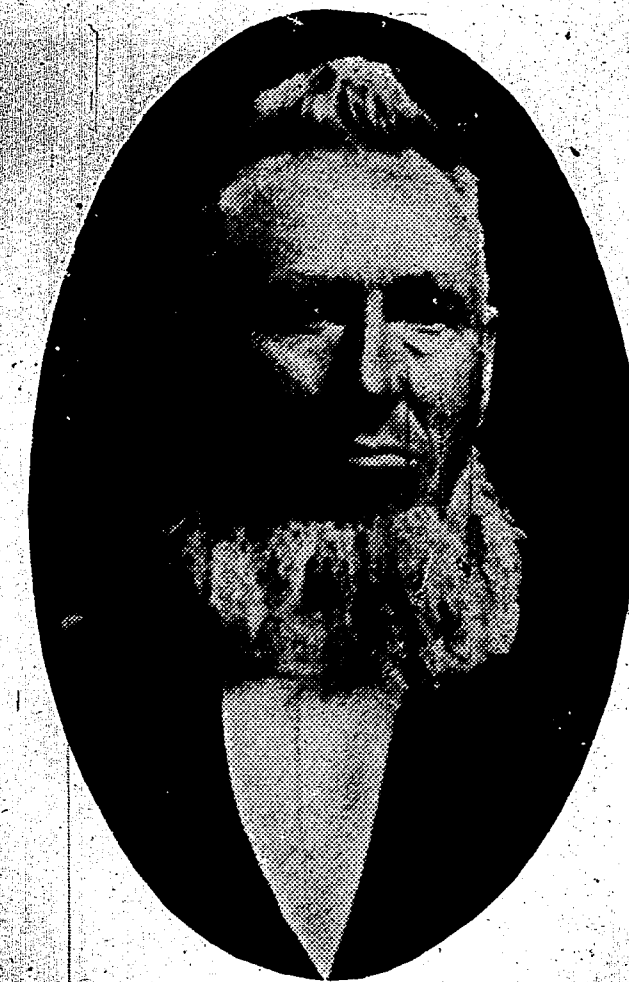


The Sabbath Recorder



DEA. WM. H. CRANDALL.

— CONTENTS —

EDITORIAL—The Associations and Their Delegates; The Floods in France; The "Passing" of the Sunday Rest Bill	161-163	tist Missionary Society; A Letter From China	168
CONDENSED NEWS—The First Soldier of the Civil War Dead; Zelaya Guilty; Proposed Changes in Postage	163	WOMAN'S WORK—I Will (poetry); India's Women; From Ashaway, R. I.; From Salem, W. Va.; From Nile, N. Y.	172
DENOMINATIONAL NEWS—Rev. Lester C. Randolph Accepts	164	YOUNG PEOPLE'S WORK—Intemperance and Other Sins of the Body; Junior Work; From the Young People's Board; The Fouke School; Fouke School; Martha Burnham; News Notes	175-185
THOUGHTS FROM THE FIELD—Young Men Leaving the Home Church	165	Dea. Wm. H. Crandall	185
Saved to Serve	165	CHILDREN'S PAGE—A Strike; Who's Afraid in the Dark? (poetry)	186
Tract Society—Meeting of Board of Directors	166	HOME NEWS	187
MISSIONS—Report of E. B. Saunders, Corresponding Secretary of the Seventh-day Bap-		SABBATH SCHOOL	188

Alfred University

ALFRED, N. Y. Founded 1836

Second semester begins February 1, 1910.

FOR PARTICULARS ADDRESS

Brothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY. GEORGE M. ELLIS, M. S., Principal.
Second Semester begins Jan. 31, 1910.

Milton College

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

Second semester begins Jan. 31, 1910.

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

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

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

Classes in Elocution and Physical Culture.

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

For further information address the

Rev. W. C. Daland, D. D., President
or Prof. A. E. Whitford, M. A., Registrar,
Milton, Rock County, Wis.

Salem College SALEM West Virginia

SPRING TERM BEGINS TUESDAY, MARCH 22, 1910.

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

The aim of the college is

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

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

American Sabbath Tract Society

EXECUTIVE BOARD.

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

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

REV. EDWIN SHAW, Corresponding Secretary, Plainfield, N. J.

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

THE SABBATH VISITOR.

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

TERMS.

Single copies per year 60 cents

Ten copies, or upwards, per copy 50 cents

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

HELPING HAND IN BIBLE SCHOOL WORK.

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

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

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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

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

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

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

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

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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

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

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

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

REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.

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

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

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

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Salem, W. Va., Aug. 26-31, 1910.

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

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

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

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

Executive Committee—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Brookfield, N. Y.; Prof. A. E. Whitford, Milton, Wis.; Dr. Geo. E. Crosley, Albion, Wis.; L. D. Lowther, Salem, W. Va.; Rev. L. D. Seager, Middle Island, W. Va.

BOARD OF SYSTEMATIC FINANCE.

Geo. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y.;

Rev. L. A. Platts, Milton, Wis.; O. S. Rogers, Plainfield, N. J.; G. W. Davis, Adams Center, N. Y.;

A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

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

The Sabbath Recorder

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

VOL. 68, NO. 6. PLAINFIELD, N. J., FEBRUARY 7, 1910. WHOLE NO. 3,388.

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

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

EDITORIAL

The Associations and Their Delegates.

One of the associational presidents asks the RECORDER for information regarding the delegates from other associations to his own, in order that he may know whom to place on the program. Thinking that every other president will desire similar data before making his program, we give all the data now in our possession. We do not know who is to come from the Northwestern Association, since that association held no session last year; but trust that some one, upon reading this, will help us to the desired information.

The Southeastern Association will be held with the Ritchie Church near Berea, W. Va., and begins May 19, 1910. Its delegate to sister associations is Mr. Clyde Ehret of Salem, with Rev. L. D. Seager alternate.

The Eastern Association will begin at Rockville, R. I., May 26. Its delegate to the Southeastern Association is Rev. Edgar D. Van Horn, 318 West 156th Street, New York City, with Rev. Henry N. Jordan alternate; and its delegate to the Central, Western and Northwestern associations is Rev. Edwin Shaw of Plainfield, N. J., with Rev. Jesse E. Hutchins alternate.

The Central Association is to convene with the church at Adams Center, N. Y., June 2, 1910. Its delegate to the Southeastern and Eastern Associations is Rev. L. A. Wing, De Ruyter, N. Y., with Rev. E. Adelbert Witter alternate; its delegate to the Western is Rev. A. L. Davis of

Verona, N. Y., with Rev. H. C. Van Horn alternate.

The Western Association will begin June 9 or 10 at Little Genesee, N. Y. It joins with the Central Association in sending Rev. L. A. Wing as delegate to the Southeastern and Eastern Associations, and appoints Rev. Herbert L. Cottrell delegate to the Northwestern Association with Rev. W. D. Wilcox alternate. We understand that the Central Association endorses the appointment of Brother Cottrell, making him a joint delegate for the two associations.

The Northwestern Association will be held at North Loup, Nebraska.

We notice that the delegates from the several associations were made members of a committee to report upon the propriety of changing time or order of holding the sessions.

The Floods in France.

The sympathies of the civilized world have been deeply stirred in behalf of thousands who are suffering and homeless on account of the great floods in France. Paris has been the center of interest, but scores of cities along the Seine have been all but overwhelmed in the calamity. When the pen has done its best to write the sad tale of suffering and death in Paris alone, the half will not be told. One-fourth of that city has been drowned out of house and home, and a large portion of France deluged with the yellow flood. All along the great river, towns with business and residence portions utterly ruined are contributing their quotas to the long roll of the dead.

In Paris the situation began to be desperate on January twenty-third or fourth, and every day for a full week it grew more and more appalling. The Seine in ordinary times moves through the city in comparatively small volume, with banks half full, at the rate of one mile an hour; but when this awful flood had reached its height the river had thirty times its normal vol-

ume of water flowing at the rate of twenty miles an hour! Nothing could withstand the resistless force of such a deluge augmented in power day after day until hundreds of acres were inundated, and palaces and hovels alike submerged to the second stories. The beautiful gardens, parks and boulevards of Paris became lakes and rivers; the electric plants were put out of business; the subways were flooded; the great sewers of the city burst in many places, flooding basements and cellars and railroad stations, and undermining streets and buildings. Ten thousand troops were pressed into the service of rescue, and every available working man was set to work in efforts to save life and property. Thousands of people were rescued from the second story of their homes by men in boats, and hundreds more were swept away in the floods and lost. Crevices were suddenly opened in the streets, that swallowed up unwary passers-by and rapidly widened into roaring, raging torrents. The ground underneath Paris is so completely saturated that fears are entertained lest many of her great buildings collapse. Multitudes are homeless and destitute and fears of an epidemic fill the city.

At this writing, January 30, the flood is considered at its height and the tributaries of the Seine are beginning to fall; but owing to the clogged condition of the river, with fields of wreckage and driftwood holding the water back, it will be some time before the situation in Paris is much relieved.

Amid all the devastation and misery caused by this calamity there shines one unmistakable ray of light that should make us hopeful for the future of humanity. From all over the Christian world messages of sympathy and condolence and gifts of money are being sent to the stricken people of France. The French Government is deeply touched by all these expressions that show the true feelings of a common brotherhood. These expressions come from Italy, Belgium, England, Germany, Austria and America. Boards of trade, chambers of commerce and church magnates vie with each other in efforts to prove themselves "neighbors" to those in distress. The spirit of the Good Samaritan is seen in

all lands, and we are reminded at every turn how deeply the spirit and teachings of Christ have affected the hearts of men. It is this alone that makes a common brotherhood of all. It is because the Christ has lived and given to the world the leaven of his kingdom that we see such exemplification of the principles of true righteousness. The Christ-spirit begets such a world-wide sympathy that no matter whether it be a calamity of war in Nicaragua or of flood in France that causes suffering, members of the Red Cross Society send help on the wings of lightning, because the sufferers are fellow men and therefore brothers.

It was the dawning of a glorious day for this sin-cursed and sorrow-smitten earth when Christ came to put hope and patience and love into the hearts of men. It was the beginning of a new era for the world when the Son of Man became a source of new light and noble sentiments that should surpass all other agencies in changing the heart of humanity and in bringing in the age of a boundless human brotherhood. Christ is the source of the better moods and kinder thoughts of vast multitudes in Christian lands who are still outside the confines of the church. Would such a response to the cry of suffering as that we now witness have been possible in the days of Nero? Would multitudes in all lands have been ready to respond with hundreds of thousands of dollars through organized charity, to relieve suffering in a foreign land, if Christ had never lived and taught his Gospel of sacrifice and love?

Thank God for the Christ who brought to earth the sweet message of the fatherhood of God and the brotherhood of man. I pity the poor pessimistic soul who, in spite of all the evidences of the progress of Christ's kingdom on earth, persists in saying the world is growing worse.

The "Passing" of the Sunday Rest Bill.

For some time people have been watching a bill before Congress "for a proper observance of Sunday in the District of Columbia." This bill was fathered by Senator Gallinger of New Hampshire and presented by Senator Johnston of Alabama. It is reported that a large amount of latent

opposition to the bill in the Senate remained latent when the voting came, because Senators did not wish to incur the ill will of the religious element by an open vote against it. Probably the members of the upper house thought it would make no difference in the results if it should pass after it had been cleared, as it was, by amendments, of all its original force.

It was, indeed, the "passing" of the Sunday Rest Bill in more senses than one. And why should Senators vote their convictions against such a bill, when its passage as amended would make it negative, so far as its purpose was concerned? The amendments permit the sale of tobacco and the use of public conveyances on Sunday, and the words "day of rest" were substituted for the word "Sabbath." As passed, the bill allows people to observe any day in the week as "a rest day," and those "who observe as a day of rest any other day of the week than Sunday shall not be held to have violated" the law, "if they observe as a day of rest one day in each seven as herein provided"!

The *Washington Star* sees the ridiculous side of such legislation and thinks it will fail in securing its purpose even if passed by the lower house and signed by the President.

The folly of trying to legislate on matters purely religious, under the guise of some other name, is too apparent to gain much favor with thinking men. No matter by what name religious enthusiasts may call such a bill, everybody knows that they would not think of pushing it if it were not for the purpose of compelling men to keep as a sabbath "the first day of the week, commonly called Sunday." The old adage, "Give the enemy rope enough and he will hang himself," is well illustrated in the passing of this emasculated bill. It seems out of place to some for Christian people to join in a fight before congressional committees where they have to run the risk of appearing to be allies with socialists, anarchists and some of the most undesirable elements in society. Others have felt that we could not refrain from pressing our protests against making laws to enforce religious duties, even though some good people accuse us of being in sympathy

with undesirable factions against government. In the case before us we are pleased to see how futile have been the efforts thus far of those who are arrayed against God's holy Sabbath. The inner consciousness of both saint and sinner must protest against this desperate effort of professed Christians to compel, by civil law, the observance of a day as sacred, for which everybody knows there is no divine law.

CONDENSED NEWS

The First Soldier of the Civil War Dead.

On January 27, 1910, Simon J. Chandler died in the City Hospital of Worcester, Mass. He is said to have been the first man to enlist in a regularly organized company at the outbreak of the Civil War. On the very day Lincoln's call for seventy-five thousand men was issued, Mr. Chandler enlisted in Company D, Sixth Massachusetts, at Lowell.

Zelaya Guilty.

A thorough investigation of ex-President Zelaya's action in the execution of the two American citizens, Groce and Cannon, has resulted in fixing all the blame on him. This was done by the Nicaraguan court, which fully confirms Secretary Knox in his construction of the act as wholly unjustifiable official murder. The court that condemned to death the two men was exonerated on the ground that it had been ordered by Zelaya himself to find them guilty and execute them. The pretense by Zelaya that he would gladly have saved the Americans from death if he could have done so is proved by a Nicaraguan court to be utterly false.

This finding fully justifies the course of our administration regarding Zelaya and his government, and shows the folly of some critics who passed severe judgment upon Mr. Taft's course at the time. It is now probable that steps will be taken to bring Zelaya to justice.

Proposed Changes in Postage.

Great interest is being taken in the proposed revision of postage rates for magazines. It will be remembered that the

President in his message recommended some change, in view of the deficit in the Postoffice Department. Warm discussion upon the question has already begun. The magazines of the country have combined in framing a clear and strong answer to the proposition from a business standpoint.

The administration claims a deficit of \$17,000,000 in the Postoffice Department. It also claims that second-class mails cost \$73,000,000 and pay only \$9,000,000, thus causing a loss of \$64,000,000. It makes the average haul of magazines 1,047 miles, while the average haul of newspapers is only 291 miles, or about three and a half times less than the haul for magazines. On the strength of these estimates the President claims that it costs the government 5 cents a pound for magazines over against 2 cents a pound for newspapers. Some Congressmen are urging a zone system of charges, making the postage depend upon the distance the magazines are hauled. They have also discovered that in many cases the publishers use express companies for their short-distance shipments and mail service for long distance.

On the other hand, the magazines have prepared a specific answer and presented their claims in a carefully prepared twenty-two page pamphlet in which they make a very strong case in their favor. They have made an exhaustive analysis of the government's reports, item by item, and it seems to me, have disproved every point set forth as a reason for raising postage rates on magazines. They claim that it is capable of direct proof, that instead of a deficit of \$17,000,000, if the Postoffice Department were run on strict business principles, and the cost of government and congressional free mail taken into consideration, there would be a surplus of more than \$10,000,000. They think the government should take into account the enormous expense of transporting its own supplies, seeds, specimens, and of franking matter in the Postoffice Department, as certainly as it does transportation of supplies for the War Department. The publishers would have the government wait before advancing rates on magazines until a competent cost expert shall settle the question as to the real cause of the so-called

deficit. They claim that the department's method of accounting has given no data that would warrant it in pressing legislation upon this matter. Furthermore, the magazines show beyond a doubt that to their advertising pages, more than to the advertisements in newspapers, is due an enormous mail-order correspondence from all over the Nation, that puts thousands upon thousands of dollars into the postal service by sale of stamps for such correspondence. Upon all these points the data seems conclusive.

Really, it looks as though the methods in the Postoffice Department might receive a pretty good airing before the matter is over. The demand that this department be conducted on the same business principles as are the War and Navy departments, and that it be entirely removed from political patronage seems to be reasonable. The country is sure to know more about this business before the case is closed.

DENOMINATIONAL NEWS

Rev. and Mrs. Wilburt Davis, who visited friends here a few days last week, left Tuesday for Gentry, where Mr. Davis will engage in missionary work for a time. It is possible that arrangements may be made later whereby he will remain as pastor. Mr. Davis gave an able address at the Seventh-day Baptist church while here.—*Nortonville (Kan.) News.*

A. E. Webster, Alfred '09, who has been supplying the Chicago Seventh-day Baptist Church the last four months, has accepted a call to the pastorate of that church. Mr. Webster is doing graduate work in the University of Chicago.—*Alfred Sun.*

Rev. Lester C. Randolph Accepts.

At the morning service in the Seventh-day Baptist Church Seventh-day morning a letter from the Rev. Dr. Randolph was read, accepting the call extended to him by the Milton Church to become its pastor. The acceptance is to take effect not later than one week before the College Commencement.

Milton people are glad to know that Doctor Randolph is coming here to live and will welcome him gladly. He is a very

successful worker in any line that he takes up and in addition to his pastoral duties will no doubt take an active part as a citizen of the village.—*Milton Journal.*

THOUGHTS FROM THE FIELD

Young Men Leaving the Home Church.

A friend, in writing about the death of one of the tried and true standard-bearers in his church, says: "Surely a good man has gone. Our good men are rapidly leaving us, and young men are going elsewhere for employment. This they must of course do, but it brings a lonesome condition of affairs. We enjoy the RECORDER."

DEAR DOCTOR GARDINER:

I'd like to tell you ever so much about our enjoyment of the RECORDER in our home. It is a most welcome visitor, and we try to get the most out of it every week. I do not see how any of our people can get along without it. Though we are all the time away from our home church, we can as easily keep in touch with the good people of our denomination as the folks in Milton, Alfred or Salem. Our little Sabbath school here in Madison, though we are few in number, is kept up with a good spirit. Our meetings are interesting and profitable to us both spiritually and socially. They hold us together in most pleasant relations.

May God bless you, Doctor Gardiner, in your good work, is our prayer.

HOSEA W. ROOD.

DEAR DOCTOR GARDINER:

I have been watching the RECORDER for the announcement of the Historical Volume, or History of the Seventh-day Baptists, for some time, and the issue of January 3 brought me the information desired. I therefore enclose to you the amount of \$3 for the two volumes at that price.

The consolation that this lone Pentecostal Seventh-day Baptist will feel, in his congregation of one, though among Adventists and others, as he looks into the faces of the defenders of God's law in this history running down through the ages, must inspire him to say: Dear Lord, let my life and my tombstone also be a memorial on the highway of obedience to thy law, and of fidelity to our God and our Redeemer.

Come, Holy Spirit, fill me with its import as never before; take the things of God and of Christ in connection therewith and reveal them to me; feed me, Beloved, with a double portion of thy heavenly manna on each hallowed recurrence of thy blessed Sabbath; and let my life rise higher and higher, until from one golden link after another of these militant rests, thou hast borne me along the Road Royal in through the pearly portals of this, then, unending day, and into the city which "hath no need of the sun, neither of the moon, to shine upon it; for the glory of God" doth "lighten it, and the lamp thereof is the Lamb."

Yours for the Word, which is "a lamp unto my feet, and a light unto my path. I have sworn, and have confirmed it, that I will observe thy righteous ordinances."

THEOPHILUS A. GILL.

Saved to Serve.

REV. E. ADELBERT WITTER.

Synopsis of the first annual sermon at Adams Center, N. Y.

Text, Matt. iv, 19.

The fact of salvation is a miracle of no mean proportions. It is well worth the poet's loftiest flight, and a place in the soul's most satisfying song.

The possibility of salvation, of being snatched as a brand from the burning, of being washed white from the stains of deep-dyed sins, should stir our every heart to thought and fill it to overflowing with gratitude because of the blessings brought to us; but the possibilities of this salvation should fill each saved soul with longing to tell the story of "what a dear Saviour I have found."

A careful study of the life of Christ shows to us that he went about doing good, speaking a word of encouragement, opening the eyes of the blind, speaking tenderly to the children as he met them, healing the sick by the way, and bringing the dead to life when occasion required. All this he did as an example to us, to all who would be his followers. It is a blessing indeed to know that we have passed from death unto life. We are, however, robbed of much of the blessings of salvation if we fail to get sight of the service that might be rendered for others.

The question that should concern each child of God is not how little of service can he render and still be admitted into God's presence, but how much may he render. There ought to be a fuller attendance upon the Endeavor meetings with a purpose, on the part of each, to bear a part in the service, and more of readiness to do the committee work that might and should be done.

For the purpose of giving all the members of the church a chance to know what has been the statistical work of the church for the last year, we have prepared the following statements, made up from reports received from the treasurers of the various departments of the church.

GENERAL STATISTICAL STATEMENT.

Table with 2 columns: Item and Amount. Includes Sermons preached (107), Addresses made (9), Funerals attended (8), Marriages solemnized (4), Additions to Church (1 by baptism, 6 by letter), Losses (4 by death, 1 dismissed), Visits and calls (255).

GENERAL FINANCIAL STATEMENT.

Table with 2 columns: Item and Amount. Includes Money paid out for various objects: Pastor's salary (\$519 55), Tract Society (159 64), Missionary Society (162 14), Sabbath School Board (7 62), Donation (97 65), Salem College (25 00), A. S. L. (18 96), Life Boat (3 00), Home Work (393 35), Y. P. Board (40 00), Charities from Endowment Fund (155 61).

Total expenditures\$1,582 52
Dec. 25, 1909.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, January 9, 1910, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, C. W. Spicer, T. L. Gardiner, E. D. Van Horn, N. O. Moore, J. B. Cottrell,

M. L. Clawson, H. M. Maxson, A. L. Titsworth.

Visitors: Geo. B. Carpenter, Ira B. Crandall, H. B. Greene, Luther Davis, Ch. Th. Lucky, Philip Sidersky, F. S. Wells.

Prayer was offered by Rev. T. L. Gardiner, D. D.

Minutes of last meeting were read. The Supervisory Committee reported matters as usual at the Publishing House, bills paid, and the printing department improved by the addition of a new font of matrices for linotype composition, of a larger size than formerly used.

Report adopted.

The Committee on Distribution of Literature reported that most of the publications ordered at the last meeting had been printed.

Report adopted.

The Treasurer presented his report for the second quarter duly audited, which on motion was adopted. He also presented statement of receipts and disbursements since the last meeting, and amount of cash on hand.

The Treasurer also reported a notice of the inheritance tax on the estate of Susan E. Burdick, in which we participate as legatees with the Missionary Society.

Rev. E. D. Van Horn reported as follows on his conduct of the Italian Mission:

As your representative in the work of Savarese Italian Mission in New York City, appointed last May to administer the funds set aside for that purpose, by your Board, I wish to report as follows:

Table with 2 columns: Item and Amount. Includes To F. J. Hubbard, May 19, 1909 (\$50 00), June 9, 1909 (50 00), Sept. 8, 1909 (50 00), Oct. 5, 1909 (100 00) totaling \$250 00.

Table with 2 columns: Item and Amount. Includes Also to Missionary Board per E. B. Saunders, June 9, 1909 (\$20 00), June 19, 1909 (10 00), July 15, 1909 (49 00), Sept. 16, 1909 (50 00), Oct. 27, 1909 (65 00) totaling \$194 00. Total \$444 00.

Table with 2 columns: Item and Amount. Includes To A. Savarese for salary May 1 to December 31, 1909 (\$340 00), Rent on mission room seven months (68 00), Fixtures for mission room, curtains, shades, Bibles, etc. (6 00), Deposit on gas meter (10 00).

Table with 2 columns: Item and Amount. Includes Second-hand organ (5 00), Printing material (6 81) totaling \$435 81.

Balance, Jan. 1, 1910..... \$ 8 19

This report makes no account of fifty-six dollars received and disbursed from the Missionary Society, before I was appointed to take charge of the work. E. D. VAN HORN.

Report adopted.

Correspondence was received from the clerk of the New York City Church, in which he reported the adoption of the report of the Joint Committee of the Missionary and Tract Boards by the church, and the appointment of a committee to represent the church, and assume the management and control of the Italian Mission in New York City upon the condition that the said Boards continue such pecuniary support as may be needed.

Report adopted.

The Joint Committee of the Missionary and Tract Boards presented the following report:

The Joint Committee of the Missionary and Tract Boards through the Chairman, D. E. Titsworth, of the Tract Board members, reported a recommendation asking the Missionary Board to permit its Corresponding Secretary for the year 1910 to represent the Tract Board on the field, the Tract Board to pay an equitable share of his salary and expenses. It also recommended to the Tract Board the favorable consideration of sending some one to look over our interests in Africa. It also recommended that the two Boards equally assume the support of Marie Jansz for 1910 as a worker in Java to the extent of \$25.00 per month.

In connection with the report, interesting letters were read from Jacob Bakker of Rotterdam and Marie Jansz of Java.

After remarks by D. E. Titsworth, G. B. Carpenter, J. D. Spicer, and I. B. Crandall, the report was adopted.

Pursuant to the adoption of the report, it was voted that the Joint Committee be requested to secure a representative, to visit the points mentioned in Africa, in the interest of the denomination.

The Corresponding Secretary presented the following report:

The Corresponding Secretary reported correspondence from fifteen different persons, among them Geo. B. Carpenter, Rev. J. F. Shaw and the C. R. Gether Co. He reported eleven letters written, and presented a bill for \$7.98 for postage used during the quarter ending December 31, 1909.

Report adopted, and bill for postage ordered paid.

Pursuant to the correspondence from Rev. J. F. Shaw, it was voted to place on the tract entitled "Sunday Sabbath", the imprint, "Printed by the American Sabbath Tract Society, Plainfield, N. J." The following report was presented:

Plainfield, N. J., January 9, 1910.
To the Board of Directors of the American Sabbath Tract Society:

GENTLEMEN: The Committee appointed by the Seventh-day Baptist General Conference to supervise the publication of the book entitled, "Seventh-day Baptists in Europe and America," are desirous that the same be copyrighted.

Inasmuch as the Seventh-day Baptist General Conference is not an incorporated body, and so can not acquire title in copyright, the Committee respectfully asks permission to apply for copyright of said book in the name of the American Sabbath Tract Society, with the understanding that title to such copyright, when acquired, shall be held by the American Sabbath Tract Society subject to the direction of the Seventh-day Baptist General Conference, and subject to the further understanding that all expense attending such application shall be assumed and provided for by this Committee.

The Committee submit for consideration a form of resolution embodying its wishes, viz.:

Resolved, That the Committee on Publication of the book entitled, "Seventh-day Baptists in Europe and America," be and they hereby are authorized to apply for copyright of the same in the name of the American Sabbath Tract Society, and that title to such copyright, when acquired, be held subject to the direction of the Seventh-day Baptist General Conference, provided the expense of such application be assumed and provided for by said Committee.

Yours truly,
H. M. MAXSON, Chairman.

Resolution adopted.
Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

"When a man sets about an undertaking, he should first have settled these four things—what he wants to do, why he wants to do it, whether he has the right to do it, and how it can best be done."

"For every trial God sends, he gives sufficient grace for its endurance; but he promises no grace to bear anticipations with, and we little know how very large a portion of our mental suffering arises from anticipations of trial."

Missions

Report of E. B. Saunders, Corresponding Secretary of the Seventh-day Baptist Missionary Society.

For the quarter ending December 31, 1909.

The first ten days of the quarter were occupied with work at Battle Creek, Mich. Leaving there October 10 for Rhode Island, I attended a meeting of the Missionary Board which was held on the twentieth. The quarterly reports from the field were received and tabulated; the requests for the annual appropriations for workers and churches were received and with other matters prepared and presented to this meeting. October 22 your secretary again left home for work at Battle Creek, which work was continued for three weeks. On the last Sabbath a consecration service was held, setting apart Mrs. Belle Titsworth to the service of deaconess in the church at Battle Creek.

The middle of November your secretary returned to Rhode Island and attended a special meeting of the Missionary Board held on Wednesday, the seventeenth. The night of the eighteenth he went to New York to meet the ship *Pennsylvania*, from Hamburg, on which Ebenezer Ammookoo was expected to arrive on his way from Africa. While in New York arrangements were made for ascertaining the time of his arrival and the meeting. The ship came to dock at 9 o'clock on Sunday morning. Ebenezer was taken to New Market, N. J., where the yearly meeting was in progress. In the afternoon he was introduced and spoke for the first time to friends in America. The congregation joined in prayer with Bro. C. C. Chipman of New York, thanking God for the safe arrival of Ebenezer and asking for him the health and wisdom needed in his preparation for mission work in his native land. Following this your secretary spoke briefly. Ebenezer then gave an account of how his father Joseph learned from the Bible and encyclopedia of the true Sabbath and how he himself, later, learned from an Adventist

publication of the name and address of Eld. Thomas B. Brown, and of our Seventh-day Baptist Church at Richburg, N. Y. He gave an account of the few weeks of active missionary service of our dear brother, Peter Velthuysen, in Africa, he himself usually acting as interpreter. How his father Joseph was unable to restrain Peter from overwork, to obtain his consent to call the physician or to be removed to Salt Pond for medical aid, until it was too late. When he was finally taken there he lived only four days, during which time Ebenezer watched and cared for him most tenderly day and night. He remained by his lifeless body until he was buried with every mark of love and honor which could be bestowed by people of all classes.

According to arrangement previously made by the Missionary Board, Ebenezer was taken to Rhode Island, where he met the board in special session held November 24. He attended the Sabbath-evening prayer meeting of the First Hopkinton Church. On Sabbath morning both he and your secretary spoke, by invitation, to a large congregation of kind friends at the Pawcatuck Church.

We commenced the journey to Tuskegee, Ala., on the night after the Sabbath, going to New York on the Sound, leaving there by rail on Sunday afternoon and arriving Tuesday afternoon, December 30, at Tuskegee. Ebenezer was taken to the hospital where he underwent a medical examination by Doctor Kenny, the head physician, who pronounced him practically sound. A letter written three weeks later by Mr. Booker T. Washington and containing one from Doctor Kenny, reports Ebenezer as sick in the hospital, but so far as they are able to determine he is not serious. (A letter just received reports him well and at work.) Your secretary with Ebenezer visited the several departments of the institute and arranged for his work and for exemption from duty on the Sabbath. The doctor, on account of Ebenezer's health, thought it best for him to be out of doors on the farm five afternoons in the week; on two of them lectures are given to students on agriculture. His forenoons will be spent in the Bible Institute and his evenings in general school

work. Though the school was crowded to overflowing with some sixteen hundred students from various parts of the world, not only was room most cheerfully made for Ebenezer but more than ordinary interest taken in him and his preparation for a life of mission work. The institute is under military management. The order and discipline are remarkably good; no profane language, tobacco or bad habits of any kind are allowed. Ebenezer will be dressed in blue uniform and cap. He will dine in a room with sixteen hundred people at one sitting.

The cost of bringing Ebenezer to America was about \$150, to Tuskegee, \$25. His clothes, uniform, books and incidentals will bring the expense to about \$300 for the first year. The following years it will be about \$100 each. He has shown a remarkable spirit of gratitude for what is being done for him and a determination to improve every opportunity given him. Captain Austin, who is at the head of the military department, saw Ebenezer's assortment of Sabbath tracts, his zeal and reverence for the Bible and sacred things, and said, with a smile, that Ebenezer would have religious liberty. Tuskegee Institute has prepared and is preparing missionaries for many of the islands as well as for the Dark Continent. So far as I know, no work of the Missionary Society has ever received more words of commendation from various quarters, for unselfish service, than this one of trying to face and settle the African Mission problem. God may use Ebenezer to scatter the Sabbath truth and to inspire suitable men to take up the work of this mission, and us to send them.

On the return trip from the South two Sabbaths were spent at Stone Fort, Ill. During this time Bro. W. D. Burdick of Farina, Ill., came and assisted in a series of meetings and also in the ordination of Bro. J. A. Davidson, to the gospel ministry. The latter has been our missionary on this field for the last eight months. The people came to the services notwithstanding the rain and mud. The last service was held in the First Baptist church in the village, which is nearly two miles from our church. At this meeting a host of strangers were made our friends and urged us to come

again and hold services in their church and town. A stop of one day was made at Farina. A dinner was given at the church and an opportunity used to speak to the friends on the work of the board. One day was spent in Chicago and the following Sabbath at Milton, assisting in the ordination service of Bro. Jos. J. Kovats, our Hungarian missionary in the city of Milwaukee. The last Sabbath in the quarter was spent with the church at Battle Creek, where some five or six weeks have been used during the quarter; the remaining Sabbath services have been sustained by obtaining supplies for the pulpit.

Reports show there are 30 men on the field, who have labored 375 weeks on 75 different fields or localities, preached 550 sermons to congregations ranging from 30 to 100 people; held 250 prayer meetings; made 1,284 calls; pages of tracts distributed 8,000; added to the church 9 by letter 6, by baptism 3; one Sabbath school organized.

Your secretary has visited nine of our churches and spoken 22 times; has written and sent out 320 and received 350 communications; has traveled some 8,000 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

A Letter From China.

DEAR DOCTOR GARDINER:

I am often reminded that the home people desire to hear more about our work; and if this is so, I will be glad to share some experiences of the last few weeks with your readers.

First, some weeks ago our cook, Koo Soong San, one of the men who was baptized over a year ago, was preparing for his wedding, and expressed the desire and determination that it should be a Christian ceremony. The young woman whom he was to wed comes from a heathen family and a very low class of people, as we have been told. The young man also comes from a home that has a bad name. These young people have been betrothed for years, and it is next to impossible to break an engagement in China, although such a thing does sometimes happen. We awaited

developments with anxious hearts, hoping that he would conquer the forces of evil which were against him. Many Chinese generally go heavily into debt at the time of their weddings, and some do not get out of debt in time for their own funeral, when another great display must be made.

On the night before the wedding, I was invited to attend a feast; and with six young men who are in my calisthenic class, we sat down to a very delicious Chinese feast. These young men all refused wine out of respect to my wishes, and we were served with orangeade instead.

Another thing happened at this feast worthy of mention. Lau-Pak-Pak, as we all call him, another of the men whom I baptized, also went to the feast. Although years before he had been a great user of wine and tobacco he has stopped; and while the others at his table all used wine, he did not touch a drop. He still uses snuff, but says he is going to stop that after the Chinese New Year. Christ is certainly doing much for this man.

The day appointed for the wedding arrived, and we were informed that we ought to be at the groom's home, where the wedding is always held, at four o'clock. About three-thirty the groom came rushing into our house to bid us make haste and we hurried in our preparations so as to get to his home before the sedan-chair with the bride arrived. When we reached the home, however, the chair was already there, but the bride had not yet left it. We were shown to our appointed places and after the red candles were lighted there was music (?) by the band, and the bride proceeded to the side of her fiancé. Then with a very quiet and attentive audience, I performed the wedding ceremony that united these young people, the second Christian wedding in Lieu-oo and the first marriage service that I ever conducted. After the service I heard it remarked by several that the "Kyau-we" (church) wedding service was good to hear, and that we do not have the useless heathen practices.

We were again served with a bountiful feast which was very palatable. An opportunity was offered to speak against heathen practices, and to point to the perfect One, Jesus Christ.

We know that Koo Soong San is far from perfect, but he is becoming educated as to what is right, and we firmly believe he is really trying to be a true follower of Christ. He falls many times, and we want grace enough to lead him back to Christ each time he wanders.

Another item of our mission happenings is a sad one. Yung Ma-Ma, for many years Doctor Palmborg's companion, passed away on December third. She had been very ill, and we knew it would be only a question of time until her life on earth would end. Consumption had made fast inroads upon her body and it was marvelous the amount of vitality she possessed. Rev. J. W. Crofoot came from Shanghai to assist in the funeral services. Thus, in a little over a month, our little church has suffered a loss by death of two of its members.

On December eleventh a Bible class consisting of all the members of the mission was started. There are thirteen in this class, counting the three children and the three foreigners. We are using a Personal Worker's New Testament arranged by J. Wilbur Chapman, William Edward Biederwolf, Robert Augustus Walton and Henry Ostrom. There are sixteen topics given with four references for each topic, making sixty-four Bible references. Some of the topics are: "All Have Sinned," "The Consequences of Sin," "God Loves the Sinner," etc. The first eight suggest something which every unbeliever should know. The last eight are: "Objections You May Meet," such as, "Fear of not Holding Out," "Too Great a Sinner," "Can Not Believe the Bible," and "It is not for Me." Many of your readers may be familiar with this edition of the New Testament. Our aim is to commit the topic and each reference, giving book, chapter and verse, also marking our Chinese New Testaments so that we can find these verses at any time. This class meets on Friday evenings.

We also have another Bible class, which meets on Monday night. There are eight members in this class, four of whom belong to the one mentioned above. We are using a very simple catechism as a guide, and looking up Bible references to answer the

questions. All enter into the work with earnestness, and they are certainly becoming familiar with their Bibles. It is helping me to become familiar with the Chinese Bible, as well as with my English Bible. Two members of this class are church members, five have already written their names, and one is a helper here at the mission who has not yet taken any definite stand, but who seems anxious to learn.

I still spend an hour each afternoon on good days, with the young men on the athletic field. A football (association) has been purchased, and a swing erected. My recreation is bringing me into contact with many young men and boys, and I trust a plan may be provided so that I can do something along intellectual and spiritual lines as well as physical.

I appreciate the Book of Job more than ever, for I have tried to rival Job as to numbers of comforters. From one to eight large ones at one time have been my portion some of the time this fall, but I am hoping and trusting that they are finished now.

H. EUGENE DAVIS.

Lieu-oo, China, Dec. 26, 1909.

A Clean Heart.

As sanctification means cleansing, to be sanctified wholly is to be cleansed throughout in every faculty and power of the soul, and to be cleansed thoroughly. The mind, will, affections, conscience, imagination, desires—all are made clean. Evil tempers, such as anger, pride, envy, jealousy, petulance, censoriousness, are slain and cast out, giving large room for development of love, meekness, gentleness, kindness, forbearance, patience, and sweetness. The germ of these new graces and virtues is implanted in regeneration, but their growth is retarded so long as sanctification is incomplete. When the cleansing reaches its ultimate purpose and victory, not only is the old leaven of carnality purged by the action of the Holy Spirit, to the destruction of the evil passions which are of the spiritual nature, but even such as have a physical basis and give tone to all the others, are so subjugated and purified that they lose their dominating power for evil, and readily yield themselves as instruments of righteousness unto holiness.

In this condition the "expulsive power of the new affection," together with the "inward grafting of the truth," works with marvelous effectiveness in advancing the graces of the new life toward maturity or perfection. The mind that was in Christ takes the place of the mind of selfishness. The love of Christ triumphs over the love of the world. The gentleness of Christ makes the sanctified strong, clothing him with whatsoever is lovely and of good report, making it impossible for him to be morose or sour. There is beauty in the sanctified life which is always attractive. It never repels by assumed sanctimoniousness. It puts on no airs of superior sanctity, and "vaunteth not itself." It never treats contemptuously the attainments of others. When every thought is brought into captivity to the obedience of Christ, envy and strife expire, and fault-finding with the church, and with the times, and especially with those of smaller attainments, becomes too obnoxious to be cherished or tolerated. The life of such a one becomes a song of praise and proves itself a benediction. It is broad, generous, noble; it is a life of faith, steady, unfluctuating, ever rising to wider horizons, and leading onward to new experiences in the knowledge and love of God. He who is thus sanctified is surely nearing the state of Christian perfectness; nay, may we not assume that ordinarily he is perfect in love and filled with the Spirit? He is "indeed dead unto sin and alive unto God through Jesus Christ our Lord."
—Bishop Merrill, "Sanctification."

The English Baptist Missionary Society has, during the last few months, accepted an unusually large number of new missionaries. Six men have been accepted for Africa, four of whom have already sailed. Seven women have volunteered and have accepted for work in the Congo State. One woman has been accepted for Ceylon, and three for China. Two of the women have already sailed for Africa. One of them will take up school work. Six new missionaries have been appointed to India, and one transferred from Africa to China.—*The Morning Star.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

If God be for us, who can be against us?

I Will.

- I will start anew this morning with a higher, fairer creed;
- I will cease to stand complaining of my ruthless neighbor's greed;
- I will cease to sit repining while my duty's call is clear;
- I will waste no moment whining and my heart shall know no fear.
- I will look sometimes about me for the things that merit praise;
- I will search for hidden beauties that elude the grumbler's gaze;
- I will try to find contentment in the paths that I must tread;
- I will cease to have resentment when another moves ahead.
- I will not be swayed by envy when my rival's strength is shown;
- I will not deny his merit, but I'll strive to prove my own;
- I will try to see the beauty spread before me, rain or shine—
- I will cease to preach your duty and be more concerned with mine.

—S. E. Kiser.

India's Women.

(Concluded.)

In the great famine of 1907, when a great part of India's sons and daughters were dying of hunger, many women with their little ones left their homes in search for food. They wandered far and found not enough to keep up life. Each day was an agonizing struggle. The little ones lost all the winsomeness of childhood and became like animals. Some of these found their way to Mahoba, and noble Mary Graybiel and Adelaide Frost took them into their mother hearts, fed and cleaned and clothed them and loved them until they grew back into childhood again and loved in return. They were taught in the schools the noblest lessons of life, and as the years passed they grew into womanhood and

passed out from the orphanage mother's care into their own homes. Some of these entered our settlements about Pendra Road and are happy mothers in Christian homes, free to enjoy the "all things" that God gives so richly for us to enjoy. One among these women I would remember to you this morning. Kaniya was married to a young evangelist stationed at Pecuria, a village on the pilgrim road to the source of the Nerbadda. It was in the midst of heavy jungle land and the night silence was often broken by the cry of wild beasts. There were three Christian homes here built of necessity apart from the rest of the village. It was a wild and lonely place for this little woman, accustomed as she had been to the hum of many sisters in the orphanage. But she seemed to realize the opportunity that would be hers of witnessing for Christ to the many pilgrim women who camped near her home and to the women of the hill villages. When her husband went on his tours into distant villages she pleaded to go with him that she might teach the women while he preached to the men. She would come from these trips with face all aglow, saying, "They hear, they listen well, they beg me to return."

Then came a dark day for the little settlement at Pecuria. The wife of the village chief began to show great enmity to the Christians and threatened them many times. Into two of the homes at Pecuria death came. Within one week the teacher, Jacob, and the Christian farmer died. Two weeks later into the third family the sorrow came, and our Kaniya laid down her life. When we stood by her grave in the burning tropical sun we knew that Kaniya had been faithful to her trust even unto death, and Kaniya was one of India's own dark-skinned daughters, who but for your missionaries at Mahoba might have died without having known the love of God. It may be that Kaniya's work is not yet done, that her willingness to endure hardness, to go into loneliness and danger for His sake may move some one here today to take up this burden of souls, to enter yourself into the shadows and be a blessing.

Come with me to the temples, even to the great stone temples of Deogarh. The walls are centuries old. As we look upon them we notice that there are stains on the ground. We look closer. It is the print

of hands, of women's hands. They have come, these women, with some great, agonizing prayer in their hearts, have dipped their hands in red and pressed them against the temple wall that the mark may remain there to remind the stone gods of their prayer when they themselves have trodden the weary miles back to their village. Some of these prints are pitifully small; some the years have nearly obliterated; many are very plain—all are turned upward in supplication. May the remembrance of these hands uplifted against the cold, pitiless walls of stone—these hands of helpless women turned upward—remain in our hearts that in the name of the great All Father we may hasten to help them.

I was standing once with a heavy heart by the suttee pile in front of the Mahoba home, watching the women worshipping there, when across from the school chapel came the sound of women's voices in song:

"Heavenly Father, kind and true,
Pitying look on Hindustan.
Thyself make known our mercy, Lord;
Idols cast out from the land.
O Peace Giver, righteous thou,
Without thee, thy light and love,
Darkness stays and shadows deep,
Let shine sunlight from above."

And as I listened, the burden lifted a bit. For these women there has arisen the dawn of a new day. India's women will all feel the uplift. Some day they will know the meaning of the angel's message—"Peace, good-will, great joy."

One morning in Deogarh Miss Graybiel sat talking with a company of Hindoos who had gathered under a spreading tree by the roadside. She had been telling them the story of the Prodigal Son, and when in the course of her story the lost son comes to himself and arises to go to his father, she looked over the little group and asked, "What think you? Would the father receive him?" "No, never," they answered quickly; "why should he? Has he not brought shame on his father's name?" Then an old blind beggar, sitting near Miss Graybiel, called out: "Listen, brothers. His father wouldn't, but his mother would." This was a tribute paid by this lonely beggar of India to the mothers of that land.

India is today a prodigal son just before he comes to himself. His substance is wasted, his father forgotten. So far is

he from his home that the name of his father spoken in his ear awakens no remembrance. And the father—the great, long-enduring, faithful heart of the father—watches for his return, and India, some day—it will not be long—will come to himself and arise and return to the father. Today this father is offering you a part in bringing him back. "This, my son, is lost; find him: is dead, take to him life." Will the women of this land justify the blind beggar's faith in motherhood?

Many years ago there was spoken a word to women which has ever since been her own very peculiar inheritance. Mary was seeking her Lord in the dark of that first day morning. She had brought with her gifts of love for the cold, still Christ. Her heart was full of agony when she found him not. She cried out bitterly for her Lord. Then he came and stood before her, very near, but her heavy heart looked not up. For her it was still dark. She thought him a stranger: "Sir, if you have taken him away." Then she heard him call her name and she knew that it was Jesus. "She would have remained worshipping, but the Master spoke again: "Touch me not, but go tell my brethren." He trusted her to be the herald of the glad news. And she went, all trembling with joy, to do his errand, to tell to others that she had seen the Lord and that he had spoken these words unto her. You, too, sisters, have seen the Lord. You have found him not the dead Christ for whom the fragrant spices were a fitting gift, but the living Christ who requires of you service.

*Go ye, haste, many hearts are waiting; take no rest—

You are ambassadors from sea to sea;
Proclaim the blessing, manifold, confest;
Till these in bondage are by his love set free—
Till you can softly to his presence move
And whisper, "These, too, know and love."
*Suggested by Kipling's "Song of the Women."

—Bessie Farrer Madsen, in *Missionary Tidings*.

From Ashaway, R. I.

We are doing quite a good work this winter with our suppers and entertainments. In the place of our fair that we have every year, we had a penny social, at which we collected \$30.00 in pennies; and at the so-

cial where nearly everything on sale was a penny, we made over \$20.00 more. An original program consisting of songs, acrostics and recitations was very pleasing and amusing. We are working now to seat and light the hall over our sewing rooms, in the parish house.

MRS. W. R. WELLS, *Cor.*

From Salem, W. Va.

We are not doing as much as some of us wish we might, but we are a live society of fifty-three members. We hold our meetings the second Sunday of each month at the home of some member. We have a Program Committee that arranges for a program each month, and after our program we hold our regular monthly business meeting.

These programs are quite varied; sometimes we study some author, sometimes a leader or great worker in our denomination, and sometimes we study about some one of our missions or missionaries. When a program is suggested in Woman's Work we try to follow it. At our last meeting, which was held January 2 at the home of Mrs. L. D. Lowther, we gave in part the missionary program prepared by the Woman's Board in the tract, "All the World for Jesus."

Our meeting opened by singing, "All Hail the Power of Jesus' Name," after which Mrs. Geo. W. Hills' led in prayer. The passages of Scripture as arranged for in this missionary service were then read by different members of the society. Mrs. Ottis Swiger recited "The Baby's Lullaby", by Mrs. T. J. Van Horn; Alberta Davis recited "Willing Service", by Mary B. Clarke; Arah Kinney and Edna Van Horn sang a duet, "Night and Morning"; this finished our program.

At our business meeting which followed, we discussed topics of local interest, appointed a Press Committee to report from our society to RECORDER each month, and elected officers for the coming year. These officers were: president, Mrs. Ruby Davis; vice-president, Mrs. Anna Spindle; secretary, Mrs. Allie Randolph; treasurer, Mrs. Mettie Van Horn.

We would be glad of suggestions for any different line of work for our society to take up, or for any especial line of study

to adopt in our programs, or anything that would be of benefit to our society.

CORRESPONDENT.

From Nile, N. Y.

The ladies of the Nile Aid Society send greetings to the sister organizations. We are still striving in our small way to be of service in the Master's cause.

On January 13 we met at the home of Mrs. M. C. Coon. This was the first meeting in the year 1910. It is the season when the gentlemen can find spare time to meet with us and when all can enjoy the social hours together while our fingers nimbly work. Two comfortables were tied and finished at the meeting. A chicken dinner was served to about sixty members and visitors. This number is much above the average. We are serving the dinners by divisions this year and this method seems to give very good satisfaction generally.

Nineteen members were present at the business session, and after the business had been disposed of, we listened to a short and instructive program on the "Eastern Association." As this was our first effort to give a program from the leaflets, "Our Mission Circle", sent out by our Woman's Board, we can not say from experience what will be their benefit to us. But we highly appreciate the effort our Woman's Board is making to be of the greatest possible service to the local societies and to the cause of missions. We have voted to use the leaflets, and the division which serves the dinner at one meeting is expected to prepare the program for the next meeting.

"Knowledge is power." Perhaps we often fail to realize its deeper meaning because it is so frequently repeated. But real, living, definite knowledge concerning the churches of the different associations, their development and growth in the past, their present work and needs, etc., must awake to new life and greater activity the latent powers which we possess. Let us, dear sisters, enthusiastically and faithfully strive to make the programs a means of knowledge that shall be an inspiration to ourselves, and with the guidance of the Spirit, shall lead us to greater usefulness in the Master's work.

HETTIE W. SKAGGS, *Cor.*

Young People's Work

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

Intemperance and Other Sins of the Body.

REV. ALVA L. DAVIS.

Prayer meeting topic for February 19, 1910.

Daily Readings.

Sunday, Feb. 13—Drunken folly (Esther i, 10-12).

Monday, Feb. 14—Wine's weakness (1 Kings xx, 10-21).

Tuesday, Feb. 15—The temple desecrated (1 Cor. vi, 9-20).

Wednesday, Feb. 16—A solemn warning (Eph. v; 3-12).

Thursday, Feb. 17—An unruly member (Jas. iii, 2-12).

Friday, Feb. 18—A threefold foe (1 John ii, 15-17).

Sabbath day, Feb. 19—Topic: Intemperance and other sins of the body (Rom. viii, 1-14).

HINTS ON THE TOPIC LESSON.

Verse 1. *There is therefore now no condemnation to them . . . in Christ, etc.* "Therefore now" makes a happy transition from the reasoning of the previous chapter. How similar to John's metaphor of abiding in the vine. To those who are truly Christ's, spiritually united with him, there is not condemnation but pardon for sin.

2. *For the law of the spirit of life, etc.* "The wages of sin is death." The Gospel declares Jesus the Saviour from sin. The spirit of Christ in the heart frees from the power of sin. While the Christian may not be free from sin, the power of sin over his life is broken.

3-5. *For what the law could not do . . . God . . . (did).* The law can not pardon; it can not purify; it can not sanctify. The law is unyielding, inflexible, an absolute force of right. If one sin against the laws of health by a single act he must pay the penalty just as truly as if he sin against the

commandments of God. Jesus Christ did what the law could not do. He purged our lives, purchased our pardon, and brought us into fellowship and favor with God. The mystery of the incarnation lies in the fact that he brought to life a restored manhood. By his own life he declares that sin is not a true, not a necessary, element in human life, but a vice, a corruption of it. He ever says to the Christian: "Learn of me."

6. *To be carnally minded is death.* We can not live under the domination of sensual desires, appetites, lusts, etc., without dying to spiritual things. The death of the body will drag down all that is bound to it. Clean lives require clean thinking. Let us write large these words: TO BE CARNALLY MINDED IS DEATH.

8. *They . . . can not please God.* Settle it once for all; the only life that is pleasing unto God is one that is clean, noble, uplifting. All sin is displeasing unto God.

10. *If Christ be in you, etc.* This is the measure of one's spiritual life. The indwelling Christ is incompatible with a life of worldliness and sin.

11. *He shall . . . quicken your mortal bodies.* Christ dwelling in the heart does not make our bodies immortal, but he does make our bodies clean for our immortal spirits.

12. *We are debtors.* We owe nothing to the physical body; but we are debtors to God who created us, and will hold us responsible for the use and care of our bodies.

13. Conybeare and Howson translate this verse thus: *For if ye live after the flesh, ye are doomed to die; but if by the Spirit you destroy the deeds of the body, in their death you will attain unto life.* The Christian life is one of growth. We can only attain to the higher and better by putting to death the lower. Evolution? Yes; but such as requires the touch of the Master hand.

14. *They are the sons of God.* Such is the privilege of every one, but it requires the "new birth." Such as are led by his Spirit are his children. The Spirit of God is love.

MEDITATIONS.

Intemperance and other sins of the body. What a big subject! What a multitude of sins is covered by our topic! The lesson does not say anything about alcoholic drinks; it does not even use the word "intemperance." But for all that it is none the less a temperance lesson. No man can be his best; do his best, who does not master himself. Self-mastery is the price of power. He who does not control himself, who does not bring into subjection his passions, appetite, desires, is a weak man, an intemperate man, a sinful man. Said a noted teacher, not long since: "Sin is the tendency in man to revert to the animal." While I do not accept this as an all-comprehensive definition of sin, I do believe that the animal nature in man is responsible for much of the sin and misery in the world.

Young men, young women, remember this: If our thoughts are impure and unwholesome, body, mind and soul must become diseased; if our ideals are low and groveling we can not rise. Just as water seeks its level, we, too, seek the level of our ideals. As a man "thinketh in his heart, so is he." The thought is father of the deed. Whatever, then, prevents man from doing his best, whatever hinders his noblest and best impulses from fruition, whatever causes him to lose his self-control, is intemperance, and intemperance is sin.

It is true that we usually think of intemperance as relating to the use of alcoholic drinks, and well may we. I know of no greater sin, no greater curse, than this. It has not one redeeming feature; it prostitutes every virtue known. The legalized saloon today stands condemned before the bar of public opinion. It breeds anarchy and crime, wrecks homes, starves children and corrupts our citizenship. The fight against this legalized evil has been waged long, and strong and courageous leaders have grown almost discouraged. But like the abolition of slavery and other great reform movements, the darkest hour has been just before the break of day. Never in the history of the temperance movement has the outlook for the annihilation of this traffic been more hopeful. Study these facts and give God the praise:

Today there are only four States in the Union that are absolutely in the power of rum, namely, New Jersey, Pennsylvania, Utah and Nevada. In all the remaining States we have the liquor traffic held in check through some form of prohibition or local option. There are now nine States with prohibitory laws, and thirty-four States with local option laws. The year 1909 saw seven hundred and fifty cities and towns freed from the saloon through local option. The average decrease in the number of saloons is forty daily. Seventy out of the ninety counties in Indiana are dry; sixty-six out of the eighty-eight in Ohio; one hundred eighty-five out of two hundred and forty-three in Texas; thirty-six of the forty-two in South Carolina. Even in the Empire State, out of her nine hundred and thirty-three towns, four hundred and two are dry, a gain of eighty-eight towns at the last election.

But there is a world-wide crusade against the liquor traffic. Iceland went "dry" in May, 1909. The Good Templars of Denmark are circulating a petition praying for prohibition, containing 446,000 signatures, about one-half of the total adult population. France, Germany, Norway, Sweden and England are waging prohibition campaigns with flattering results. "Fear God, and give glory to him; for the hour of his judgment is come."

A STRING OF PEARLS.

"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—*St. Paul.*

"The thoughts which we harbor and which go out through the doors of our mouths and our hands, determine our real characters, and one of the highest spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts."—*Theodore L. Cuyler.*

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!"—*Isaiah.*

"That great, splendid government that our fathers gave us is not based on dollars. It is not based on power, nor broad dominion, not based on fields, not based on

great armies; but the mighty sill of it all is this: forever and forever a virtuous, clean womanhood, and an incorruptible, courageous, sober, God-fearing manhood, to be the citizenship of our splendid Nation."—*Hon. Seaborn Wright.*

"At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness; as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day re-creates a new self from the sin and folly of the past—then he is a king. He is a king ruling with wisdom over himself."—*William George Jordan.*

Verona, N. Y.

Junior Work.¹

IDA L. SPICER.

Our Junior Christian Endeavor pledge says, "I will pray and read the Bible every day."

An important aim in our Junior work is to help the children to become more familiar with the Bible, and to reverence and love it as God's Holy Word.

Looking up Bible references always interests our Juniors. At one meeting, for example, it was suggested: We are Christian soldiers. A soldier sometimes wears an armor. Let each Junior find a Bible verse for a Christian armor.

Head.—Blessings are upon the head of the just. Prov. x, 6.

Eyes.—Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. cxix, 18.

Mouth.—Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. Ps. xix, 14.

Lips.—Keep the door of my lips. Ps. cxli, 3.

Ears.—He that hath ears to hear, let him hear. Rev. ii, 29.

¹ This article was written by the former Junior superintendent of the Plainfield Church, through whose efforts the Junior Society won the banner for 1909-1910. You will readily see that she thinks it very necessary for the children to learn to think of the Bible as the most wonderful of books and one that will be of great value to them in their daily lives.

Mrs. J. E. HUTCHINS, Junior Supt.

Body.—Know ye not that your body is the temple of the Holy Ghost? 1 Cor. vi, 19.

Heart.—Thy word have I hid in my heart that I might not sin against thee. Ps. cxix, 11.

Hands.—Whatsoever thy hand findeth to do, do it with thy might. Eccles. ix, 10.

Feet.—Thy word is a lamp unto my feet, and a light unto my path. Ps. cxix, 105.

For another meeting the boys found verses mentioning the materials for a house, and the girls the furnishings for the house. A partial list is as follows: windows, Eccles. xii, 3; door, Ps. lxxxiv, 10; hinges, Prov. xxvi, 14; wall, Prov. xviii, 11; floor, Mic. iv, 12; roof, Matt. viii, 8; bricks and mortar, Gen. xi, 3; stone, Matt. xxi, 42; table and seat, Matt. xxi, 12; bed, Ps. lxxiii, 6; pillow, Gen. xxviii, 11; lamp and candlestick, Num. iv, 9; bowl and pitcher, Eccles. xii, 6; cup, Matt. x, 42; dishes and spoons, Num. iv, 7.

We may choose many other subjects, such as the Bible promises, or an alphabet of Bible verses. Searching for appropriate verses increases the interest of the boys and girls in our Bible, and helps them to feel what a wonderful book it is. By committing to memory some of the beautiful Psalms and other passages and verses, it will help them truthfully to say, as they grow to manhood and womanhood, "Thy word have I hid in my heart, that I might not sin against thee."

Plainfield, N. J.

From the Young People's Board.

The Young People of the Seventh-day Baptist Denomination,

DEAR ENDEAVORERS:

With the hope of enlisting all our young people in the same general lines of Christian activity during the year, the Young People's Board takes this means of calling to your mind anew the work mapped out for us by the Rally at Milton Junction last summer, and we have taken the liberty to add an item that was at that time omitted.

I. *Missions.* It was recommended that we pay, as usual, \$300 on Doctor Palmberg's salary, and that we do equally as much for home missions. This six hun-

dred dollars should, it seems to us, be the minimum for missions. Only a few dollars have so far come into the treasury for these purposes. In this connection we wish to recommend also the value and need of earnest, persistent outpost work, the maintaining of outpost preaching and prayer stations already established, and the establishing and maintaining of new ones.

2. *Tract Work.* We are to continue our efforts for RECORDER subscriptions with added energy during the year; to read the RECORDER faithfully ourselves; and to aid the editor of our department in the RECORDER, to the best of our ability, in maintaining the present high standard and, if possible, make the department more helpful to the young people of the denomination than it has ever been before.

3. *Education.* It was recommended that we continue our efforts to place much needed books in the libraries of our colleges. Less than \$10 in money came into the hands of the board for that purpose last year. We, the board, have hoped that the young people might think it best to help the Fouke School financially this year somewhat as the Woman's Board has been helping it.

4. *Board Expense.* This item you will not find mentioned in the Rally Minutes. But the Rally very wisely ordered the publication of its own minutes, and the board has undertaken to distribute them, and also to distribute the other publications of the Young People's Board. This together with the expense of editing a strong department in the RECORDER will make board expenses rather heavy as compared with those of other years. So if you send your money appropriated, don't fail to appropriate a part of it for board expenses.

Hoping that you will find time to read carefully the different pamphlets which have recently been sent to your corresponding secretary for your use, and wishing you a great measure of success in your work together with the choicest blessings of the year, we remain

Faternally,

THE YOUNG PEOPLE'S BOARD OF
THE SEVENTH-DAY BAPTIST
GENERAL CONFERENCE.

Salem, W. Va., Jan. 23, 1910.

The Fouke School.

REV. G. H. FITZ RANDOLPH.

This school had its beginning in a small summer term taught by Miss Elizabeth A. Fisher in 1901. There were two immediate reasons for this effort: a persistency on Miss Fisher's part to find practical mission work on this field, and the local demand for a good school. Both these ends were amply realized.

The school work was continued in a winter term begun by the general missionary and finished out by Miss Fisher after she had completed similar work at other points.

Following this work, a new interest was manifest in the public school of the neighborhood. Better accommodations were provided. Arrangements were entered into which promised regular and better schools. One year passed without the mission school resuming. This year added to the conviction that, if possible, the mission school should be made permanent. Accordingly a comfortable schoolhouse was provided, a teacher secured and the school again opened in the fall of 1903.

It has continued with from six to nine months' school each year since that time. The demands have constantly increased and have been met with larger facilities and more teachers. There are now four departments, a good corps of teachers, fairly good supplies, and a good working library. Its work includes complete and thorough training from the "cradle-roll" to college entrance, and a special teachers' training class.

The "ideal"? *What can't it be? Dare a living man "bare his heart"?*

It is for the Southwest: (1) Education; (2) Religion; (3) Denomination; (4) Mission service; (5) Industry.

1. Intelligence marks human distinction. Trained mind is alert, active intelligence. All that is high, noble, divine in human achievements comes from active intelligence. Give us education.

2. But mental training has been too largely divested of moral and divine influences. Even in many schools of religious pretensions are fostered questionable if not immoral influences. This can bring but

one all-consuming tendency, that of immoral and degraded character. So give us a school that is religious—deeply, devoutly religious. Give us teachers who walk and talk reverently in halls of science and philosophy—teachers who can dissect nature and literature without doing violence to God or mutilating his Word.

3. Such a religious school is scarcely conceivable without the coöperation of men and women of peculiarly harmonious religious convictions in its teachers and management, nor is more practicable without a people of a similarly homogeneous religious faith. This demands a purely denominational school for a strictly religious school. The Southwest needs such a school; but, more, the Seventh-day Baptist denomination needs such a school in the Southwest. This denominational field is broad, its people scattered. Its component parts widely vary in early influences, and its peculiar local circumstances tend to disintegration. The denomination needs to bind its people of the Southwest together in a common interest, and bind them to her in a common religious—a common Bible faith. She can do it through her school.

4. With the aim of noble character, with the power of Christian example and faith, and with the strength of Christian unity and sacrifice, there are all the essential elements of organized mission work. Such is the ideal of the Fouke School. Truly the demand is urgent; and as surely the necessary sacrifice has always been made. Personally, I feel that by far the best work of my life has been in this school,—primarily in opening up the way for yearning men and women to enter into the divine fellowship of such work and such sacrifice.

5. But I must not ignore my last topic, Industry, though it may lack as an element of unity. Industry as a means is essential to education, religion, denomination and missions. It was the means of my own school privileges. Many young men or young women have failed to get an education and failed of large fields of usefulness, because they were never taught the worth of industry. Many more have failed because they received so little encouragement to industry in social life and customs in

educational centers. Our young people need to be industrious—need to be producers—*need self-reliance.*

With this in view, our Fouke School has maintained an industrial opening for our young people who desire its discipline and its fruits—who wish to educate themselves.

Fouke, Ark.

Fouke School.

After two days' vacation to serve as Christmas and New Year's holiday, school opened for six months of steady work. It has been a pleasant Christmas season both in the homes and at school. Each teacher and each member of the school received a Christmas or New Year's card from the Nortonville (Kansas) Christian Endeavor Society. With each card came a short message from some member of the society. Presents also were received from the Battle Creek society for the teachers and pupils, even for baby Randolph, and ten dollars from the same society for the school. Money has been received from other sources also. We are grateful to kind friends for the interest thus shown in our work.

The weather has been similar to that which some of us saw before we came to the "Sunny South." Snow has covered the ground twice to the depth of three or four inches during the last month. Only a few days ago the pines were loaded with snow, bending the bushes to the ground. This is unusual for Fouke. Some of the children have hitched their grays to a homemade sleigh and enjoyed the luxury of a sleigh-ride. Some of the pupils have felt the need of good fires in the school-rooms and have been at work with saw and ax.

Martha Burnham.

MARGARET BELL.

Chapter VI.

The mail was closely watched for tidings from Jesse. The neighbors were requested to call for it when in the city and special trips were sometimes made for that purpose. The letters which came as frequently as practicable always contained a message for Martha. One of them said: "The hardest thing about coming to the

war was leaving my little sister; but I am coming home to give her the advantages in life I so desire her to have. Tell her to do her best in school and when this cruel war is over she will have some one to help her." These words came as an inspiration to her young life and left an impress that time and change never effaced. They cheered her on many a cold walk to school. Her father being alone and feeble was not able to take her to school, and through mud and slush and storm she pursued her lonely way with a determination that laughed at all obstacles. There were brighter days in view and hope feasted on the good time coming.

When she had passed her sixth birthday her mother said she must be taught to knit. She had taught her other girls when they were but four years of age, but she had been weighed down by so much anxiety that she had almost forgotten this important duty which she owed her youngest child. It was not a disposition to humor and spoil her baby that had caused this sad neglect but the force of circumstances. She intended to train this child as faithfully as she had the others; and now that she was awake to her duty, Martha was daily called to her side to receive instruction in this department of fine arts. The child soon became quite proficient in this line of work and her father and mother were correspondingly proud of her attainments. From that time on for several years she did her own knitting.

Martha was large for her age which made her appear somewhat ungraceful, and as she grew older she became more ordinary looking. Her nature was very sensitive; and hearing remarks made by her schoolmates about her uncouth looks she was deeply wounded and became very bashful and reserved, scarcely speaking in the presence of strangers unless questioned and then answering in a very embarrassed manner. On this account she avoided the playgrounds, and thus called out more remarks about her being an old woman, that intensified her feelings and increased her sufferings. The impressions made upon her mind by these experiences no change of time or circumstances will erase, but they will follow her to her grave as a constant

embarrassment in her life's work. So early in life did she come to feel that she was of no account in the world, that she was an unfortunate child whom no one outside of her own family would care for, that in after years, when reason told her better, it was almost a herculean task to rise above these feelings enough to insure anything but a total failure in life. As she had inherited her mother's affectionate nature, the griefs of her tender heart may be imagined but can never be told. She was a stranger in the school, neither understood herself nor understanding others. How different it seemed from the days when Jesse was there to shield her. No unkind remark had ever been made in his presence nor would any such have been made. Is it not a strange element in human nature that delights in adding affliction to those who already have about as much as they can bear? Martha was the only one in school who had given a near relative to his country; and instead of cheering her with their sympathy, the pupils took the fact of her having no one to defend her as an occasion to tease and annoy her. A sad comment on fallen human nature.

Martha kept these grievances to herself and brooded over them. She heard the beauty of other children praised and wondered why it was that she had been born the homeliest person in the world. One day as she had been revolving the question in her mind after hearing some ungracious remark, she came to the conclusion that she must give up her cherished hope. She had longed for beauty and thought there might be a change for the better some day, but it was evident that it was not to be so. She had not desired beauty from a sense of vanity but that she might be attractive and win friends. After sobbing out her grief for some time, a new thought sprang up in her mind and she said to herself, "Well, if I can't be beautiful, if I must always repel people by my looks, I can at least be good and win their respect in that way, and I will make it my chief aim in life to be good,"—a noble decision, though made with hardly the right motive, but being too young to understand the depravity of her heart she little realized what conflicts this decision would lead her into.

The days dragged slowly by. The lines of care were deepening on Mrs. Burnham's brow. There was a heavy weight on her spirits. The bright, cheerful look that had usually lit up her countenance was no longer visible. Her toils were telling upon her health. She ate but little, saying it was hard sitting down to a loaded table while her son was living on coarse, scanty fare. Nor was her own grief the sole cause of that sad look. Her heart went out to the suffering hosts on the battlefield. It was not uncommon to her to say as she sat down to the dinner table, "I wish I could send my dinner to Jesse, or if he is provided for today, to some other poor famishing soldier." So, many another saddened woman felt. It is hard to tell what Mrs. Burnham would have done these days without baby George. He was her greatest diversion. The first anniversary of his birthday found him toddling around the room alone.

It was always a source of great delight to the Burnham family when the troops were located where they could send supplies to them. A neighbor coming home from Jacksonville one day called to tell them they were going to send a box from there to Jesse's company and they could inclose something to him if they so desired. Mrs. Burnham requested her husband to go at once and see if she could send some onions. The reply came that it would not be allowed as the onions would scent everything else. "That is just the answer I expected", Mrs. Burnham said in a grieved tone, "but I know they would not if the husks were unbroken." When she packed the sack she selected two nice large onions and put them in with the other things. She said she could hardly tell why she did so for she expected the man who had charge of packing the box would examine the contents of her sack and remove the onions. But for some reason he did not do so and they were allowed to go unmolested on their mission of mercy. The first letter that came from Jesse after the box was received said, "I can't tell you how grateful I am for the onions you sent; they saved me from having the scurvy. I am the only one in my company that escaped."

After a while a letter came addressed to

Martha. The neighbor who brought it met her about a quarter of a mile from home and told her there was a letter waiting for her. She went home with bounding footsteps. This was the first letter she had ever received. What a precious treasure it was. She found the seal unbroken for it was a rule of the house that no one should open another's letter; and although Martha was a child and away from home and the anxiety great to hear from the absent one, the rule was not violated. She was afraid they would do so in this case and the first thing she said as she sprang into the door was,—

"Did you open my letter?"

"No", her father replied, "that is your letter and your rights should be respected as much as any one's."

Some little time elapsed without hearing from Jesse and then a letter came in an unknown hand. Tremblingly the seal was broken and the message read which said, "Your son is in the hospital, dangerously ill of typhoid pneumonia. What the result will be it is too early to predict. You must hope for the best but be prepared for the worst. He will have the best possible care under the circumstances. He is a general favorite among his comrades."

Reader, have you ever sat by the bedside of some loved one whose frame was scorched with that terrible fever? Do you remember the day the words rang in your ears with such tremendous meaning, "Midnight will settle the question"? Do you remember as the decisive hour drew on how with your friends you hovered in breathless suspense around that couch until the doctor pronounced the words, "The crisis is past"? What would it have been to have had that loved one removed from you hundreds of miles, no relative, no friend of his early years at his side to moisten his parched lips or clasp the trembling hand?

There was one sentence, however, in that unwelcome letter which was a beam of sunshine that gave a silver lining to the dark cloud. "He is a general favorite among his comrades." Knowing the nobility of his nature it was what his parents expected to hear if they heard anything; yet it was cheering to read it from the pen of a stranger.

The days of suspense that followed the reception of this letter were broken at length by the message, "Jesse is better. The doctor thinks him out of danger. When well enough he will probably visit home." These were welcome tidings making all their hearts leap with joy. Could it be possible that after all the dark days they were really going to look into Jesse's face again? The next letter was in the old familiar hand, saying he expected to be home soon, and then came another dashing all their hopes to the ground. The prospect was he would soon be able to enter the service again, and having granted so many furloughs it was decided he must stay. "How much I am disappointed", he added, "I can not say. I long to clasp your hands again but I must submit to the inevitable." Thus sunshine and shadow, hope and despair chase each other over this world of ours in rapid succession.

Shortly after the reception of this news Martha awoke early one morning and calling to her mother said, "I dreamed last night that Jesse came home and a man came with him that wasn't a soldier." This was the morning of the last day of the week. The following Tuesday, Mr. Burnham went to assist William Holtze in stacking, as they were in the habit of rendering each other mutual assistance. Martha went with her father. About the middle of the forenoon she saw Hannah coming and some one with her. One glance was enough to assure her who it was and rushing out of the house with a scream of joy she was caught up in the strong arms of her brother as in the former days. If she could not say good-by when he went away she found no difficulty in welcoming him home most emphatically.

"O Jesse, how long are you going to stay at home?" she asked eagerly.

The reply was, "Two weeks."

"Oh, my, two whole weeks? How nice. A week is a long time and if you stay two weeks what a splendid visit we will have."

Jesse greeted Rebekah and the question came up, "How can we best surprise father and William?"

After a moment's reflection Rebekah said, "It is about the time I usually send out their lunch. (In those days harvest hands

and stackers were given a lunch at ten o'clock.) I will send Martha out to tell them I want them to come in and get their lunch."

So Martha was commissioned to do the errand and strictly charged to be sure and not betray the secret. She drew down her face, deeply impressed with the tremendous responsibility she was under, and delivered the message in due form. William asked her if she was not mistaken. When told that she was not he said,—

"Why does Rebekah want us to come into the house?"

"'Cause she does", was the reply.

"Why didn't she send our lunch out to us?"

"'Cause she didn't. She wanted you to come into the house."

"Well", William said, "I don't see as I am going to find out anything by you. Tell her we will be in as soon as we get this load stacked."

When they entered the kitchen they found their lunch spread out on the little pine table Mr. Burnham's family used to gather around evenings and which Rebekah had been permitted to carry with her as a part of her wedding outfit. The lunch was scarcely begun when William, espying a soldier through the half open door said, "I guess I understand why we were wanted in the house." He rushed for the other room, but as it was a characteristic of the man not to forget his appetite he carried a liberal supply of victuals in his hand.

Jesse's furlough had been granted through the interposition of a friend. He reached Jacksonville in the night, and true to the dream, a man who was not a soldier came with him to his home.

The glad news of the soldier's homecoming spread like wild-fire. Martha met all who called, telling them Jesse was home and going to stay two whole weeks. Her bashfulness was all gone for the present and there was a bright animated expression on her countenance that lent a charm to her plain features.

One afternoon during his stay at home Jesse went out to see his old chum and did not return home till after dark. Martha gained permission to go out and watch for him. She was not allowed to be out after

dark, alone, but this was a special occasion and the rule was suspended.

"How long he is gone", she thought. "Will he never return?"

But at length she heard his footsteps and as he drew near he said, "Are you out here watching for brother? What a girl you are! Aren't you afraid?" And picking her up he marched into the house in the old familiar way.

Oh, what happy days those were and how swiftly they glided by! Martha wondered why the days went so fast. A week had seemed so long while Jesse was away and now when he had been home a week it seemed but little longer than a day. The last day of his stay at home soon came and the morning dawned that was again to tear him from his home. Mr. Burnham, Hannah and little George accompanied him to Jacksonville. Martha thought she would be braver than before but when the fatal moment came she broke completely down. After Jesse was seated beside Hannah he turned around and said, "Can't you say good-by this time, Martha?" But no answer came but a convulsive sob. The look of beseeching tenderness he gave her she will never forget until she meets him in that land where partings never come.

Mr. Burnham seemed more hopeful than before. Jesse had been to the war and had come home unharmed, and he thought he would again. Jesse, too, seemed to feel that way and discussed freely plans for improving the farm. A new house would soon have to be built as the old one would not much longer be comfortable. He said he was anxious for the time to come when he should be free and able to take the care of the family. He seemed inclined to say as little about the war as possible. He greatly preferred to converse on other topics. He wrote his name, number of regiment and company, with chalk, on one of the rafters in the summer kitchen, which remained there until the building was torn down.

About the middle of September of this year, 1863, Rebekah gave birth to a child. Martha wondered what she was going to do with so many babies on her hands. She began to feel very old and considered her-

self a grandmother. Rebekah named her first-born child Paul.

The following December Mrs. Burnham's father died of lung fever in the eighty-sixth year of his life. He preached his last sermon four weeks before his death. In July previous he administered for the last time the rite of baptism. His was a beautiful old age and his death universally lamented. He had in the pioneer days traveled extensively in his own State and an adjoining one, giving out the bread of life freely to those who were hungering for it. His funeral was a sad scene. Children, grandchildren, friends and neighbors all mingled their tears together. He had endeared himself to all who knew him and his name lingered lovingly on their lips for many years. In the social meeting he was often referred to by some one who had been aided in the divine life by his influence. Truly, "the memory of the just is blessed."

Jesse Burnham bore his grandfather's name. Upon hearing of his death he wrote home he was greatly disappointed, as he had hoped his life would be spared until he returned.

Some time during this winter Jesse was made corporal. Martha was much elated over this news and went to school feeling quite important. She told the scholars the first thing upon her arrival that Jesse had been promoted. They asked her to what office. She replied that he was a corporal now. "Oh", they said, "that doesn't amount to anything. His wages will not be increased." She was very much incensed at this. What did money amount to? Jesse had been honored and that was enough to make her rejoice. He didn't go into the war to get money. He could get that at home.

(To be continued.)

News Notes.

COSMOS, OKLA.—Sabbath day, January 15, E. D. Stillman and family with Pastor Goff and family went to Prairie View, Morton Co., Kansas, and organized a Sabbath school with eighteen members. Mr. Stillman was elected superintendent.—Three families in this vicinity have recently turned to keep the Sabbath.

DODGE CENTER, MINN.—The Ladies' Aid and the Christian Endeavor societies held a joint sale and supper, December 17, in the Y. M. C. A. Hall, the former clearing \$35, the latter \$15.—Special meetings, at this writing, are being held, Pastor Bond of Milton Junction being with us to assist our pastor. We are praying for their success.

NEW AUBURN, WIS.—This month we are pleased to report six conversions, three baptisms and nine added to the church.—Since our last report through these columns the Endeavor Society has held two socials, proceeds \$17.87; the Ladies' Aid two suppers, proceeds \$6.17. We are trying to do our part of the Lord's work. Each takes his turn in conducting church services during the absence of our pastor. Pray for us.

LEONARDSVILLE, N. Y.—The choir gave a minstrel concert under the direction of Mrs. Frederick Babcock, December 30. The proceeds, \$50, are to be used in the purchase of new music.—The Ladies' Benevolence Society recently served a ten-cent tea at the home of Mrs. C. J. Searle.

BROOKFIELD, N. Y.—The Ladies' Aid Society gave a Christmas-stocking social, holiday week, at the home of Mrs. Jay Brown. Proceeds were \$13. A good time was reported by the many who attended.—The Bible-school Institute of District No. 3, Madison Co., was held in our church, January 13, 14. The Rev. S. M. Johnson, teacher-training superintendent of New York State, was present and gave us two most excellent addresses. The next institute will be held at Lebanon. Our pastor was elected secretary of the district for the ensuing year.—The Baraca and Philathea classes of the Baptist and Seventh-day Baptist churches held an apple social in their rooms, January 25. One amusing feature of the entertainment was a contest, between sides, of picking up and carrying a half-dozen apples in a teaspoon; afterward the contestants raced in paring the apples, left-handed, and eating the same when pared. Supper was served, apples predominating in the bill of fare. Games were played and the young people dismissed after a short address on the Spirit and Purpose of Class Organization.

MILTON, WIS.—The annual church and society dinner, served in the church parlors January 2, was partaken of by the usual large number of good-natured, hearty people who take delight in these yearly gatherings.—At the suggestion of Mrs. Platts, some months ago, four ladies' circles, auxiliaries to the Ladies' Benevolent Society, have recently been organized, each having a membership of thirty or more. The Benevolent Society, which was organized in the early seventies, will retain its original name, though considered Circle No. 1. Its work is largely quilting, in which it has won merited credit for fine, artistic needlework. Several quilts have been quilted for ladies residing in Minnesota, Indiana, Illinois, Texas and Washington, and now one is on for a lady living in Pennsylvania. Mostly in this way has it nearly paid up the "Jennie Morton" scholarship in Milton College, amounting to \$800, besides aiding in raising Susie Burdick's salary and in other lines of missionary and benevolent work. Circle No. 2 consists of the younger class of young ladies; Circle No. 3 of the young ladies and young married ladies; circles No. 4 and 5 of those not included in the above circles. It is hoped that every lady in the society will feel it a privilege to assist in whatever lines of work may be taken up for the betterment of the church and denomination.

The Baraca and Philathea classes held a joint social Sunday evening, January 16, at the home of Mr. and Mrs. F. C. Dunn, it proving to be a left-handed affair from start to finish. The detective service was efficient in its duties of binding every offending right hand, only a few of the sixty assembled young people escaping the penalty. Left-handed stunts were then required, such as drawing a certain domestic animal, and a written contest of the senses of touch and smell. The vocal and piano solos by E. R. Hurley, Prof. A. E. Whitford, President Daland and Rev. L. C. Randolph, together with dainty refreshments, added much to the enjoyment of the evening.

Rev. L. C. Randolph, according to a previous arrangement, preached Sabbath morning, January 15, to a large audience, giving an inspiring and instructive sermon. In the evening, a well-filled house listened to

his lecture, "That Delightful Fellow—the American Boy", with which every one was delighted. Sunday afternoon Mr. Randolph met with the church meeting at which time the hoped-for acceptance of his call to the pastorate was most kindly and unitedly discussed. Rev. Mr. Randolph asked for a little time in which to make his decision.

A Christmas cantata was given Christmas night by the Sabbath school, and was greatly enjoyed by both young and old. The drills were especially pleasing as was Mother Goose in her quaint costume. At the close of the program, the trees, laden with gifts, were soon stripped and the gifts distributed by the children as usual. Among the many gifts was a purse of \$43 to Doctor Platts from his many Milton friends.

Jan. 23, 1910.

Dea. Wm. H. Crandall.

About five years before white men began to settle within the present limits of Walworth Township, and about five months before the Indian chief, Black Hawk, was conquered by government troops out in Vernon County, Wis., Wm. H. Crandall was born in Leonardsville, N. Y., March 16, 1832, a son of Riley Crandall and Maria Clark Crandall.

When eight years old, he came over the ridge to make home with his uncle, Geo. B. Clark, in Brookfield. At the age of sixteen he attended a series of gospel meetings at Unadilla Forks, held by the older Wm. B. Maxson, and was then led to his profession of faith and united with the Brookfield Church. His coming to Wisconsin dates the same year as the opening of Bigfoot Academy, 1857. During his second season he worked for his friend, who became Deacon Lucian Covey, a man who officially served in the Walworth Church for many years. He was very fortunate that year also in making the happy choice of his life companion, Miss Martha L. Green, whom he married October 2, 1858. The ceremony was by Pastor O. P. Hull, whose home in this village is now owned and occupied by Mr. Howard Fish.

A few years later they bought the farm

in Linn Township which has been in their possession ever since. After the residence there of twenty-eight years, they obtained a village home and moved to Walworth. In the year 1893 he was called and ordained to the office of deacon, and was ever one of the faithful servants in the church, while health permitted service. While living at the farm home, five miles away, with six children, they were very regularly on time at church service. For many years he held a class as teacher in the Sabbath school. He was a man of good judgment, kind-hearted, and ever earnestly desiring the welfare of the church—the human agency under God for the salvation of men.

Five of his children survive him, also sixteen grandchildren and four great-grandchildren. His faithful wife has very generally been able to care for him and make home happy. He died January 5, 1910. The funeral service was held at the church on Sabbath morning, January 8. Pastor M. G. Stillman took for text John xi, 26: "And whosoever liveth and believeth in me shall never die." The two surviving deacons of the church occupied chairs at the front, and a third chair was draped and placed in line. Two sons, a grandson and three sons-in-law served as bearers.

Another of the sturdy pioneer servants of church and state is called to his rest and reward, to which in his faith he could look with a glad hope. He lived in the spirit of peace and good will to men, a reliable citizen, a wise counselor, well respected in a great circle of friends.

M. G. S.

Sacrifice! What man or woman can speak of sacrifice in the face of Calvary? What happiness or ambition or refinement has any one given up in the service of humanity to compare with the sacrifice of him who "emptied himself and took upon himself the form of a servant?"—James Stewart.

Every noble life can be traced to a great renunciation, and every ignoble life to a "great refusal"; the alternatives are always essentially the same—duty and pleasure, the austerity of Canaan and the luxury of Sodom.—James Strachan.

Children's Page

A Strike.

The snow was deep in the paths, the barn door hard to open, and the ax dull on the morning when Phil and Harold decided to go on a strike.

"I'm tired of chores," said Harold. "Bill and Jack Lee never have anything to do out of school."

"But isn't that because they live upstairs in a flat and there's nothing to do?"

"I don't care why 'tis. I only know I've had enough of chores. Lessons, out of school, are enough for any boy."

"Sam Dunn could just as well do them all the time."

"Let's strike work," said Harold. "Father's away. It would be a good time."

"Strikes are all the go," admitted Phil.

"Let's do it," eagerly. "We can try how it works, anyway."

"And declare it off if it don't work well."

So, on the following morning, as the boys left for school, a placard was posted outside the kitchen door with the words:

"A strike is on. No more chores for boys. Phil. Harold."

Nora, the maid in the kitchen, called Mrs. Allen to see it, and the two, in some amusement, made arrangements which seemed to involve something like a strike of their own.

So, when the young strikers returned at noon, they found the house quiet, the key of the back door under the mat, as always understood at times when there was nobody at home.

It was easy to guess that mother had gone on one of her very frequent visits to her parents who lived at the other end of town, but there appeared no reason for the absence of Nora, and there was some grumbling as the two realized that no preparation had been made for dinner.

"Never mind, we can find plenty to eat."

They made a cold lunch, and at supper time ate what was left of it.

"Boys don't need to be so particular—pampering themselves up," Harold assured his brother.

"No, indeed. Fancy if we were camping. Things would be a good deal rougher than they are here."

But it was rather comfortless to find their bed unmade and their room in the confusion in which they had left it on rising. And when, in the morning, they went to the kitchen with its array of unwashed dishes from their meals of the day before, they were quite ready to agree that it was like camping with the fun left out.

Other parts of the house were warm, for Sam Dunn took care of the furnace; but there was no fire in the kitchen.

"I'm not going to eat cold stuff this morning," declared Phil. "It's odd if we can't get up a breakfast for ourselves. Here are some eggs—anybody can cook eggs. And we'll have milk toast."

"But where's the milk?" said Harold. "I've been looking for some, but there's only a little drop left from last night."

"I wonder if anybody's looking out about milking the cow, now that Nora's taken herself off," said Phil, in great discontent. "Well, we'll have coffee."

After a laborious three-quarters of an hour they sat down to a muddy mixture they called coffee, missing sorely the fresh milk, which Sam Dunn, under instructions, had carried away with him when he milked.

"Can't you make better toast than this?" growled Phil. "One side burnt and the other side raw."

"Well, you boiled the eggs, and they're like bullets."

"If we waited for them to boil soft, we'd be late for school."

Phil presently pushed back his chair in disgust.

"How long do strikes last?" he said.

"I'm thinking this one has lasted about long enough for me."

"Me too. It hasn't worked well at all."

The paths were cleared of snow, kindling cut, and other small duties attended to. Then another placard was hastily prepared which read:

"Strike's off. Phil. Harold."

As the two strikers guessed might be

HOME NEWS

NILE, N. Y.—Mr. and Mrs. Benton Rogers of Hinsdale, N. Y., who until a few years ago lived in this vicinity, celebrated their golden wedding at their home January 11, 1910. Mr. and Mrs. Rogers are well and happy—apparently good for many years to come. The company of friends present left some suitable tokens of esteem for the bride and groom of fifty years.

The following friends from Friendship and Nile were present: Rev. and Mrs. J. L. Skaggs, Mr. and Mrs. O. P. Dana, Mr. and Mrs. S. T. Burdick, Mr. and Mrs. Geo. W. Burdick.—*Friendship Register*.

BOULDER, COLO.—We had *winter* for a full month. Christmas brought us milder weather. It has been more moderate since that time. Our coal bins do not get empty so fast this month, January. Kitchen doors are open considerable during the day now.

The church is still without a pastor, but regular appointments are kept up pretty well. Sabbath services are well attended. The church has good readers. The sermons read are mostly from the Seventh-day Baptist *Pulpit*. They are listened to with good interest and spoken about afterward with satisfaction. Sabbath, January 22, the sermon "Character and Service", by the Plainfield pastor, Edwin Shaw, and read by Mrs. A. L. Clarke, was well received. The distinction between reputation and character was so clearly set forth that it caused us all to think of our real selves as God sees us. When this writer was asked to pronounce the benediction he took occasion to thank God for the life and service of Brother Shaw and to invoke divine blessings upon him and the beloved church he is serving. This resident ex-pastor preaches occasionally. He has administered the ordinances of baptism and communion and received members into the church. The first Sabbath in the year, January 1, he preached the New Year's sermon. The good attention and the generous collection afterward showed it was appreciated. This occasional service gives weariness which

(Continued on page 190.)

the case, on their return at noon Nora was in the kitchen, having much enjoyed her short holiday. Everything was in pleasing preparation for a comforting meal. Mother sat down to it with them, looking as if nothing unusual had been going on, but the boys felt a little foolish.

"We—didn't calculate on you and Nora going on a strike, too," at length said Phil.

"I suppose not," said mother. "But you must acknowledge that it was a good time for us to do it, when there were no boys ready to bear their own little share of the every-day burdens. Things, you know, can not run smoothly unless each one does his faithful, willing best in the business of home-making."

"I think we both know that," said Phil, with a rueful shake of his head, with the remembrance of the discomforts of the last twenty-four hours.—*Sydney Dayre, in Christian Register*.

Who's Afraid in the Dark?

Oh, not I," said the owl,
And he gave a great scowl,
And he wiped his eye
And fluffed his jowl. "To whoo!"
Said the dog, "I bark
Out loud in the dark, Boo-oo!"
Said the cat, "Mi-ew!"
I'll scratch any one who
Dares say that I do
Feel afraid. Mi-ew!"
"Afraid," said the mouse,
"Of the dark in the house!"
Hear me scatter,
Whatever's the matter!
Squeak!"

Then the toad in his hole,
And the bug in the ground,
They both shook their heads
And passed the word around;
And the bird in the tree,
The fish and the bee,
They declared all three
That you never did see
One of them afraid
In the dark!
But the little boy who had gone to bed
Just raised the bedclothes and covered his head.
—*Louisville Western Record*.

Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter.—*Paxton Hood*.

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. 26. False and True Discipleship, Matt. vii, 13-29.
Mar. 5. Jesus the HealerMatt. viii, 2-17.
Mar. 12. Two Mighty WorksMatt. viii, 23-34.
Mar. 19. A Paralytic Forgiven and Healed,
Matt. ix, 1-13.
Mar. 26. Review.

LESSON VIII.—FEBRUARY 19, 1910. THE GOLDEN RULE.—TEMPERANCE LESSON.

Matt. vii, 1-12. Commit v. 7, 8.

Golden Text.—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. vii, 12.

DAILY READINGS.

First-day, Isa. v, 11-23.
Second-day, Isa. xxviii, 1-13.
Third-day, Eph. v, 6-20.
Fourth-day, Rom. xiii, 8-14.
Fifth-day, Rom. xiv, 10-21.
Sixth-day, 1 Cor. x, 23-33.
Sabbath-day, Matt. vii, 1-12.

INTRODUCTION.

This lesson follows naturally that of two weeks ago. The Pharisees showed their hypocrisy in their devotion to the outward forms of worship. They also display their true nature in the judgments of others. This hypocritical dragging of others down is very different from the impartial discernment of the significance of the deeds that display character. If we think at all we must come to some conclusion concerning our fellow men. Their deeds show what they are. Such a discernment as this is very different from the judging referred to in this lesson.

One paragraph of our lesson, verses 7 to 11, is parallel to Luke xi, 9-13, a passage which belongs in the last half of the last year of our Lord's ministry. It is possible that we here have another example of our Evangelist's habit of grouping sayings of Jesus that belong to different occasions.

This lesson serves very well as a Temperance Lesson, although it has no word concerning the use of intoxicating liquors, for it teaches very plainly the duty of self-control, which is at the basis of all temperance. It is possible for men to let their baser natures get such a control of them that they can scarcely comprehend the teachings of those who would help them, to say nothing of yielding to those teachings. Verse 6 probably refers to such a condition as this.

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

OUTLINE:

1. Judging censoriously. v. 1-5.
2. Casting pearls before swine. v. 6.
3. Asking and receiving. v. 7-11.
4. Acting generously. v. 12.
5. Choosing the right way. v. 13, 14.

NOTES.

1. *Judge not that ye be not judged.* Do not set yourselves up as judges of the actions of your fellow men, lest ye yourselves become the objects of the divine judgment. The Pharisees by reason of their hypocritical self-righteousness fell very naturally into the habit of condemning those whose acts did not correspond to their own ideas. The warning is not against forming an opinion concerning others, but against censorious judgment. This precept is not to forbid the official acts of a duly authorized officer of the government, nor to condemn the thoughtful consideration of the conduct of others. Compare v. 16 and Luke vi, 37.

2. *For with what judgment ye judge, etc.* This verse is an explanation to give force to the warning of the preceding verse. It may happen that some shall seem to be judging others with no evil effects to themselves; but the divine judgment is sure, and exact justice shall be meted out. In the long run every man will get what he deserves.

3. *And why beholdest thou the mote, etc.* The mote is a very small piece of straw or wood, and is symbolical of some trifling fault. The beam is a large timber, and represents some great sin of the self-righteous judge who presumes to offer to set right the one who is by no means so far wrong as himself. The comparison is forcible from its very extravagance. No one could possibly have so large an object as a beam in his eye.

4. *How wilt thou say, etc.* The self-righteous man's faults are not unknown to himself. But he chooses to ignore them, and he overlooks the exceeding impropriety of his trying to correct the minor failures of others while he is himself so very far from the path of right.

5. *Cast out first the beam out of thine own eye.* This verse hardly means that we should wait till we are perfect before we undertake to help others to correct their faults. But it rather lays great emphasis on the fact that the man who judges others with a censorious spirit is much farther out of the way than those whom he judges.

6. *Give not that which is holy unto the dogs.* This verse is put in a separate paragraph by the Revisers as having no close connection with what precedes or follows. Perhaps the thought is, We ought not to judge others, but still we discern enough concerning the character and disposition of those whom we meet in order to guide ourselves in our relations with them. The disciples are warned not to bestow their reproofs and exhortations where they will be utterly unappreciated. As the devout Israelite would not give to the dogs the flesh of an animal that had been offered in sacrifice, so we ought to realize that the message of God is holy, and to be treated as holy. Dogs and swine were despised by the Jews and reckoned as unclean.

Pearls might be mistaken by swine for grain. When they discovered their mistake they would turn in rage against those who had thus fed them with costly food.

7. *Ask, and it shall be given you.* Our Lord thus encourages his disciples to confidence in prayer. Compare John xiv, 13. The verbs, *ask, seek, knock*, imply a climax in the earnestness of a petition. A man shows that he wants something by asking for it; he shows greater earnestness by going forth to seek for it; and displays determination by knocking for admission at the door where it is to be found.

8. *For every one that asketh receiveth.* An emphatic repetition of the assurances of the preceding verse. The thought is emphasized by the use of the corresponding words in the carefully balanced expression.

9. *Or what man is there of you, etc.* Our Lord adds still greater emphasis by using as an illustration an argument from analogy. Surely there is no father among you who would so far depart from the influence of parental instinct as to give to his son instead of the loaf of bread which he asked, a stone which by its resemblance to the loaf in outward form would be a mockery to his longings. The form of the question in the Greek shows that a negative answer is expected.

10. *A serpent.* Perhaps resembling in some measure the fish for which he asked. No true father would give a venomous reptile when his son asked a fish for food.

11. *If ye then, being evil, know how, etc.* Our Lord concludes his encouragement to prayer by a forcible argument from the less to the greater. If men, who from their very nature are apt to yield to the temptation to become selfish or grudging, are after all so willing to grant the requests of their sons, how much more shall our heavenly Father, who is by nature merciful and kind, grant to his children the favors for which they ask.

12. *All things therefore whatsoever, etc.* The "therefore" may be regarded as pointing back to all the precepts from ch. v, 17. This precept of love has been called "The Golden Rule." It sets forth the Gospel of the proper relation between man and man in every-day life in a way that has never been equaled. Some have claimed that this precept was already taught by the Jewish rabbis; but they had only the negative form which falls far short of the ideal here expressed. "Do not to others what ye would not wish done to yourself." This precept, like the others, must be applied with good common sense. If a follower of Jesus has still enough of the instinct of the flesh left in him to love flattery and to desire that men should flatter him, that is no good reason why he should flatter his fellow men. *For this is the law and the prophets.* This precept includes all that is taught in the Old Testament scriptures concerning our duty to fellow men. Compare the reference to law and prophets in ch. v, 17.

SUGGESTIONS.

The Golden Rule is but another expression of our duty to love our fellow men. What we long for and expect from others is that they

will treat us with loving consideration. It is fitting therefore that we should have the same motive in our treatment of others that we desire them to cherish in their thought of us.

The man who is tempted to the use of intoxicating liquors ought to stop and ask himself whether this use will not hinder him in applying the Golden Rule in his conduct. The man who drinks is less apt to be kind and considerate towards others; he is less apt to provide well for his household; he is less apt to be doing the things that are profitable for the community in which he dwells.

It is appropriate as well as loving to judge others leniently, for we do not understand all their circumstances. It is also appropriate to judge ourselves severely, for we have no valid excuse for not doing better than we are doing.

Since our heavenly Father is so ready and willing to answer our prayers we ought to be the more mindful of our responsibility in his sight. The intemperate man ignores his responsibility in the sight of God and man, and chooses temporary pleasure in preference to the rewards of a sober and thoughtful life.

Some people find fault with our Saviour's teaching in regard to prayer on the ground that we do not always get what we ask for. True enough: we do not always receive the precise answer that we desired. If we did we would be by means of prayer exercising supernatural power for ourselves. God gives as the most loving parent that we can imagine. He knows better than we what we need, and withholds through love. Jesus is here teaching a general truth, and does not stop to mention the limitations.

SPECIAL NOTICES

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

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

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

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

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

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

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

(Continued from page 187.)

continues a few days. But all is well.

We are still praying and hoping for the right man to come whose efforts will greatly strengthen the church and encourage many in other communities.

A general time of health, although the wife and two younger children of Brother Andrews are quarantined with scarlet fever.

S. R. WHEELER.

Incompetent.

"Father," asked the small boy of an editor, "is Jupiter inhabited?" "I don't know, my son," was the truthful answer. Presently he was interrupted again. "Father, are there any sea serpents?" "I don't know, my son." The little fellow was manifestly cast down, but presently rallied and again approached the great source of information. "Father, what does the North Pole look like?" But, alas! again the answer came, "I don't know, my son." At last, in desperation, he inquired, with withering emphasis: "Father, how did you get to be an editor?"—*Zion's Herald.*

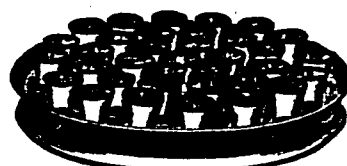
His Friend (admiringly)—Where did you get your wonderful knowledge on social and economic subjects?

The Admired (proudly)—From my daughter's graduation essay.—*Judge.*

WANTED.

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

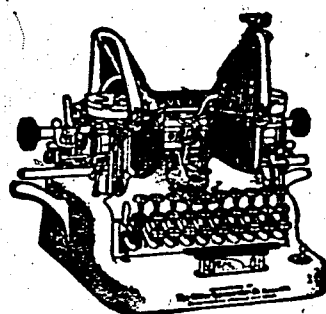
Individual Communion Service



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

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

**17 Cents a Day
BUYS AN OLIVER**



SAVE YOUR PENNIES AND OWN

The **OLIVER**
Typewriter

THE STANDARD VISIBLE WRITER

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

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

THE OLIVER TYPEWRITER COMPANY
310 Broadway New York

**CLOTHES
MADE TO ORDER**

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

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

SUITS AND OVERCOATS FROM
\$20 UP.

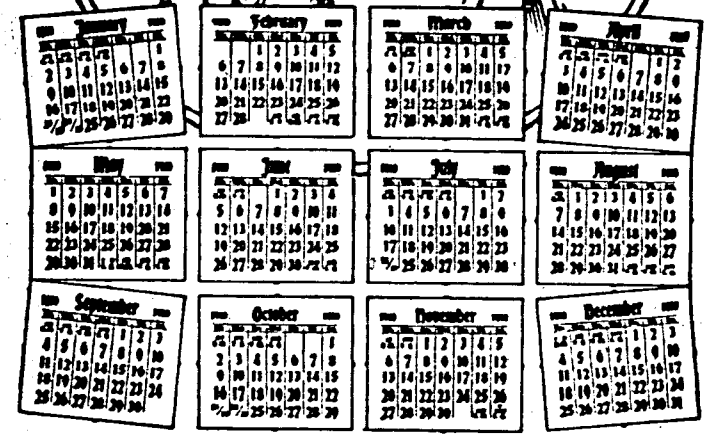
THE
Ordway Company
MERCHANT TAILORS

1443 W. MADISON STREET, Chicago
J. M. MAXSON, Prop.

THE BABY CALENDAR

1910

1910



**THE BEST FARM PAPER
FREE FOR A YEAR**

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

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

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

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

A Beautiful Calendar, Too

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

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

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

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

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

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

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

OUR OFFER

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

Sabbath Recorder.

Plainfield, N. J.

FARM AND FIRESIDE



NOVEMBER 10TH
1909



BIBLE READERS' CALENDAR FOR 1910

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

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

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

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

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

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

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

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

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

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

No. 1. Wall Style.

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



WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

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

SABBATH SCHOOL BOARD.

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD.

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

BOARD OF PULPIT SUPPLY AND MINIS- TERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.
Recording Secretary—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

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

Plainfield, N. J.

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

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

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.

REV. A. E. MAIN, *Dean*.
Year began Sept. 14, 1909.

BRAMBACH PIANO. For sale by
J. G. BURDICK, *Agent*.

New York City.

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

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

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

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

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

Utica, N. Y.

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

Chicago, Ill.

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