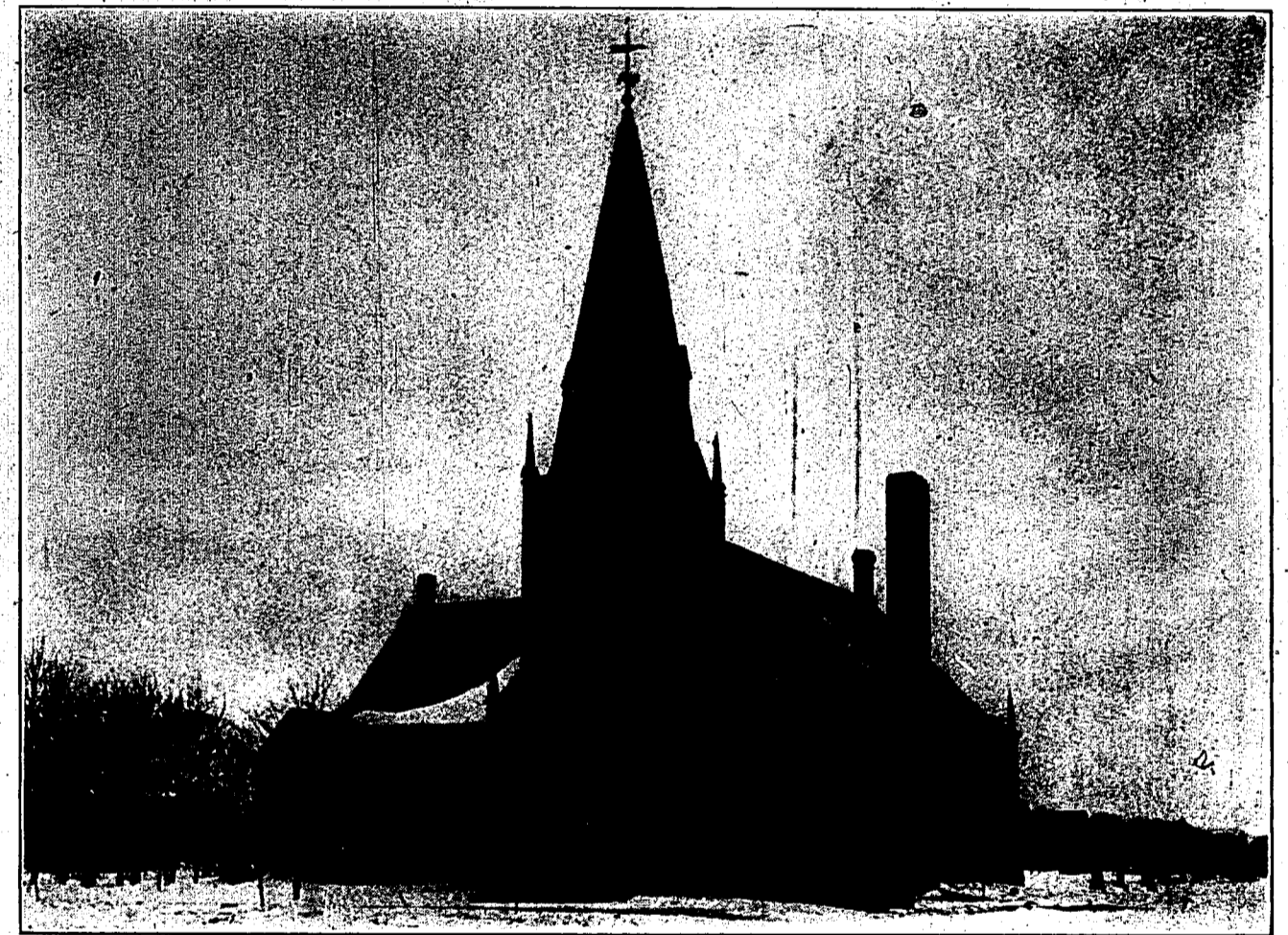


The Sabbath Recorder



CHURCH AT NORTH LOUP, NEB.
RECENTLY REMODELED, AND DEDICATED JANUARY 1, 1910.

— CONTENTS —

EDITORIAL—No Privileged Lawbreakers; Glaring Inconsistencies; Sad Indeed, But Just; Restless Ministers; One Busy Day in Plainfield	65-67	WOMAN'S WORK—The King's Reply (Poetry); Let Us Give Ourselves	76
CONDENSED NEWS—New Oil Fields in Russia	68	Letters to the Smiths	77
Letter From North Loup, Neb.	68	YOUNG PEOPLE'S WORK—The Most Stirring Events of Foreign Missionary History; World Wide Endeavor; Martha Burnham; A Prayer for Our Young People; News Notes	79-86
Rev. Oscar Babcock Honored	70	HOME NEWS	87
THOUGHTS FROM THE FIELD—Questions; Pledge Fulfilled	71	MARRIAGES	89
An Appeal	72	DEATHS	88
MISSIONS—Observations on Federation	73	SABBATH SCHOOL	90
Tract Society—Treasurer's Report	74		

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N. O. MOORE, Business Manager.

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EDITORIAL

No Privileged Lawbreakers.

The following item from the *Interior* of Chicago has the true ring. The Governor of Kansas will stand approved by all ordering citizens for his position regarding wealthy and aristocratic lawbreakers. Privileged malefactors have been allowed altogether too much freedom in America by the compromising connivance of public officials who close their eyes to crimes of rich people and are quick to see and punish the transgressions of the poor. The country needs more such governors as Hughes and Stubbs, who take square issue against wickedness in high places, and who insist upon enforcing laws with millionaire offenders as strictly as against the poor and low-down sinners. We say "amen" to the sentiments expressed by the *Interior* in the following item:

Governor Stubbs enters into the larger esteem of his fellow citizens for being cast out of the Topeka Club—the most aristocratic social organization of the capital city of Kansas. He was expelled because he insisted that the club should obey the prohibition law of the State, and had directed suit to be brought against the directors for allowing liquor to be kept on the premises. That business men in a city like Topeka should demand for themselves a privilege which the statutes of their State forbid is a shame to every sound idea of American patriotism. The republic is based squarely on the principle that law for one class is law for every class. And any class which defies law is a criminal class, no matter how high its social standing nor how great its wealth. The governor is exactly right in refusing to make distinction between these club

aristocrats and common bootleggers, and citizens of the right mettle in Topeka will join him in visiting on the clubmen involved the right hearty scorn due to thoroughly "undesirable citizens."
Interior.

Glaring Inconsistencies.

The *Christian Statesman*, in an article on "The Sabbath and the Working Man," makes a most conspicuous display of the inconsistencies so common with writers upon the Sabbath question. It is certainly strange that Christian leaders both through the press and in the pulpit do not see that their own inconsistencies tend to defeat the very ends they seek. What does the pleasure-seeking, Sabbathless world care about the sayings of Christian leaders when at every turn they contradict themselves? Will the consciences of men be awakened by an appeal to civil law, to compel them to keep a day which they all know God never sanctified and which the Bible does not enjoin? If men ever come to revere a Sabbath it must be by an appeal to conscience and on the strength of God's command.

The writer of the article is a minister of the Gospel, who ought to know the plainest teachings of his Bible. But he says: "The Sabbath refers to the first day of the week commonly called 'Sunday,' the rest day," and goes on to say, "God, who created man, knew man's needs, and gave him a Sabbath of rest and set it apart as a sacred day," and "The Sabbath began in Eden." A little further on he says: "God's commandments given to Moses make it very plain that work was to cease on the Sabbath" and quotes Ex. xx, 8-10; xxiii, 12; xxxiv, 21 and Lev. xxiii, 3. Now does not everybody know that no one of these Bible texts refers to "the first day of the week commonly called Sunday"? Really, do you think the writer himself did not know that, too? Toward the last of his article he goes on to say: "Ministers should stand firmly by the Bible on the Sabbath ques-

tion, and again and again thunder against the desecration of the day."

Is it not strange that men will plead so strongly for the Bible and God's Sabbath which "began in Eden," and "was commanded by Moses," quoting also the fourth commandment and the words of Christ about that same Sabbath, and then apply all these to the first day of the week commonly called Sunday? Does not the Sabbathless worldling see through such glaring inconsistencies? Is he likely to be religiously impressed by such teaching or to respect such teachers—especially when they try to force him by penal laws to keep the first day of the week, utterly ignoring the Bible Sabbath about which they preach?

Sad Indeed, But Just.

Much sympathy is being manifested for the millionaire criminal, Charles W. Morse, who was recently sent to the federal prison in Atlanta. It is indeed sad for a man, fifty-five years of age, to leave the luxurious home of a financial king in New York City, don prison garb and take his place among other prisoners to begin a term of fifteen years in penal servitude. It means practically a life sentence. It is enough to make one's heart ache just to think of such a man—pale, haggard, hopeless—after a long desperate fight to escape the impending doom, after parting with \$8,000,000 in trying to square up some of the losses his crimes had caused, finally yielding to the inevitable, turning away from loving children and heart-broken wife for fifteen years in prison!

Yet the world will, on second sober thought, remember that this same Morse is the notorious ice king, steamboat magnate, and financier whose deliberate jugglery helped to cause the panic of 1907. He was convicted in a fair and impartial trial of having manipulated the books of several banks with which he was associated, so that many depositors had to suffer; and he was one of those who sought to become rich by making others poor, who seemed to care little for the sufferings of his many victims so long as his schemes enabled him to pile up ill-gotten gains for his company. His crime was great; his conviction and imprisonment are just. He had great op-

portunities as a man; he was well trained and moved among Christian people; he had seen many illustrations of the truth that "the way of the transgressor is hard;" and after all, he deliberately sinned against light!

Of course it is natural to feel much sympathy for such a conspicuous man, especially while his case is prominently before the people, and since the suffering of many whom he wronged has faded from memory with the passing of time. But after all, why should such a case arouse so much more sympathy than that of some poor man who from stress of poverty and starvation has been driven to deeds which sent him to prison? This custom of almost extravagant ado over every millionaire prisoner, while no one seems to care for the unfortunate poor man when convicted, is all too common. It will be a good thing for America when kings of finance, when manipulators of trust companies and gigantic corporations are taught the wholesome lesson, that it means exactly the same prison life for them to steal and rob and smash banks, as it does for the poor offenders. United States courts should know no difference between high and low, rich and poor; but should mete out equal justice to all. I can not see that a rich criminal deserves any more sympathy than a poor one.

Restless Ministers.

I am always glad when I see a minister, especially if he be a young man, contented in the work God has given him, and satisfied with his own church and people. There is nothing like a contented mind if a man wishes to make his powers count for the greatest good in the Master's service. The minister who gives himself whole-heartedly to the work in his parish, feeling that, for him, it is the best parish in the world, is the one whom God can use to best advantage for the uplifting of men.

It is a great source of strength to be satisfied with one's own people. On the other hand, it is a handicap that ensures defeat, for one to be restless and dissatisfied. I have known ministers to fail utterly and to give up preaching the Gospel because they could never settle down and adapt themselves to the people and conditions they found upon their fields of labor. Every

day they revealed their discontent; they found fault with their surroundings, complained of the shortcomings of the church people, made unfavorable comparisons between the customs where they lived and those of other sections—in short, they showed at every turn that they were not contented. Nothing was ever just right. They quarreled with the climate, they found fault with the country, the roads, the walks—everything. Even the parsonage was either not fit to live in, or too far from the church, or the church itself was in the wrong place! It does not take long for a people to learn that a pastor is discontented, and it does not take long for them to see that such a man is not fitted for the place to which they have called him.

Again, it is an element of weakness for a pastor to be looking ahead and always pulling wires for some better place. No man can do his best work if he goes about it always with one eye on his present field and the other on his next one. A heart and brain divided, a constant planning and looking for some better door to open, will handicap the brightest minister in the land.

Boys, if you desire to make the most of yourselves; if you would win the hearts of men and be able to lead them to better things, you must cast in your lot among the people to whom you have been called to minister, and live as though you were one of them, throwing all your energies into contented work in their behalf, and living among them as though you regarded your field of labor the very best one in all the land.

If you work in such a spirit every stroke will count, and you need not fear lest your church will want to cast you out. The years will multiply before you go, and your influence for good will strengthen as they go by, until you are regarded as an indispensable leader in every good cause. If, after years of such consecrated toil, God shall open some other door and make it clear that you should enter another field, then you can go with the fullest confidence and love of those you leave behind resting like a benediction upon you. This in turn will be your best recommendation with the people to whom you go; and your reputation for a contented heart in whatever field

you labor will be a wonderful help to you there. The worst misfits I ever knew in the ministry were caused by discontented, faultfinding, wire-pulling ministers, who were always wishing for a better place.

One Busy Day in Plainfield.

Sunday, January ninth, was one of those busy days that come now and then to those who have the great denominational interests in hand. At nine o'clock in the morning the committee from the Tract Board whose business it is to audit the accounts at the publishing house every two weeks and look after matters there began its work. In this service three men hustled for an hour in order to be ready for the meeting of the Memorial Board at ten, with its important business.

This second meeting kept nine men busy until after twelve o'clock. At its close, two members of the Missionary Board were waiting for an opportunity to meet the Tract Board members of the Joint Committee, which is composed of five men from each of the two boards. Since the Rhode Island men desired to take an afternoon train for home, the members of this committee agreed to go without dinners until after the meeting, which accordingly was called immediately upon adjournment of that of the Memorial Board, in which several of this committee's members had been sitting. For nearly two hours the Joint Committee labored upon plans to be recommended to the two boards. These plans, if carried out, we trust will prove to be important advanced steps in denominational work.

Before this committee was done other members of the Tract Board began to arrive for their regular monthly meeting, to begin at two o'clock. Seven minutes after two the Tract Board was called to order, and members who had had no dinner devised a plan for lunch that would not interfere with their work in the Tract Board meeting. Pastor Shaw took the Rhode Island friends into the parsonage close at hand and gave them "a bite to eat," while Brother Titsworth phoned home for a lunch to be sent to the other dinnerless men. Soon the Tract Board was busy with its work, hearing reports, and correspondence from the fields, while the hungry ones

were allowed to eat their lunches on the back seat. This they did, and between "bites" presented the reports from the Joint Committee and joined in the work of the session.

The sun was sinking low in the west and the evening shadows began to fall before the meeting adjourned. Some of these men had been in constant service since nine o'clock in the morning. They are busy men, yet they gladly consecrate this time to the Master's work. This day was exceptionally full, but with the exception of the Joint Committee's work, such a day must come every quarter. The Tract Board's whole half-day must be given once a month, while the Supervisory Committee must meet every two weeks. It is a matter of congratulation that we have so many able and consecrated men in connection with all our boards and our schools, who are willing thus to labor for the Master's cause.

CONDENSED NEWS

New Oil Fields in Russia.

Recently a new field for petroleum has been discovered in southern Russia, which bids fair to become a formidable rival of the American oil fields. This new field is entirely distinct from the Baku field on the shores of the Caspian Sea, being on the south side of the mountain range that separates European from Asiatic Russia. The oil is found so near the surface that the cost of production is much less than in the Baku fields. Our American producers will watch with interest the developments in this new territory, since Russian oil comes into competition with American in several foreign markets.

The news from Nicaragua indicates a split among the revolutionists. Estrada is reported as having sent a peace envoy to treat with Madriz, the new president; but this movement on the part of the liberals does not seem to please a portion of Estrada's army and General Chamorra will probably lead in continued hostility to the government.

The President has removed from office Gifford Pinchot, chief of the Forest Service,

for insubordination growing out of a controversy over certain investigations, upon the strength of which the President and Attorney-General had passed judgment. Mr. Pinchot, in violation of the rules forbidding subordinates to discuss public questions with Congressmen, wrote a long letter to Senator Dolliver in which the President and other superiors were criticised in such a way as to make the dismissal of Pinchot necessary. Resolutions calling for a thorough investigation are attracting much interest in Congress.

After a conference with the presidents of six great railroad systems, President Taft decided to divide his message to Congress into two parts, one on the anti-trust law and the other upon the interstate commerce law. The President is wise in giving to Congress only one great question at a time; and the entire country will watch closely to see what its legislators will do with these cherished reform movements offered by the Chief Executive.

Letter From North Loup, Neb.

DEAR BROTHER GARDINER:

If your friends in North Loup do not get their ice-houses filled this season, it will be their own fault. Loaded teams are crossing the river on the ice,—a river that is about twenty rods in width and that is falling almost ten feet each mile. A little further on I will tell you about my new fur coat.

The weather was so cold, the roads were so bad and the walks were so slippery that it was arranged this year to hold the Christmas exercises of the Sabbath school on Sabbath morning at the usual hour of worship. Notwithstanding many adverse conditions, including a scarlet fever scare in the village, there were about two hundred and eighty gathered at the church for this service. The exercises consisted of a missionary cantata, "The King of Glory." It was in charge of Mrs. Cora Hemphill, Mrs. Arlie Green, Miss Maryanne Rood, Mrs. Grace Hutchins and Mrs. Cora Hill. It was both interesting and inspiring and was in every way appropriate for a Sabbath service. The same day the school elected officers for the year as follows: superin-

tendent, C. W. Thorngate; assistant superintendent, Chlo Greene; secretary, Madge Watts; treasurer, James Johnson; chorister, Mrs. Esther Babcock; organist, Mrs. Cora Hill; primary superintendent, Mamie Van Zant; cradle roll, Mrs. Louisa Barber; home department, Mrs. Celia Moulton.

There is a strange thing, Doctor Gardiner, about the nature of the generosity showered upon me by my friends at Christmas time. There must certainly have gone out a widespread rumor that the pastor at North Loup was growing cold in the service, for there came from various places, from Connecticut to Washington, articles of clothing adapted to comfort. There were scarfs and mufflers, stockings and gloves, handkerchiefs and woolen underclothes, and above all a great fur coat; in fact, every portion of the pastor's body was covered several times, save only the top of his head, and even there were heaped coals of fire, "paregorically speaking," as Ed Campbell used to say.

On Wednesday following Christmas occurred the annual dinner of the church. This was the first gathering of the kind ever held at the church. In former years the town hall has been used for the gathering, and the Woodman Hall for serving the dinner. The new and more satisfactory arrangement has been made possible by the completion of a wing on the south side of the church that is thirty-two feet square with an eight-foot basement the same size. Those who prepared and served the dinner ate first. Tables were set for the children and part of the young people in the basement. The adults ate in the beautiful new room. I know, Doctor Gardiner, that you will not blame me if I admit that pride fought for a place in my heart as I sat at the head of the official table. There were three hundred who ate dinner. After dinner there was skating, and coasting and sleigh-riding outdoors, and within doors a determined effort to secure the money so that we could dedicate the new room on the following Sabbath free from debt. Those who went after fun were eminently successful, and so were those who went after the money. I am going to run the risk of burdening the RECORDER by giving a list of the committees that served us so well. *General committee:* S. L. Clement and wife,

W. J. Hemphill and wife, Chlo Greene and W. G. Rood; *halls:* S. L. Clement; *dishes:* C. A. Nelson and wife, Dee Greene and wife; *tables and stoves:* R. J. Comstock, Orsen Davis; *potatoes:* H. F. Webb and wife, Fred Greene and wife; *coffee:* Mrs. R. G. Thorngate; Mrs. E. J. Babcock; *gravy:* Mrs. O. G. Burdick, Mrs. C. W. Barber; *mèat:* Mrs. W. L. Hutchins, Mrs. B. H. Johnson; *knives and forks:* Mrs. Celia Moulton, Maryanne Rood; *waiters:* Mrs. Myra Gowen; *roustabouts:* C. L. Hill, H. I. Green; *cut bread, cake and cheese:* Mrs. Hannah Watts, Mrs. Mary Davis, Mrs. Nellie Black; *chairs:* H. W. Prentice, G. M. Burdick; *to entertain children:* Marcia Rood, Viola Babcock; *reception:* pastor, Deacon and Mrs. J. W. Babcock, Deacon and Mrs. J. B. Williams; *seating tables:* E. J. Babcock, W. G. Rood; *program:* Mrs. Eva Hill. Enough hands to make light work, but not enough cooks to spoil the broth.

The covenant meeting Friday night was well attended and of unusual interest. In the absence of the pastor, who could not conveniently leave his family, this meeting was led by Bro. Leslie O. Greene. The new year began with a "sunrise prayer meeting" at our church. We came together at six o'clock. There were about fifty of us, old and young. Elder Babcock and three of our deacons were there. Deacon Thorngate is past eighty years of age. Two walked in a mile from the country under the bright Nebraska stars. The pastor led the service. Text: "But Daniel purposed in his heart that he would not defile himself." It was a meeting of great promise.

I will not undertake to give in detail the program of the service of dedication of our new room. There were three historic papers: "Places of Worship before a Church Building was Erected"—Mrs. Mary Rood Davis; "The Building of our Church"—H. A. Chase; and "The Building of the Wing"—R. G. Thorngate. At this point the folding door, which is twelve by thirty feet and weighs fifteen hundred pounds, was opened by the chairman of the Building Committee, Orville G. Burdick. The new room was seated with chairs, and hanging on the west wall was seen a large framed portrait of Eld. Oscar Babcock. Calling

attention to the picture the pastor gave a brief address which I am sending to you for some other column of the RECORDER. You may be sure, Doctor Gardiner, that I did not read this at North Loup. At the close of the pastor's remarks, Elder Babcock led the congregation in prayer. Brief responses were made by C. W. Thorngate for the Sabbath school, S. L. Clement for the Y. P. S. C. E., W. G. Rood for the Junior C. E., and Rev. E. A. Wells, pastor of the Friends Church, spoke in behalf of the sister churches of the village. The pastor read extracts from letters from a few non-resident members: Mrs. S. D. Maryatt, Bellingham, Wash.; Mrs. Rachel David, Alfred, N. Y.; Lena Pierce, Riverside, Cal.; Fern Barber from Milton College; Mrs. Blanche Kelly Chamberlain, Winters, Cal.; Mrs. Betsy Hoshaw, Boulder, Colo.; Mrs. Viola Bates, Knowlton, Mont.; and from Mrs. Shaw, who is still with her mother who is ill at Milton. Letters were also received, but too late to be read at this service, from Mr. and Mrs. Loyal L. Van Horn, Fruitland, Utah; Mrs. Hattie Clement, Walworth, Wis.; and Mildred A. Comstock, of Comstock, Neb. At this point, an opportunity being given to unite with the church, there were nine who came forward and were received into the church: Mr. and Mrs. Edwin R. Maxson, Mrs. Arlie Fuller Greene, Mrs. Mabel Severance Nelson, Mrs. Emma Severance and her daughters, Maude and Eva, Mrs. Alice Waldo Prentice and Mrs. Henrietta Ayers. The service was concluded with the Lord's Supper.

On the afternoon of the day following the dedication was held the annual meeting of the church. The business affairs of the church are in a reasonably satisfactory condition. Money to pay for the addition to the church has all been subscribed and will be paid either in cash or by interest-bearing notes. Few of our people are even so much as "well-to-do," but they mean business; and I know not how many more than twenty-five families there are who tithe their income. There were five men who took one hundred dollars each, three who took seventy-five, one seventy, and about twenty-five who took fifty dollars, and so on down to gifts of one dollar and less, of

which the Saviour may possibly say: "This poor widow hath cast in more than they all." The officers elected for the coming year are as follows: moderator, H. I. Green; clerk, G. M. Burdick; treasurer, C. W. Barber; trustee for three years, O. G. Burdick; chorister, C. L. Hill; organist, Mrs. Ethel Thorngate; financial agent, S. L. Clement.

And now for another year of work for the Master. We are looking forward with confident expectation to the meeting of the Northwestern Association with us next summer. There are lots of things that I would like to write about but I fear that my letters to the RECORDER are already a laughing-stock. Bring Mrs. Gardiner with you when you come to the association. The people here love her.

Fraternally yours,

GEO. B. SHAW.

North Loup, Neb.,

Jan. 2, 1910.

Rev. Oscar Babcock Honored.

Remarks made by Pastor Geo. B. Shaw upon unveiling the picture of Eld. Oscar Babcock during the dedication of the addition to the church at North Loup, Nebraska, on January 1, 1910.

Throughout his entire ministry your pastor has been most fortunate and happy in his association with resident ministers. As a timid young man far from home I worried up Hartsville Hill to my first service as pastor, where I was met by Eld. Hiram P. Burdick. At first I was afraid of him, he was so big and gruff; but I soon learned to love and trust him as a father; and I here lay before his memory my tribute of grateful and affectionate appreciation.

About nine years later we removed from New York City to Plainfield, New Jersey. With this move there came a lingering suspicion, increased by the suggestion of others, that the presence of Dr. A. H. Lewis in the congregation at the preaching service, the Sabbath school, the prayer meeting and in the social affairs of the church would be a source of embarrassment to me. *There was never a fear more groundless.* No man ever had a more sympathetic and appreciative listener. No pastor ever had a more loyal and generous supporter, and among the most sacred memories of the

THOUGHTS FROM THE FIELD

Questions.

DEAR BROTHER GARDINER:

Will you allow me, through the RECORDER, to ask a question? In the RECORDER of November 29, under the caption, "The Attitude of Religious Leaders Toward New Truth," I find these words:

"In our colleges and higher institutions of learning, the causes of education are founded on the assumption that the history of life is a history of growth, from lower to higher forms, from the simpler to the more complex, according to laws that are comprehensible, and by forces resident within the phenomena themselves." Again, "Science distinctly teaches us that all the beauty, music, knowledge, that go to make up what we understand as life today, have come out of swirling, formless cosmic matter, and nothing else—out of a chaos so dark and rude that not even an educated imagination can conceive its fury. . . . If we came from chaos, what may not come from us?"

Now what I wish to ask is this: Will any one inform us through what comprehensible law and by what forces resident in the phenomena themselves man came to be evolved from the brute beast? Generalities, such as the "law of environments," the "law of the survival of the fittest," and kindred expressions, are not answers to the questions. They are, if true, merely expressions denoting the result of some underlying principle or law, and not the law itself.

What we wish to know is: (1) What peculiarity distinguished the first man from his progenitor, the brute beast? (2) What forces, resident in the beast, gave to its progeny this peculiarity? (3) What was the comprehensible law through which these resident forces acted to produce this peculiarity? (4) What were the various stages, chemical or otherwise, through which some element of the beast, acted upon by resident forces according to comprehensible laws, produced that peculiarity which, ever since, has distinguished man from the brute beast?

W. D. TICKNER.

Blanchardville, Wis.

six happy years spent at Plainfield are those of my association with this prince among men. In the same congregation was another great man—a man of the generation of my grandparents, Eld. H. H. Baker, who was for so long a time contributing editor of the SABBATH RECORDER. At his death he and Mrs. Baker had been married more than sixty-nine years. He was a man of wonderfully bright mind even in extreme old age. He was as keen and outspoken in criticism as a man could well be; but he always helped me, and we loved and understood each other. I count it a rare privilege to have thus intimately known Halsey H. Baker.

At length another move was under consideration and among the inducements held out to go to Nebraska by Dr. T. L. Gardiner and others was the fact that Eld. Oscar Babcock was there. There is no man in our denomination of equally honorable record and worth who is so little known. Most of our ministers and other leaders would have to be told whose picture it is that honors the walls of our beautiful new room.

Elder Babcock never attended a meeting of the General Conference, and the Conference has yet to come to him. Elder Babcock's friends count it a privilege to hang this picture here today. We have made its supports strong knowing that it will adorn the walls of this church as long as these walls shall stand. A few years hence and we will drape this picture in token of mourning, and then we will say as we remember this day that we are glad that the picture was made and placed here even in his lifetime. Still later it may seem best to place in this picture or upon its frame a card of explanation to another generation. It will doubtless read something like this: Rev. Oscar Babcock, organizer, first pastor and lifelong loyal supporter of this church.

A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—Pope.

"An open Bible means an open heaven. Growing Christians must feed daily on spiritual food."

Pledge Fulfilled.

Brother Van Horn of Albion writes: "You may remember that during the association at Brookfield last June, a number of us pledged ourselves to obtain at least ten new subscribers for the SABBATH RECORDER. It may now be encouraging to know that the pledge has been redeemed for Albion." This is good news indeed. Brother Van Horn devised a plan by which some who were unable to pay in full were aided to do so out of a certain fund. This too was pleasant to hear. It is nice in some of our friends, to provide a little fund to help pay RECORDER subscriptions for those who are unable to pay in full themselves. This has worked well in several cases. Let the good work go on. We have not yet received the one thousand new subscribers talked about, but the list has increased by two or three hundred within a year or two.

An Appeal.

To the Seventh-day Baptist Churches of the Western Association:

DEAR BRETHREN:—It will be remembered that at the meeting of this association which convened at Nile, N. Y., two years ago last June, a Missionary Committee was appointed for the purpose of providing ministerial aid to pastorless churches and groups of Sabbath-keepers within the bounds of the association. A year later at Alfred, the association voted to place a Bible-school missionary upon the associational field, and asked the Missionary Committee to provide such a missionary and direct his work. In conjunction with and under the general direction of the Missionary Board through the Corresponding Secretary, your committee has endeavored to discharge the duties imposed and has thus far met with gratifying results—results which have been made possible because you have lent your pastors to help furnish the ministerial aid, and have contributed to the necessary expenses; and because the Missionary Board has made generous appropriations for the work. That the board approve the work accomplished thus far, and are encouraged by the results attained is evidenced by the fact that they have increased their appropriation for the ensuing year. Now if this work is to continue, the committee is dependent upon

you for continued coöperation and support. We therefore ask that your pastors, as heretofore, be granted an occasional leave of absence to supply needed ministerial aid, and that contributions be taken at stated intervals, or funds be raised by any other method you may choose, so that the necessary finances may be supplied. The appropriation of the Missionary Board is to supplement the amount contributed on the field; and thus far the full amount appropriated by them for this work has not been required. In behalf of the committee.

REV. S. H. BABCOCK,

Chairman.

Little Genesee, N. Y.,

Dec. 27, 1909.

A Few Things Worth Praying For.

Pray for deliverance from the foolishness of cheap prayers.

Pray for those whom we ought to forgive. It is easier to forgive people after you have been sufficiently concerned about them to take them to God in prayer.

Pray for more faith in prayer; the more you believe the more you will pray.

Pray for the purpose to make a life rather than a living.

Pray for a revival of church-going, of church-honoring, and of church-loving, not for the sake of the church, but for the sake of those who need the church's God.

Pray for courage that will not wait to be satisfied by the evil, but will go out and assail evil.

Pray for willingness to help in the answering of your own prayers.

Pray for wisdom to understand that God's enemies are hopelessly on the defeated side.

Pray for discernment to recognize the moral perils that threaten even the most sheltered lives.

Pray for the expulsion of meanness, exclusiveness, selfishness, and uncharitableness of church members, beginning with yourself.

Pray for courage to face your own Christian task.—*Epworth Herald.*

The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining. —E. T. Fowler.

Missions

Observations on Federation.

REV. JAY W. CROFOOT.

The second annual meeting of the Federation Council of Kiangsu Province was held at Nanking, November 24 and 25. There were about thirty delegates present, perhaps half of them Chinese. I went from Shanghai in company with delegates from the churches connected with the London Missionary Society, the Woman's Union Mission, the Southern Baptist Mission and the Foreign Christian (Disciples) Missionary Society. At Soochow we were joined by a Southern Presbyterian delegate and on reaching Nanking we found there Northern Presbyterians, Northern and Southern Methodists, China Inland Mission and Quaker representatives in addition to those already mentioned.

The delegates were entertained at various mission compounds in the city, but all the meetings were held in the church of the Friends' Mission, a fine new building seating 600 people.

One of the most interesting things about the meetings was the part taken by the Chinese and the good judgment shown by them in the discussions, as well as some excellent addresses they made. Mr. Li, the president, is an especially able man. In his address he spoke of federation under the figure of workmen building a house and each group doing the details of its work in its own way, but all in accordance with the plan of the chief architect. So the temple of God, so the kingdom of heaven is to be built up. Another illustration of our essential unity used by him was that, while all Chinese shave the head and wear the cue and have the same sort of clothing, yet it can be told even by the way the head is shaven, or the cue is plaited, or by other details of the costume, from what part of the empire one comes. So, though as Christian we differ in name and in matters of detail, we are all subjects of one King and we are all loyal to him.

Another Chinese speaker said that if we

take two branches and merely tie them together they will not make one tree, but if the two get their life from the same source then there is a real vital union such as the Saviour meant when he spoke of the vine and the branches. The branches differ in length and shape, but the leaves and fruit are the same. The same speaker mentioned "Northern" and "Southern" churches and said, "There has been no war in China."

A great deal was said along the usual lines, as that we should recognize each other as Christians, and that we should emphasize the points on which we agree rather than those on which we differ, etc., etc. There was also much talk *pro* and *con* on the subject of the division of the field, but the opinion that finally prevailed was that, after all, the best policy is that of "the open door." An interesting thing was said by Mr. Saunders of the China Inland Mission to the effect that in Shensi many efforts had been made by the different missions to come to an agreement as to division of the field, but always unsuccessfully. Though this was the case, now every large place in that province is occupied and there is no overlapping of missions.

A large map of this province showing each station of each mission had been prepared by the secretary, Rev. Frank Garrett, and it showed that the part of the province north of the river is much less adequately occupied than this part. A plea was made for new workers to go to that more needy part, though the missions already there said little about it.

The difficulty of finding a common language for the meetings was a very real one; for though the Mandarin dialect as spoken by some who come from near the center of the region was fairly understood by all, those from the two extremes could not understand each other. In several cases speeches were interrupted. The new railway is of course helping to unify the language.

And the railway is a great boon to travelers; for the journey of two hundred miles, which thirty years ago might require weeks in a Chinese junk, and which up to two years ago required two days by steamer, is now made in comfort in less than eight hours. That is, it would be made in com-

fort but for the fact that ninety per cent of the passengers smoke cigarettes.

The tangible results of the meeting are not easy to state, perhaps not easy to find; yet I feel sure there are some good results. Possibly not the least of them are those accruing from just meeting together in a friendly way with many missionaries of many minds and from many places. We certainly come to appreciate each other more. Of course I was often asked, "Of what mission are you?" and when I replied, "The Seventh-day Baptist," it usually produced a surprised look but not a pleased one. I am inclined to think, however, that it's a good thing to make our name known, and possibly at such meetings is one of the best places.

The city of Nanking and the tombs of the Ming dynasty outside it are worthy of a letter, but I wrote them up for the RECORDER nearly seven years ago, so will not do it again. I may say that I enjoyed becoming acquainted with my host, a hard-working member of the Presbyterian Mission, who, while in America last year, was offered the China agency of the Singer sewing-machine at ten thousand a year, but who answered that he had something more important to do. Two years ago he spent fifteen months in Japan working with the Chinese students in Tokyo and is of the firm conviction that there is a brighter prospect before missionaries in China than in Japan, but that it behooves us to be humble, and sympathetic with the people, lest they should grow restive and intolerant of the foreign missionary as the Japanese Church has done.

Wes Gate, Shanghai,
Dec. 2, 1909.

Tract Society—Treasurer's Report.

For the quarter ending December 31, 1909.
F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
Dr.
To balance on hand Oct. 1, 1909.....\$1,015 36
To funds received since as follows:
Contributions as published:
October\$159 24
November 181 73
December 351 70—692 67
Collections as published..... 16 20

Income as published:
October\$217 46
November 225 00
December 15 00—457 46

Publishing House Receipts:
RECORDER\$968 65
Sabbath Visitor 94 66
Helping Hand 305 98
Tracts 4 35
A. H. Lewis' Biography..... 69 45—1443 09
Expenses returned 4 15
City National Bank, interest on balances 8 44
\$3637 37

By cash paid out as follows:
G. Velthuysen Jr., appropriation\$151 50
George Seeley, salary.....\$75 00
George Seeley, postage..... 15 00 90 00

T. W. Richardson, salary.....\$75 00
T. W. Richardson, expenses..... 25 00—100 00
Italian Mission, by E. D. Van Horn.. 100 00
Theodore L. Gardiner, expenses to Ephrata 7 74
A. E. Main, expenses Sabbath Reform Work 7 43
Edwin Shaw, postage as Corresponding Secretary 2 22
Publishing House Expenses:
RECORDER\$1506 27
Circular letters 11 18
Subscription blanks 10 28
Postal receipts 5 84
Visitor 317 38
Helping Hand 374 39
Helping Hand, postage..... 1 94
Tracts (inc. postage, etc.) 178 79
A. H. Lewis' Biography, postage 1 07
Year Book 37 44
Manager's expenses to Conference, proportion not charged to RECORDER..... 24 42—2469 00
\$2927 89

By balance on hand, Dec. 31, 1909.... 709 48
\$3637 37

E. & O. E. F. J. HUBBARD, Treasurer.

Plainfield, N. J.,
January 6, 1910.
Examined, compared with books and vouchers and found correct.

D. E. TITSWORTH,
ASA F. RANDOLPH,
Auditors.

Plainfield, N. J.,
January 7, 1910.

Treasurer's Receipts for October, 1909.
CONTRIBUTIONS.
Alice Peckham, Bush's Landing.. \$2 00
J. H. Coon, Milton, Wis..... 10 00
Churches:
Dodge Center, Minn..... 11 00

Milton Junction, Wis..... 19 78
Plainfield, N. J..... 25 68
Riverside, Cal. 5 40
First Brookfield (Leonardsville) N. Y. 10 75
Cartwright, Wis. 3 05
Milton, Wis. 50 00
Farina, Ill. 11 58—149 24

COLLECTIONS.
One-half Semi-annual Meeting, Minnesota and northern Wisconsin 4 65

INCOME.
American Sabbath Tract Society Fund 15 37
G. H. Babcock Bequest..... 88 09
D. C. Burdick Bequest..... 8 95
D. C. Burdick Fund..... 05
I. H. York Bequest..... 3 00
George Bonham Bequest..... 3 00
Berlin (Wis.) Parsonage Fund.... 6 75
John G. Spicer Bequest..... 3 00
Greenmanville (Conn.) Church Bequest 4 50
Sarah E. V. Stillman Bequest..... 15 00
I. D. Titsworth Bequest..... 15 09
Rosannah Green Bequest..... 75
Mary P. Bently Bequest..... 4 50
Lois Babcock Bequest..... 1 50
Deborah Randall 48 00
George S. Greenman..... 125 00—342 46

PUBLISHING HOUSE RECEIPTS.
RECORDER 187 64
Visitor 9 60
Helping Hand 34 69
Lewis' Biography 53 70
Tracts 3 60—289 23

Henry N. Jordan, expenses to Gentry Church returned 3 06
Corliss F. Randolph, expenses to Ephrata returned 1 09
\$789 73

E. & O. E. F. J. HUBBARD, Treas.

Treasurer's Receipts for November, 1909.
CONTRIBUTIONS.

Rev. W. H. Ernst, Gentry, Ark....\$10 00
L. M. Babcock, Jackson Center, Ohio 10 00
S. C. Maxson, M. D., Utica, N. Y. 5 00
James R. Dunham, New Market, N. J. 1 00
Mrs. E. L. Noble, Bristol, N. Y.... 1 18
Churches:
Chicago, Ill. 12 00
Piscataway (New Market) N. J. 22 45
Plainfield, N. J..... 61 27
Salem, W. Va..... 6 75
Adams Center, N. Y..... 30 00
First Alfred (Alfred) N. Y.... 32 08—191 73

COLLECTIONS.
One-half Yearly Meeting, N. J. and N. Y. Churches, Piscataway Church 11 55

INCOME.
Julius M. Todd Bequest..... 2 50
Nancy M. Frank Bequest..... 10 00

George Greenman Bequest..... 62 50
Sarah C. L. Burdick Bequest.... 2 50
Ellen L. Greenman Bequest..... 5 00
Paul Palmiter, gift..... 5 00
Maria L. Potter Bequest..... 12 50—100 00

PUBLISHING HOUSE RECEIPTS.
RECORDER 173 92
Visitor 39 86
Helping Hand 148 13
Tracts 25
Lewis' Biography 8 00—370 16
City National Bank, interest on balance.. 8 44
\$681 88

E. & O. E. F. J. HUBBARD, Treas.

Treasurer's Receipts for December, 1909.
CONTRIBUTIONS.

Woman's Board\$60 25
Mrs. J. Duane Washburn..... 75
Rosa W. Palmberg..... 15 00
Churches:
Albion, Wis. 5 60
Portville, N. Y. 2 17
Plainfield, N. J..... 18 61
Albion (Wis.) Sabbath School.. 5 88
Chicago, Ill. 10 00
Milton, Wis. 67 95
Andover, N. Y..... 2 25
Independence, N. Y..... 15 00
Adams Center, N. Y..... 40 00
Riverside, Cal. 6 30
North Loup, Neb..... 32 89
Walworth, Wis. 19 11
First Genesee (Little Genesee) N. Y. 20 07
New York City, N. Y..... 29 87—351 70

INCOME.
George Greenman Bequest..... 15 00

PUBLISHING HOUSE RECEIPTS.
RECORDER 607 09
Visitor 45 20
Helping Hand 123 16
Tracts 50
Lewis' Biography 7 75—783 70
\$1150 40

E. & O. E. F. J. HUBBARD, Treas.

The Sure Refuge.

God will not change. The restless years may bring
Sunlight and shade, the glories of the spring,
And silent gloom of sunless winter hours,
Joy mixed with grief, sharp thorns with fragrant flowers,
Each light may shine awhile, and then grow dim;
But God is true; there is no change in him.
Rest in the Lord today, and all thy days;
Let his unerring hand direct thy ways
Through the uncertainty, and hope, and fear,
That meet thee on the threshold of the year;
And find, while all life's changing scenes pass by,
Thy refuge in the love that can not die.
—Edith M. Divall.

Woman's Work

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

Thou crownest the year with thy goodness.

The King's Reply.

MARY BASSETT CLARKE.

The English monarch, George the Fourth,
Was riding out one day
In Windsor Park, with prancing steeds
And carriage bright and gay.
He met a coarse and blustering man,
Who thought it very wise
To flaunt his scorn of royalty
Before the monarch's eyes.

"Uncover, 'tis the King we meet,"
Said one who rode anear,
"Your disrespect will be construed
As anarchy, I fear."
The fellow answered with an oath
We would not dare repeat,
"I'll not take off my hat to him,
Or any king I meet."

The King, who heard the rude remarks,
Replied with gracious smile,
And bowed with stately courtesy
And lifted hat, the while.
"I to my meanest subject would
This much of honor give,
And pray that long and happily
The gentleman may live."

The King passed on, the subject paused,
Surprised to thoughtfulness—
Was he indeed the gentleman
Who practiced gentleness?
Would courtesy and kindness
As truly honor bring,
And dignify the humblest man
As though he were a king?

Let Us Give Ourselves.

A THOUGHT FOR THE COMING YEAR.

If we were to give our individual best self to our missionary society for the coming year, can you realize what a year of progress it would be? Each member has something that will go to build the society which no one else has. Three persons in a society can work themselves into nervous prostration to make the society prosper, but shall not achieve it. They

can give all their time, talents, prayers, but at the close of the year they would have only three consecrated members to the missionary spirit—not a successful society. They would accomplish much, for no single effort is lost, but a *society* is the blended individualities of *all* the members. We can not do each other's work. It is the great law of individuality which the Creator of the individual has set up. If you had the tongue of men and angels and the faith that could remove mountains, you could not do my part in the society, though I was too shrinking to ever speak, too ignorant to speak if I wanted to, too stupid to learn of missions if I tried. With these limitations my mere presence in the society would be more eloquent of the love of God moving me to think of heathen than all you could say or do.

Van Dyke says: "Tell your grand lady, in her silken dress and exquisite womanliness, not to strip off these things to serve her fellows, but to give herself with these things, just as she is, to the cause of Christ in practical helpfulness. Has any woman among us tact, has any grace of manner, has any executive ability or a financial gift, has any economy, has any beauty or social magnetism, has any that kohinoor of gifts—common sense—has any the stable culture gained from successful home making, has any club training, has any faith in prayer, has any pity for the wretched, has any power to read ordinary English well, has any musical talents, has any a blameless life? Let her give these things to the missionary organization of her church."

"But," some one may be saying, "I have none of these gifts, and if I join the missionary society you must never ask me to take part." You too, my friend, are necessary. You can sit in the modesty of silence which may be more than many words of others, and you can give the greatest of gifts—regular attendance. Ask the president of a missionary society whether she depends on the brilliant member, the well-informed member, the talkative member, the practical member, or the member who comes to every meeting, and she will not give that one for a whole church full of others.

If we were to give ourselves in this in-

dividual way to missionary work, three things would happen as inevitably as spring follows winter:

First, we would enjoy the society; we get a pleasure out of that thing we put ourselves into. We would have a sweet sense of freedom and interest in every meeting that would make the desert places in it blossom like a rose.

Second, we would, with very little work, have fresh programs. The old methods would naturally give way if each one brought something new, vital, her very self, into the program.

Third, we would have enthusiasm. We could not escape it. We can not give ourselves to a work which pays dividends of enjoyment and come in contact with hearts equally and vitally interested without enthusiasm. It is as consequent and effortless as to experience heat when sitting by a delightful fire.

May it be written of each one of us, that we first gave to the missionary interest *our own selves*.—Rosa Naomi Scott, in *The Missionary*.

Letters to the Smiths.

From Uncle Oliver to Hazel Smith.

MY DEAR HAZEL:

It is the evening after New Year's day, and I am sitting here all alone—a-thinking. Some of the events of the good year just gone have been in my mind. Almost all of them are pleasant to recall—one of them so pleasant that I linger over it tonight in memory. I believe I will tell you about it.

When your cousin Dorothy was visiting me, we used now and then to go bicycling together, and I can tell you it was great fun we had. One day we decided to visit the fish hatchery, four miles away. We started out along the road around the bay, meeting ever so many teams and automobiles. You see, those "buzz-wagons" are not very agreeable company either going or coming. The people who ride in them have something about them that seems reckless and daring, and they make other folks on the road feel as if they had little right to be there. So Dorothy and I turned off to the south on a track where there was less travel. We first climbed a ridge from

which we could get a beautiful view across the bay and the lake back of us.

After resting a few minutes we mounted our wheels and glided down the other side of the ridge, rode past the place where the gypsies camp when they come to town, and then over the creek and out upon the long straight road leading across the marsh. I did not in my younger days think there was much beauty in a marsh, for the most I had to do with such a place was to rake hay there barefooted. My feet got all pricked up and sore as I trod by the hour over the bogs and through the muddy places. I did not even care for the smell of the "new-mown hay." I was thinking more of my poor feet than the fragrance of what I was raking together for the stackers.

But I have come to know that even a marsh is beautiful, especially in September. That day Dorothy and I glided along through a sea of black-eyed-Susans, purple asters, goldenrod and many other flowers of all colors. And with a gentle breeze this sea was all a-wave—tall grass, flowers and slender willows rising and falling for all the world like the long wavelets on the lake we had left back over the hill. Now and then we walked alongside our wheels over the rough places in the road and talked about the beauty of it all. We thought the waves of grass and flowers prettier in certain respects than those on the water, for they had so much of bright color to them.

Beyond the marsh we had a mile or two of road between well-tilled fields, and every quarter of a mile a farmhouse with barns and stacks of hay and grain. It was a pretty piece of country, worth three hundred dollars an acre. So we concluded that those men in the fields—sunburned and in working clothes—were much better off than many well-dressed men in the city. At one place we stopped where the road led over a hill, and took a good look at the country around us. There were fields of grain, stubble and ripe corn, and patches of vegetables; pastures full of horses, cows and sheep; woodlands, meadows and long stretches of marsh—all these reaching away to the horizon. And, scattered here and there over this fair landscape, there were fine farmhouses, each with its little village

of barns, stables and other buildings. Dame Nature had begun her fall painting of brown, yellow, gray and old gold. Oh, it was a pretty sight, Hazel. I have said that the land could scarcely be bought for three hundred dollars an acre. Yet all the beauty Dorothy and I saw from that hill-top was as much ours as theirs who owned all those broad acres. All we had to do was to stand and gaze upon it and enjoy it, and call it ours.

I can tell you, Hazel, it is worth while to stop now and then upon our road and take a good look at the beauty all about us. We are too apt, like some farmers in their fields, to go plodding along with our eyes on the ground and taking no notice of the lovely things our Father has scattered on both sides of our pathway, before us and overhead. Let us open our eyes to everything beautiful 1910 will bring to us.

As we rode along we heard what was to me a very common sound—"caw! caw! caw!"—so common that I paid no attention to it; but Dorothy said, "What is that? Just listen! What can it be?" Then a big, black crow flew across the road, and Dorothy's interest was still more excited, and she asked again what it was.

"Why, Dorothy," said I, "you surely must know what that is. Don't you know crows?"

"No, I never saw a crow, but I have read about such a bird. We don't have them where we live, but we do have magpies. Is that a crow?"

Now, while the crow was a very common bird to me and I thought everybody must know about him, I found that Dorothy was wiser than I concerning magpies, and could teach me. We had quite a talk about magpies and crows.

So we went on until we came to a place where we coasted down a long, gentle slope. Then turning to the left we rode through a beautiful grove of noble oaks, and there found ourselves on the grounds of the fish hatchery. On a fine lawn sloping from the hill at our right down to a wide marsh, there were three houses—one for the family of the man in charge, one for an office, and another where the fish-hatching apparatus was kept. There were several beautiful springs, walled in, and

clear as crystal. We were flushed with our ride and thirsty, and it seemed to us that water never was so good as that we drank from the spring where cups had been placed for the use of visitors. Because of the number of springs there the place was in the early days known as "Nine Springs." The water running from them gave rise to a beautiful sparkling brook that flowed into the lake not far away. The place had been used for picnics, on account of its nine fine springs, long before the hatchery had been located there. It was because of this clear cold water that the State chose the spot for a hatchery; for, you know, brook-trout thrive best in the clearest and coolest of spring water.

I intended, Hazel, when I began this letter, to tell you what a fine time Dorothy and I had with the trout; but we have been so long getting to where they live that I have used up all my space. So I shall have to tell you about the speckled beauties in another letter. I wish you a Happy New Year.

UNCLE OLIVER.

Napoleon and the Dog.

The night after the battle of Bassano the moon rose cloudless and brilliant over the sanguinary scene. Napoleon, who seldom exhibited any hilarity, or even exhilaration of spirits in the hour of victory, rode, accompanied by his staff, over the plain covered with the bodies of the dying and the dead, and silent and thoughtful seemed lost in painful reverie.

It was midnight. The confusion and the uproar of the battle had passed away, and the deep silence of the calm starlight night was only disturbed by the moans of the wounded and dying. Suddenly a dog sprang from beneath the cloak of his dead master, and rushed to Napoleon, as if frantically imploring his aid, and then rushed back again to the mangled corpse, licking the blood from its face and hands, and howling most piteously. Napoleon was deeply moved by the affecting scene, and turned to his officers, with his hand pointed towards the faithful dog, and said with evident emotion, "There, gentlemen, that dog teaches us a lesson of humanity."—*Denton's Anecdotes.*

Young People's Work

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

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.—Matt. vii, 12.

The Most Stirring Events of Foreign Missionary History.

REV. ALVA L. DAVIS.

Prayer meeting topic for January 29, 1910.

Daily Readings.

Sunday, Jan. 23—The Gospel in Samaria (Acts viii, 14-24).

Monday, Jan. 24—The Gentiles enter in (Acts x, 34-48).

Tuesday, Jan. 25—Organized missions (Acts xiii, 1-12).

Wednesday, Jan. 26—Medical missions (Mark xvi, 14-20).

Thursday, Jan. 27—Misused missionaries (Acts xiv, 19-28).

Friday, Jan. 28—The Gospel and the king (Acts xxvi, 24-32).

Sabbath day, Jan. 29—Topic: The most stirring events of foreign missionary history (Acts xiv, 8-22).

HINTS ON THE TOPIC LESSON.

Verse 9. *They had faith to be healed.* Faith is fundamental in Christian service. Faith must be exercised by missionaries, by the churches that send them, by the heathen converts. Without such, all missionary efforts will result in failure. Faith that does not lead us to action, to surrender our lives to the Master's service, is not faith.

10. *He leaped and walked.* Three important steps are involved here: 1. The cripple recognized his need; 2. He had faith; 3. The two wills, actuated by faith, united in one purpose.

15. *Men of like passions.* Paul sinks self absolutely in the overwhelming passion to exalt Jesus Christ. He counted himself as nothing. It is a great deal harder to be humble than it is to be brave. Said Jesus: "If any man will come after me, let him deny himself."

19. *Supposing he had been dead.* Man's judgment often errs. Men supposed they

could stamp Christianity out by edicts of kings, but persecutions failed. Popes hurled their bulls against the leaders of the Reformation, but Protestantism grew the stronger. Again and again missionaries have been murdered on foreign fields and the church left dead as men supposed. How true in China, in Turkey, in the Islands of the Sea!

20. *As the disciples stood round about him, etc.* How fitting! We, too, should rally round our missionaries and leaders, supporting them with our sympathy and prayers, as well as our money.

21. *They returned again to, etc.* Though cruelly used, Paul went back to his work. Courage, faith and service should ever be linked together.

22. *We must through much tribulation, etc.* Thank God that Christian service means hardships, tribulations, sorrows. These are the fires that purify us for service. Only through such a life of preparation can we obtain the sweetness of graces, strength of endurance, and ability to help and comfort others.

MEDITATIONS.

How insignificant seemed the beginnings of Christianity! Founded by a man of lowly birth in an obscure province, directed at first by twelve Galileans, for the most part poor and unlearned, judged by human standards Christianity could result only in failure. Cruelly and unjustly persecuted by the Roman Government, the church soon was triumphant, conquering the Roman Empire and subjugating the barbarian tribes round about. At the death of Christ there were probably not more than 500 Christians. At the accession of Constantine in the fourth century Gibbons says there were about 6,000,000 Christians. At the close of the seventeenth century the Christians numbered 155,000,000. From 1700 to 1800 the Christian population increased to about 200,000,000. From 1800 to 1900 the number of Christians increased to more than 500,000,000.

So closely are nations today related in sympathy and interests, so complex has become our population, that the word "foreign," as applied to missionary endeavor, is scarcely necessary. Today we have work to do among almost all nationalities at our

very door—work among the negroes, Mormons, French, Welsh, Scandinavians, Italians, Portuguese, Chinese, Japanese, and scores of others. The Jews are everywhere. Their fading hope of the coming of the Messiah, their loyalty to the Old Testament, to the Sabbath, make the Jews, in a special sense, good subjects for Seventh-day Baptists to do missionary work among. In the two great cities of New York and Chicago, the Gospel may be preached practically to "every nation under heaven."

Seventh-day Baptist young people ought to be interested in missions. Christ said: "Lift up your eyes, and look on the fields." Somehow we are so narrow in vision; we scarcely see beyond our own immediate society or community. Let us not be self-centered. Look on the field everywhere whitening for the harvest! Look on the world-field with 800,000,000 souls without the Gospel of Christ! The world needs the youth with their boundless faith, hope and enthusiasm. If the young people of our denomination would but lay the missionary burden upon their hearts, what might we not accomplish? Young men saved Paris during the French Revolution. Young men won the battle of Marathon. Young men fought the battle of the Revolution. Three-fourths of the soldiers of the Civil War were under thirty years of age. Christ has commanded us to go, has promised to be with us, and if we fail to go he will raise up others who will heed his command.

SOME STIRRING EVENTS.

In India—The "Lone Star" Mission was a discouraging one. The church was on the point of abandoning it. On July 3, 1878, 2,222 Telugu believers were baptized in a single day.

William Carey, of England, worked at his bench with a map of the world before him; went to India, 1793. He translated the Bible into 24 Indian dialects, and the Serampur press, under his direction, made it available for 300,000,000 people. Died 1834.

Alexander Duff, of Scotland, went to India in 1829; the voyage lasted eight months; he was wrecked three times on the voyage, losing all his possessions.

In China.—The Boxer massacres of 1899, 1900, in which 188 Protestant missionaries and their children, 50 Catholic

missionaries, 5,000 native Protestants, and about 20,000 native Catholics were slain. Turkey.—The Armenian massacre, which began in 1894 and raged for two years. More than 40,000 Christians were killed in a most cruel manner.

In Africa.—Bishop Hannington was killed by the natives, 1885, just as he was approaching his field of work. Since then that field (Uganda) has become the strongest Christian center in Africa.

In the Islands.—In 1839 John Williams visited New Hebrides. He and his companion were slain as soon as they landed. In 1848 the Presbyterian Church of Nova Scotia sent Doctor Geddie to the island. When he died in 1872, the inscription on his tombstone read: "When he came to this island, in 1848, there were no Christians; when he died, there were no heathen."

"When we went to the South Sea Islands we went to a people without civilization, without clothing, without a written language, sunken so low that one almost despaired of their ever being able to receive the Gospel. . . . Now that Gospel has been given to them, and by God's grace it has proven even there among the benighted cannibals the power of God to salvation to every one that believes. Five missionaries were murdered in one island before the people began to receive the Gospel. But that island is now a Christian island."—*John G. Paton.*

For a history of Seventh-day Baptist missions, see Greene's Manual, pp. 117, 118.

A STRING OF PEARLS.

"Who falls for the love of God shall rise a star."—*Ben Johnson.*

"There is no life of a man faithfully recorded, but is a heroic poem of its sort."—*Carlyle.*

"The sun of Christianity is a rising sun, and is rapidly moving on to the perfect day."—*Peloubet.*

"I would rather cast my lot with a young man like Yau Tsoong than with the most learned scholars of the world who do not trust Christ."—*H. Eugene Davis.*

"James Chalmers, the martyr missionary, said: 'Recall the twenty-one years of my missionary life, give me back all its experiences, give me its shipwrecks, give me it standing in the face of death, give it me

surrounded with savages with spears and clubs, give it me back with spears flying about me, with the club knocking me to the ground, give it me back again, and I will be your missionary.'"—*Tarbell.*

World-Wide Endeavor.

MARTHA M. WILLIAMS.

Seed-Thoughts.

"Have faith in God.

What though thou canst not understand?

All things attend the Lord's command:

Rejoice because he is so great;

Be calm and wait."

"If you can not dispel the mists, climb above them."

"A mystery which we can not understand must never hinder us from obeying a precept which is plain."

"Never give up trying; it's often the last key in the bunch that opens the lock."

"The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent."

"Small abilities diligently applied accomplish great deeds, while great abilities indifferently applied accomplish little or nothing."

"In living your life do not become so absorbed in the quality of the vase that you miss the perfume of the flowers."

WHAT ENDEAVORERS ARE DOING.

It is said that Endeavorers are doing splendid work among the sailors, and hundreds of members are to be found on the high seas. It has been suggested that inland societies might help in this good work by making comfort-bags for the sailors, by gathering magazines and by constant prayer. Evangelistic work is being done among the ships in many harbors, and one way to help is to send money to print them, to these places.

A Deaf and Dumb Endeavor Society was founded in Edinburgh, Scotland, May, 1899. The membership then numbered six, of whom two withdrew in a very short time, and the remaining four met week by week "in an upper room" for five years, almost unnoticed. The society has grown and now numbers about twenty, besides several honorary members.

I note this society will be glad to hear of other deaf-mute Christian Endeavorers, and communications may be addressed to

Mr. John Brodie, 49 Albany St., Edinburgh.

In the *Christian Endeavor World* is a letter from India which reads as follows:

To our dear friends in the Lord who dwell in America, please accept from this society in Mahoba, India, our *Namaskar* (that is, we bow to greet you), and we send you our *Prem* (love). We have in our society ninety members; in this we include both Senior and Junior members.

We have six officers, as in your societies: we have also the committees, and they do their duties well. In this way we endeavor to extend the kingdom of our Lord into the dark places of our India.

The people of this land are great worshipers of idols, and in different ways they believe a lie. They have faith in various religions, and make the earth, trees, rivers, stones, mountains, sun and moon, and other created objects and creatures their gods.

In this small town of Mahoba there are some beautiful little lakes. On the banks of one lake, Kriat, are our mission buildings, in the chapel of which we meet each Thursday evening. Many of our members were baptized in this lake, and from it we have arisen to walk in newness of life.

The reason of our writing is this, that we, together with you, may proclaim the love of Christ. We thank you that we, through the Christian love and kindness of you, know the true religion and how to be followers of Jesus, and have faith in him. And now please pray for us that we may grow in spiritual wisdom, so that the work of the Lord may with great power be made known, that others may come to have faith in this same Jesus. We also pray that *some of you may come to work with us in the dark places of our land.*

Finally to all our friends we say, *Salaam* (peace).

From the corresponding secretary of the Christian Endeavor Society, Mahoba, India.

BISHAL.

Martha Burnham.

MARGARET BELL.

Chapter III.

There is an old saying, which probably originated with Eve in the Garden of Eden after she had partaken of the forbidden fruit, that "it takes all kinds of folks to make a world." Whether it is a necessity or not, all kinds seem to exist in this mundane sphere, and the neighborhood we are describing had its allotted share of the different kinds. Sometimes we find peculiar characters among the gentler sex; and those who assert the superiority of the feminine to the masculine sex are obliged to admit the fact, unwholesome as it is. For our part, we do not believe either sex is superior to the other. They are not comparable, being unlike. They were created

different by the omniscient hand to fill different spheres in life; and if all were satisfied to remain in their proper spheres, much of the clashing as to their respective rights would end. There are signs which predict that the day is drawing near when the sterner sex will have to organize to secure their rights. How poetical it would sound to hear it said of some noted personage, that "he was a rabid man's rights man." Neither sex is complete without the other. Each one forms a half of the whole, the beauty of which can not appear until their destinies are united. They were created for each other. "Male and female created he them" in the beginning, and side by side they must stand in the battle of life, if its grandest achievements are attained. It is the wildest folly to speak of one's occupying a more honorable position in life's great drama than the other does. Does the mother watching with ceaseless care her child, while the father is out in the world earning them a livelihood, think her calling a humble one? What a mistaken idea. She is shaping, in a large measure, that child's destiny, which, if wisely done, will some day cast a halo of glory around her head, surpassing the brightness of the sun's noonday splendor. "The hand that rocks the cradle moves the world," and right here at the mother's knee all true reforms must be generated.

A Mr. Burton settled near Mr. Burnham's home, and his wife was one of those well-meaning but peculiar characters. She was confined to her bed a great deal of the time and on such occasions was always about ready to enter death's door. As soon as she was able to be around the house she would do twice as much work as she ought for a few days, and thus prepare herself to die again. In those days there was an Elder Jennings who had no regular preaching station, but traveled the country over, conducting meetings wherever there was an opportunity, and doing what he could by visiting people in their homes and engaging them in religious conversation. He had no salary, but lived on the donations of the people he visited. He was very corpulent and got in and out of his Democrat wagon, which he always traveled in, by means of a flight of movable steps. He was somewhat eccentric, but no one doubted his piety. He was recognized by all who knew him as

a Christian. On one of his visits in Mr. Burnham's neighborhood he found Mrs. Burton confined to her bed. She thought death's door had swung a little wider open than ever before and she was surely going to enter in this time. It was her desire that Elder Jennings should preach her funeral sermon; and as he could not tarry long and they might not be able to find him when the solemn hour arrived, she decided to have the funeral services conducted in advance. The neighbors were called in and Elder Jennings preached the funeral sermon, after which the deceased (to be) offered some remarks. At this stage of the service one boy grabbed his hat saying that when corpses began to speak he thought it was time to leave, and if he were in Mr. Burton's place he would take that woman out and bury her. When last heard from, twenty-five years after this occurrence, Mrs. Burton was still living and greatly improved in health. Probably her ideas of the intermediate state had materialized somewhat.

On one of Elder Jennings' subsequent visits, Mrs. Dearbon said to him, "I have some soft soap I want to give you." He replied that he had nothing to carry it in. The next time he came he brought a keg to put it in, but the soap had been sold. "What, what, Sister Dearbon, sell the Lord's soap?" said he. Mrs. Dearbon was developing her greed of gain rapidly. Not only had she once insisted on paying her pastor in grubbing, but now she had actually sold the Lord's soap away from this traveling apostle.

Mr. Burnham kept his eye on the Seventh-day people, being anxious to know what progress they made in converting the world to the observance of that day in accordance with Mrs. Crane's prediction. The settlement near his home was doing fairly well and they soon had an academy founded, which, as no other was available, he allowed Hannah to attend.

Mr. Burnham's own neighborhood was progressing to his satisfaction. It was highly favored by a visit from a traveling artist, which was evidence that it was becoming known.

Mr. and Mrs. Smith, the neighbors living across the road from Mr. Burnham's, decided to have their pictures taken together. Mr. Smith was very short and

thick-set and his wife tall and slender. Mrs. Smith told the artist she did not think it would look well in the picture for her to be so much taller than her husband and she was not going to have it that way; so she brought out pillows and put in the chair her husband was going to occupy, which after much labor he succeeded in mounting. This, of course, raised his feet from the floor, but that did not matter so long as his head was even with hers. As the picture was taken full-size it certainly looked like a fine piece of art.

In due time it was announced that a gentleman had come into the neighborhood to see if he could not get up a singing-school. Mr. and Mrs. Burnham heartily endorsed the proposal, sending their three older children to be instructed in vocal music.

When Rebekah came home from the singing-school the first night she told her parents that the master wanted her to sing alto, to which they offered no objection.

At the close of the term a choir was organized which was to take charge of the music in church.

The next Sunday morning Mrs. Burnham started for meeting, her heart bounding with anticipation, for the little log schoolhouse was going to reverberate with sweeter strains of melody than it had been wont to do on the worship day. She was going to enjoy the privilege of listening to a trained choir in which her own children figured prominently. If she indulged in a little feeling of pride it was pardonable under the circumstances. She could scarcely wait for the time to come. At length the minister announced the hymns and the choir arose in the rear of the building. She heard the click of the tuning-fork and then to her astonishment there burst upon her expectant ear an undertone, which, she said, resembled very much the groans of a dying calf. She turned around unceremoniously to ascertain from whence the sound proceeded, and lo, it was Rebekah singing alto. Alas for human hopes; how often they are dispelled like the mist of the morning before the coming sun. Mr. Burnham, I suppose, as he was apt to do under great provocation, sadly smiled and shook his head, thinking his mortification too deep for words. Poor man! what

had been gained by putting the rooster out of the way if his daughter, whom he had been training to render efficient service, was going to desecrate Sunday by such unearthly screeching. Suffice it to say that choir was never again favored with those alto strains.

Life moved along quite pleasantly at the Burnham household. Martha, who was the center of attraction there, was growing fast and it was evident that she would soon be out of her babyhood. Now that the little brother was gone, a double portion of affection was lavished upon her, and every move she made was noted and commented upon. One day as Jesse came in from school he said, "Mother, the teacher is coming home with me tomorrow night." "Oh," exclaimed Martha, "then we must have up a better edge," and running to the settee she quickly reversed the cushion which showed she had thus early in life caught the spirit of housekeeping that reigned there.

Martha was easily provoked and, upon such occasions, manifested a great deal of spirit. One day, when there was company to dinner, as her mother was waiting upon the table, Rebekah, who was sitting next to Martha, thought she would facilitate matters by cutting her meat. Martha did not approve of this and sitting back in her chair said in a very decided manner, "Just see what Rebekah has done, ma. She will have to sew it to-dedar adain for I won't eat it unless you cut it for me."

Another time when there was company and she was denied something she wanted, she undertook to take advantage of her mother and scream, so her mother would yield to her wishes, for she had learned that her mother disliked to correct her before company. She gave an almost deafening scream. Her mother hesitated for a moment, wondering what she should do as she was in a great hurry; but the thought coming into her mind that a barrel containing a little water was standing by the door, she picked Martha up and stood her down into that. She soon cooled off, and as it was a hot summer day it didn't take her long to dry off after she was taken out.

Her perceptions were keen and the mother watched the development of her mind with deep interest. She was no dearer to her than were the others, but she was different and the mother said she believed

that child was destined to do something in the world some day that was a little unusual. The father, too, coincided with these views. The mother said she believed that child was destined to do something in the world some day that was a little unusual. The father, too, coincided with these views.

Martha was sent to school when she was three years old. Hannah was teaching "the young ideas how to shoot" in the home district and her mother thought it would do to commit these young ideas to her careful hand. When she was a year older she was put to sewing, doing all the needlework after it was prepared, on two of her own garments. As soon as she could read in the Testament, she was daily called in from her play to read a few verses and to sew. On one of these occasions when she was reading the story of the child Jesus, she became very much interested in the narrative, especially in the flight to Egypt, to escape from Herod. She experienced quite a sense of relief when she read that Herod was dead and that Joseph could return with the child and his mother. But when she came to where it said that Joseph heard that Archelaus did reign in his father's stead, and he was afraid to go thither, she said, "O dear! I don't wonder he was afraid of him. I should think any one would be afraid of a man that could make it rain. Why, this man was more to be feared than Herod, for with all his wickedness it does not say that he had the power to make it rain."

Rebekah was prevented from attending school by a nervous affection. Jesse was developing into a noble young man on whom the parents were already beginning to lean, anxiously looking forward to the time when his education would be completed and he be matured enough to conduct the business and care for them in their declining years. About this time a new frame schoolhouse was built on a beautiful site half a mile distant. It was considered very commodious and, like the old one, served the double purpose of schoolhouse and chapel. The monthly covenant meeting was still held at Mr. Burnham's home. Mrs. Burnham thinking Martha too young to get much good from this meeting, and as it was not held on Sunday, permitted

her to go on with her play unmolested, to the great satisfaction of the latter. But she learned on one occasion that if they were not able to interest Martha, Martha could interest them; for while the meeting was in progress she suddenly burst into the room exclaiming in an excited tone: "Richard, Richard, come out here quickly and see what ails your sheep." In her haste she had called her father by his given name as she had heard her mother do when anything demanded immediate attention.

In the beginning of the year 1860, Jesse came in one night with a book in his hand, remarking that his chum had lent him Uncle Tom's Cabin. The book was read in the family with thrilling interest. Their hearts were already enlisted in the welfare of this downtrodden race, whose cause Mrs. Stowe was pleading so eloquently, but their earnestness received a new impetus by reading the narrative. Jesse was particularly impressed and a favorite colt of his that had been named was robbed of her title and called "Topsy." The family little realized when that book was brought into the house what the reading of it was going to cost them, and probably many other homes can give a similar testimony. But the cause of right must move on if hearts are crushed by the means, and Mrs. Stowe was evidently raised up to do her part in the battle between right and wrong.

This winter there was another singing-school held in the new schoolhouse with more favorable results than before. A good drill-master was secured and at the close of the term a band of singers was organized, with Jesse Burnham as leader, who were an honor to the community.

The following summer an event transpired that was long cherished in the memories of the people of this vicinity. A quarterly meeting of the Freewill Baptist churches was held with the church of this place, and visitors poured in from far and near. The grove was fixed up for the meetings that were held in the daytime and the evening sessions were to be held in the schoolhouse. A three days' meeting for a place like this was a rare treat. They were favored with beautiful weather and an excellent spirit prevailed during the different convocations. The singing-school teacher returned to con-

duct the music all through the session which was said to be of a fine grade. Sunday, the closing day, dawned without a cloud; a gentle zephyr, balmy with the fragrance of countless flowers, fanned the cheeks of the assembled throng. The peace of heaven quietly rested on the hearts of all and the words of life as they came from the lips of the man of God seemed to be fraught with inspiration. At the last session, which was held in the afternoon, the music rendered by the choir surpassed all previous efforts and the minister tenderly invoked heaven's benediction upon that band of singers.

What were Mrs. Burnham's feelings as she stood in that assembly worshiping the Creator, in a temple built by his own hands, with the blue heavens for a canopy, listening to those strains of melody? Her own daughters were the leading soprano singers and that deep, rich bass voice was the voice of her son. What did the trials of those early days amount to now? Here were three noble children, who had been fostered by her hand, and who now, grown to manhood and womanhood, were going forth to bless the world, and who had already been buried beneath the sparkling waters by their grandfather, symbolic of their death and burial to the old life of sin, and their resurrection to the new life in Christ Jesus. Was she not the happiest woman living and this enchanted spot the land of Beulah? But all earthly gatherings must end and this among the rest. The congregation arose and the choir thrilled every heart as it sang:

"When shall we meet again—
Meet ne'er to sever?
When will peace wreath her chain
'Round us forever?
Our hearts will ne'er repose,
Safe from each blast that blows,
In this dark vale of woes—
Never—no, never.

"When shall love freely flow,
Pure as life's river?
When shall sweet friendship glow
Changeless forever?
Where joys celestial thrill,
Where bliss each heart shall fill,
And fears of parting chill—
Never—no, never.

"Up to that world of light,
Take us, dear Saviour;
May we all there unite,
Happy forever;
Where kindred spirits dwell,

There may our music swell,
And time our joys dispel—
Never—no, never."

Then came the closing stanza:

"Soon shall we meet again—
Meet ne'er to sever;
Soon will peace wreath her chain
'Round us forever.
Our hearts will then repose,
Secure from worldly woes;
Our songs of praise shall close—
Never—no, never."

After this the benediction was pronounced, followed by the tearful good-bys and warm hand-clasps and all turned sadly away as if loath to leave the hallowed ground. And well they might feel so, for never again on this side of the river will they be assembled together. When they meet again it will be on the beautiful banks of the evergreen shore, where love shall freely flow, pure as life's river. But the pathway that leads up to that peaceful abode is rough and rugged and their brows will be pierced with many a cruel thorn. Perhaps this little feast by the wayside was prepared for these pilgrims by the One who saw the gathering storm, that they might be strengthened for its perils. What is life? Again and again in the solitude of the human heart this problem arises, baffling all attempts at a solution. Souls come in contact, and their holiest emotions, touched by an unseen power, spring into life, cementing them in the bonds of love; and then stern fate separates them never to meet again on earth. Ah, methinks there must be a life beyond the tomb that is a full solution of this mixed problem.

(To be continued.)

A Prayer for Our Young People.

REV. EDWIN SHAW.

Our Father who art in heaven, what would we do, what could we do, without the joy and hope and strength of our young people! For them, O Lord, indite our prayers this morning; and give to us of older years grace and wisdom from on high so to walk and live before them, so to walk and live with them, that we may never be a hindrance in their way, or a shadow across their path; but may we ever point them to that which is high and noble, and lead them into ways of unselfish usefulness.

We thank thee for the brightness and the

vigor of young manhood and womanhood, for its courage and earnestness and ambition and striving for success; bestow upon these qualities of life, we pray, the spirit of nobility, and of righteous purpose. May truth and right mean more to our young people than shrewdness and the power to rise above one's fellows by means that have the slightest taint of unfairness.

When compared with others, our young people of this church and of our denomination are few in numbers. Then let them feel the added individual responsibility, and help them to respond nobly to the calls of duty.

The temptations which beset them are especially seductive, oftentimes almost overwhelming; give them the needed grace, give them the discerning eye to look beyond the present, to look outside themselves, to look beneath the surface, and clearly see and firmly hold to the things that are really worth while now and in eternity.

Let them, we pray, be blessed with all the pleasures of life that they can master, and forbid them any joy or delight that will in any manner master them.

We hear today, O Lord, from East and West, from North and South, and from far across the oceans, the call for laborers in thy work. Let our young people feel that everywhere and all the time they can be laborers for the Lord by living useful Christian lives just where they are, in school, in shop or office, on the farm, at home, in social life; but, O Lord, we pray that in a special way more of our young people may hear the call for special service, and hearing gladly answer, "Here am I, O Lord, send me."

We lift our hearts to thee in grateful prayer and loving praise. Keep us all young in spirit, tender, sympathetic, optimistic; and day by day mark us more clearly with the imprint, the character, of the cross of Calvary, and fulfil in us thy will and purpose by lives of glad and cheerful service.

Through Jesus Christ, our Lord,
Amen.

News Notes.

INDEPENDENCE, N. Y.—A social was given by the Ladies' Aid Society at W. R. Crandall's at which \$4.20 was realized. A chicken-pie supper was later held by the same society at S. G. Crandall's with \$11.09

as financial proceeds.—Cottage prayer meetings are being held every Wednesday evening at the various homes in the community.

BERLIN, N. Y.—The Sabbath school gave a Christmas entertainment, December 23, which was enjoyed by a large and appreciative audience. The pastor's family received a set of beautiful dishes from the society.—Union services are being planned for the week of prayer, to be followed by special meetings conducted by Evangelist C. L. Evarts.—The young people have sent in a small order for Sabbath literature to be distributed.

NEW MARKET, N. J.—If being busy and being happy go hand in hand we can claim our share of happiness for the last two months. First came a lecture on "Bonnie Scotland" by a neighboring Baptist pastor; then the yearly meeting of the New York and New Jersey churches held here. This was followed by the annual Thanksgiving supper given by the Ladies' Aid Society (one hundred and twenty plates were served), and by other Thanksgiving festivities. Christmas entertainment was given by the Sabbath school, and New Year's night the young people gave a dime social at the home of A. H. Burdick. The Ladies' Aid Society, the Sabbath school and the Christian Endeavor Society have made special efforts to brighten the Christmas season for a number of unfortunate ones. It is truly worth while to spend much more time and thought than we do in brightening the lives of such as these. "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me."

FOUKE, ARK.—In October, the Rev. C. S. Sayre and our pastor held a two weeks' meeting with the Little Prairie Church. Then Mr. Sayre came home with Pastor Randolph and they had night services for a week. One joined the church.—Our Christian Endeavor Society has organized a Sunday school at the Roberts schoolhouse, a mile from town. Average attendance for this quarter thirty.—The Seniors and Juniors held a joint social December 25. The evening closed with a surprise Christmas tree for them.—Miss Nelson is here teaching again. N. E. D.

HOME NEWS

GARWIN AND WELTON, IOWA.—If these churches have a correspondent I shall be sorry to interfere with his or her work. I trust my only motive will be to "keep the ball moving" for the pleasure of Home News readers. While traveling all over Iowa, one of the States in my territory, I have no greater pleasure than that which opportunity gives me of visiting on an occasional Sabbath these places. And I feel sure the welcome given me is sincere. If I can give in return as much comfort as I get I know that some good has been done. The pastors insist that I "occupy" when there. And so to the best of my ability I "occupy" (the pulpit). Recently I preached at Garwin and the next Sabbath at Welton. Pastor Davis had gone to the Pacific Coast for a short time. While the people were glad he and his faithful daughter could have the great pleasure of seeing their friends, yet they already missed them. They were preparing for a holiday entertainment and seemed unanimous in the determination to make it a success, even though Miss Davis, who is a valuable leader, is absent. Quite a number have come to Garwin from other churches and it is much encouragement. Recent deaths have cast a gloom over the church, as members they will greatly miss have gone to the church triumphant. I placed an orphan girl at Garwin a year ago and now she has been baptized and is an active young member of the church. About Welton we also have some wards, three of whom are growing up in the Seventh-day Baptist Church. Pastor Burdick and wife are still a source of great comfort and encouragement to this church, which has lost so many strong men and women the last few years. Few churches of like number have had as many stalwart Christian workers as Welton. May God spare it to give birth to many more who shall be pillars in our beloved Zion.

We might almost include Marion, Iowa, in our Home News items. Pastor Davis of Garwin preaches there every month and when he goes the attendants bring their dinners and have a social meal together and

an afternoon preaching service also. It has been the privilege of the writer to be there several times during the year 1909. I have also occupied the pulpits of several Seventh-day Adventist churches, in the vicinity of which I have placed needy children.

Iowa ought to have a missionary to start and maintain new interests. I find ex-Seventh-day Baptists here and there and descendants of prominent families in our denomination that are now existing but not truly living. Religious life has seemingly been lost and they are engaged in the great battle of life without a sure hold upon God.

As for Sunday, no one "keeps it." If so, I fail to find them. The best of churchgoers among them take delight in the afternoon picnic and visit and ride, and ball play often. And often I see other than drug stores opened or at least people within that are not worshiping God. The vital question is now the Bible Sabbath or a play and visit day. H. D. C.

JACKSON CENTER, OHIO.—While spending the holidays at home, Mr. Herbert Polan preached for us Sabbath, December 25, and Mr. William Simpson on January 1.—The annual dinner of the church was held Sunday, January 2. There were about one hundred and sixty present. All came with well-filled baskets and the day was made enjoyable for all. N. J.

MILTON JUNCTION, WIS.—The Christmas spirit began to manifest itself in the Milton Junction Church some time before that date was ushered in by the calendar. It showed itself first in the willingness of the committee appointed by the Sabbath school to give of their time to the training of a large chorus for a sacred concert to be given the evening after Christmas day. This meant, both on the part of the committee and on the part of those who were trained, not only a giving of their time but also a giving up of many personal pleasures which were especially appealing at this season of the year.

The result of this careful preparation was a delightful concert which helped in no small degree to promote the Christmas spirit in the church and in the Sabbath school. The chorus, which was under the

skilful direction of Mrs. E. B. Loofboro, was composed of about thirty voices, both old and young, and brought out in a pleasing way the talent of the singers. The solos of Mrs. Bond and Mrs. Loofboro were especially pleasing. The boys' chorus gave an exercise in which three boys were dressed in costume representing the shepherds who heard the angels proclaim the good tidings of great joy. "Pass on the Light" was a beautiful exercise given by seven little girls. The impressive reading by Pastor Bond of "The Three Kings" was a helpful feature of the entertainment and made more beautiful that sweet simple story of the wise men who came from the East to worship the King. The entire program was successfully carried out and was well received by a very appreciative audience which was loath to let many of the numbers pass without an encore.

That the little ones of the primary department and the younger pupils of the main school might not be deprived of the Christmas tree which always means so much to them, their teachers and the Junior superintendent prepared a tree for them to which each one was invited by a written invitation for Sunday afternoon, from "half past two till the clock strikes five," to the basement of the church for a Christmas party. Forty-seven children, whose ages ranged from three years to fifteen, responded to the invitation, where, with windows darkened and lights on the Christmas tree, they spent a happy afternoon with the teachers, playing games and partaking of refreshments while Santa Claus, dressed in ermine robe, distributed the gifts from the tree to both pupils and teachers.

The silver knives and forks and table linen which were found at the parsonage on the return of Pastor Bond and his wife from the concert, the beautiful bouquet presented by the Sabbath-school teachers to the superintendent who had been confined to his home by serious illness for nearly two weeks, the sack of flour and sugar sent to the home of the poor widow, the making and distributing of gifts by the Junior Endeavorers to children less fortunate than themselves, the sending of Christmas gifts by the Sabbath school to the members of the home department, and flowers by the En-

deavorers to the sick, to the shut-ins, and to the elderly people, and many other kindly deeds known only to the recipients, testified of the love and good will and unselfish giving in the hearts of many, and which was but the natural result of that love which sprang into being at the birth of a little child nearly two thousand years ago.

N. M. W.

COSMOS, OKLA.—Our people here in northwestern Oklahoma are not yet discouraged, though the last two seasons have been unfavorable for crops, and some have had to leave to find means of supporting their families.—Regular Sabbath services conducted by Mr. Ira Goff are held each week. We also have a live Sabbath school. A fair attendance at both services is maintained and a good interest manifested.

Our annual dinner occurred January 2, at the schoolhouse where we meet for worship. A bountiful dinner and general good social time were enjoyed by about fifty persons. A gift of \$14.00 was raised on the spur of the hour, showing that even though we feel the hard times, we appreciate the work of Brother Goff. We hope that he may be able to move into our immediate neighborhood as soon as he "proves up" on his claim, thus bringing us nearer to each other. He can then meet with the young people Sabbath afternoon, which, having seven miles to drive, he can not do now during the short days.

Though the winter is severe for this region and feed is scarce and high in price, nearly every one feels that prospects are good for an excellent crop next season. The ground is moist to an unprecedented depth and is also frozen much deeper than usual. Land is advancing in price, but is yet within easy reach of many who are renting land in our older communities. All of our people are willing and anxious to help Sabbath-keepers locate here. Our trials are very similar to those of nearly all the older communities. We feel that those who hold on to their land here will eventually win. A larger acreage of winter wheat than usual was sowed last fall. Railroad prospects are brightening. There is some prospect of two railroads being built near us before long. A local telephone circuit has been established in our commu-

nity. This, with our local paper, the *Cosmos Pioneer*, will help to hold us together, we hope. Some of the boys have hunted up some old band instruments and organized a band with C. D. Stillman as leader.

O. W. B.

January 5, 1910.

MARRIAGES

GREENE-BLACK.—At the home of the bride's parents, Mr. and Mrs. E. W. Black, in North Loup, Nebraska, on December 28, 1909, by the Rev. Geo. B. Shaw, Leslie O. Greene and Georgia L. Black, all of North Loup.

GREEN-COON.—December 14, 1909, at the home of the bride's parents, Mr. and Mrs. E. D. Coon, in the town of Lima, Wisconsin, by the Rev. A. J. C. Bond, Mr. George C. Green and Miss Mamie I. Coon, both of Lima.

DEATHS

COOK.—George W. Cook was born in the town of Alfred, Allegany Co., N. Y., January 3, 1828, and died in Andover, N. Y., December 20, 1909. Had he lived two weeks longer he would have been 82 years old.

When a young man he was married to Miss Mary Elliot, who preceded him to the "land beyond" twenty-five years ago. He leaves two sons to mourn his loss, George and John, of Andover, N. Y. Farewell services were held in the Seventh-day Baptist church of Andover, conducted by the pastor.

R. J. S.

FLINT.—James Samuel Flint, son of Joseph and Elizabeth Green Flint, was born in Scio, N. Y., January 31, 1826. He died at the home of his daughter at Willoughby, Ohio, December 30, 1909.

He was married to Maranda Young, February 24, 1849, by the Rev. Rowse Babcock. From this union two children were born—Mrs. Euphemia Bacom of Willoughby, Ohio, and J. Willard Flint of Scio, N. Y. There are six grandchildren and five great-grandchildren.

Mr. Flint lived at Scio till fifteen years ago, when he went to live with his daughter in Ohio, where his wife died in 1900. Early in life he became a member of the Scio Seventh-day Baptist Church, and devoted a life to the cause of the church and the Seventh-day as the true Sabbath. He was outspoken and had the courage of his convictions. He was a worker for temperance, interested in public improvements and the moral betterment of humanity.

Services were held in the Scio Seventh-day Baptist church on January 3, conducted by Pastor L. C. Randolph of Alfred. Text, Eph. i, 10.

BURDICK.—Andrew J. Burdick was born at Alfred, N. Y., April 2, 1845, and died at his home at Petrolia, N. Y., December 31, 1909, death being due to a general collapse.

He was the son of Joseph T. and Palmyra Matteson Burdick, and was the fourth one of a family of six children. One brother, Andy, and two sisters—Mrs. Elizabeth Burdick of Alfred, N. Y., and Mrs. Myra Berry of Hornell, N. Y.—survive him. At Hartsville, N. Y., November 24, 1866, he was joined in marriage to Isabel Angell by Eld. Hiram P. Burdick. To this union were born three daughters, only one of whom, Mrs. Clarissa E. Hotchkiss of Naples, N. Y., is living, and who was with him at the time of his death. On February 6, 1899, the wife of his first marriage died, and on September 6, 1899, at Wellsville, N. Y., he was married to Mrs. Ida Winans, who is left to mourn his death. When still in his early teens he was baptized by Eld. Hiram P. Burdick, and joined the Hartsville (N. Y.) Seventh-day Baptist Church, where he retained his membership up to the time of his death.

Nearly forty years ago, he, in company with his father, moved from their Crosby Creek farm near Hartsville, to the then sparsely settled part of Allegany County, N. Y., now known as Petrolia. Here he constantly resided until his death.

For the last five years he had been in failing health, and for five weeks had been confined to his bed. On Friday afternoon, December 31, 1909, as the last day of the old year was drawing to a close, after all had been done that was possible by loving hands, he passed beyond, surrounded by the immediate members of his family. Funeral services, conducted by the writer, assisted by Rev. C. W. Tyler of Allentown, N. Y., were held at the Petrolia Union church, Tuesday, January 4, 1910, and the remains laid to rest by the side of his former wife in the Niles' Hill Cemetery, near Petrolia.

Mr. Burdick was a man of strong convictions regarding the doctrines which he held essential to salvation, and was a staunch Sabbath-keeper, having held with unswerving loyalty to this tenet of our faith.

R. R. T.

The Moody Bible Institute is planning for a special summer course this year to meet the needs of pastors, evangelists, returned missionaries and public school teachers during their vacation season. The course will cover the English Bible, the art of preaching and teaching, Gospel music and the defense of Christianity against modern attacks. Dr. James M. Gray, the Dean, will be supported by the larger part of the faculty of the institute, and several pastors and specialists of reputation selected from other institutions of the country.

"Down in Front—The young man's mustache."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 V.—JANUARY 29, 1910. SOME LAWS OF THE KINGDOM.

Matt. v, 17-26, 38-48. Commit v. 44.

Golden Text.—"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v, 48.

DAILY READINGS.

First-day, Deut. v, 1-21.

Second-day, Deut. xix, 1-21.

Third-day, Lev. xix, 1-18.

Fourth-day, James iii, 1-11.

Fifth-day, Luke vi, 27-36.

Sixth-day, Matt. v, 17-32.

Sabbath-day, Matt. v, 33-48.

INTRODUCTION.

The great defect of the religious Jews of our Lord's time was that they satisfied their consciences with the letter of the law. The Pharisees maintained with the greatest emphasis that the law should be obeyed, but they taught that formal obedience was complete obedience. They cared little for the spirit of the command, and gave attention to the external form. Our Saviour would teach them that obedience is from the heart, else it is no obedience at all.

In studying the Sermon on the Mount we must not lose sight of the fact that our Saviour is setting forth principles rather than giving specific instruction for definite cases. We are falling into the same error as the Pharisees if we interpret his sayings with bald literalness. Jesus did not come to give the scribes another multitude of minute precepts to be substituted in place of those that they were following.

Our Saviour does not always stop to mention the limitations of the general principles that he is declaring. We ought to study carefully to find the spirit of his teaching in order that we

may not fall into error. A man must render allegiance to Jesus as Master before he can hope to understand.

In the portion of the Sermon on the Mount from which our present Lesson is taken Jesus is intent upon showing the difference between his teaching and that of the scribes, and gives a number of definite illustrations.

TIME, PLACE and PERSONS.—Same as in last week's Lesson.

OUTLINE:

1. The Permanence of the Law. v. 17-20.
2. Concerning Injury to Fellow-man. v. 21-26.
3. Concerning Retaliation. v. 38-42.
4. Concerning Brotherly Love. v. 43-48.

NOTES.

17. *Think not that I am come to destroy the law.* We should remember that Jesus had been teaching for some time, and that his teachings differed materially from those of the scribes. A very natural inquiry would arise concerning his attitude towards the Sacred Scriptures which were commonly recognized as authoritative. He emphatically denies any purpose to abrogate these expressions of the will of God. *The law and the prophets* are the more prominent of the three divisions of the Old Testament scripture. It is unnecessary to mention here the third portion of the Jewish canon, the *writings*. *But to fulfil.* That is, to bring out to its full meaning and effect. Jesus in his criticism of the teachings of the Pharisees may even disagree with the outward form of some of the precepts of the Old Testament. But he would make it clear that he intends to bring into full force the ideals that have been in part misapprehended.

18. *Till heaven and earth shall pass away.* A strong way of saying never. *One jot or one tittle.* The jot was the smallest letter of the alphabet, and the tittle a corner of certain letters. Every least portion of the law is valuable. The ideal of right living is complete as it stands and must become less perfect if anything no matter how small is subtracted from it. *Till all be accomplished.* This must be interpreted in accordance with the preceding portion of the verse, and not be understood as meaning that law in its entirety is to remain till Jesus' death and resurrection and then be altogether superseded.

19. *Whosoever therefore shall break one of these least commandments,* etc. It follows very naturally therefore that one who disregards or actively opposes even a small commandment must be reckoned as occupying an inferior position in the kingdom of heaven.

20. *Except your righteousness shall exceed the righteousness of the scribes and Pharisees.* The scribes and Pharisees reckoned themselves as the most devoted adherents to the law; but Jesus would class them far below those who disregarded some little commandment. They are not little in the kingdom of God, but altogether outside. By their attention to the letter of the law they had missed the spirit, and so were the real enemies of the law. Jesus proceeds to give several illustrations to show the contrast between the Pharisaic interpretation of the law which really dishonored the law, and his own interpretation which brought out the underlying spirit, the real law which was to abide forever.

21. *Ye have heard that it was said to them of old time.* Or perhaps better, by them of old. The distinction is not material. Jesus is intending to designate the teaching of the scribes which was presented as authoritative in view of its antiquity.

22. *But I say unto you.* From this contrasting expression it should not be inferred that Jesus intended to repeal the ancient law. Far from it. But he does mean that the emphasis of the scribes upon the external act of violence has virtually destroyed the value of the law; for in the hatred that rests in the soul is the real murder whether this hatred happens to be shown by outward violence or not. *Every one who is angry with his brother.* That is, with his fellow man. Some late manuscripts insert the qualifying expression, "without a cause." But we may believe that Jesus spoke without the qualification, leaving that to be understood. *In danger of the judgment.* Compare this phrase in preceding verse. Jesus means that this man ought to be subject to the same penalty imposed by the local court that was imposed on the one who had committed the overt act of murder. He then goes on to develop by a well-balanced climax the exceeding sinfulness of hate. *The council* was the august supreme court of the nation (the Sanhedrin), whose decisions would of course be more severe than the judgments of the local courts; and far beyond the Sanhedrin and its penalties is the punishment of the future life which is pictured under the figure of the valley outside the walls of Jerusalem where the refuse of the city was burned. There is a climax also in the sins referred to. To hate a brother is bad enough, to despise him, so that you apply the title *Raca* (which probably means, emptyheaded, worthless) is worse; to think so ill of him as to call him *fool* shows a still greater moral culpability. The word *fool* applied thus as an epithet probably

refers to moral worthlessness, and would be equivalent to calling him a scoundrel.

23. *And there rememberest that thy brother hath aught against thee.* That it is of the utmost importance that we should treat our fellow men with invariable kindness is shown from this recommendation of our Lord. If a man should be engaged in the very important service of offering a sacrifice to God, and as he was bringing his gift should happen to remember an injury done to a brother, he should immediately interrupt this important service, and go immediately to set matters right with the injured brother.

25. *Agree with thine adversary quickly.* This verse with the next considers from a different point of view the propriety of making amends for any injury done to a brother. Possibly our author brings in from another connection a teaching that does not belong to this context. Compare Luke xii, 58, 59. A man with common prudence will take measures to satisfy his creditor before he is compelled to do so with added penalties. How much more should we all give heed to the fact that the judgment day is coming, and prepare ourselves by appropriate repentance and amendment of life!

38. *An eye for an eye and a tooth for a tooth.* Compare Exod. xxi, 24 and other passages. Our Saviour does not say that this is an unjust law, nor that a judge ought not to inflict appropriate penalties when a culprit comes before him.

39. *Resist not him that is evil.* Our Lord teaches that we should not exact the penalty that the law allows for an injury, and also that we should not resist the one that would injure us. He gives three illustrations, in the order of anticlimax. *Turn to him the other also.* Do not resent the blow upon the cheek, nor follow the natural impulse to strike back.

40. *Thy coat, let him have thy cloak also.* If by process of law a man takes thine inner garment of no great value, do not resist the injustice, but give him also thy outer and more valuable garment.

41. *Compel thee to go one mile.* The reference is to enforced service as a courier or as a burden bearer. If you happen to be thus compelled to spend your time without compensation, do not render grudging service, but do what is required and even more. We are not to understand that Jesus would teach his followers to have a cringing and abject servility towards others, but rather that they should cherish brotherly regard even towards those who injured them.

42. *Give to him that asketh thee.* With this

verse there is a slight change of the subject. Jesus has been speaking of non-resistance to injury, and now turns to instruct his disciples to give voluntarily for the need of those who ask without being able to demand. It should be borne in mind that all these sayings of Jesus are to be interpreted in accordance with the law of love. A Christian should be generous toward every one, but he should not through generosity give what will surely be a damage to the recipient. Nor should he fail to resist the violence of the man who needs to be taught that it is better to work for a living than to rob others.

43. *Thou shalt love thy neighbor.* Compare Lev. xix, 18. *And hate thine enemy.* This expression is not found in the Old Testament. We have even kindness enjoined toward an enemy in Exod. xxiii, 4. But from the allusions which we have of Jewish contempt for foreigners, and from the numerous allusions in the Gospels to the attitude of the scribes and Pharisees toward the publicans and sinners we may be sure that Jesus did not misrepresent his opponents by suggesting that they taught their hearers to hate their enemies.

44. *Love your enemies.* The followers of Jesus are to be loving toward all, and especially towards those whom it is hardest of all to love, namely, those who persecute them.

45. *That ye may be sons of your Father who is in heaven.* That is show yourselves like him, and so be appropriately reckoned as his sons. God behaves kindly towards his enemies: in many cases he treats them as well as his friends. Jesus cites two examples: the heavenly Father gives the blessed sunshine to good and bad alike, and also the necessary rain for the development of the crops.

46. *For if ye love them that love you, etc.* If you stop to think of it there is no particular merit in loving your friends. Even the publicans of whom we expect nothing have kindly intercourse one with another. The publicans were the tax collectors. They were often despised beyond their deserts because they were the representatives of the foreign government to which the Jews rendered an unwilling obedience.

47. *And if ye salute your brethren only.* Jesus is teaching that his disciples ought not to be narrow in their kindness. If the Jew is courteous towards those who are like him members of the chosen people, he is really not doing a whit more than the Gentiles whom he despises. Even the Gentiles are courteous towards their friends.

48. *Ye therefore shall be perfect as your heavenly Father is perfect.* This verse is to be regarded as the summing up of the thought so far in the Sermon on the Mount. It is possible that the verb at the beginning is to be reckoned as having an imperative meaning, but the rendering of the Revised Version is to be preferred. The followers of Jesus are in every case to strive toward the better things, looking for their goal toward the ideals presented by our heavenly Father.

SUGGESTIONS.

Some people fail to observe the precepts of the Sermon on the Mount, and excuse themselves by saying that our Lord is presenting an impossible ideal. It is an ideal, but an ideal toward which we may approach. The world will grow steadily better so long as men try to do as Jesus has here taught us.

Others excuse themselves by saying that Jesus did not really mean all that he said. He did mean it. Very likely the Friends and others have interpreted his remarks about non-resistance with too little regard for attendant circumstances. But we certainly fail in loyalty to our Master if we do not apply the principles which he sets forth in this fifth chapter of Matthew.

In v. 22 it is plain that our Saviour has primary reference not to the use of words as such, but to the attitude of the heart that is shown by the words. He himself called two of his disciples fools in Luke xxiv, 25. It is to be noted however that the Greek word there is different from the one in our Lesson.

We are to remember that Jesus was teaching principles, and not rules.

WANTED.

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

WANTED.

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

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.

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. Road, at 118 South Mills Street.

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

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

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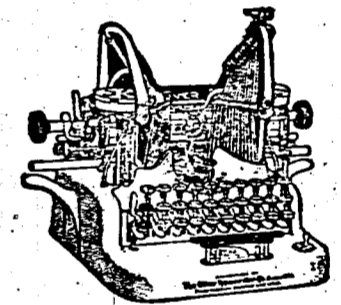
Mother (viciously scrubbing her small boy's face with soap and water)—"Johnny, didn't I tell you never to blacken your face with burnt cork again? Here I have been scrubbing half an hour and it won't come off."

Boy (between gulps)—"I—uch! ain't your little boy—uch! I'se Mose, de colored lady's boy."—*Judge.*

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"Well," answered Senator Sorghum, "its pretty hard when you find yourself compelled to make a choice between being interesting or original."—*Washington Star.*

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just have time to get it," and started home on a run.

Eccentric though he be, President Hadley is never without a ready and witty remark. Yale's Sunday services are addressed by prominent clergymen of many denominations and from many cities. When these visiting preachers occasionally ask President Hadley how long they shall speak, he invariably replies, "There is no limit, sir, upon the time you may preach; but there is a Yale tradition that no souls are saved after the first twenty minutes."—Bohemian.

Stella—The Smiths are very quick at picture puzzles.

Bella—Yes, they got their practice from putting together their fragments after moving.—Harper's Bazar.

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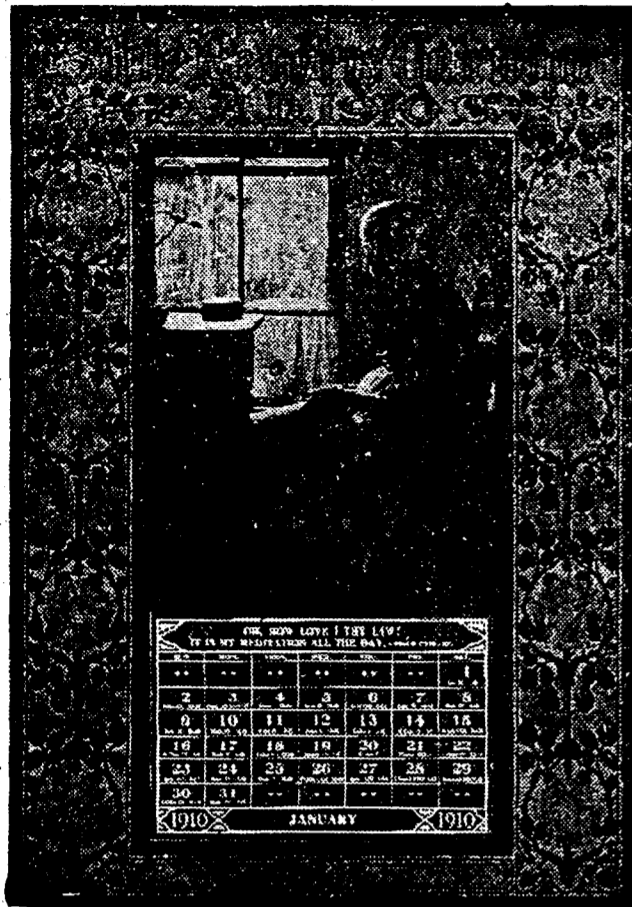
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