"HELP THOU MINE UNBELIEF."

Lord, I believe; for I have known thee near
When all my heart was filled with pain and fear;
Thy very presence, mighty Lord, I know
Thou on thy needy children dost bestow.
Lord, I believe not yet as fain
I would, Dimly thy dealings have I understood;
Thy word and message yet to me have brought
Only a shadow of thy wondrous thought.
Fain would I follow on to know thee, Lord;
Fain learn the meaning of thine every word,
Truth would I know—the truth that dwells in thee,
Setting the honest heart from doubting free.
Lord, I believe; oh, fan this trembling spark,
Lest all my hope be lost in endless dark;
And where I yet believe not, lead thou me,
And help my unbelief, which seeks for thee.

—Elizabeth Freer.

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Could We Find Peace Without the Bible?

The first and greatest question for man to settle is, how to find peace with God. There is a God-consciousness implanted in man's nature which he can not well escape. By this he is at ease and self-condemned, until he has either satisfied his soul's yearnings after God, or put out the eye of conscience and deadened his soul to all sense of obligation to a higher power. Everything else in the universe conspires with man against the conviction that there is a personal, intelligent Creator to whom he owes his being. "The heavens declare the glory of God, and the firmament sheweth his handiwork": but these can never satisfy the sinful soul in its longing for peace; these can never bring to man the assurance of his fatherhood. The ancients, by their study of the heavens and the earth, could attain only to an overwhelming awe of the Deity—a sense of his glory, a consciousness of his handiwork; but they could not in this way gain the assurance of his fatherhood.

Pathetic indeed is the story of man's hopeless search after peace with the God he knew he could not escape. Many voices from nature filled him with fear while he wandered through the earth self-condemned and hungry for the voice of God that should be to him the voice of a Friend and Saviour. The idea of God has always been persistent and could not be put away. The idea of sin that separated man from his Maker has been just as persistent; and these two persistent ideas, of a just and a guilty man, could never go well together. All the study of nature and of science gave no remedy; but only drove man, in his desperation, into deeper idolatry.

Thus the world grew worse and worse, until the Hebrew people received that wonderful revelation of God as Father and Saviour. Then all was changed. The problem of our personal relation to a personal Father was solved, and the way to perfect peace with God was found. There was shown to man, for the first time, a sure remedy for sin, a way to fellowship with God and a sure ground of hope.

What could we do without the Bible? In its sacred pages we see the dawning of a new light in a world of darkness. There we find the Christ who has brought life and immortality to light, and who has cast up a highway for the ransomed upon which they may pass from the wretchedness of a life of sin to the glorious life in the kingdom of heaven. By it, men have been taught how to live the higher life on earth, and how to die with paradise in sight. In its promises, our doubts and fears are gone and we rejoice in the assurance of eternal life.

Under the influence of this Book of books, uplifted by faith in God and in His Christ, humanity has ever risen to higher planes of living. Underneath all the good of our day lies the Christian's Bible as a sure foundation. Our splendid civilization is simply the combined results of lives anchored to God and inspired by the spirit of Christ. And wherever there has been a trace of infidelity, whether in individuals or nations, the results have been marr'd, the highest ends have not been reached. Unbelief always gives a check to noble living and arrests the tides of the spiritual life. It brings weakness and condemnation to man, not by any arbitrary edict but by a natural law. On the other hand, faith in the Word of God and in the life of Christ and in the life to come lifts the world to a nobler manhood and assures men of a better civilization.

If you wish to see the men of history whose lives have been powerful for good, you will not find them among the Bible haters. Earth's noblest men have all been found among the children of God; they have been men whose hearts God has touched and who have made the Bible their rule of life. The worst thing a man can do for his fellow men is to undermine their faith in the Bible.

***

Is Faith Undermined by Inconsistent Teachers?

Leaders in all denominations lament the utter loss of faith in Bible authority on the part of the unchurched multitudes who are drifting away from God. The religious papers are filled with the regrets of Christian teachers over their helplessness in all efforts to stay the tide of worldliness and of "Sabbath desecration." The churches remain empty while thousands in every city or section of country go swarming over land and sea in search of pleasure!

Among the masses God's Word seems to have lost its power, and preachers are despised and made light of. Something has loosened the hold of the Bible upon the consciences of men. The voice from the pulpit does not arouse them to a sense of moral obligation as once it did; and many of the more thoughtful are seeking for the causes.

Some say that modern criticism is responsible. Others lay it to the love of pleasure or to the greed for wealth. These theories do hold, but it seems to me that much of the loss of confidence in Christian teachers and in the authority of the Bible must be due to the teachers themselves. It is strange that Christians do not see the undermining influence of glaring inconsistencies between their teachings about the Bible and their practices in real life. In no respect do these inconsistencies appear more marked than in the teachings and practices of Christian leaders about the Sabbath.

Almost to a man the clergy extol the Bible as the only rule of faith and practice. They speak of it as the Word of God; say they believe it all, and urge people to accept it as their only rule of life. They say: "Take the Bible and not the teachings of men; conform your lives to God's law," and then by the most illogical and unscriptural methods, the plainest command is deliberately set aside for a human substitute! The trusting child of God, with Bible in hand, has no trouble to see what day God sanctified and blessed and made his representative in time, and to him the Sabbath is a delight; he finds rest to his soul and Sabbath blessings bring God near. Such abiding faith must receive a great shock. The highest authority must appear to be discounted, when prominent teachers accept a civil day, a man-made Sabbath in the place of God's holy day, and try to make men believe that God will not care, only so they connect therewith the Sabbath idea and try to keep it sacredly! Just as if God never made the Seventh-day holy and sanctified, to be kept as his day of blessing through all generations!

It seems to me that the inconsistency is so great in all this far-fetched effort to harmonize contradictions that no thoughtful man can escape the undermining influences. Indeed, I believe this very thing will account for much of the skepticism and loss of conscience regarding the Bible. A few specific examples will illustrate my meaning:

"The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without authority in the New Testament."—Rev. Lyman Abbott, in Christian Union, Jan. 19, 1882.

"It is true there is no positive command for infant baptism... nor is there any for keeping the first day of the week."—Methodist Theological Compendium, page 103.

"There was and is a commandment to keep holy the Sabbath day; but that Sabbath was not Sunday. It will, however, be said with some show of triumph that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, I have studied for many years. I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—Rev. E. T. Hiscock, D. D., Examiner, Nov. 16, 1893.

"You may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Cardinal Gibbons, "Faith of Our Fathers," page 111.

In his comments upon the Sabbath question in the lessons of the Quarterly on April 8, 1906, Rev. H. P. Henson, a Baptist clergyman of national reputation, said of the Sabbath: "It was not merely a Jewish institution, as many absurdly suppose. It antedated Judaism by thousands of years. It was ordained by God at the very beginning of human history, and the Son of God declares that it was made, not for any one people, but for man as man. The Decalogue, of which the Sabbath law is a part, was indeed promulgated from Sinai, and
yet that law was in the world from Adam to Moses. Sinai only made to blaze before the eyes of men, laws that had lost their vividness. Every one of the Ten Commandments had a beneficent reason underlying it, and that reason will last for all time."

The late Doctor Hall, a great Presbyterian leader, said in a centennial sermon: "God in His Word, by a positive and perpetual commandment, binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him." (I believe the world without exception agrees as to which day of the seven that was.) Doctor Hall continues: "Nothing will bind the conscience but the authority of God. It is made for man in every age. It is a blessing both raising of a fund and without sophistry attempt to justify the substitu-

The doctrine in the items quoted above is all right. But to have power over the hearts of men, the preaching and the practice of church leaders should be in harmony. For men to extol the Bible as God's Word and preach so strongly the perpetual, binding force of the Sabbath commandment, and then by the thinnest kind of sophistry attempt to justify the substitution of another day in the place of God's Sabbath, must be a stultifier of Bible truth in the consciences of men. How can it be otherwise than a conscience killer with multitudes who are pointed to the Bible as their rule of life? The last writer just quoted says, "Nothing will bind the conscience but the authority of God." Is it any wonder then that public conscience is so dead regarding the so-called sacredness of the "American Sunday?" Is it a matter of surprise that most of the writers referred to join the Christian world in lamenting the fact that Sunday has lost its sacredness in the pleasure-seeking world? What other result could be expected? We can not hope for a sacred regard for any Sab- 

Sabbath among the masses if religious leaders, after preaching the binding force of the fourth commandment for all time, deliberately set it aside and place the "venerable day of the sun" in its stead!

The people who are drifting away from all Sabbath truth know very well that the Bible does not make Sunday a sacred day and they must be alienated from church people who try to enforce its observance by human laws. I do not wonder at this. Indeed, how can we wonder that the world is full of skeptics, who laugh to scorn the teachers who accuse them of Sabbath-breaking upon a day for which there is no word in the Bible? How much better it would be if Gospel preachers who long to save the lost could point men to a "Thus saith the Lord," when they plead with them about the Sabbath?

That Fund for Aged Ministers.

When Brother J. G. Burdick's letter appeared in the Recorder, suggesting the raising of a fund to aid superannuated ministers, my heart responded, and I said: "That is a good move." Many Recorder readers have undoubtedly expressed the same thought. On another page will be found a letter from Boulder, Colorado, showing how Mrs. Thorngate feels about it, and giving her plan for immediate help. The suggestions already made upon the subject are all good, and I trust will ripen into something more practical as the days go by. An offering every holiday season in all the churches might soon produce a good fund for this worthy purpose.

Let me remind our people that we already have such a fund in the hands of the Memorial Board, the income of which must be used for the help of aged and infirm ministers. It now consists of one thousand dollars, given by Mrs. Charles Potter in her will; and it should be enlarged to ten or twenty thousand as soon as possible. Some worthy ones are already being helped by the income of this money. It is well to place funds in such ways as to have them making others happy and comfortable long years after we are in the Bible. When you make your wills do not forget the ministerial fund. When you make your holiday offerings please have this worthy cause in mind. Why not double the ministerial fund for aged ones now in the hands of the Memorial Board, this coming Christmas? Make it two thousand now, and then be sure to add a thousand each year, until we have enough. It is too bad, after our ministers have been faithful in consecrated service through years of life, to have them come down to old age helpless and destitute. As a rule they forego the opportunities given to business men for laying up money to keep them when they are old, and after years of self-sacrificing toil for others, they reach the years of feebleness without adequate means of support. It is right to make proper provision for all such cases that may be found in any of our churches.

***

Sabbath Lectures by William T. Wiseman.

We have received at different times copies in tract form of lectures given in England by William Thomas Wiseman, F. R. G. S., of London. This gentleman is editor of a little paper entitled The British-Israel Ecclesia, published in London, and also the author of several strong lectures upon the question of the Bible Sabbath, from the standpoint of a British Israelite.

Number five of his "Sabbath-Signs-Signs Series," entitled, "Is the Sabbath of Christendom the Sabbath of the Bible?" is before me as I write. It is in tract form, closely printed, filling twenty-six pages, and was delivered at the Y. M. C. A., Shaeftesbury Hall, Ogle Road, Southport, on April 7, 1908. It is too lengthy to receive a place in the Recorder. The subject is divided into four sections as follows: I. Historical proofs. II. Bible proofs. III. Some objections and difficulties considered. IV. Conclusion. It is a strong plea for the Sabbath of the Bible, and was made at the request of the British-Israel Association.

We wish Brother Wiseman success in his efforts to call the Christian world back to the downtrodden Sabbath of Jehovah and of his Christ. We notice on the back cover of this tract a list of nine different subjects for Bible-mission addresses given on "Seventh-day Sabbaths" during 1904 and 1905. Our British brethren seem to be wide-awake upon the important question which makes us a separate people; and we who live in America will rejoice over whatever success may crown their efforts.

CONDENSED NEWS

A King Among Laboring Men.

Gustave, king of Sweden, recently disguised himself and went to work among the stevedores, carrying sacks of coal from a lighter. This he did in order to discover for himself the troubles, opinions and wishes of the common laborers in his kingdom. In this way he has obtained many valuable points from the men with whom he has worked.

King Gustave has determined to do all in his power to prevent strikes among the laboring classes in his kingdom. He was deeply interested in an effort to secure a just and satisfactory settlement in a recent strike, and intervened in vain to bring about a compromise between the men and their employers. Now he proposes to learn all about the conditions and the provocations of laboring men by mingling freely with them and sharing in their labors. Gustave and the royal family have contributed to a national fund from which workingmen may secure loans. I do not wonder that the people of Sweden love their king.

Nicaragua's Troubles.

Before this paper reaches its readers a decisive battle may have fought between the government forces in Nicaragua under President Zelaya and the revolutionists under General Estrada. The latter leader has left Bluefields and taken the field with his troops, and a battle that may be decisive is expected to take place soon. Since the execution of two United States citizens by Zelaya's government, the United States has made demands for reparation, the representative of Nicaragua has been dismissed, gunboats have been sent to protect American interests in Nicaragua, many troops have deserted Zelaya's army and gone over to Estrada, and it is now reported that Zelaya is preparing to flee to Europe for safety. Matters have been so unsettled in that country for a few weeks, that the Recorder has refrained from making mention of the affair.
THE SABBATH RECORDER.

now looks as if Estrada would surely succeed, and it also appears as though his success would be well pleasing to our government.

Liliuokalani Sails for Washington.

It will be remembered that when Hawaii was annexed to the United States and Queen Liliuokalani was deposed, she made a demand upon this government for an indemnity to recompense her for her losses. Congress never complied with her request, and she is now on her way to America in order to press her claim upon the United States for the loss of her kingdom. She will probably stick pretty close to Congress through the entire session. Report says she is hopeful of success.

Congress in Session.

Promptly at twelve o'clock on Monday, December 6, the Sixty-first Congress began its regular session. The galleries were packed with people who had assembled to witness the opening. The confusion caused by the arrival of senators and by the congratulations among old friends instantly ceased as Vice-President Sherman brought his gavel down upon the desk. Eighty-one senators responded to the roll-call, and prayer was offered by the chaplain, Rev. U. G. Pierce. A committee was appointed to inform the President that the Senate was in session and ready to receive communications from him; and the secretary was instructed to notify the House that the Senate had convened with a quorum and was ready for business. The death of Senator Johnson of North Dakota was then announced; and the Senate, after a session of thirteen minutes, adjourned.

The House was also called to order by Speaker Cannon promptly at twelve o'clock, and the blind chaplain, Rev. Henry N. Couden, invoked God's blessing upon the Speaker, upon President Taft and the entire membership of the House. De Borda made tender reference to the death of Representative De Armond; and after the prayer, resolutions of sympathy were passed regarding the deaths of Judge De Armond and Francis Lassiter. There were 341 members in their places ready for business.

After taking steps to notify the President that the House was ready for his message, and the Senate that the House was ready for business, the body adjourned out of respect for the deceased members.

The Congress thus convened will begin the consideration of President Taft's policies. These policies are already pretty well understood by the American people. The President's frank statements in his many addresses, as he has met the multifarious demands throughout the land, have prepared both the people and the Congress to understand the measures for which he stands. It will probably take time and patience to secure their enactment; but the people are with the President, and he has apparently a better prospect of success in his legislative policies than any other recent president has had. The country will watch with great interest the consideration of the Sixty-first Congress, in regard to the broad national policies of the present administration.

It looks now as if the "insurgent" movements in Congress during the last session had brought the Nation's legislators to the point where they are so sure of their majorities, and where they will have more respect for the wishes of the people than they have hitherto manifested.

THE SABBATH RECORDER.

Help For Superannuated Ministers.

REV. T. L. GARDINER:

I have a thought I wish you would present to Recorder readers if you consider it worthy of their attention.

I have thought for many years that our denomination should in some way provide for its superannuated pastors who have retired from active service without much to support them in their old age.

Rev. J. C. Burdick's letter, a week ago, set me to thinking more seriously of the matter. A permanent fund at the present time may be out of the question, but I believe we can help some of them this winter in the following way: I proposed to our Sabbath school (of which I am superintendent) that we have a fine literary and musical program for our Christmas entertainment this year, and instead of making the usual gifts, take a collection to be used for relief work among our aged pastors as most needed. We have decided to do this, and if all the Sabbath schools in our denomination would do the same, I believe we would realize a considerable sum, and I think Eld. E. B. Saunders would be able to put it to a good use for us. I am sure you can present this to Recorder readers much better than I can, but you may use my name if you wish.

Our church interest has kept up very well this year, considering that we have been without a pastor since the first of July.

The Sabbath school is doing good work. Much interest in manifested and the attendance is good. I think a new pastor will find us ready to help him in his work here.

Yours sincerely,

MARY A. THORNGATE.

Boulder, Colo.;

Nov. 27, 1909.

Paganism Continued.

DEAR BROTHER AND EDITOR:

In your first issue of the Sabbath Recorder you said: "Ask questions. It often happens that questions of conscience upon matters of faith and duty arise and trouble the child of God. It would be a great help to have these questions answered, just in the nick of time."

The scholarly articles of C. A. S. Temple, beginning in the Sabbath Recorder of December 30, 1886, made such a deep impression upon my mind and in the minds of many others in the denomination that I can not forget them.

Can you give Recorder readers any biblical or good historical reason why true Protestant Christians should celebrate the birth of their Redeemer on or near the twenty-fifth of December, instead of in the spring time, which is more typical of new life to the Church of God? Truly that birth was and is worthy of all due honor; and if it could be known on what day it occurred, there would be added interest and perhaps justice in such a celebration, although we have no command to memorialize his birth except by imitation. So far as I have been able to learn from the Bible narratives and history, that event was in the spring. And a certain day in May was observed by the true Apostolic Church for nearly four centuries after the death of Christ. Mr. Temple gives strong Bible proof that it could not have been during the cold season; also the opinion of six ancient historians that the birth could not have occurred in the winter. I have looked for light in "Paganism Surviving in Christianity," and finding none concluded that master mind was dealing with things only where had something in a pagan form. After Mr. Temple's articles were published, some of our churches, as a body, discarded the so-called Christmas tree and celebration at that time, and at the beginning of the year had grand gift-arches which typified passing from one year to another. These, bedecked with all manner of useful and pleasing toys, made the soul rejoice for them and the beginning of a new year. So young and old were as happy as ever they were in the rejected time.

Now the reform is all apparently forgotten, and enlightened Christians have reversed their practice. Just as many of us have known new Sabbath converts to turn again to their erroneous ways.

In his first article, speaking of the Roman Sabbath, Mr. Temple says: "Of course Romanists have accepted and observed this festival from the first, but until within a few years most Protestants have treated it with deserved contempt. ... Under its present specious disguise it is fast finding its way into the very bosom of the Christian Church." That is partly so again. A little before this he asks: "Why did the church adopt the drunken festival of Bacchus? ... One single fact answers the whole question: Compromise with paganism." Again and again we have been taught through toilsome lives of patient research that compromise with Romanism has been the sole excuse for wresting the Scriptures for three hundred years, and that the foundation of all the reform in the Lord's Sabbath is not the historic account of how that came into the church just as true as the account of how Sunday came to be observed?

Can the many who then believed it was wrong give a substantial reason for sanctioning it now? I like our first-day brethren, we may be honest and sincere in per-
petuating a pagan custom without a word of sanction in the Bible. A caution in a recent editorial is, "Let us all be careful lest we inadvertently grieve the Spirit in some of these ways."

An editorial in the Recorder of December 19, 1904, says: "There were pagan elements connected with the Christmas festival in the early centuries. Truly, but we are not informed by the writer why or how; but about as Mr. Temple states, he says it "was a time of rudeness and rioting. Gambling, dissipation of all kinds, social follies and soul degradations were fostered by the prevailing habits at Christmas time. It is not wonderful that our Puritan ancestors made sharp revolt against that type of Christmas. Surely not, and its being at a false time made it doubly so with them."

Again the same editorial states: "An important element in Sabbath observance is the identification of the Sabbath with a specific day, to which God gives specific sanctification that it represents a divine ordination. Just the same, this specific day and period near the close of the year was and is yet celebrated as the birth of that pagan impostor, the Antichrist; that is, if given history is correct. Christians have no such intention, I know, but still follow the practice."

In the editorials last named there are several grand expressions about removing rubbish. I wish all could realize a fuller and extended meaning and import! Some questions have been asked and good suggestions given if they only applied to the true time. Honest pleas have been made in defense of the practice. In reading them my thoughts almost instinctively revert to similar earnest efforts, or reasoning, of our First-day brethren in defense of a false Sabbath. I do not see but that paganism is as bad, or worse, than Romanism and both as practiced a doleful comment on the whole Christian religion. It (paganism) may be one cause of denominational failure to increase during the last few years, or from about the time the efforts for reform were made. Except for some harsh expressions the effect, I think, would have been much greater. Surely it was a wise editorial that illustrated "Sincerity is not enough," and said: "To be sure, one can not go against his conscience . . . but he can not be sure his conscience is right unless he carefully compares it with God's word."

This and a former article I know are at variance with the church at large, but that does not change the truth and importance of the same, nor relieve one from conscientious duty. Like ancient Israel, the chosen people of God, it seems his church is continually inclined to go back to some ways of the heathen, instead of going God's ways. But this may be touching on "unfavorable criticism." So I had better close by asking to be enlightened, and beg pardon if I have done wrong these many years by turning a cold shoulder on such occasions.

S. F. RANDOLPH.

Farina, Ill.
Nov. 1, 1909.

Postscript to Letter From Albin.
[The following explanatory postscript came to hand after the Recorder containing the matter referred to was published. We gladly give it place here, and trust that although a week late it will find its proper place in the minds of our readers.—Ed.]

Did you get the impression from my last letter that the expense for the new church steps was shared between the Home Benefit Society and the Willing Workers? If I did not make that clear, please let me do so now. The Willing Workers helped about the steps as well as the eave-troughs.

H.

Optimism.
Get all the good there is today,
Don't fret about tomorrow;
There's trouble round us all the time,
What need is there to borrow?
The wise man gets what joy he can,
And leaves the fool his folly;
He knows too much to waste his life
In gloom and melancholy.

Look on the bright side every time,
Don't waste your days reaping;
When any clouds look dark and dull,
Turn out the silver lining.
Be wise! Be cheerful, bright and glad,
Leave to the fool his folly.
And let your motto be: "Cheer up!
Your rule of life: "Be jolly."

—Unknown.
While I believe fully in education, and continually thank God for the privileges I have had, I pray that the minds of men may be held in subjection to the working of large, love-filled hearts.

Doctor Gardiner, do you know what I think our work in China needs? We need, for one thing, some people in the home land who are mighty in prayer. Please do not mistake me; I know there are many who pray for the work and the workers, but do they all prevail with God? He certainly wishes truth to triumph. He surely wants Christ lifted up. He purposes that the Gospel of Christ shall be preached. Do we believe it?

We are rejoicing in the fact that six men have recently written their names, signifying their desire to enter the church. Two of these were written in July, and the others during the meetings. We thank God for this added responsibility, and trust him for strength and wisdom for the great task of giving a clear, strong, true representation of the power of Christ to save and to keep. Theories are of no avail here. Either Jesus Christ does save and keep men, or he does not. I know that he does, and that is of the power of Christ shall be as a crown upon the heads of those who endured their trials as though seeing him who is invisible.

---

**Thanksgiving Poem.**

Mrs. James Kelly.

1. Adown the aisles of centuries past,
   Above the roar of terror's blast,
   Come sweetest strains of prayer and praise,
   Thanksgiving hymns, Thanksgiving lays,
   To God for His protecting care,
   In guiding exiles to a fair
   With freedom found to sing and pray,
   And needs supplied Thanksgiving day.

2. When we compare our own bright homes,
   Our Nation's wealth and sparkling domes,
   Where truth and worth are all taught free,
   To that lone band beyond the sea,
   With savage wilds and rocky bed
   Their only place to lay the head,
   We find no gift left us,
   Exceeding this of that brave clan
   Who planted seeds upon our sod
   Of freedom here to worship God.

3. Can we, inheriting the right
   For which they ventured life in flight,
   Withhold from God what he doth ask?
   Forgive as though it were a task?
   Oh no, but like the Pilgrim band
   Give unto God with heart and hand;
   Then humble bow the head and pray,
   "Make all this life Thanksgiving day."

4. With thankful hearts we meet today
   With those who love to sing and pray,
   In praise unto our God above
   For all his wondrous care and love.
   The earth, the sea, the air above,
   His Word to us a precious food;
   That where he leads we have no fears,
   And when, through paths hedged with tears,
   We tighter clasp his hand and say,
   "He knoweth best," we'll walk and pray.

5. Thus ever faithful let us go
   Through all the walks of life below.
   Though all the world looks on with frown,
   Beware,agraiit the crown
   The crown of life which we receive
   When on our Saviour we believe,
   And, trusting, work and watch and pray,
   Thus making life Thanksgiving day.

6. We must not fail the weak to find;
   The wounded ones with balm to bind;
   The sick and helpless to supply;
   To feed the mournful orphan's cry.
   They many hands around
   There's many need to be found,
   Where all along our pilgrim way
   A smile might make Thanksgiving day.

7. The blessings which our land supplies,
   The fruits of people brave and wise,
   We count them not each one by leaf
   But gather in a golden sheaf,
   And firmly bind with cords of love
   To swell the Harvest Home above.

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**Lift Up Thine Eyes.**

W. D. Tickner.

Message from a non-resident member.

There is altogether too much sorrow in the world and it is our own fault, too. There is little beauty in anything unless regarded as an element in the stupendous organization of the entire creation; so, too, there is little genuine suffering except as it is considered apart from the object desired to be obtained. He who would be happy must look up, not down.

To him whose soul is in communion with Christ, the Creator with all things that are out of harmony with his desires and plans can have in nothing but evil; while he who habitually looks up from nature to nature's God, sees not the evil but the good, sees not the disappointment but the recompense, sees not the sorrow but the everlasting joy enhanced many fold because of trials patiently endured. He who would escape sorrow must lift up his eyes. Great and lasting good comes to those who lift up their eyes to the heavens and behold the Giver of every good and perfect gift.

The sorrow and pain that we bear is by no means due to the pleasure that God has in seeing us suffer. It is not God's desire that we should suffer affliction. It is only when necessity arises that he even permits it. He knows our necessities, he knows our own natures, he knows when trials will do us good and he knows that in the sweet by and by all our tears will be wiped away and that our joy will be the greater because of what we patiently endured. He knows that an eternal weight of glory will be as a crown upon the heads of those who endured their trials as though seeing him who is invisible.

Lift up thine eyes. Be not cast down, O my soul. We should rejoice and be thankful then for the trials that are in mercy permitted to come into our lives. If you are despondent, if you think you have nothing to be thankful for, go stand beneath the open canopy of heaven at night and behold the glittering orbs of light all stilly obeying the voice of their Creator and remember that Jesus said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Preparations are being made for you, my brother, and for you, my sister, in the heavenly mansions. Lift up your eyes. Lift up your thoughts. Rejoice and be glad when trials come, because through them you can obtain that which neither ease nor pleasure can furnish. Regarding the trials as a means to an end. Look not down at the trials, but look up to the results to be obtained and be thankful that you are accounted worthy to endure hardships.

Some are so constantly looking at the evil that is in the world that they become morbidly sensitive. To them the world seems to be growing worse. Satan seems to be gaining constantly in power and influence. From them hope has well-nigh fled. The trouble with such people is that they do not lift up their eyes. They seem to have forgotten that God has said that the mouth of man shall be held. The light is rapidly growing in strength and we look eagerly for the ris-
ing sun to scatter completely the darkness of night and usher in that glad day when the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea. Lift up your eyes.

 Blanchardville, Wis.

 What Does the Future Hold for You?

(By request.)

Are you dissatisfied with today's success? Is it the harvest from yesterday's sowing? Do you dream of a golden morrow? What will reap what you are sowing today? We get out of life just what we put into it. The world has for us just what we have for it. It is a mirror which reflects the faces we make. If we smile and are glad, it reflects a cheerful, sunny face. If we are sour, irritable, mean and contemptible, it still shows us a true copy of ourselves. The world is a whispering-gallery which returns the echo of our own voices. What we say of others is said of us. We shall find nothing in the world which we do not first find in ourselves.

Nature takes on our moods; she laughs with those who laugh and weeps with those who weep. If who were joy and were glad, the very birds sing more sweetly, the woods and streams murmur our song. But if we are sad and sorrowful a sudden gloom falls upon Nature's face; the sun shines, but not in our hearts; the birds sing, but not to us. The music of the spheres is pitched in a minor key.

If I trust, I am trusted; if I suspect, I am suspected; if I love, I am loved; if I hate, I am despised. Every man is a magnet and attracts to himself kindred spirits and principles until he is surrounded by a world all his own, good or bad like himself; so all the bodily organs and functions are tied together in closest sympathy. If one laughs, the family laughs; if one suffers, all the others suffer with it.

The future will be just what we make it. Our purpose will give it its character. One's resolution is one's prophecy. There is no bright hope, no bright outlook for the man who has no great inspiration. A man is just what his resolution is. Tell us his purpose and there is the interpretation of him, of his manhood. There, too, is the revelation of his destiny. Leave all your discouraging pessimism behind. Do not prophesy evil, but good. Have the purpose within you to bring along better times, and better times will come. Men who hope large things are public benefactors. Men of hope to the front.

If we would get the most out of life, we must learn not merely to look, but to see. As we may look without seeing and listen without hearing, so we may work without accomplishing anything. Michelangelo was once commanded by his prince to mold a beautiful statue of snow—an illustrious example of the fact that it is not necessary to be idle in order to throw away time. That statute, though instinct with ideal beauty stamped upon it by an immortal hand, melted, and every trace of the sculptor's greatness was washed away. Oh, what precious hours we have all wasted, writing in oblivion's book! Wasted? Worse than wasted, for the knowledge that we had the means and the power to tend to beget a habit of aimless and careless work. Who has not worked for annihilation, painting in colors that fade, carving in stone that crumbles? Who has not built upon the sand and written upon the water?

What we are to be really, we are now potentially. As the future oak lies folded in the acorn, so in the present lies our future. Our success will be but a natural tree, developed from the seeds of our sowing; the fragrance of its blossoms and the richness of its fruitage will depend upon the nourishment absorbed from our past and present. —Orison Swett Marden, in 'Pushing to the Front.'

Reward of Service.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love enmeshes all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy lips may steal thine own delight;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thy visage shall be served by every sense
Of service which thou renderest.

"You can run into debt, but it's a slow walk getting out."

Thank God.

Thank God for joy!
For glad, sweet thoughts that flood the soul and spring
Larklike into the sky to soar and sing:
For kindly airs that woo to bud and flower
Thy dormant being, and awake new power.
With each new morrow, new purposes that bring
To heart and soul their full and just employ.
Thank God for joy!
And oh, thank God for pain,
That shute thee in in silence! Wait and know
The rain that breaks the blossom, and lays low
The face of man, doth nourish e'en in grief
The being's root, of future bud and leaf
The guaranty; so shalt thou surely grow
To fairer heights, to nobler powers attain.
Thank God for pain!

—C. W. Bronson, in New York Observer.

Thanksgiving and Home.

DR. GRACE L. CRANDALL

Read at the reunion of the Rood family.

To us who have known the day from childhood, Thanksgiving conveys a broader meaning than the word itself would imply. The picture it brings to our minds is the picture of the home. The aged father and mother are there, welcoming back to the ancestral home the children, grandchildren and great-grandchildren, from far and near. The long table is spread, groaning beneath its load of viands; and every face, even to that of the youngest child, glows with love and good cheer.

Every head bows reverently while the aged father offers his heartfelt thanks to the Father of all for his tender care and bountiful provision. Every eye is moist as the hearts swell with gratitude and joy because of home and children of which other days were passed and of the good times of their earliest recollections. Thus gathered about the Thanksgiving thought and inseparably bound up with it, is the thought of home and its most sacred family ties.

We often hear it said that Rome, that great city of empire, culture and wealth, fell because she had forsaken that one simple, common place of comfort which we call home, and in forsaking had lost the ideals and sacred ties from which spring purity and nobility of character.

In all the world no more beautiful relations can be found than that of fatherhood and motherhood. In his appeal to mankind God found a home tie with which he called himself than "Father"; and in giving his Son to the world, motherhood was used in its sweetest and purest sense.

You and I, as we look back over our lives, remember with greatest tenderness the times we sat at mother's knee and she taught us beautiful things about the higher life; or, perhaps, those rights when mother called herself but no one came to call himself than "Father.'

To us home meant little else than a place where mother was and where we could welcome father with joyful clamor.

These parents, no matter how large their flock, had the same yearning love for each. In each they saw untold possibilities and patiently, day by day, tried to bring up each boy or girl in the way he or she was meant to go.

Doesn't it seem strange to us who have known this kind of home life, that children of such a home can ever forget the ties that bind them? Isn't it deplorable that children of the same parents or grandparents of the same grandparents should ever cease to love and cherish one another? Think how it must grieve that father and mother, and in forsaking had lost the

woman's work
tiful to see. The study of our family trees should make us proud of our names. It is good to search out the splendid records of many of our ancestors, not for the sake of boasting, but that we ourselves may be inspired to nobler efforts.

Let us encourage the home idea, the family ties, not that we may become clanish, but that we may cherish that patriotism of home, that family pride which makes us seek to be worthy of the names we bear and which scorns anything which would bring a stain upon them.

With such an idea of home and family, we shall make our homes more homelike, and shall cherish in those who come after, that love of one another, that pride in the names they bear, which shall make them more dutiful citizens, more affectionate brothers and sisters, and true Christians. Home life must continue; family love and pride must endure; for it is out of these that love of country, loyalty to highest ideals, and devotion to our Saviour grow.

Milton, Wis. Thanksgiving day, 1900.

Woman’s Work in Milton Junction.

On Wednesday, November 10, the Ladies’ Aid Society of Milton Junction, Wis., met with Mrs. Richard Hull, one of its members living about three miles in the country. Thirty-five ladies were present, and good things in the line of food found their way out there.

During the forenoon a quantity of needlework was done, and after dinner the program suggested by the missionary leaflet issued by the Woman’s Board was given. We think the ladies returned to their homes better acquainted with each other and more interested in our work in general.

On Sabbath, November 20, Pastor Bond being absent on a short missionary visit in northern Wisconsin, the ladies thought it an appropriate time to give the missionary service, “All the World for Jesus,” arranged by the Woman’s Board. The choir for the day was composed of members of the Aid Society and husbands of members. Mrs. Ora Bond sang the solo, “More Laborers.” Mrs. Dolly Maxson read a missionary sermon written by Rev. J. W. Crofoot.

Willing Service” was read by Mrs. Emma Gilbert. Mrs. Hattie West gave a short address. Portions of the scripture reading, and some of the other numbers suggested in the program were omitted.

Thanksgiving Service Prayer.

REV. EDWIN SHAW.

O Lord, our Father in heaven, teach us, we pray, in all things to give thanks unto thee. We thank thee for every noble thought that comes into our lives, for every impulse we have towards righteousness, for the disposition which is ours to worship thee, for every high and holy purpose.

We thank thee for the inclination which we have to work, to labor, to go outside ourselves and find in unselfish service the highest satisfaction.

We thank thee for the things of beauty which are in the world—things which our eyes can see in nature, in form and color. We thank thee for the harmony of music, for melody of voice, for song and poem. We thank thee for happiness, for sunshine, for hope and joy and gladness. We thank thee for friends and for friendship, for love and homes and liberty. So may we in all things give thanks.

And grant that in what we sometimes call clouds, we may rather see that which gives us shade and shelter from the burning suns of sinful pride or passion. Grant that in the rainy, stormy day we may see that which gives refreshment from the drouth of selfish wickedness. Grant that in every disappointment we may see a new treasure, and in every sorrow may we find a hidden joy, and may we make of every seeming evil a stepping-stone to better things, to achievements that are higher, broader than any we have ever made before.

Let the spirit of this glad Thanksgiving season go with us all the coming year; let not discouragement find a place in any of our lives; let not despondency or doubt take root and grow; give us the grace to overcome and banish from our hearts all evil passion, hate or jealousy, anger or impatience, unkindness or rebellion, and may they have no place, no room, within our hearts because we are so filled with love and friendship, with kindness, sympathy,

nevolence, forgiveness and brotherly affection.

We lift our hearts to thee, O Lord, in grateful praise. We ask for pardon and for peace. We pray for blessings on thy church and on thy children everywhere, for the coming of thy kingdom here on earth in fuller measure, when the Gospel of the Christ shall be known and felt and lived throughout the world. We ask and pray in Jesus’ name and for his sake, Amen.

Sabbath-Keepers Wanted.

W. D. TICKNER.

The question of employing Sabbath-keepers has been agitated for years, from the viewpoint of both the would-be employer and the unemployled. The unemployed have grumbled, and the would-be employer has been tempted to complain. A correct view of the case may, possibly, relieve, to some extent, the strained relation that has heretofore existed.

Many situations have long been waiting for the right man. The work is such that it can be readily learned by any one of ordinary intelligence. Wages are graded according to the ability and faithfulness of the laborer. Associations are most agreeable. No Sabbath-keeper has any right to complain so long as these positions are unfilled.

My reason for writing this is because of an “ad” that I saw yesterday, and I thought: Here is a splendid opportunity for Sabbath-keepers and closed to the public news. This may be worthily known. Here is the ad:

I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.—Ezek. xxii. 30.

I realize that the ad is an old one, but as it has never been withdrawn, and as the need is even greater today than it was when the ad was first published, I am convinced that it would be wise to make application for the position. The land that was exposed by one gap has long been trodden down by strangers. The gaps have multiplied many fold. God is still looking for men to make up the hedge. There is work enough for all.

Brethren, let us cease repining and go to work. God never asks us to work for nothing. Are you willing to take God for your employer and paymaster? There is a gap in the hedge in your own community. Here is your opportunity. Mend the hedge. Stand in the gap until the repairs are made, then find another gap and close that also.

Don’t worry about what you shall eat, or drink, or wherewithal you shall be clothed, for Jesus said, “The laborer is worthy of his hire.” Remember, you have been living for years on God’s bounty, and it is but reasonable that when he hires you for your labors you should respond, “Here am I.” “What will thou have me to do?”

“Lesser Lights.”

H. M. MAXSON.

On a ceremonial occasion in Japan, a lady said to her host, “Japanese poetry is like the full moon. Alas, that I can only say I have seen the moon when it is three days old!” To this, her host replied, “And yet, Madam, he that has seen the moon in the crescent can truly say, I have seen the light of the moon.”

It is given to but few men to serve their country as did Washington and Lincoln, yet he that lives an honest life, faithfully meeting each duty as it comes, can truly say, “I have served my country.”

It is given to but few men to add three thousand souls to the church as did Peter in Jerusalem; Judson in Burmah, and Moody in America. We say of such men, “God has spoken to the world through them.” Yet he that adds that one soul to the church can truly say, “God has spoken to the world through me.”

David, the great king of Israel, living in a palace, was a man after God’s own heart, because the purpose of his life was right. In that great day when we shall see men as they are, I doubt not that many an obscure man now living in a hovel will be found to be a man after God’s own heart, because the purpose of his life is right.

Christians are often tempted to envy the disciples who lived with the Saviour and served him with their own hands; yet Jesus said, “Inasmuch as ye did it unto one of
these my brethren, even these least, ye did it unto me," and he that adds only a little to the well-being of a child can truly say, "I have served my Master with my own hands."

Only the rich can build chapels and found hospitals, but Jesus said that the poor widow woman who cast a farthing into the treasure chest at the temple gave more than all they that gave out of their abundance. "For I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in." "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me."

"Sure; it is many who feel that what is right' and what is wrong is for me. And then, I turn the book' with a particular article of his. That article is so impressive I copied it out. "To me it was helpful to me in answering the question, "In earth or in heaven, how is the trial let me say that."

These lessors are natural to us: we are at liberty to call upon God for deliverance in the day of trouble. But it is not for this alone the heart must turn to God. The first desire must be that God may be glorified in loving submission and childlike teachableness; that his will in all it means and aims at with the trial may be done. It is when, in this its true and full meaning, the prayer, the will of the Lord be done, rises from the heart, that the burden may be taken away without one being the loser, and that deliverance may bring as much glory to God in our holy devotions as the suffering could have done. The union with God's will, will teach us how to look to it in the right spirit for help.

What a privilege that the darkest trials, the bitterest sorrows, as well as the smaller fears of life, can all help to unite me more perfectly with the will of my God. By his grace I will seek to live every day, amid the tears of sorrow and joy, in quiet submission or in triumphant faith, as they do in heaven, with the one word in the heart: "The will of the Lord be done. It is this gives heaven on earth."—Andrew Murray.

"Each member of the Chinese cavalry receives about four dollars a month, and out of this he is required to furnish fodder for his horse. In case of the death or disability of the animal, he must supply a new one at his own expense. The Chinese cavalier is therefore careful of his horse."

Farms Not Lost Out.

It is agreeable to be assured by scientific investigators that the soil of this country is not wearing out, but is as fertile as ever. It would be discreditible to have it wearing out through neglect, seeing that the soil of European countries, which has been under cultivation ten times as long as ours, is still more productive. —N. Y. Tribune.
Young People's Work

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

Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully. He shall receive a blessing from Jehovah, And righteousness from the God of his salvation. —Ps. xxiv, 3-5.

Our Missionary Responsibility.

Prayer meeting topic for December 25, 1909.

Daily Readings.

Tuesday, Dec. 21—Missionary commands (Ps. cxix, 2-8).
Wednesday, Dec. 22—A serious task (Ezek. iii, 16-21).
Thursday, Dec. 23—No shirking (Jonah i, 3; ii, 1-4).
Friday, Dec. 24—The imperative Go (1 Cor. ix, 16; Matt. ix, 35-38).

Suggestions on the Topic.

REV. JAY W. CROFOOT.

It is interesting to study the growth of the missionary ideal. In the early days the Jewish exclusiveness was such as to keep them from any activity in the direction of bringing other nations into the kingdom of God. In fact, they may have thought of Jehovah as the God of Israel in much the same way that Chemosh was the god of Ammon or Moab. Jacob seems to have been much surprised to find Jehovah at Bethel, and David accused Saul of driving him away to serve strange gods.

So it was a step in advance when the people, led by the prophets, rose from the conception of Jehovah God of Israel to Jehovah God of all, when they said, "There is no God but thee," instead of, "There is no god like thee."

So long as the Jews considered God to be the God of their nation only, of course they would not exert themselves to bring outsiders to him.

The Book of Jehovah, referred to in the reading for Thursday, seems specially designed to rebuke the Jewish spirit of exclusiveness. It is the missionary book of the Old Testament. Whether the book is history or allegory doesn't matter much—the teaching is the same in either case, that God really cares for those outside the fold, and that there is no shirking for those inside. Jonah seems to have belonged to the class of people who say: "There are heathen enough right here at home." But God taught him of his care for the people of Nineveh, and their little ones and even their cattle.

Though the idea of God's being the father of certain individuals and of his own people is not unknown in the Old Testament, God as Father of all men is revealed only through the teachings of Jesus and Paul. And not one of the non-Christian religions contains the idea of the fatherhood of God and the brotherhood of man. After all the reason why we should carry on missionary operations is because we have entrusted to us the religion which is the Father's Christmas gift to the whole human family.

"Shall we, whose souls are lighted With wisdom from on high — Shall we, to men benighted, The lamp of life deny? Salvation, oh, salvation! The joyful sound proclaim, Till earth's remotest nation Has learned Messiah's name."

"For God so loved," not my family, nor my community, nor my country, nor people of my color, but "God so loved the world, that he gave his only begotten Son."

"After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth."

Letter From Mary Ross Davis.

To the readers of "Young People's Work."

DEAR FRIENDS:—If I were persistent enough to keep a daily record of events occurring here in the mission, I should call this a reprint of "Some Leaves from the Diary of a Missionary's Wife." As it is, it is only the notes, jotted down from time to time during the last two weeks, of various happenings which I hoped might be of interest to you.

After the return from a vacation spent among the hills, the year seemed to open with very bright prospects for work in various directions. So many and varied are the needs of these people among whom we live, that it is not a question of what more do they need, but of what do they need most.

At the beginning of this school year, Doctor Palmborg gave up teaching English to the four private pupils whom she taught last year, and I took up the work. Four young men come, six days in the week, at nine in the morning. We are reading Old Testament stories from the English Bible. For the sake of learning more English, they seem entirely willing to read; but I think, too, they are really interested in the accounts of Abel and Cain, Jacob and Joseph, and others. Recently we are using Doctor Schaeffer's "Bible Readings for Schools." This brings together in an interesting way, Bible Narratives, Parables, Sayings and Discourses of Jesus, The Law, Choice Psalms and Proverbs, Words from the Prophets, concluding with some Selected Topics. The students are also reading "Christian Hymns in English," and at the same time I am endeavoring to give them a little idea of singing. Naturally, the majority of Chinese would sing with little regard for laws of rhyme or time, but rather each man for himself, according to the dictates of his own ideas.

The hour following this half-hour of reading and singing is devoted to teaching two classes of two pupils each. Three days in the week the lessons are in geography, the other three in English grammar.

At eleven o'clock, three little children of the mission come for their first lessons in English. It seemed best to begin now, so that when they enter the schools in Shanghai they may be prepared in English as well as in Chinese. So much for a morning's work.

In the afternoon, there is an hour for English or Chinese study, followed by an hour of work with the Chinese teacher.

Just now I am reading Mark's Gospel, in Chinese, and find it more difficult than John which I read while at the hills this summer. I spent with Mrs. Koeh, the wife of our former day-school teacher, who comes in to assist me with sewing, and to help me in Chinese conversation. The death of Mr. Koeh is a great loss to us all, and we feel we must help the widow and little children. At present we are giving them a home, and employing her at sewing and in various other ways. Later, I hope to take up some definite study with her, looking toward her preparation for commencing the work of a Bible-woman.

As some of your readers will have known, Doctor Palmborg expected to sail for home on October 26, but her plans were suddenly changed, in that the friend with whom she was especially going, and to whom she hoped to be of service at this time, gave up returning home just now, so that Doctor Palmborg's going has been indefinitely postponed.

On October 9, the four young men who were formerly the Doctor's English pupils, and are now studying with me, gave her a farewell feast, to which Mr. Davis and I were invited. The feast was one of the best Chinese meals I have eaten. It was well served, too, and, I suppose for our benefit, the dishes were washed after each course. The menu consisted of sharks' fins, deliciously cooked, doves' eggs, chicken, pork, rice and eggs prepared together, ham, shrimps, sea-slugs, greens, fish-balls served with a sauce similar to Worchester; as some of your readers may know, with various varieties, a kind of dessert called "Precious Pudding," eaten with almond sauce, fruit and strong tea. We were at the table at least two and a half hours. The most remarkable thing about it all was that there was no wine, without which the Chinese think no feast is complete. The young men were all novel ones, especially for our pleasure. It was evidently an effort for the Chinese to enjoy their feast without it. It is not strange that wine is considered so necessary, when one realizes that all the food is cooked in oils and is necessarily rich. But I suppose the Chinese do not analyze its necessity in that way. We were
thankful for the fruit, to "cut the oil," as it was. Both before and after the feast, Mr. Davis took flash-light pictures. The young men presented Doctor Palmborg with a basket of flowers.

Among the large meetings held in Lien-oo, October 22, 23, 24, in which representatives from the Shanghai church joined with us at Lien-oo, a meeting especially for women was held on Sunday afternoon. Fully two hundred women and children came. They arrived early, and while they were waiting for the appointed hour to arrive, Mrs. Daung, a former Bible-woman in our Shanghai church, talked with some of them informally. When the meeting began, we sang the simple hymn, "Jesus Loves Me." Miss Burdick talked of Christ's life, his purpose in coming to earth, and his death to save the world from sin. Doctor Palmborg spoke for a few minutes, emphasizing the love of Jesus for the whole world, after which Doctor and I sang in Chinese, "Ye Must Be Born Again." Mrs. Ts'en of Shanghai then spoke of the benefits contrary to a Chinese woman, in her home, of believing and becoming the true God and his Son, Jesus Christ.

The invitation was given at this meeting, to all women who cared to know more of this truth of the Gospel, to come on any and every Thursday afternoon for conversation and instruction. Last Thursday there was no meeting, as the funeral of Mr. Koeh took place at that time. Yesterday, however, five women and two young girls came. Two of the women came especially to learn. One of them had been present at the large meeting, and being anxious to know more, had sent for her sister to come over the country to accompany her here yesterday. Although neither could read, they both proved very intelligent in their own questioning and in comprehending the meaning of the doctrine of Christ as explained to them. We took simply one verse of the hymn, "What a Friend We Have in Jesus," reading and re-reading it to them, while Doctor Palmborg explained its meaning. The conversation was, at first, somewhat general; then we turned their thought to the story of the woman whose faith caused her to touch Christ's garment and who thereby was healed. The husband of one of these women is an opium-smoker, and, we understand, is wicked and unkind in his home. He scoffs at this Christianity, but the wife is evidently longing for something to bring peace to her heart. We are anxious that the women and children may be touched and taught, and we trust that a great work may be developed among them.

With deep interest in the work of our young people for the coming year, Sincerely yours,

Mary R. Davis.

Lien-oo, China, Nov. 6, 1909.

Seventh-day Baptists and the Medical Profession.

A. L. Burdick, M. D.

Is there an opening for Seventh-day Baptists in the medical profession? Can a physician prosecute his profession and observe the Sabbath? Is the doctor's work consistent with the teaching of a true observance of the Sabbath?

These questions, asked in a variety of ways, are often propounded, and to answer them honestly and intelligently requires some thought and study. If one's idea of the proper observance of the Sabbath requires that no work of any kind further than the getting of meals and the care of stock be done, then, the work of the physician is surely outside the realm of religious duty; but if, as most people believe and as the Great Physician himself taught, the work of healing the sick is a work of necessity and an act of mercy, then its accomplishment, under certain restrictions, is certainly permissible. Accepting this view as correct, we set about to discover what restrictions may be required.

I think all will agree that any case that might, under the same conditions, require a doctor's services on any other day, should be attended to on the Sabbath, and that cases of emergency and suffering should receive first attention at all times; but I believe that, so far as possible, a doctor in laying out his work should prepare it so that none but the necessary work be done on the Sabbath. Those cases that can be attended the day before or the day following should be so provided for. If office hours have to be maintained, the time that is not spent in consultation with the sick can be profitably spent in the study of the Sabbath-school lesson or in reading the Recorder or kindred literature.

The teaching of the New Testament gives abundant proof that the physician's work is essentially the work of Christianity, and that the Sabbath is not a hindrance to its accomplishment. This, I believe, answers the second and third questions; and if so, the answer to the first should be easy. Of course there is an opening in the medical profession for Seventh-day Baptists! But the same precautions should be observed here as in all other occupations; and first of all is this: Don't get too far away from Seventh-day Baptist influence.

The tendency of the medical profession is not away from religion; but if a family is isolated from other Seventh-day Baptists, the tendency is the same. In the world, to become cold and indifferent to the essential tenets of its denomination. This coldness very soon passes over into a careless attitude, and by these gradual steps the path is pretty sure to lead away from the Sabbath. No matter how strong and conscientious a man or a family may be when under the influence of the church, if they take themselves away from this influence, in nine cases out of ten, their interest in denominational affairs will begin to lag, and in the majority of cases they are lost to us as a denomination. Even if the parents remain firm, the children that are brought up under such conditions seldom have any regard for the Seventh-day.

My advice to the young man contemplating entering the medical profession would be to make the best possible preparation for the work and then seek a place to practice where there is a Seventh-day Baptist society, even if it be a very small one, or at least a place within easy reach of such a society. Don't get out of touch with our own people. Don't attempt to rear children outside of these privileges unless you expect them to forsake the faith of their fathers. A lucrative practice and a large fortune are mighty fine things to have, but if they are obtained at the expense of your own convictions of what is right or by the loss of your children from the faith that is founded on the teachings of the Great Physician, their value sinks into insignificance.

One more caution: Don't expect too much in the way of patronage from the members of your own church. I say this not in the sense of criticism. Seventh-day Baptist people are among the most independent people in the world; and if they feel that they can get just as good or perhaps a little better service from your competitor, they are liable to leave you for him. This is a condition that all who are dependent upon the public for their support have to meet, and it is not worth worrying over. So, if you find the members of your own church or Sabbath School class consulting your competitor who does not happen to be a "Seventh-day Baptist man," don't "get sore," but remember that every other doctor is meeting with the same experiences and discouragements. Life is too short to fret over such annoyances. They are inconsequential anyway, so accept them as "an invariable condition," and keep at peace with all men.

Janesville, Wis.

News Notes.

Shiloh, N. J.—The Ladies' Aid Society recently gave a hot chicken-pie supper and cleared forty dollars.—The Christian Endeavor Society is giving a course of entertainments for six months. The entertainers are secured from the Pennsylvania Lyceum Bureau. They are considered a success.—Pastor D. B. Coon and wife attended the yearly meeting at New Market.—Dr. T. L. Gardiner, and Mr. Lucian Lowther of Salem, W. Va., visited us in the interests of Salem College.

Hammond, La.—Union Thanksgiving services were held in the Seventh-day Baptist church, six churches being represented. An excellent sermon was given upon the text, "The Lord reigneth; let the earth rejoice." The house was profusely decorated with ferns and roses. A liberal offering for the poor was made.—The weather is ideal. The "Sunny South" is making true all her promises of beauty and health.
Second Alfred, N. Y.—The Ladies' Aid Society served dinner in the church basement, November 10.—The Endeavor Society held a masquerade social, November 24. A fine time is reported. Refreshments were served by the Society, the juniors selling candy and pop-corn. About nine dollars was raised.—A Sabbath-school institute was held at our church, November 6. A profitable time was enjoyed; splendid music was furnished. Ladies served lunch in the basement.

Niles, N. Y.—Thanksgiving dinner was served in the church basement by the Ladies' Aid Society. A collection was taken amounting to thirteen dollars which is to go toward the church debt.—A social was held at the home of Perris Whitford, November 25.

An Appeal.

The Anti-Tuberculosis War and the Red Cross Christmas Stamp.

S. Adolphus Knopf, M. D.,
Professor of Phthisio-therapy at the New York Post-Graduate Medical School and Hospital.

Last fall it was my privilege to address the two Red Cross branches—one in Brooklyn and one in New York—pleading with them to help in the anti-tuberculosis war through the aid of a Red Cross Christmas stamp. I published the two addresses in the form of an article in the New York Medical Journal of November 28, 1908. I know that hundreds of others, nay thousands, have done the same, and perhaps more eloquently and more successfully than I; but this shall not prevent me from pleading again for this holy cause, particularly since I have been honored by the officers of the American National Red Cross with an invitation to do so.

The history of the Red Cross is known to most people. It owes its origin to the feeling of sympathy awakened throughout Europe by the sufferings occasioned by the Crimean War. The object of the Red Cross Society is in the main to mitigate the evils inseparable from war. All of the civilized nations of the world have branches of this truly international association. Founded in Geneva in 1863, it is now not quite fifty years old, but what a glorious work it has done! Throughout the many bloody wars of the last half-century the Red Cross served in the hospitals, making truly the administering angels who lessened suffering and saved countless lives. And not only in wars, but also in other disasters such as floods, earthquakes, mining and railroad accidents, fires and pestilences, a great army of Red Cross workers are always present to ameliorate conditions, dress the wounded, nurse the sick, feed the hungry and improve sanitation so as to limit the fatalities as much as may be possible. The heroism of the Red Cross workers, both men and women, has never been surpassed by the gallantry of the bravest soldiers.

Now, this great association has undertaken to fight the most formidable enemy of mankind; one which unfortunately cannot be met openly in battle; one which, by its insidiousness and because it is unseen and unrecognized by the naked eye, is all the more dangerous and difficult to combat. There are probably at this moment 500,000 people in the United States suffering from tuberculosis in one form or another, and 1,000,000 school children who are probably destined to die of tuberculosis before they reach the age of eighteen, and yet modern medical science has demonstrated beyond a shadow of a doubt that tuberculosis is a preventable and curable disease.

Its prevention depends upon bettering the hygiene of the masses and improving their living conditions, on the early recognition of the disease, and on the suppression of all centers of infection arising from advanced cases. This is to be accomplished not with cruel isolation or treating the unfortunate consumer as an outcast, but by removing the consumptive poor to special hospitals where they will be kindly treated and the utmost care exercised to improve their condition and at the same time minimize the danger of infecting others. The home of the conscientious well-to-do consumer, in every restored house, is no longer feared, so that there is really no danger of contagion. The cure of the tuberculous depends upon the early recognition of the disease and the timely treatment in well-arranged sanitary homes or in special institutions, sanatoria, hospitals, or camps, and there is urgent demand for such institutions in nearly every State of the Union. Of course, for the tuberculosis children we must have many open-air schools and children's sanatoria; and for the tuberculous adult, cured or sufficiently improved to do some work, we must have agricultural or horticultural colonies or other means to give him outdoor occupation.

Unfortunately, tuberculosis is a disease which is most prevalent among the poor, and after what has been said I need not explain any further that in order to prevent and cure tuberculosis in our own beloved country, we need a great deal of money. All the skill of the physician and the devotion of the nurse is of no avail when the tuberculous patient lacks the means to buy good food, can not afford to live in a sanitary home, have proper clothing, or rest when rest is his only salvation. The patient's anxiety for those depending upon him must not be removed. The wife or children, the aged father or mother deprived of their supporter must be cared for. Tranquility of mind is as essential to the cure of tuberculosis as all other factors. To do all this, I say again we need money, much money.

Fortunately, this country is rich and it does not lack in philanthropy and brotherly love, and I know that this appeal which is now going out from the Red Cross will not be in vain. It will give opportunity to the humblest of the humble, to the richest among the rich, to help in this great, good and holy cause of saving lives, making tuberculosis children into strong and healthy citizens, lifting the curable consumptives into breadwinners for their families, and rendering the hopelessly ill consumptive comfortable and happy as far as it is in human power to do.

The whole Nation will reap the benefit of a successful war against tuberculosis and this benefit will not only be sanitary and moral but even financial, for every restored home and healthy citizen is an addition to the wealth of the Nation.

Let us put aside for a moment the financial aspect. Christmas-tide is not a season when we calculate on returns for what we give. We find pleasure and delight in giving, in making others happy, and surely here is a splendid opportunity to do this. Let each one buy as many stamps as he can; tell the little children that every penny they can spare for stamps will help to save a little child's life, and although they may not see the little sufferer and receive direct thanks, they as well as the adults can rest assured that their gifts will be appreciated and the unknown donor remembered in the grateful prayers of some tuberculous invalid.

The 1909 Red Cross Christmas stamp is not good for postage. It will not carry any kind of mail but any kind of mail will carry it. The use of the beautiful Red Cross stamp carrying Christmas and New Year's greetings, gives an excellent opportunity to every one to help the anti-tuberculosis cause according to his means. The layman will thus be the coworker of the physician, a true brother and helper. He who makes his Christmas offering by the purchase of as many of these stamps as he can afford to buy will surely feel the season's joy all the more for knowing that through his participation in this work somehow some consumptive sufferer has been helped, some dark home made brighter, some little child saved.

[The Christmas stamp referred to is one inch square, marked with sprays of holly about the Red Cross sign, below which are Christmas and New-Year Greetings.—Ed.]

"If any one says ill of you, let your life be so that none will believe him."

There is in man a higher than happiness; he can do without happiness, and instead thereof have blessedness.—Culsle.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing?

—Archbishop Ireland.

Once to every man and nation comes the moment to decide.—James Russell Lowell.
Children's Page

Ruth's First Slide.

Ruth hurried toward the long hill, proudly dragging her beautiful new red sled, whose name, “Monarch,” was painted on its top in bold gilt letters. Her mind was full of expectant delight in the prospect of sliding downhill upon it for the first time; for Ruth was a small girl, and this was the first sled she had ever owned.

Before this she had had to be contented with an occasional slide with Brother Bob on his sled. Once in a very great while, when Brother Bob was especially good-natured and there were few other sleds on the hill, he would send her spinning down the smooth hillside by herself. That was something like sliding.

But sometimes Brother Bob would say he did not want to be bothered with looking after baby—he was four years older than Ruth—and would go off sliding with the boys on a longer, steeper hill, which was not considered safe for little girls, leaving Ruth at home. And then Ruth, being a patient little girl, had tried hard not to mind, for mother said boys did not always want a girl at their heels. Ruth could understand that, for there were times when she herself did not want Brother Bob around. That was when Flossie Owen came to play dolls with her. Bob despised dolls. Now, however, she had a sled all her own, and she would never have to share Bob’s again. She was glad that she did not have to share her sled with any one. She could slide downhill every time now, without having to wait her turn.

Ruth stood awhile at the top of the hill and watched the children who were sliding. Bob was off with the boys and she must slide alone. Just then Milly Todd, who did errands for Mrs. Bowman, the dressmaker, came up with a big bundle under her arm, and stopped a moment to watch the children. Milly was nearly as old as Brother Bob, and her clothes were very shabby, while her face bore too careworn an expression for her years. Now there was a longing, wistful look upon it as she watched the others. Ruth had often seen her looking on, but she remembered now that she had never seen her sliding.

Ruth drew a little nearer to Milly and asked timidly, for she had never spoken to her before, “Don’t you like to slide?”

“I don’t know.” Milly answered brusquely, though there was a noticeable catch in her voice. “I never slide downhill in my life. Haven’t any sled. Haven’t any time for slid’in, anyway. I can’t stay here more than five minutes, for I’ve got to catch the car into town to deliver this bundle. I do just love watchin’, though, and pretendin’ I’m slid’in too.”

Ruth didn’t say anything, but her tender little heart was full of pity. What would it be like never to have slid downhill? She had thought it horrid to have always to share Bob’s sled. But never to have slid at all was very, very different. It was strange that none of the children had ever asked Milly to slide. Perhaps they had not thought of it.

Then Ruth held her breath. Oh, she just couldn’t let anybody slide downhill on her new red sled the first time—she wanted that time herself, and it wasn’t selfish either, she knew it couldn’t be. The next time, perhaps—but Milly could only stop five minutes. There would be just time to whistle down the long hill once and bring back the sled.

It cost Ruth a hard, though a short, struggle. Then, with shining eyes and a deep pink flush on either cheek, she said softly: “You may slide downhill on my sled.”

“Do you really mean it?” demanded Milly, her voice sharp with eagerness as she turned toward Ruth in surprise.

“Yes, I do,” Ruth replied with an emphatic nod of her curly head. “You’ll have just time if you hurry.”

In a second Milly was whizzing down the long hill on Ruth’s sled, an expression of delight on her plain face.

“It was fine!” she gasped, as she placed the sled rope in Ruth’s hand. “I’ll—I’ll always remember it. It’ll make the pretend’ seem more real after this.”

Then she picked up her bundle, which Ruth had been watching for, and darted away to catch the trolley car which was just coming in sight around a curve in the road.

With a happy heart Ruth seated herself on her new red sled. As she sped away on her rapturous downhill flight she thought, “After all, it’s nicer to share things even if I didn’t have the first slide.”—Effie Stevens, in the Interior.

Golden Wedding at Boulder.

On the twenty-seventh of October, 1859, at DeWitt, Iowa, occurred the marriage of James R. Van Horn and Elizabeth Babcock.

In order to celebrate their fiftieth anniversary, a surprise was arranged by several of their relatives and friends. While Mr. and Mrs. Van Horn were absent from home, having been invited by their former pastor, Dr. F. O. Burdick, to attend the evening at her sister’s, some fifty friends gathered at the house. A phone message called them home and their looks of astonishment as they entered the door gave ample proofs of the completeness of the surprise.

The early part of the evening was spent in listening to letters and messages of congratulation from absent friends of Mr. and Mrs. Van Horn. Among these was a poem written in honor of the occasion by their former pastor, Dr. F. O. Burdick.

Among the gifts sent from other States were several gold pieces. Two large rocking-chairs were presented as tokens of esteem from Boulder friends.

At ten o’clock delicious refreshments were served, the tables being decorated in yellow. In due time the guests departed, wishing their host and hostess all manner of prosperity, health and happiness.

Mr. and Mrs. Van Horn have lived in Boulder for the past sixteen years and have many friends. Mr. Van Horn is the assistant bailiff of the district court and a faithful member of the G. A. R. They have a family of two sons and two daughters. The former live near Grendel, Colorado. One of the daughters, Mrs. Stephen Hills, resides at Twin Falls, Idaho, while the youngest daughter, Mrs. Irene Wheeler, makes Boulder her home.

Only one person among those who attended the wedding fifty years ago is living, J. O. Babcock of Welton, Iowa.

A FRIEND.

HOME NEWS

BOULDER, COLORADO.—The Boulder Church seems to be thriving despite the fact that we have no regular pastor. During the month of September the evangelist, William Sunday, and his corps of helpers held evangelistic meetings in this city. Thorough organization and the concerted efforts of the Christian people of the place helped to make these meetings a success and much good was accomplished. Since the close of the meetings, every church has been encouraged by numerous additions to membership. Our church has had its share and one Sabbath afternoon during October the Rev. S. R. Wheeler administered the ordinance of baptism to nine candidates. The following week they, together with one other, a convert to the Sabbath, were received into the church.

The regular Sabbath services are well attended—better than for some time. We are hoping and praying that the right man may be sent to Boulder. And while waiting for him, we are trying, in every way, to advance the welfare of the church.

A FRIEND.

A sermon is read each Sabbath by one of the members. We have a real interesting Sabbath school but no Endeavor prayer meeting. While we rejoice over the addition of ten new members, we are longing for still others who think as yet that they can not make a living if they keep the Sabbath. May God hasten the time when the world shall come to the true Sabbath, is my daily prayer.

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man.—Lincoln.
MARRIAGES

WHEELER-ALLEN.—At the residence of the bride's parents, Mr. and Mrs. E. F. Allen, at 1503 South Space Street, Coffeyville, Kansas, August 18, 1909, by Rev. F. W. Herbert, Mr. Edwin L. Wheeler of Nortonville, Kansas, and Miss Mabel C. Allen.

DEATHS

DRESSER-BAILEY.—In New Auburn, Minn., December 1, 1909, at the home of the bride's parents, Henry and Abigail Bailey of the town of Berlin, Rensselaer County, N. Y., June 1, 1829, and peacefully fell asleep in Jesus at 1 a. m., October 26, 1909.

The Business Office has seemingly been pretty quiet lately. You may have thought there was nothing going on here, hence nothing to say. Quite the contrary; we have been so busy there has been no time to do anything.

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The Year Books were all shipped from the binders in New York two or three weeks ago. They were due to the subscribers, who could have read this book in any way that is convenient. If your books do not arrive in due time, let us know.

The book was too large for our stitcher this year, hence had to be sent out for binding. Consequence would be the gainer, and the book could be gotten earlier if it could be kept down to a somewhat smaller number of pages.

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Be sure to read our announcements regarding the Bible Readers' Calendars, and the Farm and Fireside Baby Calendar. See last two pages in this issue.

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As heretofore, we are taking orders for any and all other papers and magazines, either in combination with the Recorder or not. We have sent catalogue and other blanks to subscribers, and no advertisements will appear in the Recorder.

Send in your orders early and avoid the holiday rush, as it will cost any price you see advertised, and frequently can do better for you.

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The manager had the pleasure, today (Dec. 7), of writing a check for the last payment on the new press we bought last winter. It is a large size job press of the best type, and cost $1140. It has been paid for entirely out of the earnings.

(Continued on page 706.)
the throne that he occupied. A usurper backed by foreign aid, and supported by followers believing in a supernatural sign might well prove a powerful rival to a king that was thoroughly hated by his subjects. Herod was a cruel and selfish monarch almost insane with jealousy. The picture which this chapter gives of him is in accord with what we learn from other sources. And all Jerusalem with him. The people dreaded the consequences of Herod's suspicion.

4. All the chief priests and scribes of the people. He called together the religious experts of the nation, in order that he might have as exact information as possible upon which to proceed. Where the Christ should be born. That is, Where does Scripture say that the Messiah is to be born?

5. In Bethlehem of Judaea. Thus distinguished from Bethlehem in the territory of the tribe of Zebulon, Josh. xix, 15. The prophet, Micah. The quotation is from Micah v. 2.

6. And there Bethlehem. The evident intent of the prophet Micah in mentioning this village was to enforce the truth that the Messiah was to be of the stock of David, and at the same time to encourage the people to look for a Messiah from the country, and not from the ranks of the oppressive aristocracy at Jerusalem.

7. What time the star appeared. He feigned interest in astrological matters, but it is easy to see that he had his own reasons for desiring to know the exact time of the appearance of the star. From the age of the children mentioned in v. 10 it is not impossible that the star had appeared two years before the Wisemen came.

8. He sent them to Bethlehem. From the information given by the priest and scribes he directs them on their journey. We do not know why he failed to send his officers with the Wisemen to kill Jesus at once. Very likely the Wisemen came from far and not because it explicitly marked the

9. The star, which they saw in the east, went before them. Some have imagined that the star had been guiding them all the way till they turned from their direct course to go to Jerusalem. But it was natural and proper to go to Jerusalem to inquire for the King. It is probable that before this the star was a guide to them from some striking peculiarity in connection with their astronomical observations, and not because it explicitly marked the way to Bethlehem.

10. They rejoiced with exceeding great joy. The hopes which they had devotedly cherished for years were now to be fulfilled.

11. The house where Jesus was born was a tradition says in a cave used as a stable, we are not to think that the holy family was obliged to remain there for any length of time. Compare note on v. 2 above. Opening their treasures. That is, their caskets or chests in which their valuables were contained. The presenting of gifts, and especially such costly gifts, denotes their great reverence. Frankincense and myrrh were costly and fragrant gums used in the manufacture of perfumes. Frankincense was produced chiefly in Arabia. From the mention of three kinds of gifts many have imagined that the number of the Wise men was three; but the evidence is scarcely sufficiently firm to justify this view.

12. Being warned of God in a dream. Compare similar references to dreams in v. 19 and xvi. 11. The star had to his own private security. The people of Jerusalem were stirred by the inquiry concerning the King. They were not however moved by a hope that the prophecies were now to be fulfilled, but by a fear that the inquiries would occasion some fresh act of oppression on the part of Herod. Are we like them careless of the Christmas message? Such monsters as Herod with their exaggerated selfishness ought to be a warning to us to resist the beginnings of evil in the direction of self-gratification at the expense of others. In the coming of the Messianic deliverer for the nation he could see nothing but disaster, and determined to fit out the hopes of the nation to his own private security. What hypocrisy on the part of Herod, in the pretense that he wished to worship when he really planned to murder. Let us ever be frank with the world and beware of the beginning of the deadly sin of hypocrisy. The Wisemen came from far to worship a king of whom they knew little, but they brought him costly gifts. We know him well as deserving the title of King of kings, and ought to render unto him our most precious gifts of service.
of the publishing house, not a cent coming from any other source. So far as the manager knows it is the first time in the nearly forty years that the Tract Society has had its own plant, that the publishing house has made a substantial improvement in or addition to the plant, and paid for it from its earnings, without calling on the Tract Society or the denomination for the money. We believe this is good evidence that the publishing house, as a printing office, is merely able to earn its living—it is a profitable enterprise. Q. E. D.

Within the past month we have made another improvement by installing a paper cutter of the latest and best kind. The publishing house is paying for this in the same way that we have paid for the press—by making a cash payment when the machine is put in and paying the balance in twelve equal monthly payments.

The publishing house some day will have a plant equal to the best.

Bemused Minds.

The truth is that fiction-reading is like dram-drinking. It becomes an inveterate habit, and the patient speedily loses whatever slight inclination he or she may once have had toward good literature.—Daily Telegraph.

An old Christian darkly when he was tempted to cry, "Lawd, look out fer yo' property!"

Good intentions will not help a man on his way if he takes the wrong road.—Proverb.

Remember that horses are not deaf.—Our Dumb Animals.

$5.50 Value For Only $1.25.

The Secret of Successful Poultry Raising Found At Last.

It is now possible to have a sure cash income and profit of $5.00 to $1000 from 1,000 hens in 5 months, at a minimum cost for feed, fuel and other necessities, making a profit of more than $5.00 per hen, per year. It is a demonstrated success. This has been easily done and you can do it. All poultry losses are stopped and profits assured by this wonderful and revolutionary system of Poultry Culture.

READ WHAT THE BRIGGS SYSTEM WILL DO FOR YOU.

The Briggs System can be applied to any poultry plant, large or small, with equal success. Equally as valuable to the beginner as to the experienced poultry raiser. It contains poultry secrets never before published. SUCCESS WITH POULTRY ABSOLUTELY GUARANTEED BY THE USE OF BRIGGS SYSTEM AND SECRETS.

Feed for growing chicks and making eggs at 15c per bushel, explain the Briggs System. No machinery; no cooking. 2,000 layers and 3,000 chicks can be cared for without help by one person and still have time for $2.50 saved on every hundred chicks raised to maturity by this wonderful Briggs System. Endorsed by hundreds of leading successful poultry men—Hundreds of unqualified testimonials in our possession.

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This great book by Edgar Briggs tells how to increase your present profits or start a profitable and easy occupation. Failures unknown when the Briggs System is used. It meets every condition and covers every part of the business. Keeps hens in the pink of condition and produces more eggs than any other plant.

THE SECRET OF TURKEY RAISING IS ALSO BARED.

This book has never been sold for less than $5.00 per copy and thousands covering several editions are being followed by an equal number of successful poultry raisers.

We have purchased the sole rights of publication from the author. The Briggs System is as sound as the Briggs Secrets in Poultry Culture and have published these secrets that have produced wonderful and easily obtained results. These secrets are alone worth the price of the book, but under our great offer offer them FREE.

Special Offer While the Present Edition of the Briggs System and Secret Books Last.

If you will write us 8-16c. WE WILL SEND IMMEDIATELY A COPY OF BRIGGS WONDERSFUL SYSTEM BOOK, VOL. 7—PROFITS IN POULTRY CULTURE SOLVED, and a set of ALL POULTRY SUCCESS one year's subscription, for POULTRY JOURNAL, 20 years, over 164 pages, the most competent and experienced writers in the country, 50c. a year. It is the 39th Century Poultry Magazine. Sample and circulars Free. Address:

HOSTERMAN PUBLISHING CO., BRIGGS DESK 39, SPRINGFIELD, OHIO.

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 the day. 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.

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 Desk Style—Calendar pad, mounted on beautifully designed card, executed in appropriate colors and gold; size, 7 1/2 x 11 inches, with silk cord for hanging on wall. A most effective gift. Price with Recorder—new or renewal—30 cents prepaid.
No. 3 Desk Style—Calendar pad mounted on polished wood base, 3 in oak or mahogany finish, gilt-edged, very handsome and ornamental. Price with Recorder—new or renewal—50 cents, prepaid.
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 written set. An exceptionally handsome combination paper weight and memorandum desk calendar. Price, with Recorder—new or renewal—35 cents, prepaid.
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, prepaid.
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, 7 3/4 x 11. Carefully packed in holiday style. Price, 40 cents each, prepaid.
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.

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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—more stories and 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 Subscription for a year, for $2.75. 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.