prepare for our societies. From the first I have realized the greatness of the task of preparing such studies, but I expected to have the help of the Historical Volumes, both as a help in preparation and to refer to in the studies.

But in view of my promise to the board I shall not wait much longer for the Historical Volumes, but will send one study to Editor H. C. Van Horn for the RECORDER early in January. Although my files of the RECORDER and of the Conference Minutes are incomplete so that I am unable to follow the mission from the beginning in the reports and letters, still I have so much on the subject that I can obtain the necessary data for the studies, and we can make use of the Historical Volumes as soon as they are sent out.

Personally I find that this study is intensely interesting and stimulating to me, and I believe it will be to many of our young people. The practical good of such studies is recognized by many. In a recent letter from Bro. C. C. Chipman, he says: "I am delighted to know that the Young People's Board is attempting to interest our young people along these historical lines. I feel, and have felt for a long time, that there is great value in this work for our young people. In the last analysis, we are judged by the outside from what we are and what we have been and not from what we claim we are going to do—this the world pays very little attention to and cares less about. . . . A more general and more complete knowledge of our extremely rich history will arouse admiration and loyalty in our young people far beyond our hopes, I believe. It has been my observation for several years that the person who becomes interested in denominational history unconsciously becomes an enthusiastic Seventh-day Baptist, not alone enthusiastic over the past but enthusiastic and alive, to present needs and demands, and a person who is more easily interested in present day problems and plans, and plans for the future, than any other class among us."

These Mission Studies will be more in-

teresting and helpful if the societies have access to a library of our denominational literature—and would it not be a good thing for each society that does not have access to such a church library to start one at once, collecting old RECORDERS, Conference Reports, magazines and books—particularly the Historical Volumes? I am sure that many members of our churches will be glad to help you by giving books and papers.

I shall be pleased to receive suggestions concerning these studies, at any time.

WILLARD D. BURDICK.

Farina, Illinois.

News Notes.

ASHAWAY, R. I.—The Missionary Committee of the Y. P. S. C. E. held a sacred song service on Sabbath evening, November 19, in place of the regular weekly prayer meeting. A paper entitled, "Hymns That Have Helped," was read by Misses Sylvia Wells and Edna Burdick and, after reading the history of some familiar hymn and interesting incidents connected with it, the reader would pause while the hymn was sung. In this way "Lead, Kindly Light," "Throw Out the Life-Line," and "Rescue the Perishing" were rendered by a mixed quartet. "Jesus, Lover of My Soul," was sung by Miss Grace Wells and "Jesus Loves Even Me," by Clara Pashley, one of our Juniors.—The choir rendered a pleasing cantata on Sabbath morning, November 27, entitled, "Seed Time and Harvest," and a special Thanksgiving offering was taken.—Six of the members of the Junior Society have recently graduated into the Y. P. S. C. E.—Our young people had the privilege of having Ebenezer Ammoo at their meeting a few weeks ago and of becoming somewhat acquainted with him. He seems to be very earnest in his work, and we trust will be able to do much good in the world.—Last Sabbath morning Ch. Th. Luckv was with us and occupied the pulpit. He gave an interesting discourse and helped those who heard it to understand better some of the customs and teachings of the Jews.—The members of the Ladies' Aid Society have been collecting yards of pennies and recently held a penny social, which proved to be a success, socially and financially. An interesting program, appropriate to the occasion, was presented.

A. A. L.

DODGE CENTER, MINN.—The Sabbath-school held a Christmas entertainment on Christmas night, which was enjoyed by all who attended.—The Christian Endeavor Society held a successful sale, December 16, the Ladies' Aid Society furnishing supper. Our Endeavor Society is still trying to lift our banner higher, and we all join in asking for the prayers of every Christian Endeavor Society.

WALWORTH, WIS.—The young people have organized a Young People's Auxiliary. We meet Thursday evenings at the different homes. The first hour is spent in singing and in the study of the Sabbath-school lesson; then an hour and a half is given to a good social time.—The Rev. Jas. H. Hurley held a two-weeks' series of meetings with us, and much good was accomplished.

FARINA, ILL.—On November 28 the fiftieth wedding anniversary of Mr. and Mrs. M. D. Hewitt was celebrated. The day was warm and pleasant, and a large number of people attended. Several coins of a golden hue were left as a remembrance of the day.—December 5 was the eightieth birthday of Eld. C. A. Burdick; and in spite of falling rain and snow, another large crowd gathered at his home to help him celebrate. Letters from members of churches of which he had formerly been pastor, and from friends and relatives, were pleasant features of the occasion. Mrs. W. D. Burdick, in behalf of his friends, presented him with a vase, reminding him that he could not expect to have it filled with roses when the snow was falling, and so it was filled with silver instead.—Pastor Burdick visited at Stone Fort over the Sabbath, December 11, to assist in the ordination to the ministry of Brother Davidson.

SECOND ALFRED, N. Y.—The Sabbath school held a Christmas entertainment and had a Christmas tree Thursday night, December 23. A large crowd attended.

Martha Burnham.

MARGARET BELLE.

Chapter II.

Mr. Burnham found a neighbor across the road from his house, who had preceded him long enough to erect a little shanty in which he was keeping "bachelor's hall" while making the necessary preparations to receive his family. The surrounding land

was soon all taken up and here and there in the vast forest began to appear small clearings which were the incipient preparations for homes.

Mr. Burnham's house was for some time the church, or as he would have it expressed, the meeting-house. Here the people congregated every Sunday morning for a social meeting and Sunday school, when they were not permitted to hear the Gospel preached, until the log schoolhouse was erected within twenty rods of his home, which served all public purposes.

These pioneers were all hardy toilers and soon wrought a marvelous transformation in the aspect of the country. Great honor is due the memory of those who cleared up the wild forests and dotted the land over with pleasant homes, none of which remain at the present time. Their inmates are all sleeping beneath the clods of the valley; and peeping modestly out through the green grass that gracefully waves above their silent forms, will be seen the sweet forget-me-not.

The subject of our story was the fifth child born to Mr. and Mrs. Burnham, who, according to the standard of those times, were then on the down-hill side of life, their ages being respectively fifty and forty-four. The father entertained grave doubts as to the propriety of such an event taking place in their old age, and asked the matronly lady who introduced him to his youngest daughter, if she didn't think it was a pity that two such old folks as they were "must have that bebbie to take care of." She replied: "Richard, this child may be the greatest comfort to you in your last days of any child you've got," and the baby, as if resenting the remark, gave a lusty cry to let him know that whether he was pleased or not she had come to stay and intended to make him sensible of her presence. And with all his force of character he could not stop her crying until she saw fit to do so.

But notwithstanding all the drawbacks, "the bebbie" soon found her way into her father's heart and he bestowed upon her the honor granted to neither of his other daughters, that of bearing the name of his favorite sister, Martha. The mother did not stop to question the propriety of the event, but welcomed the newcomer at once to her arms.

In after years Martha sometimes won-

dered if, could her life have been presented to her in a panoramic view upon her entrance into it, she would have tried to breathe at all. I think she would if she could have seen to the end and beheld the glory that was to be revealed in consequence of the fiery trial. But entirely unconscious of what awaited her, she slept and ate, laughed and cried, rapidly developing strength to fill her mission in life.

A short time previous to her advent, a cousin of Mrs. Burnham's, living in a village twenty miles distant, paid the family a visit, coming for the express purpose of trying to induce Mr. Burnham to take a new medicine, which, he said, was performing wonderful cures. Mr. Burnham told him it was no use, he had tried everything he had heard of, or that doctors had advised, with no relief, and he was not going to try anything more. But the earnest advocate could not be put off in this way; he had come for a purpose and intended to accomplish it. Finally, Mr. Burnham yielded, thinking he might as well suffer a little from the use of the medicine as to be talked to death. To the surprise of all his friends the medicine proved efficacious and at the end of a year he found himself able to perform as much work as the average man, provided he exercised proper caution. He had not been cured, for that was impossible, but he had been made comfortable and able to work after seventeen years of invalidism, and there had been many times during those years when it seemed as if the "valley of the shadow of death" lay very near his feet.

When he expressed his thanks to his benefactor for introducing the medicine to him, to his discomfiture the man laughed at him, saying mischievously: "Why, Richard, there was no virtue in that medicine. It was your faith that cured you. If the bottles had been filled with water it would have had the same effect, provided you had exercised faith in it."

Mr. Burnham said: "I think you are imposing on good nature now. You know I didn't have any faith in that medicine when I commenced taking it."

"Then what made you take it?" the man asked.

Mr. Burnham ended the conversation by raising his voice and saying, "I took it to get rid of you."

The name of this wonderful remedy is withheld lest the reader take this story to be a patent medicine advertisement.

When our heroine entered the family she found it enjoying its most prosperous days. In reality it was a very happy family at that time, much more so than the average family. The only discordant note was Mr. Burnham's unreasonableness at times, but his wife, possessing as she did the faculty of bringing good out of evil, turned that into a discipline for herself and children.

The oldest daughter, Hannah, at this time was eighteen years of age, the younger one, Rebekah, fourteen. The older boy, Jesse, had reached the age of twelve years, while the younger one had seen but five summers.

Hannah was away attending school at the academy when this auspicious event occurred. Being unable to obtain proper help, her parents were obliged to call her home. This upset the usual equilibrium of her temper, and she refused to look at the disturber of her peace. Mrs. Burnham, grieved by this unaccountable demonstration so unlike anything she had ever witnessed before in her first-born child, said: "Hannah, I am ashamed of you; perhaps the day will come when you will be glad this child was born, even if you have had to make a sacrifice on her account." The mother's reproof drove away the cloud and the baby was soon enshrined in all hearts.

The younger boy had always been delicate and backward, unable to walk until two and a half years old and consequently the subject of much anxiety. But now he was gaining in strength to the satisfaction of all concerned. The little sister filled his cup of happiness to overflowing. He manifested an unusual degree of interest in her for one of his years, bestowing all his choice treasures upon "bebbie," and when she reached the point when he could take her by the hand and lead her to the playhouse, his joy knew no bounds.

At this time an aged minister was preaching to the little church, that had been organized some time before, whose education was very limited. It was said that in every sermon he told his hearers something about John on the Isle of Patmos. When he became interested in his subject he would rise up on tiptoe and extend his hand towards the congregation with a tremulous motion. One day Mrs. Burnham missed her two

younger children; and when she found them the little boy was preaching with great earnestness to his congregation of one, whom he had seated with a hymn-book in her hand. The fond mother watched them a moment in silence, but when the young preacher suddenly raised up on tiptoe and held out his right hand trembling as if with age, while he said solemnly, "John on the Isle of Patmos," she laughed outright.

The first sermon to which Martha listened was from the text, "John on the Isle of Patmos." And when in after years she heard about the darkey who prayed to "be 'u'nted with the Isle of Patmos" she thought she had found a complete exegesis of the text.

In due process of time the more spiritually minded members of the church thought they had reached an epoch when the interests of the cause demanded that they should have a pastor who could give his time to the work of the church. Mr. Peabody was a good man, but he spent six days out of seven working on his farm, and, of course, could not be expected to give his congregation sermons that were calculated to be uplifting.

The effort to secure a new pastor brought out considerable opposition. One good old sister, whom we shall call Mrs. Dearbon, the wife of the deacon, but whom it is to be feared loved her pocketbook a little better than she did the cause, said: "We don't want a new minister for we will have to pay him money, and we can pay Brother Peabody in grubbing."

The discussion caused serious trouble, which finally rent the church in twain and the influence on the community was more deleterious than had been "John's on the Isle of Patmos."

A year quickly passed by, scattering smiles and sunshine on its gladsome way; and when the first anniversary of the baby's birth had arrived, her mother thought the time had come when she should be denied the privilege of obtaining her living in the accustomed manner. The baby tried to show her mother what she wanted, but in vain until Mrs. Burnham said, "Why, Martha, what do you want?" Martha evidently thought this was insulting and straightening herself up brought out the word "din" with a vim. This was her first utterance and it came with so much

emphasis that while it caused each member of the family to burst into a fit of laughter, it also convinced them that some of the father's temper had found a lodging place in this miniature woman.

The summer glided away in the same joyous manner, but with the ushering in of the autumn came a contagious disease in the form of measles. The older children and a nephew of Mr. Burnham's, who was living with the family, were exposed and brought the disease home. From them the two younger ones took the contagion.

The house was soon transformed into a hospital, the father and mother watching day and night with deep solicitude until the doctor pronounced "all out of danger." Mrs. Burnham said:

"I am still a little anxious about our younger boy. He is so restless, would it not be wise to administer an anodyne?"

"I presume it would," the doctor replied, "and I will leave two powders for that purpose, one to be given tonight and the other one tomorrow night, if necessary."

When the time came to administer the narcotic the little fellow raised his hand and spilt it.

The mother said, "We must exercise more care with the other one," but a strange feeling coming over Mr. Burnham at that moment he said in his blunt way, "The child shan't have it."

The next night some of the neighbors came in to watch with the sick. Before retiring Mr. Burnham told them about the powder and how he felt concerning it, and added, "If you can not manage him, don't give him the medicine but call me."

After trying in vain for some time to quiet the child, the watchers decided to give the medicine, thinking Mr. Burnham was worn out and a little superstitious any way. They reasoned that the doctor left the powder to be given and he ought to know best. In the morning the father passed quietly through the room, going directly to the barn. The mother soon came into the room and thinking the little sleeper would rest better if turned, started to do so, but a peculiar look sent a dagger to her heart and she rushed to the door calling for her husband. No effort to arouse the boy to consciousness succeeded. A messenger was dispatched post-haste for the physician, who arrived as quickly as pos-

sible and administered an antidote, but with no effect. When he dealt out the dose he miscalculated the strength of his patient and the result proved fatal.

The grief-stricken family gathered around the bed, silently watching the little life as it quietly faded out, leaving bleakness and despair behind it. When the words, "He is gone," were pronounced, the scene was truly heartrending. The fountains of the great deep were broken up and all wept bitterly. He had been the special charge of the second daughter, Rebekah, and when she saw he was gone she gave herself up to unrestrained grief. Jesse, while his own heart was bleeding at every pore, his face suffused in tears, beholding her sorrow, laid his hand gently upon her shoulder, saying, "Don't, sister, don't take on so. Don't you know little brother is in heaven? He is better off than we are." Noble example of a boy who had just entered his "teens" turning from his own sorrow to comfort an older sister.

There is something peculiarly trying the first time the death angel enters a home and fastens his relentless grasp upon some loved form. Not that the trial is any less at his succeeding visits, but one trial prepares us for another and having once suffered and found comfort we learn where to fly for succor.

Martha grew worse, and the day Mr. and Mrs. Burnham followed their little boy to the tomb, friends shook their heads gravely, remarking, "She will soon be lying by the side of the other." But it was not to be so. God had other plans for her.

Mrs. Burnham's grief was quiet but deep. As she stood by the side of the open grave, listening to the dull thud of the clods on the casket, while the man of God pronounced the words, "Dust to dust, earth to earth, ashes to ashes," she thought her trial was more than she could bear. Poor, troubled soul! The day is coming when you will look back to this hour and say, "Blessed are the dead."

Had this child's life, whose stay on earth was so brief, been in vain? Far from it. He had accomplished the work he was sent to do. The bright, sunny spirit that tabernacled in the frail body drew all hearts to itself; and when it returned to God who gave it, heaven was brought nearer to this home than it had ever been before. Very

HOME NEWS

BERLIN, N. Y.—As we are about to begin the work of the new year, I shall try to get this in in time for New Year's greeting from the church at Berlin. We are looking forward to the work of the new year with a great deal of anticipation. At least we shall start out right with "Meditations for the New Year" at the Sabbath evening service, covenant meeting and communion service Sabbath-day, and annual church dinner Sunday. So with a full heart and a full stomach we ought to be prepared for a mighty struggle. The three churches of the town have united in making arrangements for services during the week of prayer. These are to be followed by special meetings conducted by Evangelist Everts. The pastor and family are enjoying very much their work on this field, and are sure that we are among some of the best people of our denomination. About two months ago we organized a Baraca Bible class, which the pastor, at least, is enjoying very much. We are also confident that it will be a great help in our Sabbath-school and church attendance. I am planning to take up some work in teacher training as soon as the revival meetings are over. There has been quite a good deal of sickness about Berlin this fall and winter. Several cases of typhoid fever, diphtheria and scarlet fever. One death from diphtheria. There have been a few cases of severe sickness among our people. The family of Dea. F. J. Greene is now under quarantine for scarlet fever, but we hope that it will not be for long. PASTOR.

ALFRED, N. Y.—The Ladies' Evangelical Society served Thanksgiving dinner at the parish house, November 25, 1909, the net proceeds of which were about fifty dollars.—Pastor Randolph received at Christmas a present of \$32 in cash from the members of his congregation as a token of the love and esteem in which he is held.

DERUYTER, N. Y.—Our Christmas exercises were held on the Sunday evening after Christmas. A pleasing program was

often it happens so. This is by no means an isolated case. In the heavenward journey a little child often leads the way.

A shepherd going forth with his flock to better pasturage comes to a stream that must be forded ere the pasture is reached. The sheep, not knowing what awaits them on the other shore, refuse to follow him. He stoops down and with gentle hand lifts a lamb to his bosom and enters the stream. The mother, now disdaining all fear, boldly plunges in after him, followed by the others, and safely reaching the opposite bank finds herself in more inviting fields. So the good shepherd watching with jealous eye those for whom he died discovers them feeding in the barren pastures of worldly interests and desiring to lead them into greener pastures gathers a lamb to his bosom and thus rivets their eyes to the unseen world. When the billows of passionate grief that rolled in such fury over their souls subsided, Mr. Burnham's family came to realize this fact, and the marble slab erected at the head of the little grave bore the following inscription:

"Tis but the casket that lies buried here;
The gem that filled it sparkles in another sphere."

Martha called piteously for her playmate for some time. When her eyes caught sight of anything that had formerly been his, she would say, "That is Mamie's. Where is Mamie?" The bereaved mother could only clasp her child to her heart and answer by the silent tear. Martha's earliest recollection is of standing in a chair beside the kitchen table and hearing Rebekah say to her mother, "I wonder if the baby has forgotten Mamie? She hasn't mentioned him lately."

"Martha," she asked, "do you remember Mamie?"

The reply was a shake of the head and Rebekah said, "She has forgotten him at last. I thought she was going to remember him."

Mrs. Burnham replied, "I flattered myself she would, but we could hardly expect it as she was scarcely seventeen months old then."

This conversation and the place each one occupied in the room has always been as vivid in Martha's mind as any memory of the past.

(To be continued.)

(Continued on page 62.)

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. 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 IV.—JANUARY 22, 1910.

TRUE BLESSEDNESS.

Matt. v, 1-16. Commit v. 2-9.

Golden Text.—"Blessed are the pure in heart, for they shall see God." Matt. v, 8.

DAILY READINGS.

First-day, Ex. xx, 1-17.

Second-day, Ps. i, 1-6.

Third-day, Gen. xii, 1-9.

Fourth-day, Gen. xxvii, 26-40.

Fifth-day, Deut. xi, 18-32.

Sixth-day, Luke vi, 12-26.

Sabbath-day, Matt. v, 1-16.

INTRODUCTION.

The Sermon on the Mount is a typical presentation of the teaching of Jesus. As yet this discourse stands incomparable. Our Saviour sets forth the grandest ideal of life and conduct. It appeals to that which is noblest in man.

We may perhaps without irreverence compare this discourse to an inaugural address. To his early followers in Galilee Jesus speaks about the fundamental principles of his kingdom. The general theme of all his early preaching was the kingdom of heaven, and this discourse forms no exception. He first speaks of the character of the citizens of the kingdom, and then goes on to give various exhortations and warnings.

We are not to understand that Jesus is giving a new code of laws to supersede the Ten Commandments or the Old Testament law in general, nor were his precepts altogether without parallel. He expressly repudiates the thought that he intended to abolish the law. But he does set forth new *principles* of life. The Pharisees had so overlaid the law by their traditions that it was practically valueless for the development of

moral or religious life. Jesus teaches righteousness from a new point of view.

It is probable that Jesus taught often with the same or similar expressions. It is not to be wondered at therefore that we find paragraphs in various places in Luke's Gospel parallel to portions of this sermon. It is possible that Matthew has grouped with the Sermon on the Mount some of Jesus' teachings that were originally given at a different time and place. Luke vi, 20 and following is evidently another report of the same discourse, in spite of the fact that there is a paragraph of woes to correspond with the blessings, and other variations. The difference in location is only apparent; for the level place (not "plain" as in King James' Version) mentioned in Luke vi, 17 may easily have been some distance up the mountain.

TIME.—Probably in the early summer of the year 28.

PLACE.—Upon some high ground not very far from Capernaum. The traditional site upon a hill called the Horns of Hattin is not an unlikely guess, although the tradition is not early.

PERSONS.—Jesus and his disciples; the multitudes.

OUTLINE:

1. The Introduction. v. 1, 2.
2. The Seven Beatitudes. v. 3-9.
3. Other Beatitudes. v. 10-12.
4. Timely Warnings. v. 13-16.

NOTES.

1. *And seeing the multitudes*, etc. It is possible that Jesus went up into the mountain simply that he might find a place where he could be heard to the best advantage, but more likely he withdrew from the crowd eager only for physical healing to a place where he might be heard without distraction by his disciples and others who wanted to listen to his teachings. *When he had sat down.* It was customary for teachers to sit. *His disciples came unto him.* This is by no means to be limited to the Twelve. There were also others present who were not yet his disciples; but we are to understand the words of this sermon as particularly directed to his followers.

2. *He opened his mouth.* By this formal statement our author would introduce an utterance of Jesus which seemed to him of more than ordinary importance.

3. *Blessed.* This word is used elsewhere of temporal and material prosperity as well as of spiritual felicity and true happiness. In the passage before us our Saviour is not only expressing truth, but is setting it forth in a startling

manner. To others the words *poor* and *blessed* would hardly seem appropriate in the same connection. He wishes to emphasize the real felicity of many of those who would be esteemed miserable by the men of the world. *The poor in spirit* are those who realize their own spiritual destitution. They are ready to accept the promises of God. *For theirs is the kingdom of heaven.* The blessing that is appropriate to the poor in spirit is the privilege of citizenship in the kingdom of heaven. This means that they are to be partakers of the Messianic salvation. All other blessings are included and summed up within this blessing, just as the six beatitudes which follow are grouped between verses 3 and 10, both of which end with the refrain, *For theirs is the kingdom of heaven.*

These beatitudes are descriptive of one class of individuals who are characterized in different ways. The blessing is also one blessing, although it is variously emphasized. We might say that each half of verse 3 is explained and emphasized by the succeeding verses.

4. *Blessed are they that mourn.* The context implies that the reference is to those who mourn for the lack of some good. Such mourning is indeed its own solace, for the desire for the good that is lacking puts one in the state of mind to appreciate the value of his sufferings.

5. *The meek* are those who are willing to suffer rather than to do violence to others, and who have no bitterness or revenge in their hearts. *They shall inherit the earth.* Compare Ps. xxxvii, 11. Paradoxical as it may seem to those who are boldly aggressive for their rights, the meek shall certainly have rich enjoyment of the things of this world to say nothing of the spiritual blessings which are more real than those which we usually call substantial. The language used here is an allusion to the repeated promises in the Old Testament that the children of Israel should surely obtain the land of Ganaan.

6. *They that hunger and thirst after righteousness.* The figure is that of longing desire. This longing naturally carries its own fulfilment, for the desire of good is in itself good.

7. *The merciful.* The compassionate not only abstain from cruelty and revenge, but also have a tender regard for those in distress. Jesus is describing a righteousness that the Pharisees did not possess. Compare Mark xii, 40.

8. *The pure in heart* are those of blameless inner life, those who with simplicity of motive are bent upon the establishment of the kingdom of heaven. The Pharisees were intent upon the

letter of the law and outward appearances. *Shall see God.* Only with such an element of character shall any one attain to a vision of God. With this right foundation we may go on to become acquainted with God, and to be truly in accord with his plans. A wicked man can not begin to comprehend God's ways. Compare Ps. xxiv, 3, 4.

9. *The peacemakers* are not simply peaceable men, but those who work for peace and are eager for a reign of peace in this world of strife. They may not be popular with men; but they shall be owned and recognized as God's children.

10. *Blessed are they that have been persecuted for righteousness' sake.* It is just because their suffering has been for right doing that they have developed a character that brings to them the blessing of citizenship in the kingdom of heaven. To the man of this world it would seem that the one who was persecuted would have about as little chance of being happy as any one.

11. *Blessed are ye.* Our Lord goes on to amplify what he has said about the persecuted, and makes his teaching vivid by using the second person. *Reproach you and persecute you.* The very fact that the children of the kingdom are striving after righteousness is sufficient provocation to move the wicked to cast reproaches upon them, to ill-treat them, and to lie about them. But all this is not an absolute ill-fortune. Those who are thus persecuted for Jesus' sake will be drawn closer to him and obtain blessings of which they had not dreamed.

12. *Great is your reward in heaven.* No matter how much the persecuted may suffer for the sake of their Master they may rest content in view of the compensation that is heaped up for them in the life of the world to come. And this sense of the reality of the heavenly blessings is in itself a blessing here and now that may make us forget the pain of the persecution. *For so persecuted they the prophets that were before you.* In suffering persecution Christians will certainly be in very good company. The prophets as ministers of God had great reward. There can be no doubt that those who like them suffer for righteousness' sake shall share in their reward.

13. *Ye are the salt of the earth.* Those who possess the qualities set forth in the Beatitudes are to be themselves blessings to those about them. They are to exercise a purifying and preserving influence upon their fellow men. If they should happen to lose their power for good through degeneracy of character, they are like

the salt that has lost the principle which distinguishes it as salt, and become good for nothing. That they are practically good for nothing is most vividly portrayed by noticing that the salt that has lost its savor is used for foot-paths. What a downfall! A most valuable article of food, and now no better than gravel. (The reference is to a kind of salt not familiar to us,—salt mixed with impurities that resemble it, so that the appearance might remain when the real salt was gone through action of the weather.)

14. *Ye are the light of the world.* The disciple of Christ in the world of sin is like the sun giving light in the midst of darkness. The natural function of light is to shine. The only warning necessary is to beware lest one hinder the shining. *A city set on a hill, etc.* The light must shine unless something extraordinary happens, just as surely as that a city situated upon a hill-top must remain in view unless something unprecedented happens. If our light is failing to shine we may be sure that some serious calamity has happened to us.

15. *And put it under the bushel.* Our Saviour pictures the utter absurdity of failing to let one's light shine. When the lamp is lighted who would think of putting it under an earthenware measure or in any other place where its shining would be utterly obscured? He might as well not light it.

16. *And glorify your Father, etc.* The actual result of faithfulness on the part of the Christian is honor to God. It is to be noted that Jesus speaks of God as Father in relation to men as individuals. In the Old Testament God is sometimes referred to as Father of the nation, but it was a part of Jesus' work to declare the fatherhood of God for all men severally.

SUGGESTIONS.

The first step toward receiving a blessing is to feel the need of it. The blessing of eternal life is for those who desire it.

The follower of Jesus differs widely from the man of this world in his standards of values. He sets his heart on real blessings, and can be happy while he lacks many material comforts.

The follower of Jesus differs widely from the Pharisee. He has in mind real righteousness rather than obedience to the letter of certain laws.

The citizen of the kingdom of heaven recognizes that he has immense obligation towards his fellow men. He can not be intent upon gaining blessings for himself. He must be the salt of the earth and the light of the world, or else he is nothing.

The citizen of the kingdom must expect persecution. The bad can be no more indifferent to the good than the good can be indifferent toward the bad. The good deeds of the righteous are a rebuke to the wicked. The wicked therefore very naturally seek revenge.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 p. m. The chapel is third door to right beyond library. Visitors are cordially welcome.

WANTED.

Seventh-day Baptist 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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An Editor's Toast.

How dear to my heart is the face of a dollar, when some kind subscriber presents it to view! It may come today or it may come tomorrow; it may come from others or it may come from you. The big, shiny dollar, the round silver dollar; dear delinquent subscriber, present it to view. A round silver dollar, I hail as a treasure, for often expenses o'erwhelm me with woe. We count it the source of an exquisite pleasure, and yearn for it fondly wherever we go.

Loving money is sinful, some good people tell us; but the penniless printer can hardly be blamed. The penniless printer, the hard-working printer, keeps sending out papers that interest you. So hand in the dollar, the big, daddy dollar; dear reader, now won't you present them to view?—*What To Eat.*

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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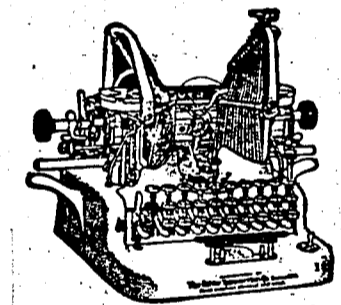
"I," Said the Tailor.

A physician, upon opening the door of his consultation room, asked: "Who has been waiting longest?"
"I have," spoke up the tailor, "I delivered your clothes three weeks ago."—*The Argonaut.*

"Mr. Justyn," said the editor, looking over the new reporter's story of the political meeting, "in this write-up of yours you say, 'Resistless waves of applause from the audience fairly overwhelmed the speaker.' Look at the absurdity of that figure of speech. How could a 'resistless wave' of applause or anything else come from an 'audience,' Mr. Justyn?"

"It could come from a sea of upturned faces, couldn't it?" insisted the new reporter.—*Exchange.*

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(Continued from page 57.)

rendered, consisting of songs, recitations and class exercises. A goodly-sized tree, loaded with gifts, brought gladness to the hearts of young and old.—A social was recently held at the home of Dea. G. W. Burdick and a pleasant time enjoyed.

E. M. A.

Orange Baskets.

An attractive dessert: Cut two pieces from each orange, leaving what remains in shape of basket with handle, and remove pulp from both baskets and pieces. Cut top of baskets in points, using scissors, and keep baskets in ice-water until ready to serve. Strain juice obtained from pulp and make into an orange-jelly mixture.

Turn into a shallow pan, chill, cut in cubes and fill baskets. Serve on a bed of crushed ice.—*Fannie Merritt Farmer in Woman's Home Companion for January.*

"Have you any children?" demanded the landlord.

"Yes," replied the would-be tenant, solemnly, "six—all in the cemetery."

"Better there than here," said the landlord, consolingly; and proceeded to execute the desired lease.

In due time the children returned from the cemetery, whither they had been sent to play, but it was too late to annul the contract.—*Western Christian Advocate.*

While you have the drink you will have the drunkard.—*George W. Bain.*

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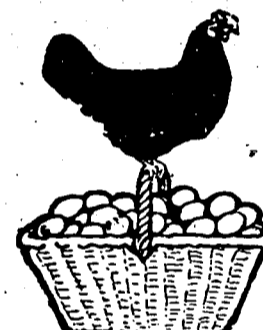
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