A HAPPY NEW YEAR.

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

—Arrow.

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Rev. C. W. WHITFORD, Corresponding Secretary—Rev. T. J. VON HORN,
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ton, Wis.

THE SABBATH RECORDER.
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Plainfield, N. J., December 27, 1909.
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THE HOLIDAY SEASON'S REMINDERS.

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

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

Do not fail. This year may be your last.
Whatever you do for Christ and the church
must be done soon. You may feel, as you
see your life passing so rapidly away, that
you should do more for the cause your
fathers loved, but which you realize has in
your case been neglected. Now is your
time. He who has no good ground to hope for better things tomorrow.
May the return of the day in which the
Christian world pauses to think of the
Christ-child remind you of his own words,
"Except ye become as little children."
May this holiday season restore to you
something of the simple joy, faith, love,
obedience, hope and sincerity of your child­
hood. Then as the new year turns its clean
page to you for your record as a child of
God, write first of all upon it this prayer:

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

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

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

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

"Can guide my way, through flood and fire,
Tempest and storm,
And to me, when needed, bring
Beyond all harm."

***

Alfred Club Meeting in New York.
On Wednesday, December fifteenth, the
Alfred Club of New York City and vicinity
held its regular meeting in the Graduates' Club
House, N. 11 East 44th Street,
where nearly thirty guests sat down at the
banquet. You do not need to be told that
they had a good time. When did such a

The Sabbath Recorder

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

The guests began to gather promptly at six-thirty o'clock, and the hour before dinner was spent in renewing old acquaintances and making new ones. The dinner lasted an hour and a half, and it would be hard to tell which the boys enjoyed more, the good dinner or the pleasant visit. I suppose you think I ought to give you the menu right here, but to tell the truth I could not do it. For one, I enjoyed the social part so well that I scarcely noticed the change of courses or the viands offered in each. There is a pleasant memory of chicken and cheese, of bread and vegetables, of the influence of the self-sacrificing men of the N. company of old Alfred boys ever gather descriptive introduction. As for the toast, if master himself, he became the target for many a good hit from the boys so persistently stirred up. They were all equal to the emergency, and cut back well for every thrust received. Many an outburst of applause marked the point where the Judge had to receive back as good as he gave. Peter B. McLennan was one of the boys in the early seventies at Alfred. We remember well when he chose to be a student among us, and we were all sorry when he went away. The times of school life are strong, and the old Alfred boys always rejoice over the success of their companions who have gone forth into the great world's work. | Prosperity has favored the Judge; but in no respect has it changed his cordial spirit toward his old school friends and toward his alma mater.

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

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

A TRIBUTE TO PRESIDENT ALLEN.

As Judge Russell closed, Judge McLennan spoke of President Allen as the finest type of a true man he had ever met. He was devoted to the securing of a better life in the students who went to Alfred, until he came in contact with the men who were speaking at the meeting of President Allen's day presented him with a purse of $500.00. When the President received it he was much affected and said he had never had so much money at one time in all his life. President Allen was not a man who worked to secure blessings for himself but always labored for the good of others.

Rev. William L. Burdick, president of the Alumni Association, was the next speaker. After a few puns and stories that made us all laugh, he spoke of the love of student friends as being similar to that of home friends. Alfred was a household word in his home by both father and mother, in his childhood days. Both parents had been students there, and for eight years he too had found help in Alfred University; so to him there is no institution in the world like his mother's alma mater. Alfred boys and girls are like brothers and sisters in a family, and enjoy every home-coming.

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

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

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

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

Being an old Allegany boy Judge Hatch is also interested in Alfred, and believes it to be one of the best universities because it exceeds others in doing the most good in...
view of its opportunities. Mr. Hatch's remarks about the pioneer life in the forests of old Allegany were interesting. He showed how such life had brought forth sterling men for the world's work, and referred to their loyalty to both church and school. While the line between church and school in New York State had been clearly defined, still the church had always cared for the school.

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

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

Of course it would not do to close an alumni meeting in New York City without hearing from Dr. Daniel Lewis. The hour was getting late, and here and there one began to steal away quietly to meet his home train, when the Judge succeeded in bringing Daniel to his feet. Well was fun to see him get even with the Judge for certain remarks made in calling him out, and also to see the good nature with which this squaring up was received. Doctor Lewis thinks the fact that Alfred is in distress is, after all, a good sign. Any college that fails to have great needs, fails in its purpose, as we go down and out. Great needs are signs of progress, and it is folly to speak discouragingly of Alfred's future because she is now in distress. She has been in deep distress before, and everything looked dark, but men were raised up to the rescue in good time and Alfred pushed ahead. It will be so again, and there will be many great needs, and somebody will come to her help. People will not let her go to the wall. We shall all pass away, but Alfred will live. Hundreds of years hence she will be still at work, and the Alfred Club will be holding receptions, but other people will compose the companies. Let us stop talking about Alfred's distress just as if it means failure, and let us improve every opportunity to persuade somebody to help keep her growing.

The hands of the clock were creeping close to eleven as Doctor Lewis ceased speaking. Following him, Charles P. Rogers read a few letters from absent members, then there was a general hustle for midnight trains, good-bys were hastily spoken, and the boys hurried away to their respective homes. Do not make another make haste and place Alfred upon a self-supporting basis. Do not make it rich if you desire great returns in noble men.

The tribute paid to Seventh-day Baptists by Hon. Joseph R. Chandler in his address at the laying of the cornerstone of the soldiers' monument on Zion Hill was read; and the story of how the buildings had been erected was given by Dr. Peter Miller, who had been at Washington's army camp at Selfridge, and the account of the fire that destroyed the old church at Selfridge in July, 1884. The address was followed by an extended account of the history of that place, and the story of the wonderful prosperity of the Ephrata Community is always fascinating. The churches at Newport and Westerly, R. I., sent messengers to Ephrata, and Ephrata did printing for New England. The Sabbath school in America was organized in Ephrata, and cards and texts were used in teaching.
interested in our people, and we trust the time is not far distant when there shall be a closer bond of union between the two denominations.

CONDENSED NEWS

Leopold is Dead.

Leopold, the aged king of Belgium, died on the morning of December 17, at a time when his physicians were most hopeful of his recovery. He had been king forty-four years, and proved a most capable business man and was aged the affairs of his kingdom. At the same time he has left behind him a record of strange contradictions. He was a man of many misfortunes, and his domestic life was filled with trouble. At the early age of eighteen he was married to Marie Henriette of Austria. His only son, Prince Leopold, died when ten years old, some thought by poison and his favorite nephew and heir met a violent death. His only sister, wife of Maximilian, became a raving maniac, his oldest daughter ran away from her husband and was also pronounced insane, his second daughter was made a widow by the Meyerling tragedy, and was his youngest daughter married to a man whom her father would not accept, and whose marriage was, therefore, never legalized. She afterwards sued Leopold for her share of her mother’s estate. Princess Clementine, the King’s youngest daughter, never married because her intended husband was murdered a few days before the wedding and was taken place. The King’s royal wife, Henriette, died in 1902. For years previous to her death the couple had not lived together in harmony. Leopold then made Baroness de Vaughn his morganatic wife, and installed her in a chateau twelve miles from Paris, France. She was his favorite, and upon her two children it is said the King settled his future fortune. His subjects were at first quite displeased over this marriage, but afterwards became reconciled.

Since the King’s death all Belgium has been stirred over the beginning of a bitter legal fight between the King’s daughters and the Baroness de Vaughn. Leopold died as he had lived, estranged from his daughters, leaving them practically disinherited; and he rudely refused to allow them to see him before he died. After his death the second daughter, who was at the palace when he died, was admitted to the chamber and she threw herself beside the King’s dead body in a fit of uncontrollable grief. Feeling runs high in Belgium, and according to the latest news, there is talk of banishing the Baroness de Vaughn.

Nicaragua’s President Resigns.

On December 16, Jose Santos Zelaya, President of Nicaragua, placed his resignation in the hands of his Congress. There seemed to be much perverseness in this act, but the people were becoming thoroughly aroused, and he was unable to stay the tide of revolution which threatened ruin to the country. Managua, the capital, had been seething for days with the spirit of revolt which reached even to the gates of the President’s palace. People marched through the streets uncheked, demanding an end of misrule. The United States gunboats were at their doors to look after the welfare of American citizens and to guard their interests. Nicaraguan soldiers were joining Estrada’s army, and civilians were calling for relief from the tyranny that imprisoned or executed those who opposed to Uncle Sam. The government has been cheated out of millions of dollars of revenue money. By careful probing, the detectives of Uncle Sam discovered the fraud, and now the great sugar trusts are hustling to keep out of prison. As usual the head men upon whom the guilt rests have not been caught, but several of their underlings have been convicted. Two governments are now hastening to refund the money taken by fraud, and some five million dollars has been paid into Uncle Sam’s treasury. The American Sugar Refining Company was fined one hundred and thirty-five thousand dollars for cheating in weights. Besides all this, it has paid back two million dollars of money which it was expected to pay over another million.

The Sugar Trust Comes to Grief.

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

Other companies are involved and are offering to make good, hoping thus to escape prosecution. The Arbuckle Brothers have come forward with a refund to the United States of seven hundred thousand; the National Company also offers to settle, appraising their own shortage at two or three hundred thousand. The probe is now at work with other companies, and it looks as though the United States Treasury would be several million dollars richer as the result. There is also a prospect of getting at some of the chief criminals, since it is not probable that the little fellows who have been convicted will continue to shield their chiefs, and go to prison themselves. The country is watching with great interest this splendid fight the government is making against the sinners in high places. What the people desire is to see equal justice for the high and low, the rich and the poor.

In the Southeastern Association.

REV. L. D. SEAGER.

Ordination of Deacon at Ritchie, W. Va.

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

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

At 11 o’clock the following program was reported, and immediately adopted and carried out:

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

The weather was very pleasant and the large congregation was deeply impressed by the solemn services. The people prevailed on Brother Hills to remain until Monday and preach for them Sabbath night, Sunday morning and Sunday night.
The interest was such that he returned after a few days' rest and conducted a series of meetings continuing three weeks. The church and community experienced a spiritual uplift. Five converts were reported and many expressed a desire to gain eternal life. There were many expressions of appreciation from every quarter. 

**Pine Grove Church Taken Down**

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

Instance the time when they called Ezekiel Bee to the pastorate. Those were days of meager compensation for spiritual work; yet some of the most favored set prices on their homes and asked him to select a home, because he was desiring that he should leave his home on Middle Island and live among them. He chose the land of Preston Zinn and so Brother Zinn moved back into the hills. Any one of the brethren would have cheerfully yielded his place had it been chosen. Brother Bee lived to the age of ninety-two years; and as no successor could be found, the cause he so ably sustained declined. And now the duty of caring for the resting-place of this noble generation has been entrusted to the Ritchie Church as a sacred trust. The building is taken down and such material as is valuable preserved to say this. The cemeteries are thrown into one, and a portion has been surveyed in modern style for the benefit of those who desire private lots.

**Thanksgiving Donation.**

During the meetings at Berea we were requested to arrange for a Thanksgiving service at the Middle Island church. Accordingly our plans were so shaped as to attain so desirable an end. This was the first service of the kind, we are informed, ever held in this place. The people, however, did not permit all the arrangements to be made for them, but planned a surprise donation that surprised even its promoters with its more than entire success. Many from a distance supplied the representation and a large congregation gathered first at the parsonage to express their best wishes and then repaired to the church to enjoy the services. A few remained to prepare the Thanksgiving dinner, and after the sermon and prayers used the personage again. The day, though sharp in the morning, developed very pleasant, but the social time enjoyed in the most agreeable of ways outvied Dame Nature. The intrinsic value of cash and articles of worth is easily computed at $75.00. But the intrinsic worth is much enlarged, is crowded to its utmost here. We are apt to overlook these things and think only of those who had been prominent in the discussion. The important position of the Boulder Church is so keenly felt that hearts are burdened as prayers are offered for a suitable man to come and labor. There is every reason why every effort possible should be made to build up a strong church here. Boulder is the seat of learning in Colorado. It is the educational center. There are eight grammar schools, in buildings costing from $20,000 to $30,000 each, crowded with pupils. The preparatory school, in a building costing some $40,000 about ten years ago, and more recently much enlarged, is crowded to its utmost and its graduates are fitted to enter the freshman year in any college. The Colorado State University was located at Boulder in the early days upon a campus which has been enlarged to meet practical demands. A few weeks ago ground was broken with much ceremony for a magnificent main building to take the place of the old one, which has been inadequate for several years. A private citizen left the institution nearly $50,000 to build this grand auditorium. Last year there were more than 1,000 students; this year more than 1,100.

There is every prospect that there will be a continuous increase. Also the Texas-Colorado Chautauqua draws its increasing crowds for at least six weeks in the summer. Brother, it is safe to say there is not another place in all the country where there is better opportunity to promulgate Seventh-day Baptist doctrines.

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

The moral tone of the city with its educational facilities, and the healthfulness of the location with its grand mountain scenery are attracting citizens from every State in the Union. These will also continue to be strong inducements for our own people. We want a good live church to receive them and give them place to work for God. Brother, do not lose sight of this fact. There are Seventh-day Baptists in adjacent towns and cities. Loveland, Fort Collins, Greeley, Nunn, on the railroad route north, have Seventh-day Baptists who should be visited and who would help forward the work. Boulder is near the center of the State.

There are Seventh-day Baptists in adjacent towns and cities. Mention Fort Collins, Loveland, Greeley, Nunn, on the railroad route north, have Seventh-day Baptists who should be visited and who would help forward the work. Boulder is near the center of the State. The same may be said of the mountain towns to the west of us and the cities of Denver and Colorado Springs. One brother who recently visited at Nunn stated that it seemed to him a Seventh-day Church might soon be organized.

Now, brethren, the very pronounced view of the church is that a man should be called to do missionary work. The desire for the man who can thus represent us is so strong that if such a man can not now be had the church would prefer to get
This leaps and bounds to think what a tower of merit some of these policies had also been on the home Brethren, try this policy for the seas, and similar missionary policy has remained small and others to become extinct. That policy has allowed some churches to come to Dow, to Kansas in 1868— and have studied in a pastor on a very meager salary after a little time if not now. Perhaps the situation as though he were to be sent across, and that policy was satisfactory. Mr. Myron D. Hewitt and Miss Antoinette V. Brown were married at Berlin, N. Y., by Rev. Amos A. Coon, pastor of the Seventh-day Baptist Church of that place.

Four persons who witnessed that marriage present on this occasion, also all the children and grandchildren, and quite a number who helped celebrate their silver wedding twenty-five years ago at this place. A sumptuous dinner was partaken of by ninety persons, old and young. This was followed by a college literary and musical program including the reading of letters from absent friends. Then, with appropriate remarks, Pastor Burdick presented to them on behalf of their friends a box containing $25 in silver. A fine photograph of the company was taken by C. Coon, our photographer, bringing out the many faces with remarkable distinctness. Mr. Hewitt and wife moved to Farina in 1865 and have remained residents until the present time. Just a week from the day of the event described above, the writer of these lines was to celebrate the eightieth anniversary of his birth, which occurred on the fifth day of December, 1829, in the town of Linclenle, Chenango Co., N. Y.

He had planned a very quiet celebration of his birthday at his home with only his family present. He was going to see how it would seem to be eighty years old, in the enjoyment of good health, and, except for the loss of acuteness of hearing and suppleness of body and limb of former years, free from the infirmities common to the aged. These the outward and physical conditions. But the change most keenly felt was the absence from his side of the loving and helpful companion who had brought sunshine and cheer into his life through forty-one happy years.

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

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

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

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

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

C. A. BURDICK.
Woman's Work

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

Woman's Board Meeting.

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

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

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

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

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

A communication was read from the beneficiary of the Mary Bailey Scholarship. The minutes were corrected and approved.

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

Milton, Wis.

Mrs. H. C. Stillman,

Secretary.

The Voice of God.

A Prayer for the New Year.

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

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

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

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

Mark Guy Pearse.

A Little Romance.

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

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

Her father was a shoemaker by trade, and had a prosperous business, employing several workmen, one of whom was a hat-ed follower of the "Foreign Devils’ Doctrine," and, to make matters worse, was the son of a man who was known as a preacher who talked the Doctrine (a preacher). Now this young man was not very handsome, but he had an aristocratic air about him, and was an earnest Christian, and as he worked in the shop from day to day, he lost no opportunity to tell his story of the Gospel story, and, of course, the young lady with the golden lilies came to hear the Gospel story, and was attracted by it, and to the young preacher as well; but alas for him! He was never the same afterwards.

Human nature is the same the whole world over, and this Chinese young man was not different from hundreds and thousands of young men in other countries. Cupid had hurled all his darts at his heart, and there they stuck fast. He was unable to remove them; although to be perfectly truthful, I don't think he tried very hard, especially as the most promising young lady, with whom he had ever met acted in a very coy-quotetish manner, in spite of the fact that she thought she was most reserved and proper. "Alas! as a Chinaman would say, they were in a sorry plight, and there was no way out of it all, for she had much money back of her, and he had not a "cash"; and then, too, their religions were vastly different. The young man looked very pale, as pale, as a Chinaman can, and his parents grew anxious about him and had many confidential talks about devising ways and means to relieve the situation, but it all looked hopeless. "Alas! alas!"

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

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

When it was time for the service to begin, two chairs were placed in front of the platform, and the bridegroom came in, dressed in his brocaded satin garments, and stood in front of one of the chairs. Next came his father, carrying in his arms the bride, who was not allowed to walk from the parsonage to the chapel. Two tables were placed in front of the other chair. She wore a wonderful crown weighing several pounds, made of pearls strung on wires...
The Sabbath Recorder.
us an interesting talk on China and our missions there, illustrated by pictures which he took while there. So far this season, Pastor Shaw has furnished substitutes for his regular appointment with the Juniors the second Sabbath of each month, but we hope to have him with us in the future. His blackboard talks are especially interesting and instructive. The report of the treasurer, Leland Shaw, is presented as follows:

Receipts.
Dec. 6, 1908, Balance on hand. $9.42
Receipts from socials. 2.31
Receipts from weekly collections. 6.65
One-half Children's day offering. 7.95

Total Receipts. $26.33

Disbursements.
Day Nursery. $1.00
Mrs. Barber (towards Recorder). 1.00
Flowers. 3.33
Topic books. 30.00
Tract Society. 5.00
Missionary Society. 5.00
Fresh Air Camp. 3.00
Sabbath School Board. 2.00
Mrs. Steele (lower church). 2.00
Dolls for Christmas. 1.00

Total Disbursements. $20.65

Balance on hand Dec. 1, 1909. $5.70

Respectfully submitted,
FRANK A. LANG WORTHY, 
Junior Supt.

Sabbath Recorder—Directors' Meeting.

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

Minutes of last meeting were read.
The Supervisory Committee reported matters as usual at the Publishing House. The Committee on Distribution of Lit-erature reported progress regarding the make-up of the book by the late Dr. A. H. Lewis, entitled "Spiritual Sabbathism." The committee also recommended the publication of the following: 10,000 copies "The Sabbath and Seventh-Day Baptists," 11,000 copies "Pro and Con;" 10,000 copies "Bible Reading on Sabbath;" 3,000 copies Personal Post Cards; 5,000 copies Sabbath Post Cards; 1,000 copies "Sabbath."

Report adopted.
The Treasurer presented statement of receipts and disbursements since the last meeting, and amount of cash on hand.
The Corresponding Secretary reported:

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

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

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

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, 
Rec. Sec.

Beware of despairing about yourself; you are commanded to put your trust in God and not in yourself.—Augustine.
Christ. Self must always remain in the background.

Come and ye shall see. To John's declaration Christ adds the earnest invitation, “Come and see.” We are to point sinners to Christ, but we are never alone in giving the invitation. And they abode with him, born in the holy hours of converse with Jesus, during the hours when they “abode with him.” They remembered even the hour when Jesus and love of Christ, with nothing.

They remembered even the hour when they were born in the holy is the most essential is a knowledge of God and his Word, and a love for souls. We must first know Christ ourselves before we can lead others to him. The world is full of sinful, sick and sorrowing men and women who are saying, “We would see Jesus.” And these are to be brought to Jesus—to see Jesus through men and women, through you and me.

A STRING OF PEARLS.

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

“The work of evangelizing the world, for every man, is a matter of personal, alienable obligation.”—Robert E. Spear.

“All about us are hungry people. Christ has bread to give them—enough to satisfy all the hunger of the world. But it must pass to them through our hands.”—J. R. Miller.

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

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

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

A SUGGESTION TO THE LEADER.

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

VERONA, N. Y.
Are You in Harmony?
EDGAR D. VAN HORN.

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

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

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

1. With God and his truth. Let us keep our minds and hearts open this coming year and see that we are in accord with divine truth as revealed in the Bible, in history and in our own experience. Only as we do this will the harmony of our lives be rich, round and full.

2. With each other. Let the little discordant notes which so often arise in our social intercourse through personal opinions, ambitions and selfishness be drowned out by the grand chorus, "Peace on earth and good will toward men," coming from the true hearts of love and devotion to the common good. Let the sweet harmony of such a chorus be heard in the home, in the church, in the Young People's School, in Christian Endeavor and in the community at large.

If we do this, young people, we shall accomplish more for Sabbath reform than we have ever done before. Only as we let God sound the full strain of heavenly music in our lives will they tell most for him.

New York City, 518 W. 156th St.

What the Christian Endeavor Society Ought to Be and Do.

B. R. THORNGATE.

Read at the Young People's Hour of the Semi-dauful Meeting of the Western Association at Little Genesee, N. Y., October 22-24, 1900.

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

What is the meaning and purpose of the church as an organization? For what does the church as an organization exist? The church as an organization exists for the purpose of promoting and spreading the kingdom of God, but what do we understand by the term, "kingdom of God" or "kingdom of heaven?" The idea of the kingdom of God is no new or modern idea; it formed an element in the hope of the Hebrew people even in Old Testament times, but it received no special significance through the teaching and preaching of Jesus; the kingdom of God was no national organization, no political institution; it was the spiritual reign of God in the actual life of men; and it is no less today. The kingdom of God still remains the rule of God over men in all departments of life; that is, in everything that we do, in the whole range of the activities of life, whether in work or in play, we should recognize the "sacredness of all life, the essential righteousness of every kind of useful work." And it is for the specific purpose of promoting this very rule that the church as an organization exists. In order that this be done with efficiency, the first and necessary requirement is that the church shall be a working church, an institution pulsating with life. Hence the church is for the salvation and purity of the community, and we as young people should count it a duty and privilege to have a part in so important a work.

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

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

The Christian Endeavor Society needs members, more members, but first of all it needs working members. From its inception and organization, if I rightly understand it, the chief feature of the Christian Endeavor Society has been its weekly prayer meetings. In fact, Doctor Clark, the father of the Christian Endeavor, says that "from the beginning the prayer meeting has been the main feature." This is right and proper, for the prayer meeting is an important factor in the nurture of religious life; but the Christian Endeavor should be more than a prayer meeting.

The constant confession of Christ in prayer and testimony has great value in stimulating the spiritual life, but it is now a well-recognized psychological fact that the impulses and emotions to be of greatest value must be put into action. Professor James, the great psychologist, says: "No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if they have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. . . . When a resolve or a fine glow of feeling is allowed to evaporate without bearing fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge."

Of course the numerous committees of the Christian Endeavor Society, such as the Lookout, Missionary, and Floral committees, are supposed to afford the means through which the constant confession of Christ in the weekly prayer meeting is balanced; but my conviction has been for some time that the very reason why our Christian Endeavor societies in some instances are struggling for existence is because of the fact that this constant confession of Christ in the weekly prayer meetings has not been balanced by aggressive work on the part of the societies and their various committees. And it has been my observation that, in those societies where the balanced expression in the religious life through the various committees and the body of the society has kept pace with the constant confession in the prayer meeting, there are found the most vigorous societies. Take for example the society in one of our largest churches in the West which I have in mind. The membership of this church, as given by the Year Book for 1908, is upwards of two hundred, while the membership of the Christian Endeavor
Society is something like seventy. It is the normal thing for this society to assist the pastor in holding schoolhouse meetings, and I have known of their loading a cabinet organ into a spring wagon and hauling it four or five miles to give excellent music at these meetings. As a permanent arrangement, I have known the members of this society to divide themselves into two committees for the purpose of regularly maintaining services in a certain country schoolhouse.

Here let me say something regarding the relation of the Christian Endeavor Society to the pastor of the church. Do we as young people fully realize the sense of our relation to the pastor? The pastor is, it seems to me, somewhat akin to opportunity to find expression for our high aspirations in prayer. The Macedonian call is coming. This feeling seems to me, is somewhat akin to the sentiment displayed by the weeping of a Russian lady over the fictitious personages in a play while her coachman was actually freezing to death on his seat outside. True it is that Christ in his great commission commanded his disciples to be his witnesses to the uttermost parts of the earth, but they were to go out with the purest among them, Judea and Samaria, and the necessity and opportunity for work at home holds equally now as then.

The opportunities for outport work by the Christian Endeavor societies is abundant. By outport work I mean the holding of services in the vicinity or contiguous to our churches. Within the last two years some of this sort of work has been done under the direction of the First Alfred society with encouraging results; and the work has been followed up with regularity and vigor, and it would have been beneficial and strengthening to both those to whom the Gospel was carried and to the Christian Endeavor Society itself. It has been demonstrated that there are those among the community who are glad to hear the Gospel preached and like to hear good singing, and who have been benefitted and helped, as evidenced by their changed conduct; and at the same time it has in no small degree meant strengthening and warming those who work.

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

The field is indeed the world, but it seems to me, that here is a line of work which the Christian Endeavor Society might take up because it affords an excellent opportunity not only to help others, but to give expression to our high spiritual aspirations and emotions which are the outcome of the weekly prayer meetings, and thereby become a means of growth. We should not only sing, "I'll go where you want me to go, dear Lord," but get up and go.

HOME NEWS

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

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

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

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

T. Y. H.


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

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

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

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

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

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

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

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

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

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

LEAH B. BREWER, Cor. Sec.

Dec. 8, 1909.

Is It Worth While?

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

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

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

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

MARRIAGES

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

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


DEATHS

CORRECTION.

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

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

Mr. Greene was the son of Thomas R. and Lucy Lee Greene and was born June 12, 1842. He was converted and united with the Adams Center Seventh-day Baptist Church, March 21, 1863.

He was married December 24, 1865, to L. Amelia Babcock, who passed on before, January 21, 1891.

Three children were born to this marriage, two of whom were present at the funeral services, but one was too far away to reach home in time. Mr. Greene was married again June 14, 1895, to Dora C. Burdick, who survives him. Mr. Greene was a quiet, modest man, but was ever ready to help any in need and was always kind and friendly with his neighbors. He was always faithful to the trusts reposed in him, and loyal to his church relations.

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

E. A. W.

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

L. D. S.

ZINN.—Lewis M., son of F. B. and Lula A. Zinn, was born June 2, 1885, and died at Berea, W. Va., June 20, 1909, aged 14 years and 24 days.

A Poem

Written in memory of him,

Chariot of fire, horses of light,

Beauty of holiness lovely and bright;

Bending of Heaven down to earth's night,

Blending of glory from uthernmost height;

Beautiful Prayer.

Temple of music from invisible choir,

Voice that arouses to all that is higher;

Charm of a presence none can aspire,

Wakens the soul to undying delight.

Beautiful Prayer.

Lamb by whose radiance is infinite day,

Burdens are lifted, cares fly away;

Tear-drops distilled by morning's bright ray,

Benefits rarer than mortal can pray.

Beautiful Prayer.

Fountain of cleansing from every sin,

Vision that never fails purity in

Earnest of home and infinite kin.

Beautiful Prayer.

L. D. S.

JOHNSON.—Elizabeth Warner Johnson was born at Point Pleasant, N. J., December 1, 1868, and died December 5, 1909.

Elizabeth was the fourth child of Joseph Warriner and Betsey Glaney Johnson. She seemed to inherit the same good constitution as her brother and sisters, but succumbed to an attack of dysentery prolonged through a number of weeks.

The young child of unusual beauty and promise and for one so young had won a place in the affection of an extensive number of friends. The home and family have the heartfelt sympathy of all.

Private services were held at the home of Mr. and Mrs. Johnson on Tuesday, December 7.

(REV.) W. F. CLARK, Pastor Baptist Church,

Point Pleasant, N. J.

WRIGHT.—Luther Harold, son of W. W. and S. Wright, was born October 22, 1909, and died at Berea, W. Va., December 11, 1909, aged seven weeks.

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

L. D. S.

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

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

LANGWORTHY.—At his home near Nortonville, Kansas, on December 13, 1909, Mr. Oliver Irish Langworthy, in the 68th year of his age.

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

(Continued on page 830.)
The Third Temptation.

But John would be tempted, and was no doubt tempted at other times. For them it was significant. Sixteenth-day, Luke iv, 1-13.

First-day, Rom. vi, 1-15.


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

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

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

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

Outline:

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

Notes.

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

14. But John would have hindered him. We need not suppose that John at first glance recognized Jesus as the sinless Messiah. On the other hand it is entirely credible that John may have been well acquainted with Jesus in former years, and Jesus may on this day have conversed with John concerning his ideals and purposes. (The statement in John 1, "I knew him not," must mean that he did not know him as Messiah, John's idea was to be a presence of a greater and better man that himself, and thinks it more appropriate that he should appear as a disciple of Jesus rather than that Jesus should seem to be his follower.

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

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

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

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

2. Pasted forty days and forty nights. Compare Moses' forty days upon the mountain and Elijah's forty days in the wilderness. He afterward hungered. We are to imagine that he was so wrapped in his meditations that for this long time he did not notice his lack of food.

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

4. It is written. In all three cases Jesus answers the devil by a quotation from the Old Testament, and from the same book, Deuteronomy.

Man shall not live by bread alone. We have to think of the necessities of life; but since we are not responsible animals but sons of God it is inappropriate that we should hold fast as of the most importance. Jesus does not deny that he is Son of God, but he classes himself with mankind. To release himself from the limitations of humanity would be treason to his mission.

5. Into the holy city. That is, Jerusalem, so called because it had the temple and was the place which "God had chosen to set his name there." The pinnacle of the temple, very likely that which overlooked the Kidron valley. Cast thyself down. The point of this temptation is that Jesus should voluntarily put himself in needless danger in order that God might deliver him. Jesus' reply to the first temptation showed that he considered the presence of God in the wilderness rather than to be eager to take care of himself. Now the devil suggests that he trust to the extreme, relying upon God's care for him as his Son the Messiah. He shall give his angels charge, etc. The devil can quote scripture to suit his purposes as well as the Pharisees; for the Psalm from which he quoted was recognized as a Messianic prophecy. The fallacy lies in the...
fact that there is nothing to show that it is right to incur danger even when protection is sure. Perhaps also the devil is open to the charge of perverting scripture, since he omits the line, "To keep thee in all these ways." For Jesus to do homage to some other gods. For Jesus to do homage to the sense of his work and his people no allegiance that was shared for the fact that there is nothing to show that it is right to make himself known. For Jesus to be willing to yield, and to use untruthful means for gaining popularity and control of this world, there was enough truth in it to make this temptation real. If Jesus had been willing to yield, and to use untruthful means for gaining popularity and control of men, he might very quickly have established himself over the kingdom as extensive as that of Alexander the Great. This temptation was certainly very seductive. Jesus might say to himself, Our Saviour quotes from Deut. vi. 13. Jehovah would accept of his people no allegiance that was shared with other gods. For Jesus to do homage to Satan for the sake of gaining an advantage in his work would be evil to the mind that work altogether. A kingdom founded upon intrigue, force and cruelty could not be really the kingdom of God.

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

SUGGESTIONS.

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

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

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

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

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

SPECIAL NOTICES

The address of all Seventh-day Baptists in China is Wanching, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:45 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Street. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor. 518 W. 136th Street.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Roed, at 138 Sixth Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 23rd South Hill Street. All are cordially invited.

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—Exchange.

Forerign—“What was the total loss of life caused by your Revolutionary War?”

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—Chicago Tribune.

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