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O thou great Father of the weak, lay thy hand tenderly on all the little children on earth and bless them. Bless our own children who are the life of our life, and who have become the heart of our heart. Bless every child whose family has leaned against our knee and refreshed our soul by its smiling trustfulness. Be good to all children who crave in vain for human love, or for flowers and water, and the breast of nature. But bless with a threefold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Let not their little bodies be utterly sapped, and their minds given over to stupidity and the vices of an empty soul. We have all jointly deserved the millstone of thy wrath for making these little ones to stumble and fall. Grant all employers of labor stout hearts to refuse enrichment at such a price. Grant to all the citizens and officers of States which now permit this song the grace of holy anger. Help us to realize that every child in our nation is in very truth our child, a member of our great family. By the holy Child that nestled in Mary's bosom, by the memories of our childhood joys and sorrows, by the sacred possibilities that slumber in every child, we beseech thee to save us from killing the sweetness of young life by the greed of gain.

—Walter Rauschenbusch, to Prayers of the Social Awakening.
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The ladies of the Sabbath-day School have, under the leadership of Miss Emma F. Small, the principal of the Alfred Public School, engaged in making a silver lining for every cloud, a golden sunset for the darkest days. My heart is always touched by stories of providence, and I give it here, hoping other hearts may be cheered, and helped to the life of perfect trust it suggests. Thousands of our fellow believers are in need of the help such confidence can give. If you see the sunshine yourself, you may reflect it on others, as the moon reflects light upon the earth.

"If you should see a fellow man with trouble's face distorted, An' looking like he didn't have a friend in all the world, Go up and slap him on the back andoller 'How do you do,' And grasp his hand so warm he'll know he has a friend in you. Then ax him what's a-shurtin' him, an' laugh his cares away, And tell him that the darkest night is just before the day. Don't talk graveyard palaver, but say it right out loud. That God will sprinkle sunshine in the trail of every cloud. This world at best is but a dash of pleasure and pain, Some days are bright and sunny, and some are slushed with rain, And that's just how it ought to be, for when the clouds roll by We'll know just how to 'preciate the bright and smiling sky. So learn to love it when it comes, and don't sweat at the pores, Because the Lord's opinion don't coincide with yours. But always keep remembering, when cares your path enshrouds, That God has lots of sunshine to spill behind the cloud."

Don't Dishonor the Deity.

The other day a particularly inflammable factory, poorly provided with fire-escapes, with the only door in the main workroom locked so nobody could get out there, with three hundred girls at work on four floors, was set on fire by the careless use of gaso line. It burned with almost explosive fury and more than a score of the girls perished. Twice that number were maimed, some of the girls perished. Already some moralizers are asking about this "inscrutable dispensation of Providence," and speaking as if it in some way were an act of God. This is a shame. I am thankful that this way of speaking about calamities is much less common than it used to be. When I think how many old-time Christians saw God's
hand in every dire calamity, even in those catastrophes really due to human carelessness and criminal negligence. I wonder there are not more infidels than there are. To ascribe to our heavenly Father characteristics that would degrade an earthly father is unworthy of any sane man. One should be careful how he connects the name of God with burglary, theft, and larceny.

and ministries in his behalf should be giving is always expected to receive again? Did you make or give? Did you give where you expected to receive? Not merely at Christmas time should we give to him some token of our love, but all the year through, unto those he calls his brethren, and should give our best service. Christ wants our best, not for himself, for he needs nothing from us, but for his needy ones of earth. He accepts service done to them as though done unto him.

What are we giving to Christ as these days go by? Not merely at Christmas time should we give to him some token of our love, but all the year through, unto those he calls his brethren, and should give our best service. Christ wants our best, not for himself, for he needs nothing from us, but for his needy ones of earth. He accepts service done to them as though done unto him.

For when Christ was born at Bethlehem, wise men from afar bringing gold, frankincense and myrrh. There stood for the wealth of earth, the frankincense for earth's devotions, and the myrrh represented earth's burdens and sorrows. An old legend says, the Christ-child put out his hand and touched the myrrh with a feeling of pity, and sent its bearer out into the world to soothe humanity and relieve men of their burdens. What better service can we give than this? Let us bring our talents unto Christ during this holiday season, and filled with the true spirit of Christmas, ask him to give each of them his consecrating touch, and to send us out with renewed powers for Christian service. Shall we not make these words of Henry Burton our daily prayer in the year to come?

"Touch thou my tongue, so strangely still When all thy works show forth thy praise; May I some grateful sound receive, Sweet echoes from thy holy hill! Touch thou my feet, that they may keep Thy forward step; teach them so To tread the paths of duty, With sacred haste till tasks are done. And, wearied, I sink down to sleep. Touch thou my hands, that they no more May tighten in their selfish greed; But, open to the sorer need.

May some of thy great gifts outpour, Touch thou my heart, and all on fire Its every beat shall be for thee. Thy love shall make it glad and free, Thyself its one supreme desire."

It Made My Heart Ache.

During the week there came to hand a personal letter from a brother minister, so full of sadness and so expressive of deep disappointment that it made my heart ache to read it. I shall not tell you who the writer was; for it might be one of a hundred who consecrated their lives to the gospel ministry years ago, and who for various reasons have been left without a call, or who after waiting years for a call elsewhere felt obliged to resign with no opening in view.

No matter how competent a pastor may be, nor how faithfully he may do his work, the time is sure to come when he will feel that he can do better service in some other field, and when the church that he has tried to serve will also feel that some new man will do better for it. In such cases, if no opportunity is given for the pastor to change fields, he, rather than hang on, to the detriment of his church, feels compelled to step out of the way for the good of the cause, and allow another to take his place. Then, if all other needy fields give him the cold shoulder, until he begins to despair he is driven to toll for his daily bread instead of following the calling upon which his heart is set and for which he spent years in preparation, the outlook is indeed dark.

The brother who wrote has had fair success in several pastorates and mission fields. He does not claim to be equal to the stronger leaders in the denomination, but he is consecrated, and long to be in the Master's service, and could do excellent work in some of our pastorless churches or on some mission field.

What is true of him is true of others; and it seems strange that with so many pastorless churches, and with mission fields suffering for workers, such men should be allowed to go unused. They would certainly be a great help if called to some of these needy fields. What a pity that we do not have some system by which they could be kept at work. Why should churches try to live without any help at all, when these helpers would rejoice over an opportunity to serve them?

Miss Haven Lays Down the Work.

We are sorry to have to tell our readers that Miss Ethel Haven, who has carried the Woman's Work in the SABBATH RECORDER so long, feels compelled to lay down that work on account of the serious illness of her aunt, who will need all the care and attention Miss Haven can give.

The SABBATH RECORDER appreciates the faithful services rendered by Miss Haven. During all these years her well-chosen copy has never failed to reach us week by week, on time, and we shall miss her excellent help. The women of the denomination must now come to our aid, for we must not allow the woman's page to disappear from the RECORDER.

Have You Done It?

If you have read the last two issues of the SABBATH RECORDER, and learned about the needs of the Tract Board, you have probably read: "I must do something for the good work." The time for gift-making is now upon us, and every one who loves God's cause should consider its needs, and should not fail to consecrate a good share of his gift-money to the Master's service. Have you done it? In the two weeks since our last mention of the matter, we have realized something less than fifty dollars for the Tract Board's debt. At this rate, debts will pile up faster than gifts come in. Really, the holidays should not be allowed to pass without clearing up this debt.

What It Did for Peter.

I often think of Peter's power on the day of Pentecost. It must have been a great surprise to all the people to see Peter and hear him talk with such power that three thousand souls were pricked to the heart, and brought to the foot of the cross. Probably many of the men had seen and known him during the three years in which he had followed his Lord, but none of them had ever heard him talk that way before. He had never been acted as a soul-winner. No revival had ever been started by his preaching. He had denied his Lord and...
followed him afar off, and all his acquaintances knew it. But now all is changed. Peter the coward has become Peter the brave. The impulsive, headstrong man has become constant, and has lost all his impetuous ways. His soul is filled with a solicitude for sinners as never before; his face shines with a heavenly light; he has another spirit in him, and his words are full of power.

What has wrought so great a change? Simply this: He has become filled with the Holy Spirit. The promise of God has been fulfilled in him, and he has become a strong man, to talk, to enter the carefully guarded leagues of space, and is released from the bondage of that little place. Thus he shuts out the world and the distracting storms, and is satisfied with the God of all comfort, too may retire to some place of peace. Away. Promptly at six o'clock on the morning of December 22, and go to dock in Liverpool and New York in twelve days. She made her way across the Atlantic in the face of terrific gales, and encased with ice, on Christmas Eve, in the bright moonlight of December 16, taking her dock at four o'clock of that morning. At six o'clock in the evening of the following day she was all loaded and off again for Liverpool. As we write, she is twenty-six hours on her way, and the thirty-eight hours before her destination are full of power. The promise of God has the face of terrific gales, and encased with ice, she is serving time in the Atlanta Federal Prison for violating the national banking laws in the National Bank of North America. Mrs. Morse sent with her letter a petition signed by approximately fifty thousand people asking for the pardon of her husband, who is serving time in the Atlanta Federal Prison. Instead of placing the phone in the hands of Mrs. George H. Babcock has passed away. Her friends and passengers and one thousand steerage passengers and one thousand steerage passengers, with all their baggage, were taken on board, five thousand three hundred tons of coal were placed in the ship's bunkers, and all the necessary supplies were stowed properly at six o'clock on the evening of the seventeenth the cables were cast off and the Mauretania began to move. The Mauretania brought in 4,400 sacks of mail, and carried over about 3,500. Each sack of ocean mail is estimated to hold about 5,500 letters.

Death of "Eli Perkins."
Melville O. Landon, better known as "Eli Perkins," the famous lecturer and author, died at his home in Yonkers, N. Y., at the age of seventy-one years. He served his country in the Civil War, rising to the rank of major, and also in the Treasury Department at Washington. He traveled extensively in Europe in the late sixties and became secretary to the United States Legation in St. Petersburg. Since 1870 his life has been given to lecturing and writing.

The wife of Charles W. Morse has written a remarkable letter to President Taft, asking for the pardon of her husband, who is serving time in the Atlanta Federal Prison for violating the national banking laws in the National Bank of North America. Mrs. Morse sent with her letter a petition signed by approximately fifty thousand people asking for the pardon of her husband, who trust that co...

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SABBATH REFORM

Better Sabbath-keeping Needed.

In these days of pressing business, and of excessive pleasure-seeking, both of which tend to destroy spiritual life and lead men away from spiritual things, great good would come to the world by genuine Sabbath-keeping.

For many generations the best teachers have regarded the Sabbath as God-given for spiritual upbuilding, and for a worshipful and holy communion, without which man is prone to forget his Maker. The Sabbath commandment is an appeal to conscience, and can be enshrined in human hearts and rightly enforced only by willing, conscientious acceptance of the Sabbath as God's holy day.

Too many interpret the fourth commandment as demanding that Christians should compel all other people to keep a certain day whether their consciences approve or disapprove. The Puritans must have placed some such interpretation upon the law of God when they regarded the Westminster Confession as the model law to be enforced by civil authority. This, of course, was not the highest and truest conception of real spiritual Sabbathism. If it were possible to enforce the keeping of a Sabbath by law, it would not be desirable, since the true end of Sabbath-keeping could not be reached in that way. Such a Sabbath would be no Sabbath at all.

The present condition for a better observance of the first day of the week must stand on other ground than the commandment of God. Hence it is not strange that Sunday is rapidly losing its sacredness, in the hearts of men. It is a bad omen for any nation whose Sunday-light day loses its Sab-

batic character and takes on the nature of a common holiday.

I know no better service a people can do for humanity than conscientiously to strive to restore to the world the spirit of true Sabbathism. To keep this spirit alive in the hearts of men is the one great mission of Seventh-day Baptists. A high spiritual example in real Sabbath-keeping—one that makes the Sabbath a delight to all the children, one that maintains public worship and places just values on the means of cultivating spiritual life, will do much in these busy times to keep alive the divine life in the individual soul and to make this a Christian Nation.

This is a phase of the Sabbath question upon which we as a people are all too weak. We have no lack of arguments and good theories about the Sabbath; but we do lack in exemplary, spiritual Sabbath-keeping. There never was a time when the opportunity was greater to keep all that is best in the precious institution of the Sabbath. The Sabbath did not lie in the cold Puritanic methods of early American life; nor does it lie in the hard legal spirit of enforcement by civil law. It lies in a golden mean between the overrigid worshipfulness of the Puritans and the spiritless legislative methods of modern reformers. There is a golden mean by which the Sabbath may be made the soul's delight, and a welcome day of beautiful spiritual living. This helpful Sabbathism can never be promoted by law, but may be by lovers and true to the conscience. Great good would come if all who love God's Sabbath would be more exemplary in keeping it as God would have them keep it.

Bed-rock at Last.

In the correspondence department of the Christian Statesman a writer asks the following question:

Please tell me if Constantine changed the Sabbath day to Sunday in 321, or was it changed at the Laodicean Council, and why? Please don't let me lose my head and the evidence of those who engage in the service of Christ; and yet no thoughtful and energetic/Christian will for a moment think of giving up his work or relaxing his energies because of such discovery.

In religious work, as in any chosen line of employment, it is necessary to be an informed server; for unless we discover our mistakes, we shall not be apt to correct them: neither shall we be likely to improve, unless we discover our own imperfections. Such failures, if they be so regarded, should inspire stronger resolution and diligence for coming duties. The experience should lead to more careful observation and faithfulness in what is undertaken for Christ. If we are true and loyal as Christian Endeavorers, we desire above all things that the cause of the Master shall not be hindered in its onward progress, and that the work may go forward with constantly increasing interest and with a growing weight of influence.

If conditions of growth and advancement are to be realized in the service of the Christian Endeavor, each member must cooperate heartily with the society in a general effort to raise the standard along the line of missionary effort.

The Christian Endeavor society was organized as the result of a long-felt need, and with the definite object in view that the young people might become more fully initiated in religious work, and thereby acquire efficiency for coming responsibility in church and denominational life. The fact is well established and universally admitted, that the church has been, and is still being, substantially fortified and strengthened by the aid of Young People's work. The fact that the Endeavor movement has failed to become strong in some of the churches should by no means lead us to regard it with disfavor. In some communities there are very few young people, while in others the families are scattered as to make it difficult to meet often.

When we consider the number of young men and women, who in recent years have come up through Christian Endeavor training and influence and have taken places of responsibility and trust in church and denominational life, should we not thank God that such a movement was inaugurated, and that it has given to us spiritually developed manhood and womanhood for these events? Can it be that the future policy of our cause will be very largely determined by our ability and faithfulness in the work of Jesus Christ, and that is exactly what the cause of Endeavor seeks to establish.

If the Christian Endeavor society is true to the name and purpose for which it was organized, it will be a constant strength and support to the church, not so much because the church is the acknowledged head of religious movements and the centralization of Christ's power upon earth, but because it is the representative body of Jesus, authorized and established by his own creative power, and is thereby made
desirable and helpful, can make up for lack of spirituality; that religious values in God’s sight are not measured and determined by the magnitude of mental or moral attainment, but by the fullness of Christ’s love in the heart, and the amount of service actually performed for the relief and comfort of his anxious ones (Matt. xxv, 34-40).

The Christian Endeavor movement has evidently come to a crisis in its history. The methods that brought returns two decades ago will not answer now. The times have changed, and the attitude of the non-professor toward religious interests has also changed. Public attention and interest are no longer directed toward religious gatherings as they once were, but are turned away to the amusements in the city park, at the seaside resort, or other places of attraction. To restrain and stop this tide of general worldliness should be the aim of all religious bodies.

The present condition of affairs gives a splendid opportunity for the societies to do aggressive work. The great need of the hour is to turn the wayward to God and righteously. Some method should if possible, be adopted by which society at large may be made to realize the need of a Saviour. If Christian Endeavor shall rise and fully meet the present demands, it will have substantially earned a name and place of history.

To secure attention and gain a hearing from the world at large why not adopt some plan similar to the one followed by the Salvation Army? Hold evangelistic meetings in our towns and cities. Go into the places where the crowds gather, carry the gospel of peace and good will to the many thousands that know not the redeeming power of Christ. Such a movement, if started by the Endeavor societies of our land, would beyond a doubt do much to start the wheels of progress rolling in the right direction.

Can you think of one good reason to offer why Christian Endeavor as a body should not engage in such a service for the kingdom of Christ? To go to all the disciples of all nations is the commission to all saints. Jesus said, ‘Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world’ (Matt. xxviii, 19, 20).

United effort on the part of the redeemed ones of earth is the supreme need of our time, to shatter and destroy the sandy foundations of the weak, sick, and troubled Christ in the heart. A service of unity, when actuated by the right spirit and principle, will have a telling influence upon the world. Every member of our noble order of young people should seek to be, not only a light by which younger minds may be the search-light by which the Sabbath truth may be impressed firmly upon the mind and conscience of Christian professors in general.

Ordination Services at Salemville, Pa.
REV. EDWIN SHAW.

The Salemville Seventh-day Baptist Church at its quarterly meeting in March, 1910, called Jerome S. Kagarise, who had been for some time acting as its pastor, to be ordained to the office of a minister of the Gospel. At the same meeting it called Lawrence F. Kagarise to the office of deacon.

The church then invited Rev. L. D. Seager, general missionary for the Seventh­day Baptist Southeastern Association, to make arrangements for the examination and ordination of these two brethren. If also invited through Brother Seager the Seventh­day Baptist churches at Salem, West Virginia, and the neighboring towns of Plainfield, N. J., and Allentown, Pa., to send delegates to attend and assist in these services.

In keeping with these preparations the Salemville (Pa.) Seventh-day Baptist Church convened on December 17, at 10:30 a. m., and was called to order by the moderator, A. D. York. The congrega­tion sang “Coronation” and Rev. Henry N. Jordan led in prayer. It was arranged that the ordination council should consist of the members of the Salemville Church and community. George W. Hills, pastor of the Seventh­day Baptist church at Salem, W. Va., Rev. Henry N. Jordan, pastor of the Pis­cataway Seventh­day Baptist Church at New Market, N. J., and Rev. Edwin Shaw,
pastor of the Seventh-day Baptist church at Plainfield, N. J.

The council as thus constituted elected as moderator Rev. Geo. W. Hills. In a few well-chosen words he set forth the importance of the occasion, not only to the candidates and the visiting delegates, but also to the church and the entire community.

Then on motion of A. W. Walter, Rev. Edwin Shaw was elected secretary of the council and Rev. Henry N. Jordan was chosen to lead in the examination of the candidates.

The examination of Lawrence F. Kagarise concerning his Christian experience, and his conception of the duties and privileges of the office of deacon, was wholly satisfactory to the council, and later it was voted that he be recommended for ordination.

In the examination of Jerome S. Kagarise he stated very definitely his Christian experience and his call to the gospel ministry. He then gave very clearly his views concerning the fundamental doctrines of the Christian Church and the personal and practical relations of the nature of God, of man's relation to God, of Jesus Christ and the Holy Spirit, of the Bible and its divine inspiration, of sin and salvation, of faith and forgiveness, of the church and the ministry of baptism, and the Lord's Supper, the Sabbath, the life to come, and the judgment with rewards for the righteous and punishment for the unrepentant.

In all this examination Brother Kagarise showed a remarkable power of quoting Scripture from memory in answering questions and in expressing his views. He made especial use of the words of Jesus and the apostle Paul.

As a result of this examination it was unanimously recommended to the board that he be recommended for ordination to the gospel ministry.

The following committee was appointed to make arrangements for the ordination services: Charles C. Wolfe, Lewis P. Berkheimer, Abram W. Walter and Rev. Henry N. Jordan. The committee recommended that the services be held in the afternoon, to begin at half past two o'clock, and suggested an order of exercise which was adopted and carried out at the appointed time as follows:

Singing—Led by the chorister, C. C. Wolfe.
Prayer—Rev. Edwin Shaw.
Music, "Be Silent," a quartet—C. C. Wolfe, H. N. Jordan, Mr. and Mrs. A. W. Walter.
Consecration prayer over the minister, with laying on of hands—Rev. Henry N. Jordan.
Consecration prayer over the deacon, with laying on of hands—Rev. Edwin Shaw.
Charge to the church and the pastor—Rev. Edwin Shaw.
Charge to the church and the deacon—Rev. Henry N. Jordan.
Singing, "Blest be the tie that binds."

On Sixth-day evening preceding these services Rev. Henry N. Jordan preached a gospel sermon and led a conference meeting.

In the evening after the services the church celebrated the service of Humility and the ordinance of the Lord's Supper, followed by a sermon by Rev. Edwin Shaw.

The three visiting delegates arrived in Salemville on Sixth-day afternoon at about two o'clock, by way of Hopewell, and departed early First-day morning by way of Osterburg.

Certificate of Ordination.

This is the official statement of the fact that JEROME S. KAGARISE, having been duly called by the Salemville Seventh-day Baptist church at Salemville, Pennsylvania, was ordained to be a minister of the Gospel by a council properly organized, consisting of the members of the Salemville Seventh-day Baptist Church and three invited delegates who were regularly ordained ministers of the Gospel of other Seventh-day Baptist churches in ordination of the said Jerome S. Kagarise being performed at Salemville, Pennsylvania, December the seventh, in the year of our Lord nineteen hundred and ten.

EDWIN SHAW, Secretary of the Council.

I am resolved to cherish life, caring for the health by wholesome recreation; to improve in mental grasp by study, in spiritual power by consecration; to keep faith in God the Creator by prayer, in man the creature by affection in Christian religion by sacrifice; to serve by doing what I can now without waiting until I am able to do some great thing—Burdette B. Brown.

Jesus Wants Them.

"The harvest is plentiful," the Master said, but his face was sad as he bowed his head; "Yet they are so few, ah, so few." said he, "Who labor to garner the sheaves with me?" And the workers are few! Oh, girls and boys, With your many blessings, your countless joys, It is Jesus who wants you most of all.

Will you listen and heed his loving call? By the Saviour who came from his home in heaven
The greatest of earthly tasks is given.
He knows the need upon every shore.
He has counted your powers and talents o'er,
And he calls you forth in your strength and youth.
To hear his message and teach his truth.

The Relation of the Women of the Denomination to the Medical Mission.

HATTIE E. WEST.

Consecration services of Dr. Grace I. Crandall, Milton Junction, Wis., December 3, 1910.

While I esteem it a great honor to appear on this program in behalf of the women of the denomination, I regret that some one in closer touch with denominational matters during the years past was not chosen for this place, for she, no doubt, could tell you better than I of their loving interest in the Medical Mission; of how during the years since its establishment in 1883 they have followed its work with earnest prayers, and with their contributions, rejoicing in its helpfulness, noting with anxiety the falling health of devoted missionaries, and being made glad with each reinforcement.

Something of this may be gleaned from the history of the Woman's Board, written by Mrs. Flatts, and published in Seventh-day Baptist in Europe and America. From it I quote.

"Our women have always been deeply interested in the Medical Mission, at Shanghai, and contributed from the first to the support of Doctor Swinney. Her work increased upon her hands, until she was carrying a burden of labor almost superhuman; and a request to send her a nurse for hospital work bore heavily upon all hearts. Under the urgency of this call Miss Rosa Palmberg was impelled to offer herself. . . . The Woman's Board wished her to go out for them, but the Young People, through their Permanent Committee, insisted that she be considered their charge and special representative on the foreign field, and our board yielded. . . .

"Early in the Christian church women of marked ability and experience gave themselves unreservedly to the help of Doctor Swinney. They were Lucy Tong and Mrs. Ng, the sister of Erlow. . . . The payment of the salary of these two women has been joyfully met by the Woman's Board, year by year.

Since the removal of the Medical Mission to Lieu-oo, in 1902, readers of Woman's Work of the Recorder have noted the frequent expressions of anxiety that some one should be sent to the help of Doctor Palmberg at the station; and the other women joined her in the general work there, it has been a cause of regret that she alone must bear the burden of the medical work, and deep anxiety has been felt because of the failure of her health and the closing of Doctor Crandall to the work. It is therefore with special rejoicing they welcome Doctor Crandall to the work.

And why should the women of the denomination feel so great an interest in the Medical Mission.

Listen: "And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?" He said unto him, What is written in the law? how readest thou? And he answered him, "Thou shalt love the Lord thy God . . . with all thy soul . . . and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.
"But he, willing to justify himself, said unto Jesus, Who is my neighbor? And he said, "A certain man went down from Jerusalem to Jericho, and fell among thieves"—You know the story; I need not repeat it. You
THE SABBATH RECORDER.

From North Loup.

Mrs. Nettie M. West,

DEAR SISTER,—Enclosed find twenty dollars for the benefit of the Ministerial Relief Fund. We were gladdened to hear of the Thanksgiving social, held at the Seventh-day Baptist church, on the evening of November 20, under the auspices of the Woman's Missionary Society. A large shock of corn was placed in the back part of the postroom. On one side of it was a small wagon-load of corn, and on the other side a load of garden vegetables. The church was otherwise decorated with corn, pop-corn, small grains, garden vegetables, home plants, fruit and autumn leaves.

Our program consisted of an address in regard to the Ministerial Relief Fund, by Claude Hill (as Pastor Shaw was absent). Several pieces of music and singing were arranged by Mrs. Grace Hutchins, besides a mixed quartet, singing by the Sabbath-school children, a solo by Rev. Jesse Hutchins of Berlin, N. Y., and readings by Ralph Comstock and Miss Lora Black.

After the program a pleasant social was enjoyed by all present.

We hope you may continue to receive donations for this fund.

In behalf of the Woman's Missionary Society,

CALLIE B. PRENTICE, Cor. Sec.

More About the Woman's Board Meeting.

DEAR SISTERS:

Some one has expressed regret that the minutes of the Woman's Board published in the SABBATH RECORDER do not give more particulars. It is quite obvious that the minutes can not give everything, but we are glad to know they are read with an interest that wants to know more. For that reason and because we like to pass the good things along, I will tell you some of the cheering things that came out at our last meeting.

In the first place the treasurer's report was most encouraging. It made us hope that we would reach our mark this year, and raise $3,000. It is so much needed that we are mostly desirous, and we hope the women are not going to disappoint us. Hope implies faith, you know; we are looking for it.

A cheering message came from Nortonville, with $105 toward paying Doctor Crandall's expenses to China. Isn't that fine of the Nortonville women! It comes most timely, too, as Doctor Crandall soon sails for China. It is with great pleasure that our treasurer sends it on to the Missionary Board.

The secretary of the North Western Association has within the last month written twice to all the societies in this association. If you have received letters, and especially if you have not yet answered them, note their length and then think what it will be to receive a letter of one or two pages like those. You will know then how glad the secretary is to receive answers. A number were reported and we were glad to know of increased interest and increased contributions. On some societies that have given little or nothing outside of the home work in the past, are pledging for the Missionary Board.

Most of the members of the board were present at the services in the Milton Junction church for the consecration of Dr. Grace Crandall to the Medical Mission. We wish you might all have been present.

Had you seen Doctor Crandall and heard her words, you would have felt that she was the one for the work and you would have rejoiced in the reinforcement of that mission. That you will do anyway, even though you can not see the missionary, and you may read an account of the services in the SABBATH RECORDER soon. In the meantime pray for the success of her work, and that wisdom may be given to those who make reports to the Woman's Board, that they may plan wisely in helping to carry on the good work in which we are all so vitally interested.

Sincerely yours,

HATTIE E. WEST.

Milton Junction, Wis., Dec. 6, 1910.

Milton Junction, Wis.—The Ladies' Aid society of the Milton Junction Church gave a social on the Sabbath evening after Thanksgiving. A pleasant program was given and a free will offering taken for the Ministerial Relief Fund.

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remember also the conclusion: "Which now of these three, thouest thou, was near- unto him that fell among the thieves? And he said, He that showed mercy and ministering to the sick or helpless; and, through Peter, to all nations for this fund."

A pleasant program consisted of an address in regard to the Ministerial Relief Fund, by Claude Hill (as Pastor Shaw was absent). Several pieces of music and singing were arranged by Mrs. Grace Hutchins, besides a mixed quartet, singing by the Sabbath-school children, a solo by Rev. Jesse Hutchins of Berlin, N. Y., and readings by Ralph Comstock and Miss Lora Black.

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Tract Society—Meeting of Board of Directors.


Prayer was offered by Rev. Henry N. Jordan.

Minutes of last meeting were read.

The Supervisory Committee presented the following report:

The Supervisory Committee would report that things are moving on about as usual at the Publishing House. It appears that the usual deficit which occurs at this time each year owing to the fact that many subscriptions to the Sabbath Recorder and the Sabbath Visitor are not received in time to pay for the year.

The committee has no one yet secured as Business Manager, and would welcome any information from the Board or anybody who might be available for this position.

The Year Book has been completed and shipped to the churches of the denomination.

Report adopted.

The Committee on Distribution of Literature reported special efforts being made by them to adjust our general distribution of literature so as to secure the largest and best results.

Report adopted.

The Joint Committee presented the minutes of their last meeting as their report to the Board as follows:

Minutes of the Joint Committee.

Vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Tuesday, November 29, 1910, 9 o'clock p.m.


It was voted that George B. Carpenter be the chairman of this committee, and that Edwin Shaw be the secretary of this committee, until their successors are elected.

It was voted that there be three stated meetings of this Joint Committee each year, to be held on the Tuesday preceding the third Wednesday in October, January, and July; and that the minutes of each meeting be signed by the chairman and secretary of the Board.

A report was made concerning the evangelistic and Sabbath Reform work near Anoka, Minn., from which he asks for financial help, was presented to the committee, having been referred to it by the Trai cort Board. After consideration it was thought best in view of the financial stringency in which the Boards are at present situated, to make no recommendation to the Boards.

A letter from Rev. Walter L. Greene was read. It was concerning the interests of the Southern and Southwestern fields which he visited in May and June of this year. Rev. William L. Burdick who had recently returned from a visit to country and Fouke, Ark., gave much valuable information concerning these two fields. After two hours spent in careful discussion of the subject, the following preamble, resolution, and suggestion were adopted:

Whereas, This committee at a meeting held one year ago on Nov. 11, 1909, recommended that a joint field worker be placed on the Southern and Southwestern fields; and whereas, This recommendation has been adopted by both Boards; therefore,

Resolved, That we recommend to the Missionary Board that Rev. B. E. Socwell, general missionary, be placed on the Southern field at Attalla, Ala., to be called the general missionary on the Southern field, comprising the States of Arkansas, Oklahoma, Texas, and Louisiana, as well as the whole west of the Mississippi River, with headquarters at Fouke, Ark.

We suggest to the Missionary Board, in case Rev. R. S. Wilson should accept this call, that Rev. Darwin C. Lippincott be called to be general missionary on the Southern field east of the Mississippi River, with headquarters at Attalla, Ala.

The committee spent the time from 12:15 to 2:30 p.m. at dinner, a circular letter and copies of the Budget were sent to all the pastors of the churches and replies to the same are beginning to come in.

The Treasurer reported amount of cash on hand $458.33 and obligations of $1,912.41.

Correspondence was received from Secretary E. B. Saunders, embodying his report for the month of November.

Correspondence from Mrs. Julius F. Randolph, Recording Secretary of the Sabbath School Board, expressed their appreciation of our assistance in the publication of a Junior lesson help.

Pursuant to correspondence from Rev. R. H. Socwell it was voted that we recommend to the Advisory Committee that they secure the services of Rev. E. H. Socwell as our representative for seven months at $12.50 per month, beginning with the present month.

Correspondence was received from Geo. Geo. Seeley:

Owing to the pressure of work as Corresponding Secretary and pastor, the resignation of Edwin Shaw as a member of the Supervisory Committee was accepted.

D. E. Titsworth, just having returned from Chicago, brought the greetings and good wishes of Bro. Ir. J. Ordway to the Board.

On motion the Corresponding Secretary was requested to respond to Brother Ordway.

On motion, W. M. Stillman was elected a member of the Supervisory Committee to fill the vacancy caused by the resignation of Edwin Shaw.

Minutes read and approved.

Board adjourned.

Arthur L. Titsworth, Recording Secretary.

Christ's Divine Help.

Behind the veil, where every man is alone with his sin and his God, Christ only can help. My brother, in the loneliness of sin, on the battle-ground of temptation, we know how very far away the crowd feels; how utterly irrelevant our brother's merit; how hopeless our brother's love. It is just here Christ penetrates and proves himself divine. Of our guilt he tells us, I have borne it, and stand by thee; of our sin, This is my charge; of our weakness, My grace is sufficient for thee; of our shame, I love thee, the Father hath forgiven thee; of our hopelessness, I will trust thee with my work, with my interests. Be of good cheer!—George Adam Smith.

As you move through life let your influence be felt and your voice raised in behalf of dumb animals. They suffer like you, they hunger and thirst and wish for kinder treatment. They are helpless in the hands of man. God gave us dominion over animals that we might protect them and be aided and made happy by them. Be lovers of animals and help to protect them.—Our Dumb Animals.
NEW YEAR GREETINGS.

When this issue reaches the hands of the Sabbath Recorder family, this year will be measuring off its last hours. It has brought to all a variety of blessings, though some may have come in disguise. To some it will be marked as the year that a loved one was laid to rest; to others as a year of joyful event or experience. In either case let us glory and rejoice in God, our heavenly Father. The important thing is, have we learned the lesson the Sabbath lesson of making the most and best possible out of the life today? A father admonished his son who was hilariously en-joying the ocean surf, saying, "There are other days." The boy replied in glee, "Yesterday is gone, tomorrow is not here yet, so I am going to enjoy it tomorrow. Make the most of your present blessing and opportunity. Let us as young people to thank the Rev. A. L. Davis and the Rev. A. J. C. Bond for their able writings on the topics during the last year. Their notes have been helpful, practical and inspiring, and every one who has read thoughtfully is the richer for their work. We would gladly have them continue writing for us the coming year, but it is a work of no little burden and is too much for any one to follow up. We are hopeful that the high standard set in 1910 will be maintained in 1911.

Following are the writers for the ensuing year: First quarter, Rev. J. H. Severance; second quarter, Rev. H. N. Jordan; third quarter, still open; fourth quarter, Herbert L. Cottrell; special denominational topics, first Sabbath each month, the Rev. W. D. Burdick.

TOPIC CARDS.

I have been informed by the president of the Young People's Board that the topic booklets with daily readings and special denominational topics are now in print and ready for distribution. Has your society ordered its supply? It costs something to do this work which you, the young people, have asked to be done. Of course you expect to pay for it. It would be too bad if the board should have to take money for this purpose that ought to be used elsewhere.

"A CHANCE FOR BOYS" SERIES.

WANTED—FOURTY BOYS.

Did you ever read of the training which every boy of ancient Sparta received? It was a hundred times harder than any training our greatest football players undergo, for the football season only lasts a short while.

The baby boys in Sparta were carefully examined by the officers of the state, and every one that was weak or had any physical defect was put to death. When a Spartan boy was seven years old, he was taken from his mother's care and his training began, and it went on every day from that time till he was sixty years old. The severest exercises and drilling, the plainest food and not enough of it, so that they would be obliged to go out and hunt more in the mountains and so become used to hunger and exposure; cruel scourgings which they were expected to bear without a cry and under which many of them died; all this the boys of Sparta bore and bore cheerfully. And all through they had in view that they might become strong to fight the battles of their country and carry her victorious banners.

Sparta thought so much of her boys that when the tyrant Antipater came against her with an immense army and consented to go away only on condition that the state would give him forty boys as hostages, the Spartans answered the summons or the measles—pass the well-known greeting along.

I bring to you, young people of the Seventh-day Baptist Denomination, no new motto at the opening of this new year, but would beg to call your attention to those inspiring words written so many, many years ago, and familiar to one and all—"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." What better resolution can we, as young people, make at this time of the year?

Forget them? Yes, the sorrows, That have dimmed the eyes with tears; And the bitter disappointment That have clouded other years.

Let no memories of failures Dim the brightness of today; But with heart and soul, Start the new year on its way.

Every new day, yes, and every new year, brings its own message. That of yesterday is not that of today. What, then, is the message of this new year, nineteen hundred and eleven, to each one of us? In the first place, may it bring us a message of joy. Throughout this broad land millions of men and women, boys and girls, have been honoring the birthday of Him who brought peace on earth, good will to men, and of whose coming the angels sang, "Belo6, I bring you good tidings of great joy." Paul, in his letter to the Philippians said, "Rejoice in the Lord always; again I will say, Rejoice." Has not our denomination, much to rejoice over? To be sure we have not accomplished all that we may have desired and planned for; but, taking all things into consideration, is there not a great deal to be thankful for? Let us be glad that Doctor Palm, who has done such good work in China, is now recovering her health. Let us be more than glad that she is to have such an efficient helper in Doctor Crandall, and that missionary calls are being met in other directions. Let us re-
joyce that ere many months are gone the China Mission will be reenforced. Let us thank God for the Hungarian Mission in Chicago and the Italian Mission in New York. Let us be thankful for that grand book, *Spiritual Sabbathism,* and the message that it brings to an erring world. And so on—our causes for joy are more numerous than we can mention.

May the new year bring to us a message of service. Then shall we be pressing on toward the goal into the prize of the high calling of God in Christ Jesus." Malbice D. Babcock in one of his beautiful poems says:

"Be strong! We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Shun not the struggle—face it; 'tis God's gift."

What can we, as members of the Young People's societies of Christian Endeavor, accomplish in this new year? You probably have read many times of the national increase campaign instituted by Doctor Francis E. Clark, the father of Christian Endeavor, by which he hopes and prays that in the coming year at least ten thousand new societies may be gained by July of this opening year. Will this be possible? Last week 370 new societies were organized in 39 States and provinces, making 3,150 new societies up to date, and 405,000 new members reported November 14. Some societies have already doubled their membership. I wonder how many members our own societies have gained. Are we taking part in this great work for Christ and the church? Are there not many young people in our churches and communities who ought to unite with us? This is a wonderful work. The harvest truly is plenteous but the laborers are few. May they not be increased?

Then again, are we giving all that we can of our means to further Christ's cause in the world? Let us fail not to serve our Maker with our substance, for God loves a cheerful giver.

Our Missionary and Tract societies are handicapped for means to carry on the work. Africa is crying for assistance, to say nothing of the needs of local churches.

There is an old story of a woman to whom was given a missionary mite box. She was asked to drop in a penny for every blessing that came to her. She felt that she had very little to be thankful for, but, after much urging, accepted the box. For many days it stood empty. Then one day something happened for which she was very thankful and one lonesome penny went its way into the box. At last she began to think a little more about her blessings and added one penny because she had a good mother, another for her father, and still another for the lovely rose-bush that grew just outside of her window. And before she fairly realized it, the box was full. How much might we accomplish, if we gave our offerings in this way. Our Christian Endeavor treasuries would never lack for money, and, in turn, the denominational boards would feel the effects of our gifts.

We need, too, offerings not only of money, but of ourselves as well. The various committees of our societies need faithful workers, those upon whom one can depend. Our pastors want our help and cooperation in this great movement. In short, the money we give is but the little that we can do for our churches.

"Be ready in the golden now To do a helpful deed, And never let the chance go by, To meet a sister's need."

"Don't wait until another time, For she who waits may lose. The grandest chance of all her life, It is not ours to choose."

Again, perhaps the message of the new year may be one of loyalty—loyalty to the Seventh-day Baptist Denomination and the faith for which our fathers have stood for so many, many years. The young people of today will be the leaders of the future. Twice within the last four years have I had occasion to copy the journal of Samuel Hubbard, that pioneer Seventh-day Baptist, and many times have I said that I wished that our young people might read some of the pages in that book. If we think sometimes that it is a privation to keep the seventh day as the Sabbath, and some of our members are tempted to forsake it, what would we have thought had we lived in those early days when our ancestors were ill-treated and imprisoned for standing nobly by the Sabbath truth? Let us never give up to discouragement, but remain loyal to the very end. Let us be like the small boy who had received a brand-new pair of skates, and, with many a tumble on the ice of the little pond, was trying to master the art of skating. A lady passing by and observing his mishaps said sympathetically: "Never mind, little boy; just take the skates off and give it up. You might get hurt." To which the small boy bravely replied as he started out once more, "Didn't get 'em to give up with—got 'em to learn how with." So the Sabbath truth is ours not to give up with, but to be loyal to, and to be glad of. We should be glad that it is our privilege to bring the knowledge of it to those around us. For God's truth shall triumph in the end.

Last of all, may the new year bring to us a message of success. We know that success will never happen. It will come only through a strong, consecrated effort to do our noblest. And, above everything else, let us remember that we can be successful only as we build our lives on the sure foundation, Jesus Christ.

Last Sabbath afternoon as I wandered around the old Maxson homestead, which has stood unharmed by storm and time for more than two hundred years, I could but wonder why it had not tumbled down and gone to ruin as so many modern houses have done. And I decided that there could be only one reason—it had been built upon a strong and sure foundation.

Thus, if our lives are built upon the sure foundation, Jesus Christ, in some way and some time there will come to us joy and success.

May this be the message of the new year to us as young people. And in closing, I would mention these helpful words of Francis Ridley Havergal:

"For the year before us, oh, what rich supplies! For the poor and needy living streams shall rise: For the sad and sinful shall his grace abound: For the faint and feeble perfect strength be found.

"He will never fail us, he will not forsake;
His eternal covenant he will never break,
Resting on his promise, what have we to fear?
God is all-sufficient for the coming year."
They looked incredulous, but did not wish
to dispute him.

"I will show you how." And he took a bottle of carefully prepared liquid and
poured it over his hand and arm, then
plunged it instantly into the boiling metal and
withdrew it without any injury what-
soever.

The party was astonished and wondered if
he had used some skilful sleight of hand performance, and to satisfy them he re-
peated the process.

"Now do you believe?" he asked. With
one accord they answered yes.

"To show me that you really believe, I
will put some of this liquid on your hand
and let you try it. Who will volunteer?"

But not one was ready for the trial, and
in spite of all his urging not one could be
induced to put as much as a little finger
into the boiling mass.

"Ah," he said, "your belief does, not
amount to much.

So when we say we believe in foreign
missions, are not some of us like these
young people? We believe the heathen
can be converted and that they ought to be,
but we much prefer that someone else
shall do it.

That some of our young peo-
ple have heard this call and made the
sacrifice we know, and we thank God for
these few; but is there not something for
each of us to do?

The story is told of how, during the
Revolutionary War, a blacksmith's lame
boy was disconsolate because he could not
go to fight the Hessians as so many of
his friends had done. Some soldiers rode
up to the shop in great haste and wanted to
know if there was any one there who could
shoe a horse.

The boy replied, "I think I can."

When the horse was shod one of the
men said, "Boy, no ten men who have
left you today have served their country
as you have.

Is there not a work for us in the home-
land? Let us be willing to sacrifice, that
those who are willing to go and those who
have already gone may know that we are
truly interested in foreign missions?"

"The world is hungry for Jesus; from many a
far-off shore
Come pleadings that stir the worker to efforts
unreached before.

They are calling for other workers, for the work
does not displease him.

We are near the time of the harvest, and the
Master for reapers calls.

"The world is hungry for Jesus, and nations are
in the dark.

They would flee to some place of safety, like the
weary dove to the ark;

They would find the Friend of sinners, and
hearing their hearts be stirred;

'Tis the Gospel of the kingdom, and to them we
must carry the Word."

Farina Junior Society.

The Farina Junior Christian Endeavor
under its able superintendency reports a
membership of 30, with 14 active and 16
trial members. Ten united with the church
during the year ending July 1, 1910. Amount
of money raised $8.17, which was
given to help pay Conference expenses of
Mr. Davidson of Stone Fort, to Fouke
School and for missionary purposes. The
average attendance at church service for
the year was 18. The Catechism prepared by
Miss Lavinia Massey was not used this
past year as it had been studied before. Instead
we used "Questions on the Books of the
Old Testament," by Mrs. C. J. Buchanan. Total
number of Bible verses committed to memory, 358.

Alfred University.

On Monday, December 5, a special col-
lege assembly was held in the celebration
of the seventy-fourth anniversary of the
founding of Alfred University. The chapel
had been decorated for the occasion by the
Junior class. After a few college songs and
the usual chapel exercises, President
Davis delivered an address on "College
Standards." During the address the presi-
dent informed the students that there is but
one man living who was in the school when
it was organized, December 5, 1856. That
man is Ezra Rogers Crandall of Little
Genesee, N. Y. The student body and
faculty unanimously voted to send anniv-
ersary greetings to Mr. Crandall. At the
close of the services, the other students
stood in two columns at the door as the
Seniors passed out in a body.

Arrangements have been agreed upon by
which the State School of Agriculture and
the Academy are to be represented in the
University year book, the "Kanakadea."

This will make the book more representative
of the University, and it is hoped that it
will bring about a wider distribution of
this volume.

The students of the Academy gave a
speaking contest on the evening of Decem-
ber 14 in Academy Hall. Besides the five
or six speakers there were a number of
choruses under the direction of Professor
Annas, who conducts the class in music in
the Academy. In this way the students
were represented in two lines of their work.
The receipts from the sale of tickets will
be devoted largely to the funds for the
"Kanakadea."

The Freshman class has organized a de-
bating society, which meets once a week.
A debating team is soon to be organized, as
one or two debates with other schools are
expected to take place.

News Notes.

SALEM, W. VA.—The Ladies' Aid soci-
ey, instead of giving ten-cent suppers, have
now started an "exchange," the proceeds
being about the same and the work much
lighter.—The Christian Endeavor society
observed November 26 as Rally day. Papers
were read on Foreign Missions, Outpost Work, and Ways to Increase Sub-
scriptions to the SABBATH RECORDER. Pas-
tor Hills spoke in his usual helpful manner.
It was an inspiring session and can not help
but stimulate interest for the coming year.
—Sunday, December 4, was a happy day, it
being the great home-coming day of the
year. Though not so many were present as
had been expected, it was some time feasting on good things, both temporal
and spiritual.

MIDDLE ISLAND, W. VA.—Rev. L. D.
Seager is engaged in a revival service at
Berea. In his absence, Pastor M. G. Still-
man of Lost Creek preached, and con-
ducted the quarterly meeting, December 3.—
Thanksgiving service, and a donation for
Pastor Seager were held on Thanksgiving
day.

ROANOKE, W. VA.—Pastor M. G. Still-
man conducted services at Greenbrier and
Middle Island for Elder Seager, December
3. In his absence Mr. Clyde Ehret preach-
ed for Sabbath day.
BEREA, W. Va.—Sabbath day, November 19, was observed as Rally day. There was a good attendance and an interesting program given. Dr. C. B. Clark, president of Salem College, was with us that day and spoke both morning and evening. His addresses while short were most helpful and inspiring. At present Elder Seager is with us holding a revival service. There seems to be a good interest in the meetings.

LOST CREEK, W. Va.—The Ladies' Aid society, as usual, held their oyster supper on Thanksgiving night, netting $25—Thirty-five members of the Sabbath school, with well-filled lunch boxes, most gladly gave their superintendent, L. A. Bond, a surprise. A good social time was enjoyed by all, and with a few well-chosen words Pastor Stillman presented him a Morris chair in behalf of the school, indicative of their appreciation of his faithful and valuable service.

The notes on the prayer meeting topic have failed to reach us in time for this issue. We hope to publish them next week.

Family Loyalty to God.

MRS. CHAS. MICH, TTELL, Yearly Meeting, Garvin, Iowa, Sept. 4, 1910.

How many of us realize the influence of a Christian home? At one of Billy Sunday's large meetings in Cedar Rapids last fall, where there were over seven thousand people, the congregation joined the choir in singing the words of Joshua, “As for me and my house, we will serve the Lord.” Simple, and yet how very much it would mean if each of these seven thousand people would live up to those words.

How many homes are there in our own denomination where the family is really loyal to God? We as parents need to realize more our duties and privileges in this God-given institution of the home. There is no greater heritage to be given any one than a preparation and training in a pure Christian home. The memories of such a home go with one through life and influence one as long as life lasts. The blessing asked before the meal, the Christian attitude of each toward others, the kindly word and act, complete reverence for God's holy Word and Sabbath—all these go to make up the family loyalty to God.

We need not only to go back to the plain teachings of our good old Bibles, but also to the good old ways of Sabbath-keeping, if we have in any way wandered from them and would be truly loyal to God.

Some people were talking a few months ago about how to get their children to attend church and Sabbath school as regularly, and to listen quietly to the sermons as contentedly, as they did in former years. Mr. A. said, “We try to do so, but they have so many excuses for not wanting to go that we can not get them out regularly; and if they do not have such a habit, they naturally drift more and more away from church services and often-times from sympathy with us in such work.”

Mr. B, whose family was of about the same ages, said, “Our children have always expected that they were to go to church with us. Nothing has been said in their presence, as to whether they were going with us or not. All plans were made for their doing so and they went and enjoyed the services with us whenever their health would permit.”

The parents are really loyal to God to the extent that it is the main end of life to serve him, and there is never a doubt raised about what John or Mary wants to do or had rather do, will the children not find it the only way thought of, to go to church and thus grow up loyal to their parents and to God?

It is the custom in some families for the boys and girls (nearly old enough to be graduates of the common schools) to absent themselves from preaching services; but when the Sabbath school and Christian Endeavor work thrive, they are supposed to attend, and through the efforts of some kind teacher receive instruction each week in a thirty or forty minute lesson, which is nearly all the religious instruction they receive. This may not be the case in your home or mine. We earnestly hope not, but there are such homes even in our own churches where the Christian training and even discipline of the children are left to the teacher in Sabbath school and to lessons of various kinds learned in the public school, without any responsibility being felt in the home about the child's proper development spiritually or morally.

The schools are all important, but they can not do the work alone and have the best results. The first and most important training is in the home. There, if the parents are loyal to God, the children should be taught complete reverence for God, his holy Word and his holy day, and if successful in this, then we will see a respectfulness to others which is too often lacking in the children whom we meet, sometimes, in church, more often on the streets.

The future loyalty of the world to God depends on the present loyalty of its families to God.

What do You Stand for?

OLGA AARRINGTON.

Extract of letter read at Yearly Meeting, Garvin, Iowa, Sept. 4, 1910.

Because I have not the time to write an essay, I will write a letter, that you may know that my thoughts are with you and that I would be there, too, if I could. I am not original, and I must depend on things about me for my every-day lessons; so excuse me if I borrow from general things I see when going to work or at noon hour.

Chicago is a good place for lessons, mental and spiritual. One may find them all the time. Riding down on the North Avenue car one day to work, my eyes caught sight of a large wooden robin, painted splendidly, standing in a window. It was about two feet long and a very good representation of our favorite bird. The little fellow had his head up just as we see the real bird when he is chattering his morning or evening hymn of praise, and the attitude was very pleasing. But the beautiful bird was covered with dust and one of its feet was broken in such a way that the body leaned to one side in a dejected manner.

Still it stood for all that is sweet and pure in nature. The bird was in a saloon window and the dust and broken foot seemed symbolic of the place it was in. It was standing in a place foreign to it. It was attracting the attention of the passersby to that which it did not represent.

I took this home to myself. Could I be in a foreign place like the robin in the saloon window and although broken and dusty still lead the heart to think of all that is pure and good in spite of wicked surroundings? Or was I allowing myself to be thrown so much into the world that I seemed to be attracting the eye to the wicked things and bending my heart I seemed to be singing hymns of praise to my heavenly Father? It made me stop to think what I stood for.

Down in Lincoln Park at noon I watched the waves dashing against the breakers. This parade of large strong posts with stones filled in back of them, each stone in its place helping the others hold back the waves, just as we should be helping one another to withstand the angry waves of doubt and fear, of care and trials. Each one stood in the right place. One alone would be of little use, but many together accomplished the purpose.

The lesson changed and angry waves became cleansing waves, and again, in my thought, the stones stood for people—Christian lives. The ones nearest the cleansing waves were washed cleaner and purer than those farther back. Those nearest—the ones washed most by the waves—were covered with beautiful green moss. Christians washed constantly by the cleansing wave of God's pardoning love have their lives clothed in beauty and freshness, while those farther back are dry and dusty because so infrequently in contact with the cleansing. Here we are again, coming so little in contact with God's cleansing, that our lives are dry and dusty. Our lives, like the stones, will never be made beautiful unless we come close to our heavenly Father.

Have I made myself clear? Are you in the right place? If in a foreign one, what is your influence? Is it leading to the good, or is it doing work contrary to the purpose? Are you keeping others down because your life is not far enough away from wickedness? What do you stand for?

Let us take unto us the "whole armour of God" that we "may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."
CHILDREN'S PAGE

A Thought for Christmas.

O let us not forget, upon this day,
Our "little feathered brothers of the air,"
For he who once within the manger lay
 Held "the man in his loving care;"
He came to teach the ways of peace and love,
And kindness to all creatures great and small;
And human love is nearest that above
When its life-giving streams flow out to all
God's living creatures. Hear our prayer, O Lord:
In measure such as we return to thine;
Met thee to us, for thine the generators,
The flocks and herbs, the burdened bough and vine;
We are no less than they thy pensioners—
So make us, Lord, thy faithful ministers.
—Louella C. Poole, in Our Dearth Animals.

Is There a Santa Claus?

No Santa Claus? Yes, my little man, there is a Santa Claus, thank God! The world would indeed be poor without one. It is true that he does not always wear a white beard and drive a reindeer team—not always, you know—but what does it matter? He is Santa Claus with the big, loving, Christmas heart, for all that; Santa Claus with the kind thoughts for every one that make children and grown-up people beam with happiness all day long.

And shall I tell you a secret which I did not learn at the postoffice, but it is true all the same—of how you can always be sure your letters go to him straight by the chimney route? It is this: send along with them a friendly thought for the boy you don't like; for Jack who punched you, or Jim who was mean to you. The meaner he was the harder do you resolve to make it up; not to bear him a grudge. That is the stamp for the letter to Santa. Nobody can stop it, not even a cross-draught in the chimney, when it has that on.

Because—don't you know, Santa Claus is the spirit of Christmas; and ever and ever so many years ago when the dear little Baby was born after whom we call Christmas, and was cradled in the manger out in the stable because there was not room in the inn, in the world to soften the hearts of men and make them love one another. Therefore, that is the mark of the Spirit to this day. Don't let anybody or anything rub it out. Then the rest doesn't matter. Let them tear Santa's white beard off at the Sunday-school festival and growl in his bear skin coat. These are only his disguises. The steps of the real Santa Claus you can hear all through the world as you have done here with me, and when you stand in the last of his tracks you will find the Blessed Babe of Bethlehem smiling a welcome to you. For then you will be home.—Jacob A. Riis.

How the Chimes Rang.

An old legend says that there was in a city in Germany an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas day if they brought their most precious gift, that they laid on the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wonderful music—filling the church, the city, with glorious harmony. People fell upon their knees in joy and thanksgiving, men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.—Unidentified.

Good to be Young at Christmas.

At no other time forget itself more readily than at Christmas. Good is it for man and woman sometimes to drop their cares and sorrows, and look at the world once more through the eyes of youth. The spirit of gladness becomes almost irresistible at the Christmas season where there are children. Parents, relatives and friends forget themselves as they enter into plans for the happiness of the young folks; and great blessings do these older people thereby gain.

A small boy entered Westminster Abbey, a few years ago, shortly before the evening service began. He showed his familiarity with the noble building by going directly to the Poets' Corner. Then he halted at the grave of Charles Dickens. After a slight pause, he laid a bunch of violets, which he was carrying, on the tombstone. He remained just a few minutes, then took his seat for the service.

An observer, who was curious, went at the close of the service to examine the offering. He found attached to the violets an envelope on which were written in a boyish hand these words: "For it is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child himself" (Dickens' "Christmas Carol").

Phillips Brooks joyously sings:

"The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air.
When the song of the angels is sung.
"It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover the sod
And the feet of the Christ-child pure and white,
And the voice of the Christ-child tells out with delight
That Thine Kindred are the children of God."


Am I my Brother's Keeper?

LOY HURLEY.

Yearly Meeting, Garvin, Iowa, Sept. 4, 1910.

So long as the earth continues to stand and men are born upon it, so long as there is contention and strife, sin and shame and hatred among men, just so long will men be called upon to answer the question, raised by the first man born in sin, "Am I my brother's keeper?" Most men find no trouble in realizing that the question is a really personal one and means "I," first person singular, to every individual.

Am I my brother's keeper? What does it mean and how much does it mean? The term "brother" naturally suggests our thoughts to our brethren in the church. In what ways may we be "keepers" to them and how much is required of us in this relation? In an old issue of the SABBATH RECORDER I recently read this illustration: A minister,
preaching from the text, "Now ye are the body of Christ, and members in particular," said he once sprained his finger. It was sore for a long time and very inconvenient, but he never cared to part with it on that account. Instead he did his best to heal it and bring it back to health and strength.

Possibly some of the Christians whom you know are on the sick-list. It may be that some cranky, crabbed, disagreeable man or woman is "the Lord's sore finger." How such members must pain him! Yet he loves them and bears with them in the hope that they will get better. If he can have patience and mercy with those who pain him so, may we, not as his imitators, show forth to them a little more of the love which "suffereth long, and is kind"? Would not a little bit of real Christian charity and sympathy show them that we are interested in them and that we do not wish to see them give up the struggle? Let us in these things try to be our "brother's keeper."

But it seems to me that there is a broader meaning, a deeper significance still to the question, for Seventh-day Baptists to consider. . . No class of Christians has a right to separate from the rest of the Christian world and organize a distinct denomination unless it has a truth to promulgate that is really vital and that other denominations do not admit or, at least, do not practice. We, as a denomination, are separate and distinct. If we hold a vital truth as our reason for existing, we have no right to keep that truth from others. That truth is not ours, but God's. If we are to be indeed "good for something," as a denomination, it must be along the lines of our special truth. If we, as a people, are to act as our brother's keeper, it must be to keep our brother from the error which is being so widely taught in the world today—the doctrine that God's law may be broken with impunity.

As Christians we must preach Jesus Christ, not merely as a Saviour from hell but a Saviour from sin, daily and hourly. And we can not preach Christ, as the Son of God and the Saviour of lost men, except we preach the law, which he came to fulfill while on earth. For the eternal principles of a just and loving God, set forth in the Decalogue by Jehovah himself, form the foundation upon which the entire Bible both "Old" and "New" must stand. Let me quote from Rev. A. H. Lewis:

As the Jewish Messiah, all the credentials of Christ and his claims for recognition go back to the prophecies of the Old Testament. If the Old Testament be ignored, Christ has no standing in history, and there is no source to which his followers can appeal for the establishment of his claims. No Scriptures, no sacred books were known to him or to his immediate followers except the Old Testament. In that representative temptation of Christ in the wilderness, which is an epitome of all human temptation, he met every assault of the Tempter as the highest authority in human action the Old Testament Scriptures. The sword of the Spirit with which he is armed is "the foiled tradition." It is written, It is written. When the battle between the Tempter and the Tempter had ended, the angels of God hastened to minister to him who had vanquished the world's spiritual enemy by the authority of the Old Testament.

If we as a people are to be our brother's keeper, we must preach the law, which he came to fulfill while on earth, not merely as a Saviour from hell but a Saviour from sin, daily and hourly.

RECORPERS.

DeRUYTER, N. Y.—Sunday, December 11, a large number of our people gathered at the pleasant home of Dea. C. J. York and wife, to have a social time, and hold the annual business meeting of the church. It was an occasion of much interest and profit. An excellent luncheon was served near the noon hour, provided by the ladies attending; and after having some music, the business meeting was called and election of officers and other matters promptly dispatched.

All were glad to have with us Mrs. P. A. Burdick, daughter of Rev. Joshua Clarke, a former pastor of the church, and wife of the noted temperance evangelist. Our aged brother, Rev. L. M. Cottrell, whose interest in the Lord's work has not abated, was with us and gave a short talk in well-chosen language, and also offered prayer. A pleasant feature of the occasion was the hearty welcome accorded to everyone by the ladies attending, and the harmonious spirit which prevailed.

Tuesday evening, December 13, we had the pleasure of listening to an informal talk at our church, by Doctor Palmborg, on her work in China. It was a great joy to have her in our homes, and it is hoped, that as a result of her effort, an increased interest will be manifested in the work of those who go out to foreign lands to spread civilization and the Gospel.

Jackson Center, Ohio.—Jackson Center is still on the map, and Pastor Lippincott is still successfully holding the fort. All the appointments of the church are quite well attended.

Just now there is a good chance for a Seventh-day Baptist to purchase the local paper—a good paying business for the capital invested. This is a rare opportunity. Jackson Center is located at a distance of from fifteen to twenty-three miles from four large surrounding towns. It is in the midst of a fine farming country, and is doing a large business for a town of its size. It has cement sidewalks, and natural gas is used for lighting and fuel. There is also a national bank, and all the accessories of a modern village. The D. T. and I. Railway passes through the town.

The newspaper plant is in good condition and can be bought at a bargain. If any one reading this item should like to invest in this, I shall be glad to answer inquiries as to price and other particulars. The time is short, but long enough for any one who may want to invest.

D. K. DAVIS.

The Local Society a Factor in the Social Life of the Church

MRS. G. H. TRAINER.

Conference, Salem, W. Va.

By a local society, as used in the subject, is meant that organization of the women of the church, known as the Ladies Missionary society, or the Evangelical Society, or the Dorcas society, or the Ladies' Aid, or the Pastor's Aid. Any of these names are good and appropriate, but we think the last most fully suggests the work usually done by these societies.

Originally, the local society stood almost exclusively for foreign missions. But the same spirit that opened the heart to work for foreign missions has enlarged the heart to the work of the home field also. The local society now not only works for missions, home and foreign, but aids the pastors in many ways, by doing things that was formerly expected to do without assistance, such as visiting the sick, comforting the bereaved, carrying flowers to the shut-ins, often making canvasses, and caring for the wants of those in need. The local society also often aids the church, by receptions and socials, in raising money for church repairs or financial deficiencies.

Pastors are coming more and more to
feel that these organizations of the women of the church are not only helpful to their work, but are really indispensable to the growth and activity of the church, and to the best interests of the denomination and the community.

In answer to the question, Do you believe the organization of your women into a local society is more helpful to your work than that done by single individuals? a pastor replies: "I certainly do, from the fact that organized effort is always more effectual than unorganized."

Of course, no organization can be stronger than its individual members, but its influence reacts, and an efficient organization stimulates individual action. With the inspiration and counsel from a strong leader, the more timidity are brought into active service, and latent powers are often discovered and developed, that otherwise might never be known.

The same pastor says, "I do not only believe, but I know the local society to be helpful in many ways. I find it supporting every effort made for the social, moral and spiritual uplift of the church and the community. If I have a canvass to make, or other work for which I need assistance, I might never be known.

In answer to the question, Do you regard your local society as a social factor in your work? a pastor from a rural district replies: "Yes. I do. It seems to play a prominent part in the life of the church, so important in the field of social action. My people are widely scattered; the monthly meeting of the women's society has been the means of holding this church together as one large family. In the cold of winter and in the heat of summertime we come from long distances to enjoy the social hour. The society furnishes literary training, studies missionary problems, and seeks information in regard to denominational interests. This society has produced good results, and I consider it indispensable to the life and activities of the church."

There is a thought from this pastor for the women of other country churches. If the local society is a blessing in one rural community, why should it not be in another? From such a church as this we may reasonably expect a generation of strong Christian young people. From such societies will come our future pastors and leaders, while the local society will be perpetuated by its girls, who will be even more capable than their mothers in helping to understand and work out the problems that will confront the church of their time.

We believe our societies should give serious thought to the statements of this pastor. In many places so common has become the custom of raising money for benevolent purposes, by giving chicken dinners, pig suppers, dime socials, church fairs, bazaars, and so on, that people outside the church often criticize our methods of money-getting.

These methods might not be wrong within themselves, and may have a time and place; but they are extravagant in the expenditure of time and energy, and seem to transform us into money-getters, rather than money-givers. They tend more to tickle the palate and pander to the appetite, than to the higher interests of the Bible society. When we say social life, we do not refer to dime socials, sock socials, waist and arm socials, and the like, but to the socials that build up the intellectual and spiritual life of the society and church, a result which may be secured through the association of friends and acquaintances.

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There is a thought from this pastor for the women of other country churches. If the local society is a blessing in one rural community, why should it not be in another? From such a church as this we may reasonably expect a generation of strong Christian young people. From such societies will come our future pastors and leaders, while the local society will be perpetuated by its girls, who will be even more capable than their mothers in helping to understand and work out the problems that will confront the church of their time.

We believe our societies should give serious thought to the statements of this pastor. In many places so common has become the custom of raising money for benevolent purposes, by giving chicken dinners, pig suppers, dime socials, church fairs, bazaars, and so on, that people outside the church often criticize our methods of money-getting.

These methods might not be wrong within themselves, and may have a time and place; but they are extravagant in the expenditure of time and energy, and seem to transform us into money-getters, rather than money-givers. They tend more to tickle the palate and pander to the appetite, than to the higher interests of the Bible society. When we say social life, we do not refer to dime socials, sock socials, waist and arm socials, and the like, but to the socials that build up the intellectual and spiritual life of the society and church, a result which may be secured through the association of friends and acquaintances.

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DEATHS

Witter.—Dr. George F. Witter, son of Mary Ann Bowler and S. P. Witter, was born in Brookfield, N. Y., June 6, 1839, and was killed the eve of October 2, 1910, in San Francisco, Calif.

He was returning from church and stepped from the car to enter his home, when an auto racing down the street caught him, ran over his body and he was taken into his home a mangled corpse. The death occurred with his parents to Nile, N. Y., in early childhood, where he lived until mature age, helping on the farm and working his way through school, with ambitions for an education. He was graduated from Ann Arbor (Mich.) Medical College, and settled in Grand Rapids, Wis., to practice his profession, where he proved a skilful and valued physician, practicing there for over forty years. While a resident of Wisconsin he was a prominent and leading member of the State Medical Association and State Board of Health, and served as a president of the Northwestern American Medical Associations. The following is clipped from the San Jose Daily:

After taking up his home in this city Doctor Witter again practiced medicine and for many years has been recognized as one of the country's most capable and efficient physicians. He built up a large practice here and his circle of friends spread until at the time of his death his list of friends and acquaintances was unusually large. He was prominent in the professional man, well known for his medical knowledge. He possessed a friendly, jovial and rugged nature. The news of his death brought bereavement and grief into many homes throughout the community.

Doctor Witter is survived by his wife, Emma L. Witter, his son, Geo. F. Witter Jr. of Milwaukee; two daughters, Hannah Babcock of Nile, and H. Walworth, and severe attack of pneumonia. He is survived by brother, Joseph C. Randolph, Milton, Wis., after an illness of nine weeks.

She was born in Hebron, Conn., November 25, 1859. The only surviving member of the family is her beloved brother, Henry L. Backus of Somerville, N. J. She began to teach district school when she was thirteen years old. She was married at the age of twenty-five to Levi Strong. Their four children are: Eunice, Olive, Emma and Mabel. There are two living grandchildren. For several years Mrs. Strong has lived with her daughter, Mrs. Randolph.

She was a woman of modest, retiring disposition, living in her home and dear ones. She was sweet and unobtrusive in daily life, always desiring to help others, seeking little for herself. She had a devout spirit and a sincere Christian faith. Her brother says: "She was always endeavoring to brighten the lives of those with whom she came in contact, a bundle of sunshine to many a weary, sorrow-gratified soul. For any kindness shown and especially appreciated the generous thoughtfulness of Milton people toward her and her dear ones."

In response to her expressed wish, simple home services were conducted, December 9, by Rev. J. A. Rath's husband. The Scriptures read and the songs sung were from his lips during her illness. The theme of her best loved songs and of the poems found copied in her handwriting was the heavenly life.

L. C. B.

STILLMAN.—In Hopkinton, R. I., December 8, 1910, William P. Stillman, in the seventy-third year of his birth, and in the fifty-seventh year of his marriage. He was the son of Ephraim and Mary (Allan) Stillman, and he was the youngest child of Fidelia and Russell E. Stillman. While he proved a skilful and valued physician in the public schools of Rhode Island and a daughter, Pamela Potter Stillman. He was a member of the First Baptist Church of this place and a graduate of Mr. Strong's alma mater, the Rhode Island College of Merchants, in his line of work. He has fully adopted his work and its departure brought great sorrow to his home.

There are twelve living grandchildren. For several years he has been a part of the family of Mrs. Strong's late husband, in this part of the ancestral home. In 1890 he married Miss. Mary A. Capwell, who departed this life two years ago last September. Mr. Stillman never recovered from the shock and loneliness caused by Mrs. Stillman's death, and for two months the diseases of the body had at times overshadowed his mind; but his faith in Christ grew stronger and his longing for holiness became more intense.

L. C. B.

CRUM.—Edgar Delmont Crumb was born at Lakeville, Conn., August 5, 1859. He was the youngest child of Fidelia and Russell E. Crumb. In 1879 he went to Chicago. He was married to Hattie A. Eastman, April 13, 1886. He made Chicago his home until the time of his death, which occurred November 4, 1910, after a short and severe attack of pneumonia. He is survived by his wife, one brother—E. W. Crumb of Walworth, Wis.—and two sisters—Emma Crumb of Walworth and Mrs. Olive Burton of Gernland, Wis.

WALTERS.—The little baby girl adopted from a Rockford (III.) foundling institution by Mrs. C. L. Walters died December 6, 1910.

LESSON II.—JERUBOAH MAKES IDEOLS FOR ISRAEL TO WORSHIP

LESSON TEXT.—1 Kings xii, 25—xiii, 6.

Golden Text.—"Thou shalt not make unto thee any graven image." Exod. xx, 4.

DAILY READINGS.

First-day, 1 Kings xii, 25-22.
Second-day, 1 Kings xiii, 1-10.
Third-day, 1 Kings xiii, 20-24.
Fourth-day, Exod. xxxii, 1-20.
Fifth-day, Exod. xxxiii, 21-35.
Sixth-day, Exod. xliii, 1-16.
Seventh-day, Judges viii, 1-13.

(For Lesson Notes, see Helping Hand.)

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On page 890 of the Young People's Page, the paragraphs are not clear. The second paragraph seems incomplete.

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Platts, a good neighbor and an honest and upright citizen.

He leaves to mourn his departure four daughters, 

Misses Florence, Mary Grace, and Jennie Stillman of 

Ashaway, R. I., and Dr. Herbert L. Stillman of 

Washington Square South. The Sabbath school meets at 

1 o'clock p. m. Visitors welcome is extended to all visitors. Rev. E. D. Van Buren, pastor, 518 West Street.

The Seventh-day Baptist Church in Chicago holds regu- 

lar Sabbath services in room 924, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are mostcordially welcome.

The Seventh Baptists in Madison, Wis., meet regularly Sabbath afternoon at 3 o'clock. Sabbath-keepers in the city over the Sanitarium are earnestly invited to attend. All visitors are cordially welcomed. L. A. Platts, superintendent, 118 South Stills Mill St.

The First Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Blanchard Building, entrance at 322 South Hill Street. Sabbath school at 6:30 p.m., followed by preaching service, at 3 o'clock. Sabbath-keepers in the city over the Sanitarium are earnestly invited to attend. All visitors are cordially welcomed. L. A. Platts, superintendent, 118 South Stills Mill St.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular services every Sabbath in the Sanitarium Chapel at 6:30 p.m. Cassius Endeavor Society meets in the College building (sub- ample Sanitarium), ad floor, every Friday evening at 10 o'clock. Visitors are cordially welcomed. Rev. D. Borden Coon, pastor, 216 W. Van Buren St.

(Continued from page 890.)

death. He was a kind father and husband, a good neighbor and an honest and upright citizen. He leaves to mourn his departure four daughters, Mrs. John W. Woodmansee of Matamore, R. I., Mrs. Mrs. Thompson of New York City, and Mrs. W. C. Holland and Mrs. Elbridge Stillman of Ashaway, R. I.; two brothers, the Rev. Horace Stillman of Ashaway, R. I., and Dr. Herbert L. Stillman of New York City; and two sisters, Misses Frances, Mary Grace, and Jennie Stillman of Ashaway, R. I., and Mrs. Eunice Conger of Pendleton, Ohio.

Funeral services were held at the house, December 13, and interment took place in the First Hopkinton Cemetery.

BARKER.—Mrs. Nellie Victoria Evans Barker, daughter of Mr. and Mrs. Sherwood Evans, was born in Potter County, Pa., September 16, 1872, and died at her home near Niles, N. Y., December 19, 1909. She lived in Potter County until she was fifteen years of age, and then came to Niles, where she lived until she died. On May 3, 1892, she united with the Friendship Seventh-day Baptist Church and ever proved herself to be a kind, helpful, and consistent Christian. She was joined in marriage to Mr. Cordon A. Burdick on November 18, 1892. To them were born five children, two girls and three boys, of whom three, Mildred, Clyde and Clinton, still live. She was kind Christian neighbor and friend, a faithful wife and a loving mother; and though she has now gone to her Father's house, she will yet speak, through her influence, to all who knew her.

The funeral services were conducted by her pastor, Herbert L. Cottrell, December 19, at the Friendship Seventh-day Baptist Church. The burial was made in Mount Hope Cemetery, Friendship, N. Y.

H. L. C.

God's guidance is good guidance. We can not understand it, nor always see its wisdom in the moment, but the fact that it is God who guides should be sufficient assurance. "I do not know the way I take, but well know my Guide." That is enough. They who have faith in God see his goodness, not only after getting to heaven, but in the land of the living.—Baptist Commonwealth.

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