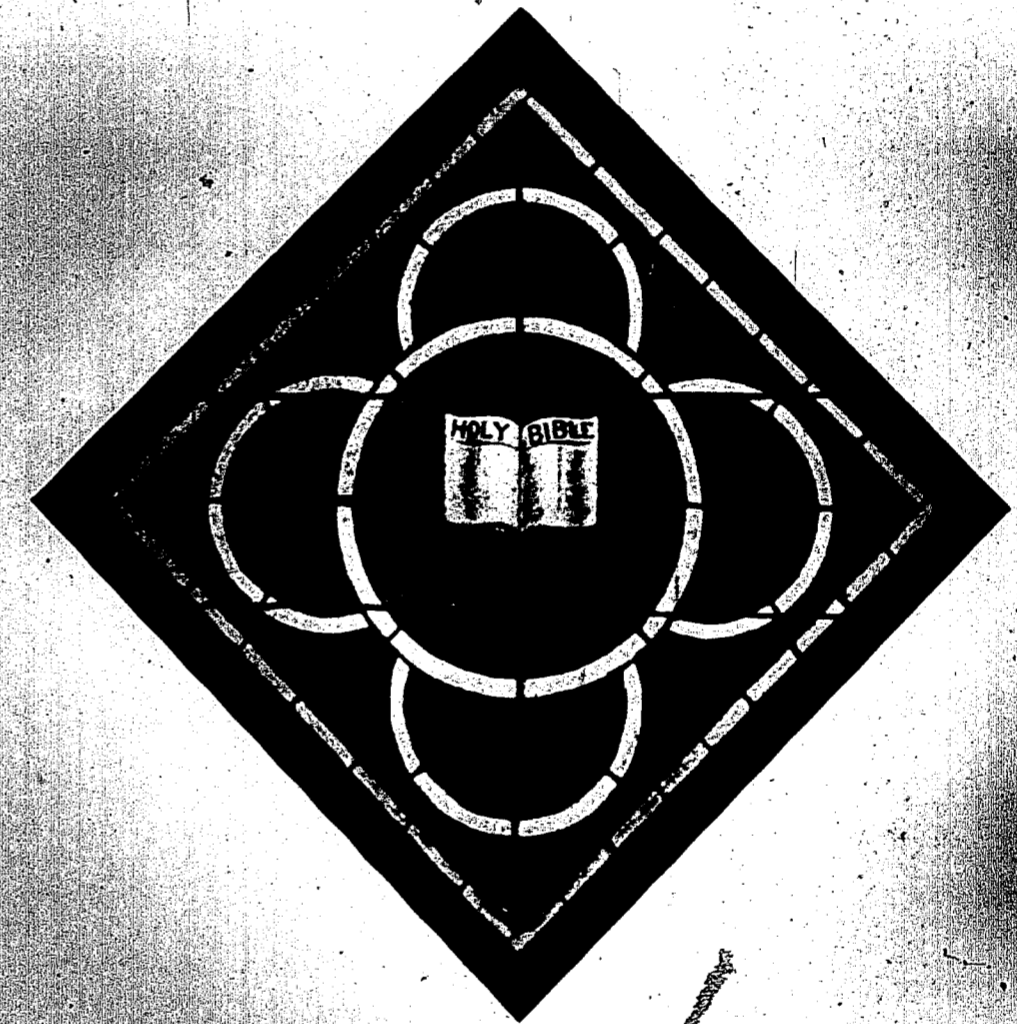


The Sabbath Recorder



Window placed in West Edmeston Church in memory of Rev. J. Bennett Clarke. Unveiled Jan. 29, 1910.

—CONTENTS—

EDITORIAL—A Move in the Right Direction... 289	History of the Central Association; From Berlin (N. Y.) Ladies' Aid Society..... 300
CONDENSED NEWS—Ex-President Roosevelt at Khartoum; Flood Losses in France..... 290	Tract Society—Meeting of Board of Directors 302
DENOMINATIONAL NEWS—Shiloh's Pastor Goes to Battle Creek; Wardner Williams Honored 291	Moral and Physical Evolution 304
Memorial Services in Memory of Rev. J. Bennett Clarke 291	Bible Studies on the Sabbath Question..... 305
A Letter of Thanks 295	Correction 305
Education Society—Special Meeting 295	YOUNG PEOPLE'S WORK—Money a Curse or a Blessing? A Letter From California; News Notes; A Year's Work for Christ and the Church; Martha Burnham 306-314
MISSIONS—The Southern Field; China Letter 296	"This is That" 314
Rock House Prairie 298	DEATHS 315
WOMAN'S WORK—Faithful (poetry); A Brief	SABBATH SCHOOL 317

Alfred University

ALFRED, N. Y. Founded 1836

Second semester begins February 1, 1910.

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY GEORGE M. ELLIS, M. S., Principal.

Second Semester begins Jan. 31, 1910.

Milton College

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

Second semester begins Jan. 31, 1910.

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

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

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violincello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

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

For further information address the

Rev. W. C. Daland, D. D., President

or Prof. A. E. WHITFORD, M. A., Registrar,

Milton, Rock County, Wis.

Salem College

SALEM West Virginia

SPRING TERM BEGINS TUESDAY, MARCH 22, 1910.

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

The aim of the college is

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

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

American Sabbath Tract Society

EXECUTIVE BOARD.

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

A. L. TITSWORTH, *Recording Secretary*, Plainfield, N. J.
REV. EDWIN SHAW, *Corresponding Secretary*, Plainfield, N. J.

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

THE SABBATH VISITOR.

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

TERMS.

Single copies per year 60 cents
Ten copies, or upwards, per copy 50 cents

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

HELPING HAND IN BIBLE SCHOOL WORK.

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

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

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, *President*, Westerly, R. I.
A. S. Babcock, *Recording Secretary*, Rockville, R. I.
George H. Utter, *Treasurer*, Westerly, R. I.
Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.

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

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price, fifty cents per year.

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, *President*, Alfred, N. Y.
REV. ARTHUR E. MAIN, *Corresponding Secretary*, Alfred, N. Y.

V. A. BAGGS, *Recording Secretary*, Alfred, N. Y.
A. B. KENYON, *Treasurer*, Alfred, N. Y.

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

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

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

President—Pres. Chas. B. Clark, Salem, W. Va.
Recording Secretary—Prof. M. H. Van Horn, Salem, W. Va.

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

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

BOARD OF SYSTEMATIC FINANCE.

Geo. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y.; Rev. L. A. Platts, Milton, Wis.; O. S. Rogers, Plainfield, N. J.; G. W. Davis, Adams Center, N. Y.; A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

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

The Sabbath Recorder

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

VOL. 68, NO. 10.

PLAINFIELD, N. J., MARCH 7, 1910.

WHOLE NO. 3,392.

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

N. O. MOORE, Business Manager.

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

TERMS OF SUBSCRIPTION.

Per year \$2.00

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

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

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

EDITORIAL

A Move in the Right Direction.

There are several matters of interest about which one might write regarding a winter trip to western New York, when mercury stands far below zero, and the hills and vales are piled with snow. The northern winter has a charm to an old Allegany boy, and a trip through the familiar towns and the country scenes is sure to awaken many pleasant memories. We might write about the changes that have taken place since that country was new; we might speak of blessings that will come to the farming interest there by this "old-fashioned winter," which has covered the farms with a wonderful snow blanket and kept them safe from killing frosts all the season through; but these are not the most important themes for New York State farmers to consider. Farming and dairying are the all-important industries in that pleasant land, and any movement that promises a better development of these interests should be hailed with joy. Nothing short of a generation of educated and thoroughly scientific farmers can do much toward the development of this country. Indeed, the up to date farmer is the hope of the Nation, and any movement that will secure such farmers must be of interest to RECORDER readers in any section of the country. Since our paper goes into the homes of many farmers, I am sure they will appreciate this "Move in the Right Direc-

tion" which is being made by the State School of Agriculture, at Alfred.

On Thursday morning, February 24, with mercury fourteen degrees below zero, arrangements were being made for an impromptu dinner in the new building of the agricultural school, in honor of the Erie Railroad's Industrial Commissioner, Mr. Luis Jackson of New York City. The dinner was being prepared by the young ladies of the class in domestic science now in the school, and would give a practical illustration of what the school is doing to make good home-makers of the fair daughters of the Empire State. When, therefore, in the beginning of a very busy day, an urgent request was phoned to attend this dinner, who could say no? It would give opportunity to see the fine new building, erected and equipped by the State for this school; it would enable one to meet the leading men who are pushing the enterprise, and to learn something of their methods; and it might bring some ray of hope for a great country whose farming interests are at the lowest ebb, and whose farms are being abandoned to grow up to brush and briars. My plans were therefore modified and the hours from twelve o'clock to three were spent around the banqueting table with representatives of the business interests of Alfred, the college and the seminary, and the commissioner of the Erie Railroad. It soon became apparent that the railroad officials are ready to join hands with those of the agricultural school, in the effort to develop the farming interests of the State through which the road runs. With a far-seeing eye to business, the officials realize that better and more profitable farming means not merely an improvement in the condition of people who dwell in the country through which a railroad runs, but more freight, more passenger traffic, more general business for the road itself.

Thus the Erie, through its agent, Mr. Jackson, offered to provide a "special agricultural train" sometime in May, to make

the tour along its lines from Alfred to Dunkirk and Buffalo, giving opportunity for a forty-five minute address at each stop, upon the subject of agriculture and stock-raising. A long list of stops for speeches are arranged for, with two evening meetings in the larger towns; and people along the line are to be invited to meet the train en masse and hear about the blessings that await them when they shall have learned how to develop their farms.

This train will be made the most of by the school to which it is offered, and ought to result in great good to all western New York State. This effort is being made along a line of improvements greatly needed in the farming districts of all the States. Any movement that will make farming more profitable, that will eliminate its grinding drudgery, increase its popularity, and check the tide of young people which flows toward the cities will bring untold blessings to America. We should rejoice over any step that promises to turn the hearts of young men away from the nerve-straining, demoralizing, congested city life, toward the health-giving, inspiration-bringing, free life of the country.

I might tell of the pleasant hours spent at the banquet, of the excellent dinner provided by the young ladies, and the crisp toasts furnished after dinner was over; but time forbids. I have told the main thing, and you must all agree that it is indeed "A Move in the Right Direction."

CONDENSED NEWS

Ex-President Roosevelt at Khartoum.

Mrs. Roosevelt and daughter Ethel arrived in Naples, Italy, on February 27, on their way to meet Mr. Roosevelt and Kermit at Khartoum. The ex-President seems well pleased with the result of his African expedition, in which he has secured many rare and valuable specimens for the National Museum.

The moment he approached the borders of civilization, reporters began to besiege him, to get him to express an opinion upon the political questions that have been stirring the hearts of the American people

since he left this country; but he wisely declined to say anything about politics until he could have opportunity to investigate for himself.

Already the mayors of great cities like London and New York are beginning to plan for a royal reception when Mr. Roosevelt shall return to them.

Flood Losses in France.

The direct losses by floods in France are estimated at \$14,600,000. This includes the \$10,000,000 loss in Paris. Of course the secondary losses can never be estimated, and it is hoped they may never be as great as the people feared. The measures taken to prevent disease were so successful that the vital statistics show no increase in the number of deaths for this season; and it is hoped that no serious epidemic will follow.

The Nicaraguan Minister of War announced that after seven hours of fighting the government forces had met with a serious defeat at the hands of the revolutionary army.

There is now a prospect for a thorough inquiry into the conditions at the Mare Island Navy Yard, where leading officers, including the commandant, are suspected of insubordination to the Secretary of the Navy.

The car strike in Philadelphia assumed such threatening proportions and became so general, that the State Constabulary, two hundred strong, was ordered to that city to assist the local authorities in keeping order and preserving property.

There is now danger of a sympathetic strike in which one hundred and forty labor unions are to join, if the car companies do not come to terms. The end is not yet.

President Taft sent a special message to Congress, urging legislation for the improvement of the personnel of the navy.

President Wheeler, of the University of California, has been delivering a course of lectures at the University of Berlin, Germany; and at his farewell lecture the students presented to him a beautiful silver cup.

One of the dormitories of Dartmouth College, at Hanover, N. H., was destroyed by fire in the early morning, and the students barely escaped with their lives. They lost all their effects.

On February 27, a \$450,000 fire in Jersey City rendered thirty families homeless and destroyed a large veneering factory.

The first division of the house in the British Parliament showed a majority of thirty-one for the Liberals, and against the tariff reform. The Irish members declined to vote at all.

President Taft announced that the five measures which he desires to have passed in Congress in order to redeem party pledges are postal savings banks, interstate commerce law amendments, conservation laws, anti-injunction laws, and statehood for Arizona and New Mexico.

DENOMINATIONAL NEWS

Shiloh's Pastor Goes to Battle Creek.

The Rev. D. Burdett Coon, who for nearly four years has been pastor at Shiloh, N. J., has accepted the call to become pastor of the church at Battle Creek, Mich. He expects to leave Shiloh in April. This will set another important church to searching for a man to fill its pulpit.

Wardner Williams Honored.

The *Denver Daily News*, of February 22, contains a good picture of our friend, Mr. Wardner Williams, who has been made president of the Colorado State Society of the Sons of the American Revolution. In connection with the president's photograph are given two large cuts of the banquet held on Washington's birthday, in which the two societies, the Sons and the Daughters of the Revolution joined in honoring the memory of Washington. President Williams was the principal speaker, and his address is mentioned in the *Denver paper* as "a dignified and comprehensive eulogy of Washington as a man, statesman and patriot."

We also learn incidentally that Wardner has been elected president of the Rocky

Mountain Alumni Association of the University of Chicago. This association includes graduates of the university living in Colorado, New Mexico, Wyoming and all the region adjacent to Colorado.

His presidency in the society first mentioned carries with it a vice-presidency in the National Society, which includes many of the most noted men of the Nation. Wardner's friends will rejoice over every honor bestowed upon him.

Memorial Service in Memory of Rev. J. Bennett Clarke.

PRES. B. C. DAVIS.

Held at West Edmeston (N. Y.) Seventh-day Baptist church, January 29, 1910, at which time a memorial window was unveiled in memory of Elder Clarke.

For many weeks a committee from the West Edmeston Church has given much time and thought to the preparation of a memorial service in memory of Rev. J. Bennett Clarke, who was pastor of the West Edmeston Church from 1866 to 1885. A beautiful window had been procured and placed to the left of the pulpit as a companion piece to a similar memorial window on the right in memory of Dr. A. C. Davis, unveiled last year. The window contains also the name of Mrs. Eunice Alvord Clarke, wife of Elder J. B. Clarke.

Notwithstanding a heavy snow-storm on the appointed day, a large audience was in attendance. Special music had been provided,—violin and organ by Mr. Lewis Burdick and Mr. Leland Coon of Leonardville, and vocal duets by Mr. and Mrs. L. P. Burdick of Brookfield, N. Y.

After the opening selections Rev. R. G. Davis, pastor of the West Edmeston Church, read selections of Scripture from John xv and Romans viii, favorite chapters with Elder Clarke, and led in prayer. The congregation then joined in singing "Rock of Ages." The memorial address was given by Pres. Boothe C. Davis, of Alfred University. Then followed the hymn, "My Faith Looks up to Thee," after which a poem written by Mrs. J. B. Clarke while a resident at West Edmeston, read at Clarkville, N. Y., December 15, 1875, was read. This beautiful poem, which follows the

memorial sermon in this issue, suggested the emblem of the memorial window, namely, the Bible. After another hymn, "Nearer, My God, to Thee," the unveiling of the window by Mr. F. E. Dresser was an impressive ceremony. Mr. Dresser is the oldest living member of the West Edmeston Church and was its clerk during the pastorate of Elder Clarke. After this followed instrumental music and an appropriate vocal duet, and the services were closed with a benediction.

Abstract of the Memorial Sermon.

Text, 2 Tim. ii, 15: "Approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Doctor Davis said in part:—

"These words were addressed by the apostle Paul to Timothy, as the latter stood upon the threshold of his ministry, looking out into the future. To him they were an exhortation. "Study to show thyself approved unto God, a workman that needeth not to be ashamed", was Paul's admonition.

Today we are at the end of a long and useful life. The ministry is closed and we are looking back into the past and recalling the characteristics and achievements of one of God's dear children. I know of no more fitting words with which to sum up these years of ministry when looking back than the words which Paul wrote to Timothy when looking forward. Our hearts respond to their truthfulness and appropriateness as we apply them to our beloved friend and brother and pastor.

It was not my privilege to know personally Elder Clarke during the nineteen years of his pastorate at West Edmeston. Since the year he closed his pastorate here (1885) I have known him and his family, better perhaps than any of you. Of his two children born here, I have witnessed the burial of one and performed the marriage ceremony of the other. I was present at the celebration of the golden wedding, and, on behalf of the neighbors and friends assembled, spoke words of congratulation to him and his good wife, and presented to them our token of love and esteem in the form of an anniversary clock.

I have for many years been associated with Elder Clarke on the Advisory Committee of the First Alfred Church, and on the Executive Board of the Seventh-day Baptist Education Society. Not only, therefore, have I known the entire family intimately and personally for the last twenty-four years of Elder Clarke's life, but I have known much of his religious life and of his ideals and labors during all these years.

It is with great satisfaction that I, who have known him so well of late, come to you who knew him so well in those years from '66 to '85, and who have loved him so much during all the years, and share with you the privileges and joys of this memorial service, and of the unveiling of this beautiful memorial window, which your generosity has prompted you to give as a permanent witness of the love in which he was held.

I am told that the records of the church have been destroyed by fire. It is fortunate that memory treasures its records of love and service, and that the record which heaven makes is safeguarded from the ravages of time. We shall carry our hearts' records over there, where they will be engraven in gold upon the tablets of eternity.

It is remembered that Elder Clarke became pastor here in 1866 and that his labors as your pastor closed in 1885. He had been educated at DeRuyter Institute, and had served a little time as pastor at Scott, his birthplace and early home. He had then been a short time pastor at Verona, from which pastorate he came here. He was at that time in the strength of young manhood, with his faithful wife and three little children making up his beautiful family.

He was a man, first of all, of character. He had deep and strong convictions, and character to stand by these without hesitation or compromise. He was a great reader, and was careful and accurate in thought and statement. His language was moderate but forceful. He was dignified in conduct and in expression. He did not hesitate to spend time and labor to prepare a written sermon, and he was able to use his manuscript effectively in its delivery. He was a genial and companion-

able comrade for the young, but never lost sight of the fact that he was a leader and example to youth and age alike in character and conduct.

Mrs. Clarke, to whose beautiful character and cheerful soul he owed much of his success in all his work, speaks most tenderly of the experiences of this pastorate. Besides the appointments of the church there were demands laid upon him by the surrounding country. There were neighborhood meetings and schoolhouse preaching. How well she remembers the long winter evenings when she sat by the window and watched for the light of his lantern coming over the hill, when his day's work was done.

There were revival seasons lasting for weeks. There were baptisms and marriages and funerals. Memory can not tell of all these. The statistics of numbers are not preserved and can never be tabulated. How little, however, are tables able to tell the story of which hundreds of hearts are full today, and by which heaven is enriched, year by year, as the loved ones join the company up there.

But the love and service were mutual. When sickness came to the parsonage home, and death hovered for weeks at its threshold, loving friends from all the parish poured in their kindnesses, sympathy and solicitude. The little community watched and prayed together, as, in obedience to the scripture program, the elders of the church were requested to pray over the sick, anointing him with oil. And their prayers prevailed. Thus was demonstrated the faith by which the pastor of the flock lived and labored.

The "simple life" in this home and parish was advocated and practiced; and it was made beautiful and effective by faith. It is no wonder then that we look for nearly a quarter of a century to a man, a home and a service whose influence will never cease to shed a gentle, a pure and an uplifting light over this whole community.

At the close of this pastorate in 1885, Elder Clarke entered the employ of the American Sabbath Tract Society as field secretary and colporteur, and for eight or ten years devoted his energies to this serv-

ice. In later years business responsibilities rested upon him, for a time, and then the last years were spent in beautiful retirement in the bosom of family and friends, where Christian graces, esthetic taste and refinement, and wide reading and experience made his home life ideal, his advice valued, and his companionship cherished.

Having reviewed all too briefly the characteristics of this life and service, who can not say with Paul: "Approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"? Who can not rejoice in this memorial service, and in this memorial window, and feel stronger and happier in Christian faith, that one of God's noblemen, who served without ostentation, with no wish for memorial anthems or memorial arches, shall yet have his life-work commemorated by these tokens of love and appreciation? Who will not be glad to have the youth of today see that no wealth acquired and no fame won are as abiding and blessed as the Master's "Well done, good and faithful servant", and that there is no reward so well worth seeking as the rewards of the Christian ministry, even in humble parishes and in rural places?

May I use this life and this service to emphasize the general problem of the country pastor and to glorify, if I can, this calling from which so many men are shrinking? The recent shifting of population toward the cities, and the consequent decadence of the small town and the rural community have created grave apprehensions for the country church. Weak men are willing to abandon the country and to drift toward the city, where they hope for a relaxation of the struggle for existence. But such hopes are vain. The religious struggle will ultimately be more intense in the city than in the country. Multiplication of wealth will not decrease it, but will increase it. Economic and social conditions are already crying out for a return to country life; for a relief from the unequal and destructive conditions of the city. Moral conditions, health conditions and food conditions reach out their hands to the country and pray for deliverance.

It is only as the country church is rejuvenated and made the social and religious center, that the country can worthily fulfil the mission which the Nation now demands of it. There is no mission field more inviting and more needy. There is none that promises greater returns for the labor and the love bestowed than the open country, where Christian churches and country pastorates can be made to minister not only to local needs, but to national necessities in economics and morals and religion.

The church of the country, quite as much—nay, I believe, *more* than the city church, must have characterful, conscientious and well-trained pastors, or the Nation's doom is sealed. They will soon assure better support if the right spirit is manifested, and effective work is done. But if they never equal the city in financial remuneration, they will far outmeasure it in the finer elements of reward.

May God give us "workmen" that need not to be "ashamed," "rightly" dividing the "word" of truth. Such men, in the *country*, and, I think, for Seventh-day Baptists at least, *more* than in the city, will be "approved unto God." O for the spirit of the pastorate of J. Bennett Clarke, at West Edmeston, maintained for nearly twenty years, strong in love and power a quarter of a century after it is finished, to lay hold upon Seventh-day Baptist young men now and compel them into the ministry!

It is my prayer that this service and this beautiful memorial of this church to its loved pastor of years ago may help to enkindle that spirit, which I know is latent among us, but which seems so hard to arouse. God bless this church, its pastor and its people, and sanctify the memory of the loved ones who have labored here in the Master's name in the days that are past.

Valedictory Poem.

Composed by Mrs. J. B. Clarke, of West Edmeston, N. Y., and read at the Sabbath School Institute, at Clarkville, N. Y., December 15, 1875, and requested for publication in the SABBATH RECORDER.

Ere from this sweet and sacred place,
We pass with sad, reluctant pace,
Let us a moment lingering stand,
And with this earnest, kindred band,

With whom in mingled prayer and praise
Have flown so swift these precious days,
The mercies of our God review,
Each evening fresh, each morning new.
How kind in him to give us health!
An open Bible, with its wealth!
How priceless far beyond compare
The treasures which it brings us are!
A mine exhaustless—which repays
Him best, who, while he searcheth, prays.
Vast depths of truth in it abound,
The Spirit-taught alone may sound,
And sparkling gems lie hidden there,
For those who seek with patient care.
This Bible we exalt today;
Here is the truth, the life, the way.
Firm as a rock its pillars stand,
Planted and fixed by God's own hand,
Its precepts, beautiful and good—
Do unto others as you would
They should do unto you, and live
In peace with all, and all forgive,
E'en as ye hope to be forgiven
By him who intercedes in heaven.
This law of love obeyed alway,
Makes life a bright and happy day.
No ill can happen to the just
Who in this blessed Bible trust;
"Destruction" may at noonday stalk,
"Pestilence" may in darkness walk,
They shall not unto him come nigh
Whose steps are guarded from on high;
By day, the flying "arrow" dread
Shall harmless pass above his head,
Nor shall the "terror" of the night
Ever his steadfast soul affright;
Whoever makes its sacred page
His only guide, in youth, in age,
Finds, though grief tarry for a night,
"Joy cometh" with the morning light.
And we who in God's law delight,
Desire to understand aright
This word of truth, and with our might
And mind and strength the same obey,
While lingereth our earthly day.
And may God grant that holy fire
Henceforth our hearts and lips inspire
With love to seek, and grace to win,
Some precious soul from paths of sin.
In action pure, in spirit meek,
May all we do, and are, bespeak
That we have counted all things loss,
And "glory only in the cross."
Though strong our foes, let us not flee,
The battle comes ere victory,
But, girding on our arms anew,
The conflict wage, the race pursue,
Until we hear the glad "Well done,"
Thy warfare's o'er, thy triumphs won;
Round us the whitened harvests sway,
Oh, who will enter in today?
But now, the parting hour is near,
We scarce restrain the starting tear,
Nor can we hide this thought of pain,
We all may never meet again.
So narrow is the stream which flows
'Twi'x't heaven and all earthly woes
That some of us may soon cross o'er
To that unseen, mysterious shore
Whose distant shining lures us on,

With visions bright of palm and crown.
But e'en as sweetly scented flowers,
Exhale their fragrance many hours
After they're plucked and stored away,
So in the hours to come, this day
Will live within our memory,
A blessing and a joy alway.
These hours of sweet communion, love,
Seem kin to those enjoyed above;
And while with mingled joy and grief
We count this season all too brief,
With grateful hearts we now record
All praise and glory to the Lord,
On this sweet thought of comfort dwell,
In heaven is heard no more—Farewell.

A Letter of Thanks.

Mrs. W. C. Lammes of Eagle Lake, Texas, in a letter giving many particulars about the last days of her sister, says: "Will you kindly allow me space in the dear RECORDER to thank the friends who so kindly assisted my sister in her last illness? Being almost an invalid myself, you will confer a great favor on me by doing so, as it will save me a great deal of letter writing. Dear friends, words can not express the gratitude I feel toward you, and I know God will bless you as he has promised."

Then follows the names of the persons who gave, with the amount given by each, the whole sum amounting to more than one hundred dollars; but feeling sure that these friends would rather not have their names published with the amount they gave, we trust Sister Lammes will pardon the RECORDER for omitting them. Each one who gave knows all about the blessing that came when the gift was sent and God knows both the givers and their gifts, and Sister Lammes' warm-hearted thanks will reach each giver in this pleasant way.

She continues: "I regret very much that we were forced to ask this favor, and none of you will ever know in this life what it cost me to ask it. Had I not been an eye-witness of her intense suffering, and had I not seen her turn so trustingly to God's people for help, after every other effort failed, I doubt very much that I could have ever been persuaded to make the appeal. But I had not the heart to weaken her faith in the church she loved so much; nor could I bear to see her so surely and so painfully entering death's door and leave anything undone that lay in my power to

do, and which might in any way relieve her."

The letter tells how physicians gave encouragement that the sick one might be saved by an operation, and how she pleaded with Mrs. Lammes to write to the church people for aid, and how Mrs. Lammes hesitated to do so at first, but yielded at last, and wrote the plea that appeared in the RECORDER. Then the letter tells all the sad story of ten months' fight with the disease, of the resignation and trust of the sick sister, and the final entering into rest, and closes with these words: "Language fails me in expressing the gratitude I feel, but I know your reward is sure, for the dear Saviour has said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Education Society—Special Meeting.

A special meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., February 27, 1910, at 3 p. m.

Present: Prof. E. M. Tomlinson, Dean A. E. Main, Pres. B. C. Davis, Prof. A. B. Kenyon, Prof. W. C. Whitford, Prof. C. R. Clawson, Prof. P. E. Titsworth, Prof. C. L. Clarke, Prof. W. D. Wilcox, Prin. G. M. Ellis, V. A. Baggs.

By request of the President, Prof. E. M. Tomlinson, Vice-President, Prof. C. R. Clawson, presided.

Prayer was offered by Prof. W. C. Whitford.

The tentative program for the General Conference, from Pres. C. B. Clark, was read.

On motion the President, Prof. E. M. Tomlinson, and Corresponding Secretary, Dean A. E. Main, were appointed a committee with power to make out a program for the Education Society for the General Conference.

On motion of Dean Main it was voted that Pres. B. C. Davis and Prin. G. M. Ellis be a committee to draft resolutions of sympathy and present to Bro. G. H. F. Randolph in behalf of this Board.

Adjourned.

V. A. BAGGS, Sec.

Missions

The Southern Field.

Part of a letter from one of our missionaries in the South.

DEAR BROTHER SAUNDERS:

Your letter has been received and you will be interested in the following reply. This is the night after the Sabbath. There were twenty-one in attendance at church services today. The message was from Mark xiv, concerning the woman who anointed Christ for his burial. The First-day Baptist preacher came to our services and took part by speaking for twenty minutes. A few days ago I was passing a house in the city here, when a lady called to me, asking if I would come in and see a sick woman who was lying at the point of death. It was here that I first met this minister. After I had talked some with the sick woman, the minister began to ask me questions about our people, and if we were really missionary Baptists; if the Sabbath was the only difference between us and other Baptists, with many other questions. The grandson of the sick woman asked the minister where we got our Sunday from? The minister replied, "From the Roman Catholic Church"; then he referred to Constantine, told what that ruler did, and how people were forced to Sunday-keeping. He said, "We keep the Sabbath in spirit, but Seventh-day Baptists are keeping the true Sabbath, and no well-informed man can deny it." Since it seemed to me that death was already upon the woman, I did not talk further with him in regard to the matter. Today he was at our meeting. I feel that he is deeply interested and I shall furnish him reading on the subject and try to help him to see that the Methodists can observe the ordinance of baptism by sprinkling, as consistently as he can keep the Sabbath in spirit while keeping Sunday. He is an able man, a strong speaker, and commands a large salary. A lady here recently told me that she thought she should unite with our

church and keep the Sabbath. Another minister recently said that he was about through keeping Sunday.

*

China Letter.

DEAR FRIENDS IN THE HOME LAND:

Having had some interesting cases in my practice lately, which show something of the beliefs and customs of the people, and reveal the fact that they still need enlightenment and teaching, I thought you might like to hear about them.

Many people at home, reading about the awakening of China, think, I suppose, that there will soon be no need of missionary work; but such is not the case. China is awaking, but she has not yet got her eyes rubbed clear, nor her face washed!

Not long ago I was called to a well-to-do family, where one would have expected to find enlightenment, to attend a woman in her extremest need. I found a condition of things where a simple operation was necessary to save the life of mother and child. When I prepared to perform it, however, I was quickly stopped. Then I found they expected me to give a dose or two of medicine, which should right things immediately, without "moving my hand," as they term it. When I assured them it was impossible, I was kept waiting a long time, while they sent to the nearest temple to draw by lot from the priest a strip of dirty bamboo, on which (after much rubbing with saliva by the intelligent-looking head of the family) some characters were discovered, which referred to a page in a book of divination which they had. I could not discover what they divined, but evidently it did not give them courage to allow me to proceed and deliver the poor woman out of her agony, though she herself seemed not afraid of me. After two hours which I had spent in explaining conditions and assuring them that all might be well, if they allowed me to proceed, they paid me my fee and politely dismissed me, and I went home with a heavy heart, knowing that they had already brought to the house a dirty, ignorant, reckless Chinese woman, noted for the injuries she had inflicted on women here. She was evidently

allowed to "move the hand" without objection from the family, as I heard later that she had killed the child, though the mother had lived.

About three weeks since, I was sent for to go a few miles into the country to see a patient. He was a young man in the last stages of consumption. Having had pain in his abdomen, needling was resorted to. It is a very common practice, and is usually done with long needles by a man who makes it a profession. In this case such a man was not within call, so a neighbor, bolder than others, offered to do it.

He used an ordinary coarse sewing needle, such as the Chinese use in making their cloth shoe-soles, black with rust and dirt. The sick man's abdomen was very much retracted, owing to his emaciated condition. After making a dozen or more shallow punctures, he evidently grew bolder and pushed the needle down, down, till it stuck fast in the front of the spine! As the sick man took a breath, the abdomen expanded somewhat, and the skin arose about the needle and covered it. Then the operator tried to pull it out by the dirty thread which was left in it since it was last used, with the result that the rusty eye broke, leaving the needle buried in the abdomen.

I told them there was danger in leaving it and equal danger in taking it out. They insisted on my removing it if I could, and said they would not blame me in case he died. I could feel the end of the needle under the flesh, and found that it was fixed in the spine, so after securing as much cleanliness as possible under the circumstances, by gentle pressure over it, I was enabled to make a small incision about one-third of an inch deep, and then worked the end of the needle out through it. It was so tightly stuck into the spinal column, that I could not remove it with my fingers, but was obliged to use forceps, and enough force so that I feared the needle might break. They greatly wondered that I should consider cleanliness necessary, and were much pleased that the needle was removed, but the man died three days later, whether from injuries to internal organs, or his original disease, will never be known.

The other day I was called to see a bride

of a year, seventeen years old, who had given birth to her first child five days before. During those five days and nights she had not been allowed to lie down or sleep, being kept in a sitting posture by quilts piled behind her, and she was suffering agonies because she needed a simple little operation that any nurse could have performed at home. She was very much frightened at me and what I might do, but had come to the point of being willing for anything that would cut short her agony. I immediately relieved her, and changed her fear of me into intense gratitude. I further made her comfortable by taking away the quilts and allowing her to lie down and sleep. I also gave orders that her face and hands should be washed every day, and instructed them how to care for and feed her. Her maltreatment has caused a diseased condition, however, from which I am afraid she can not recover.

One reason they did not call me earlier was that they had consulted a sort of spiritualistic medium, who told them that a boy to whom she had previously been betrothed, who had died at the age of nine, wanted her to die. Of course that meant she *must* die, so what was the use of doing anything to prevent it? Now, if she does die, of course that will be the reason, and no fault will be theirs for their neglect!

These are only samples of what is constantly taking place in China. What is the inference?

My old lady, of whom I wrote in my last letter, entered into her rest on December third, leaving us with the memory of her faithfulness, and feeling her loss as a companion, helper and friend.

It may help to relieve the sombre tone of this letter if I tell you a little about our Christmas. We Lieu-oo missionaries were all here, and on the night after the Sabbath (the services of which had been appropriate to the season) when our household came in to evening prayers they found the dining-room table decorated with a large red star on the white cloth, outlined with evergreens and little colored candles. By their light we had prayers, reading the last chapter of Revelation, as fitted to the occasion.

Afterwards a fish-pole was produced and each one was allowed to fish for presents, over a curtain of red, white and blue bunting draped in the large doorway between the two rooms. There was great fun and merriment as they drew out and opened their gifts. Afterwards, Mrs. Davis served them coffee, cake and other dainties.

The next day we had a good Chinese Christmas dinner, to which all the little school children who had remained faithful to us after their former teacher's death, with their mothers and small sisters and brothers, were invited. Over fifty partook, including ourselves. When it was over, Mr. Davis gave the children calisthenic drill and played outdoor games with them, after which all gathered in the waiting-room of the dispensary for a little service, while I told them the meaning of Christmas, of God's love to us, and of the gladness Christ's coming had brought to the world.

At the close Mr. Davis distributed oranges to all, and they went to their homes with a pleasant feeling towards us, and a better idea of the good Father, I am sure.

Yours in Christ's service,

ROSA W. PALMBORG.

Lieu-oo, Jan. 17, 1910.

Rock House Prairie.

DEAR BROTHER EDITOR:

Some matters of recent occurrence here, of such absorbing interest to the occupants of this field, will be interesting, I am sure, to a goodly number of your readers. One of these was the visit of Pastor T. J. Van Horn of Albion and merchant Geo. R. Boss of Milton, with the purpose of quickening the religious life of this community. This was at so low an ebb that it was an agreeable shock to the expectations of the most sanguine when *thirteen* responded to the general call over the telephone wires to attend the first service on Sabbath evening, February 4.

We trust that Pastor Van Horn's sermon on that evening restored in good degree our courage and confidence as he tried to make us feel the constant nearness of God, preaching from the text, "The Lord is in this place; and I knew it not." The fol-

lowing Sabbath morning he made clear the Christian's part in bringing a revival of religion, using the text, "Make this valley full of ditches."

A pastor and a merchant form an unusual combination for revival work; but when the merchant conducted the Sabbath school in the afternoon, it was seen that a merchant's keen sense of commercial values does not necessarily blunt his appreciation of the value of the human soul. It also appeared that it did not hinder his manifest enjoyment of leaving his merchandise for a while to engage in soul-winning work. On this and the next Sabbath afternoon he tellingly and tenderly enforced by apt illustrations the practical points in the portions of the Sermon on the Mount that were given for these days. This merchant is also a Sabbath-school superintendent at home, and it may be interesting to know, also, that he holds a gold medal won by fast running in a Wisconsin state firemen's tournament, being awarded first in a contest with other chief firemen of the State. This may not be an explanation of it, but it is significant in connection with the fact that he won out in this ten days' gospel campaign at "Rock House." Every possible inducement was offered by the people of this neighborhood to win him as a permanent resident of the place to combine mercantile work and religious leadership.

The meetings were continued with increasing interest until Sunday night, February 13. During this time, to compute results in the usual way, two brothers, Milo and Myron Greene, joined the church, having been previously baptized, I believe, by Doctor Platts; two wanderers were reclaimed, who asked the "Pastor" to return at some future time to baptize them; two young girls signified their intentions to lead Christian lives; and two young men were in a struggle with the question of deciding for Christ.

By special request one meeting was held at the Coonville schoolhouse, six miles northwest of the church, where several of our members reside. An incident of the ride on Sixth-day afternoon to this appointment will illustrate the ferment in which this country is at present over a great en-

terprise projected. A man with bristling black beard and riding on a load of hay was met by the merchant and the pastor, for whom they were obliged to turn aside into the deep snow by the side of the beaten track. It was an opportunity not to be neglected and the man on the load of hay got an informal invitation to attend the "meeting at the schoolhouse tonight." "What meeting?" was the eager inquiry,—"A railroad meeting?" These gospellers may be forgiven for answering, "Yes, a sort of railroad meeting;" for if that man had been in attendance he would have heard about, "Prepare ye the way of the Lord, make his paths straight." It is not hard to get the ears of this people when the preacher uses a railroad as an illustration of the Lord's path through the wilderness. For it happens that the "Northwestern" people have surveyed a double-track railroad through the heart of this country and cutting Elroy Atkins' farm in halves diagonally. The right of way has for part of the distance been purchased and machinery for cutting and grading is on the way. If this enterprise "goes," it will be the first railroad to touch Adams County at any point. It will afford a line of traffic almost as the crow flies between Milwaukee and Minneapolis, and give ready marketing for the produce of farms in this section which are well adapted to potatoes and melons, and which are increasing in value in the dairying industry. So the people hereabout may be justified in pricking up their ears when you say "railroad."

Another incident may be an encouragement to the Missionary Board and the southern Wisconsin and Chicago churches to continue to send workers here.

Westfield is the nearest railroad town to Rock House Prairie, being ten miles east of here. Here those on the way to "Rock House" are sometimes obliged to stay over night. Pastor Van Horn and merchant Boss were the unwilling victims of such a circumstance, but making the best of a bad situation they called up the Methodist pastor to inquire about the usual Thursday night prayer meeting. The result was that they, in stocking feet and shirt sleeves, received in their room at the hotel, an

hour and a half later, an informal call from the Rev. Mr. Foss. His apology for this unceremonial visit was that traveling men who would call up from the hotel to inquire about a prayer meeting were doubtless needing attention. But the meeting proved to be as cordial as it was unceremonious. This good brother explained to them to the effect that the town had too many saloons to afford a prayer meeting. He learned, of course, that his hosts were Seventh-day Baptists on a missionary tour, whereupon there followed complimentary remarks about other missionaries who had preceded them. It seems that a very favorable impression had been made upon the mind of this brother from coming into contact with Dr. A. L. Burdick, D. Burdett Coon, H. C. Van Horn, Eli Loofboro, E. D. Van Horn and other more transient workers on this field.

It is very encouraging to the few people left here that under a plan adopted by the southern Wisconsin churches this place is to have the advantage of workers from those churches as often as once in three months. At the close of this last series of meetings, it was decided to meet every Sabbath afternoon at the church for regular services and every Sunday night for prayer meeting. Brother and Sister Belau will probably soon move here from Friendship to join us as permanent workers. Land can be purchased at a reasonable figure, and we cordially invite any who think of changing location to visit this locality and settle among us. Information that may be very valuable can be had by such a visit or by writing to Elroy Atkins, Oxford, Wis., R. F. D. No. 2.

Pray for this field that the sense of God's nearness may keep us vigorous in religious work and that we may "make this valley full of ditches" for the inflow of God's savingfulness.

VOSSBAN.

Feb. 14, 1910.

The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves and meet the difficulties of life bravely.—Lubbock.

Woman's Work

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

"I the Lord thy God am with thee whitherso-
ever thou goest."

Faithful.

Whate'er the task thy hands must daily do—
In shop, at home, upon the busy street—
All honest work uplifts. Be thou but true
Unto thy best. The trials thou dost meet
Must come alike to all; they can not take
Thee unawares if thou dost surely feel
The power to rise above them and to make
Them servant each unto thy highest weal.

It matters not, if God hath placed thee there,
Whether the toil is of thy joyful choice
Or that of wiser choosing. Thy share
Is but to labor on and to rejoice
In strength to do thy part whate'er it be,
Knowing that he who plans it does the best
For all his followers, and so for thee.
Then faithful be awhile—soon comes God's
rest!

—Mary Holden.

A Brief History of the Central Association.

MRS. H. C. BROWN.

Of the formal organization and early growth of the Central Association very little is positively known. At the sessions of the General Conference held in 1834 and 1835 the subject of organizing the churches of the different sections into a better working condition was discussed, and the plan of associational organization finally recommended. After some preliminary steps, obtaining needful information, etc., forty-four delegates from the central section of the denomination met with the Second Brookfield Church, and, on the ninth day of June, 1836, organized what has ever since been known as the Central Association. The Rev. Alexander Campbell preached the introductory sermon; the Rev. Eli S. Bailey acted as moderator, and the Revs. John Maxson and Halsey Baker as secretaries. A constitution and rules of order were adopted, denominational matters were dis-

cussed, and business introduced in the form of resolutions instead of motions. At this session eight churches reported 1,170 members, while no report was received from seven of the churches within the range of this section.

The denomination has always stood for missions, and, during this first year, the Central Seventh-day Baptist Evangelical Society was organized, and for some years its meetings were held in connection with the annual sessions of the association. James Bailey was its first president, Silas Bailey secretary, and Ephraim Maxson treasurer. Much interest was felt for the Jews, and during the next few years this work received much attention. Rev. Wm. B. Maxson, from this association, was sent by the denomination to New York and Philadelphia as a missionary to that people.

The principal incident of interest during the year was the opening of the DeRuyter Institute, October 2, with from seventy to eighty students in attendance. The opening of this school of learning was the most lasting and, perhaps, the most important work of the association during its early years. This was the first school of academic or collegiate character founded by the Seventh-day Baptists.

The Rev. Alexander Campbell should have a large share of the credit of this great undertaking. He felt that the denomination was in sore need of special training for its young people, and, accordingly, went about among the churches and people, presenting these claims and soliciting funds, until he raised nearly \$12,000. This sum was sufficient to build and equip a structure which accommodated about two hundred students.

This school is remembered today by many of our older members; and as they speak of it, their faces light up, not only with the pleasant recollections of the dear old days, but with thanksgiving to the kind Father that they were permitted to reap the benefits of that beloved institution. It may not be out of place here to mention some of the names of its faithful and competent instructors: the Rev. Solomon Carpenter, a graduate of Brown University,

Lucy Clarke Carpenter, his wife, the Rev. James R. Irish, Prof. Guerdon Evans, Prof. Albert Whitford, Mrs. Caroline Wilcox Stanley, Mrs. Aurilla Rogers Boss, Mrs. Josephine Wilcox Rogers, and Mrs. Chloe Curtis Whitford. This school stood the tests of prosperity and adversity for about thirty-five years, a monument to its founder.

During the first years of the Central Association the spirit of evangelism moved the hearts of the workers. Strong men were sent from place to place to preach the Word, and the blessing of God seems to have attended their labors, for revivals at one place or another were reported nearly every week. At the regular sessions much time was given to prayer; every session was opened and closed in this way, and an hour set aside for this purpose each morning. Many a long sermon was preached after five o'clock in the afternoon. These pioneer Christians were consecrated workers, and when they met for a public session it was that they might gain strength and knowledge for the work of the vineyard; and when the meeting closed, they went forth to do that work with all their God-given power. Among the pioneer workers we find the names of the following: Alexander Campbell, Henry Clarke, John Green, William Green, Daniel Coon, Samuel Crandall, Eli S. Bailey, James Bailey, Joel Greene, Charles M. Lewis, Orson Campbell, Benedict Wescote, Joshua Maxson, Russell G. Burdick, Giles M. Langworthy, Varnum Hull. These were the pioneers of the association; but as we look down through the records, we find many names even more familiar: William B. Maxson, James R. Irish, James Summerbell, Joshua Clarke, Stephen Burdick, J. M. Todd, G. E. Tomlinson, L. C. Rogers, L. R. Swinney, J. B. Clarke, A. B. Prentice, and others, not mentioning the names of those so dear to many of us—the pastors still living—who have so ably served our churches in recent years.

In the pioneer days of the association many long prayers and longer sermons were listened to by congregations hungry for the preached Word. Resolutions and discussions filled up the time and all felt

profited by these meetings. During the twentieth session a need of change seems to have been felt, for five persons were asked to write essays for the next session. These essays were read as appointed, and, after being thoroughly discussed, were "adopted" and voted for publication in the SABBATH RECORDER. The following were the subjects assigned and persons appointed: (1) An essay on early piety and the practical effects of an early inquiry and decision in relation to the field of labor to which a consecration should be made—James R. Irish; (2) An essay on the spiritual improvement of the Lord's Supper, and whether any change is required among us, in relation to the manner and frequency with which that ordinance is observed—Wm. B. Maxson; (3) An essay on the importance and best method of conducting Sabbath schools, and the early training of children in the principles of religion—James Summerbell; (4) An essay on the subject of Christian discipline, embracing an inquiry whether purely private difficulties should be brought into the church—John Maxson; and (5) An essay on the use of tobacco—John P. Hunting.

A remnant of this old custom is seen today in our having one essayist appointed at each associational gathering. These lengthy sermons, essays and discussions were gradually superseded by papers, addresses and short sermons (the business being done by committees as far as possible) until at the present time the sessions are not only spiritual and evangelistic, but a mental feast. These gatherings are for the lay workers, and give them a chance for service they could not have in the General Conference. The business of the sessions is largely carried on by the laity, leaving the clergy free to give thought and strength to the more spiritual part of the meetings. Thus the associational gatherings become a deep fountain of blessing to the denomination.

There is also to be seen a marked change in the method of conducting the business. For fifty-two sessions the moderator and secretaries were not appointed until after the session opened, the meeting having been called to order by the moderator of the previous session. After the introductory

sermon, a committee was appointed to nominate officers for the session. Following this was the reading of the church letters, then the preaching was arranged for and the standing committees appointed. For thirty-six sessions no limit as to time was stated. After this at every session some one made a motion to open and close at such and such an hour, until 1889, when a program was arranged stating the time to be given to each subject.

The churches did not just agree with regard to sending delegates to the General Conference, and this kept some from uniting with the association for a number of years. At the fourth session they voted to send twelve delegates, and at the tenth decided to send none at all, while at the twentieth they sent thirty-six. After a time this custom was changed and each church sent its own delegates.

The Lord saw that it was not good for Adam to be alone, so he made him a helpmeet; but the men of the Central Association seem not to have felt this need, or at least not for a great many years, for the name of woman does not appear on the records until the year 1870, and then twelve years more must be added before she can have the great honor of being placed on a committee. Nine years after this time, in the year 1891, we find that she had either gained in physical endurance or mental capacity, for the sterner sex thought her, at this time, worthy of official position. Since then one or more women are always to be found among the officers of the association. During the early seventies they were sometimes asked to write an essay or a poem, and today the essayist of the association is quite apt to be a woman.

Starting with the eight churches, the association gradually grew, both in number of churches and in membership, until about 1848, when the membership reached nearly sixteen hundred. At this time there were seventeen churches in the association, but two or three of them were small and feeble and their light soon went out. From about that time there seems to have been a falling off in numbers until at present there is a membership of only 999, with only six pastors.

The latest achievement of the associa-

tion is the organization of a church at Syracuse. This church was organized January 23, 1909, with a membership of fourteen. At the session held in Brookfield, 1909, much interest was felt for the pastorless churches in the association and the home missionary spirit ran high. A worker was recommended for that field and his labors at once began.

Although the Central Association is small in numbers and occupies but a very small space on the map, yet she has much to be proud of. At least three of our foreign missionaries were born within her borders and the strongest Seventh-day Baptist the denomination ever knew spent his early childhood within her limits. Besides these, many other preachers and able educators have gone out to do God's will and God's work in the world.

Brookfield, N. Y.,
Feb. 22, 1910.

From Berlin (N. Y.) Ladies' Aid Society.

E. L. G.

This society is "in good working order." It meets regularly once a month to quilt or tie comfortables, and oftener when the work is urgent. We have by this work, by suppers and by socials, earned a goodly sum. We have placed electric lights in church and parsonage, purchased vacuum cleaner and contributed ten dollars a year toward janitor's salary. Our "quiltings" are very enjoyable and an effort is being made to adopt the excellent Mission Circle programs which must help in increasing interest along lines suggested therein.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, February 13, 1910, at 2 o'clock p. m., President Stephen Babcock in the chair.

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

Visitors: D. B. Kenyon, Jesse G. Burdick.

Prayer was offered by Rev. H. N. Jordan.

Minutes of last meeting were read.

The Treasurer reported the receipt of \$100.00 from William C. Whitford, executor of the estate of E. Sophia Saunders, and on motion the proper officers were authorized to execute the proper receipt.

Also the Treasurer reported the receipt of \$738.96 from Dr. A. S. Maxson, executor of the estate of Susan E. Burdick; and having given a receipt for same, said action on motion was ratified.

The Treasurer further reported that the mortgages of Alfred Eve and Charles E. Anderson being past due, and that of Kate R. Donaldson falling due on the first day of June next, and Alexander C. Thompson the agent for Ellsworth & Jones, through whom the said mortgages were issued, having notified him that the company was ready to make payment on the Anderson mortgage, therefore resolved that the proper officers be authorized to execute the proper release of said mortgages from time to time as they are paid.

Resolution adopted.

The Treasurer also presented correspondence from Treasurer Utter of the Missionary Society. The following report was presented:

The Joint Committee of the Missionary and Tract Societies recommends to the respective Boards, that the salary and expenses of the Corresponding Secretary of the Missionary Society be paid by that Society, and that the Tract Society pay to the Treasurer of the Missionary Society its proportion of such salary and expenses which has been agreed upon, namely, 40 per cent of the salary, and one-half of the expenses, also, that the salaries and expenses of the joint Field Workers be paid equally by both Societies, said joint Field Workers to report upon their work and expenses to both Societies, each Treasurer paying his Society's share direct to the worker.

On behalf of Joint Committee,

D. E. TITSWORTH,
Chairman Tract Committee.

Report adopted and Treasurer instructed to act in accordance with the report.

The Committee on Distribution of Denominational Literature reported progress on the publication of "Spiritual Sabbathism." The estimated cost of the book is about one dollar a copy; but

that there may be a margin for complimentary copies, and commission for agents, the Committee suggests that the book when published be sold for \$1.50. It is expected that the book will be ready for distribution about May 1, 1910. The Committee also reported that the booklet by Rev. J. F. Shaw, entitled, "Sunday Sabbath Tested and Disproved by Application of Baptist Principles," was ready for distribution, and the Committee was in correspondence with the author concerning the matter. The Committee further reported that the booklet by Rev. D. W. Leath was completed, and that the edition of 1,000 copies had been sent to the author.

Report was also made that since January 1, 1910, there had been sent to the Y. P. S. C. E. of the denomination, for distribution among people who do not observe the Sabbath, the following literature:

	No. copies	Pages
Booklet, The Sabbath and Seventh-day Baptists	4,515	81,270
Tract, Pro and Con	6,925	27,700
Tract, Bible Reading on the Sabbath and Sunday	7,050	56,400
Post-Card, The Sabbath	1,500	1,500
Post-Card, Personal	3,025	3,025
		169,895

Report adopted with the commendation of the Board for the work performed.

The Corresponding Secretary reported correspondence during the month from C. F. Randolph, E. H. Lewis, G. P. Putnam's Sons, D. Appleton & Co., and others, and read correspondence from K. C. Russell, Rev. M. B. Kelly, Mrs. Arthur Franklin, Rev. A. L. Davis, Ira S. Goff, C. H. Green, Rev. W. L. Burdick, Rev. Eli F. Looffboro, Rev. L. A. Platts, and Rev. E. B. Saunders. He also reported that he had attended on January 27, at Trenton, the annual convention of the Lord's Day Alliance of New Jersey, and on February 7 had been present at a public hearing, in the assembly room at the state house in Trenton, before the Judiciary Committee, on Assembly Bill No. 19, known as the Sunday Baseball Bill.

Report adopted.

The reports of the Field Workers were on motion ordered placed on file, and the financial items referred to the Treasurer. Voted that the Corresponding Secretary be requested to write a letter to Dr. L. A. Platts to be read at the organization of the church at Los Angeles, Cal., on February 26, expressing our interest in the work, and best wishes for the permanence and growth of the church.

Mr. D. B. Kenyon presented the question of the preparation and publication of a book on the Sabbath question, embodying both sides of the argument, and on motion

the matter was referred to the Committee on Distribution of Literature.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Moral and Physical Evolution.

REV. M. HARRY.

In the RECORDER of November 29, 1909, in the Convocation paper, "The Attitude of Religious Leaders Toward New Truth," on page 679, we read, "So I accept evolution, as a statement of the process of physical life;" and on page 681 we have, "Briefly, then, to restate the new conception of truth revealed by theistic evolution: It is that man, in his moral and spiritual, as well as in his physical nature, has developed from lower forms." This is certainly a "new conception." But to understand, definition is needed. The Standard Dictionary defines biological evolution: "The derivation or doctrine of the derivation of all forms of life by gradual modification from earlier and simpler forms or from one rudimentary form." The statement quoted above, I take at its face value, at what it evidently implies to an average reader—that man is physically developed from some lower form of animal life, from a monkey, starfish or jellyfish. Darwin only suggested that this was the account of man's beginning. But we all know that the Bible declares that God *created* man out of the dust of the earth *after* he had created all other forms of animal life and not *out* of another animal.

Such a view is contrary to the facts of science. There is not an instance of the evolution of a new species of animal life from a lower form known to men. Hence the only account of the origin of all forms of animal life in harmony with history and the Bible is, that without exception they were created by God by supernatural power. I think we all feel like the Scotch deacon at Central City, Colo., years ago, when he said to his Darwinian disputant: "Your great-grandfather may have been a monkey, but mine was a man."

But it is possible the author quoted above may contend only that man has physically

evolved from his first estate, so that now men are physically superior and more perfect. I suppose health and longevity are the sure index of physical soundness. Have men as good health and as long life as in man's primitive state. The antediluvians, according to Genesis, lived hundreds of years, even 969 years. After the flood Shem lived 500 years. Abraham lived 175 years. Even Moses, hundreds of years after this, was 120 years old when God took him, with "eyes not dimmed and his natural force unabated." Such longevity and health have been unknown for thousands of years, and so far as we know, will never be known again. Most assuredly there has been no physical evolution in man's history.

But our author claims also that man has evolved from lower moral and spiritual conditions. It is true there has been progress, *not evolution*, in the history of God's revelation and establishment and extension of his kingdom in the world; and gladly admitting the more spiritual and perfect teachings of him who said, "But I say unto you," how many better specimens of godly perfection have we now than Moses, "the meekest man," or David, "A man after mine own heart," or Elijah, too good to die? If we have evolved so mightily, how happens it that James the apostle wrote, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience"? But it is still worse for the evolutionist when we compare the best specimens of moral and spiritual evolution in these days, with the Perfect Man, Christ Jesus, the apostles and early disciples. How much better now are Christians than those mighty men and women of God who "made known unto us the power and coming of our Lord Jesus Christ"? Paul still says, Follow me as I follow Christ, and what evolutionist can set us a better pattern? No, there is no such thing as evolution into better types of moral and spiritual manhood and womanhood than Christ, the apostles and early disciples. Doubtless we know more of science, and could astonish them with our attainments in evolution, and biblical criticism, but we can still sit at their feet to learn the heaven-

ly lessons of morality, spirituality and power to do good.

No, the word "evolution" does not occur in our English Bible, nor any other word of similar import, to describe the progress of God's kingdom either personally or collectively. Its individual progress is symbolized by the parable of leaven in the meal, the mustard seed, or putting on Christ, or being transformed by the renewing of the mind, or by the little stone Daniel saw rolling and crushing the kingdoms of the world, in all of which "progress" or "revolution" would be much more appropriate words. The theory of evolution was conceived and first promulgated by men who knew and cared very little for the Bible. A man might study the Bible a thousand times through and would never dream of the modern theory of the evolution of man, physically, morally and spiritually, from lower forms. Adam was a better man physically than any now living, and Christ and the apostles are still our teachers and examples. Evolution from the lower forms of Adamitic health and longevity, and from the Perfect Man and apostolic godliness! Just think of it!

New Auburn, Minn.,

Jan. 11, 1910.

Bible Studies on the Sabbath Question.

I have long wanted that you should put in permanent form the results of your Bible study in this field.—*W. L. Burdick.*

I had been looking forward with much anticipation to its appearance. I have read it through from cover to cover, and am not disappointed in the least. Personally I have felt the need of just such a book, and you have done the work well. To the ever-enlarging body of religious literature yours is a distinct addition, and it is worthy of a place among the best. It is calculated to arrest the attention of religious leaders of our time of whatever name, and I believe our own people will appreciate it. Our Bible study classes are organized for the year, so it will have to wait until next fall to find its place in one of our courses. But I shall be glad when we can use it thus. Meantime I hope many of my people will secure a copy. It is possible the

usefulness of the book might be increased by the addition of an index of scripture texts, and a more extended table of contents.—*A. J. C. Bond.*

I am pleased with what I have read, and believe that it meets a need. Am glad the book is low enough in price so that all who wish it can obtain it. . . . I think I can dispose of \$3.00 worth of the paper-covered books.—*W. D. Burdick.*

I want also to thank you for the book you sent me, and assure you that I shall try to send you a list of subscribers.—*E. A. Witter.*

I know not to whom I am indebted unless to you. It will not be out of place, at any rate, for me to express my appreciation of the work and the pleasure and profit which I shall derive from its reading and study. It fills a great need in my own thought and study.—*Edgar D. Van Horn.*

The price of the book has been placed so low that it does not seem practicable to offer any commission for selling it. But to any Endeavorer or other person who will actively seek to promote its sale and use, a cloth-bound copy will be gladly sent free of cost. Address,

ALFRED THEOLOGICAL SEMINARY,
Alfred, New York.

Correction.

In the RECORDER for February 21, 1910, page 231, second column, 20th line from the top, for "consistent" read "inconsistent."

ARTHUR E. MAIN.

Alfred, N. Y.

When will the church come to a full realization of the fact that the biggest thing in the world today is the child, that teaching must be supplemented by training, that one session a week in the Sabbath school is not sufficient for the full development of the spiritual life and that the only way to have trained men and women is to train the boys and girls?—*William Shaw.*

Contentment comes neither by culture nor by wishing; it is a reconciliation with one's lot, growing out of an inward superiority to our surroundings.—*J. K. McLean.*

Young People's Work

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

Money: a Curse or a Blessing.

REV. ALVA L. DAVIS.

Prayer meeting topic for March 19, 1910.

Daily Readings.

Sunday, March 13—Lot's temptation (Gen. xiii, 10-13; xix, 15).

Monday, March 14—Blest Abraham (Gen. xiii, 2, 14-18).

Tuesday, March 15—Deceitfulness of riches (Matt. xiii, 22).

Wednesday, March 16—A rich man's privilege (Matt. xxvii, 57-60).

Thursday, March 17—Proceeds of oppression (Jas. v, 1-6).

Friday, March 18—Gold used for God (Luke viii, 1-3).

Sabbath day, March 19—Topic: Money a curse or a blessing (Luke xii, 13-21; Matt. vi, 19-21).

HINTS ON THE TOPIC LESSON.

Verse 15. *Take heed and beware of covetousness.* Wealth is legitimate; the accumulation of material possessions is commendable. But when wealth is the great object striven for; when for this principle is sacrificed and life is consumed, wealth is ignoble, and man is a mere slave.

18. *My barns . . . my fruits . . . my goods.* Here is the key-note of his selfishness. He recognized not his dependence upon God in his acquiring wealth; he felt no duty toward others in its use.

19. *Take thine ease.* He thinks only of personal enjoyment. Money and self now sum up his hopes, plans, ideals, even life itself. A poor, self-centered man. Not even a thought of personal responsibility to God crosses his mind.

20. *Thou fool!* All necessary arrangements for self-gratification had been completed. His comfort, peace and life's ideals centered in temporal things. There are things better than wealth. This he overlooked. A successful man? The world said, "Yes." But God pronounced him "a fool."

21. *So is he, etc.* The man who lives only for the present, whose life centers in self, who struggles only for the material things is like him whom God called "a fool." He is a stupendous failure.

MEDITATIONS.

In this age of materialism, we need to study again the Parable of the Rich Man who had so much wealth that he knew not what to do with it. In this parable Christ pictures the life of one whom the world called successful. He was a rich landowner; his harvests were abundant; his buildings were too small. To him, whose thoughts, plans and ideals centered in his possessions, there could be but one thing to do:—I will pull down my barns and build greater; I will increase my business, adding wealth to great wealth; then I will take life easy—I will eat, drink and be merry. But in the midst of such deliberations God said: "Thou fool, this night thy soul shall be required of thee."

Thus, the end of this "successful man" was a miserable failure. He failed, not simply because he was rich, but because he had a wrong conception of life. He accepted and acted upon a principle common in the world today, namely, that "a man's life consisteth in the abundance of the things which he possesseth." He chose wealth instead of service, money instead of manhood; he won the temporal, but he lost the eternal, and God wrote him down a fool.

Yes, we need to study anew this parable. The world's standard is this: Greatness depends upon wealth. That standard is false. The world's greatest benefactors are not her millionaires or her "captains of industry." The only measure of true greatness is that of service.

Is the service which Carnegie is rendering humanity in founding libraries greater than that rendered by Stevenson in writing books? Is Rockefeller doing a greater service in endowing colleges than the teacher who consecrates his life to the bettering of young manhood and womanhood? No, a thousand times no. Service can not be measured by the size of the gift. We need to recall the Master's words of commendation of the poor widow. "Of a truth I say unto you, that this poor widow

hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."

Wealth is legitimate. It plays an important part in the development of the race, and in our national life. It is an important factor in the extension of the kingdom of God among men. But there are better things to possess than material wealth. Character is eternal, wealth is only incidental.

In this connection it would be well to remember Christ's lamentation: "Alas for you that are rich!" Alas for you that trust in riches! And why should I envy the rich? What has he in peace, joy and contentment that I should envy him? What does he possess in riches or beauty of character that I should desire to be like him? Great wealth brings great burdens. The madness to get more money than one's neighbor destroys one's peace and joy, and makes wrecks of many, morally, mentally, spiritually. The man who lives simply to make money is a greater drudge than the porter who sweeps his office. Such an one will sooner or later realize that his life has been a miserable failure.

And yet we need money. Our denominational interests suffer for lack of financial support. The usefulness of our colleges would be greatly increased had they but larger endowments. Yes, we need money—not money hoarded up, but consecrated to the service of God in endowing our colleges, reinforcing our missionary enterprises, and spreading the Sabbath truth. May God lay the burden of this work upon our hearts.

A STRING OF PEARLS.

"If thou art great after having been low, do not harden thy heart on account of thy elevation; thou hast become only steward of the goods belonging to God."—*Precepts of Ptah-hotep.*

"There is no happiness in having and getting, but only in giving; but half the world is on the wrong scent in the pursuit of happiness."—*Henry Drummond.*

"Though men can not bring their means to their minds, yet ought they to bring

their minds to their means, and learn content in every state."—*Brooks.*

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."
—*Lowell.*

A Letter From California.

DEAR HERBERT:

You ask me if I will write a short article for this page of the SABBATH RECORDER. Yes. And having been an editor, I know what a request for a short article means. And further, having been an editor, I know the value, not only to the editor but to his readers as well, of a genuine signature. This letter shall have a real name to it. Watch for it.

The greatest thing this country has ever seen. What is it? Not long ago I heard a man say he wished that his father, who died a quarter of a century before, could, for one hour, open his eyes upon the wonderful things of today. Then he enumerated some of these: the telephone, the various uses to which that subtle thing we call electricity and know so little about, is put, power, light and heat, wireless telegraphy, and the flying machine. These are, indeed, marvelous things; but they are comparative trifles. I care not to write about these,—any, or all of them. But I wish my father, who died about the same time as the man spoken of above, could open his eyes for one blessed hour upon the great missionary movement which is at this very time sweeping this country of ours from ocean to ocean. I saw it kindling in the great world missionary conference in New York City ten years ago; a year and a half ago I saw the spirit of it rise in a mighty flame in the greatest representative Christian conference the world has ever seen, in the city of Philadelphia; a little later I saw five hundred of Wisconsin's men grapple with the problem, and today I sat in a company of twice five hundred men here in Los Angeles in a preliminary meeting for a greater meeting a little later, and listened to three laymen,—a college professor, a judge of the Juvenile Court, and a plain business man,—and what do you think? One of these men

told the ministers present that they were timid (he did not use the harsher word that he might have used) and exhorted them to stand up to this men's job. Another, the plain business man, actually stood before that great audience and entreated the ministers to come forward and help the laymen to solve the greatest problem of the age. What is that problem? Why, it is the missionary problem,—the problem of reaching in a generation every man in the whole world with the Gospel of the blessed Christ, in his own language. Isn't it great? Think of it. A business man leaving his ledgers to plead with the ministers of his city to get busy with the great missionary problem! It's a man's job. Young men, are you in it? In the ministry or out of it, God wants every one of you, on the job. Are you taking it? If I had not promised a short letter, I would give some reasons why this is the greatest thing today. But, here is my name,

L. A. PLATTS.

Los Angeles, Cal.,
Feb. 14, 1910.

News Notes.

DODGE CENTER, MINN.—The Ladies' Aid held a thank-offering social at the home of Pastor C. S. Sayre, February 12; proceeds about \$16.—Pastor Sayre has been for some time at New Auburn, Wis., assisting Elder Hurley in evangelistic meetings.

WEST EDMESTON, N. Y.—Pastor Davis arranged for a special missionary service, Sabbath morning, February 12. At this time three papers were read: "What are Our Young People Doing for the Cause of Missions", "What are the Ladies of the Denomination Doing to Help the Cause of Missions", and "History of Seventh-day Baptist Missionaries." Special music was rendered and altogether it was a most helpful and instructive hour for all present.

LEONARDSVILLE, N. Y.—The church held a free social, Sabbath night, at Mrs. Martha Fitch's and Miss Covey's. A very enjoyable time was reported.—Secretary E. B. Saunders gave a very interesting and

helpful address in behalf of missions, February 5.—On the Sabbath following, the Rev. H. C. Van Horn conducted our covenant and communion service. He gave a most interesting sermon in connection with the service.

A Year's Work for Christ and the Church.

MRS. WILLIAM L. BURDICK.

Read at the Rally-day service at Ashaway, Rhode Island, February 5, 1910.

Christian Endeavorers, as this is your Rally day and we find your motto in the subject assigned, we conclude you are the ones who expect to do the work. The words "work" and "for" imply master and servant, employer and employee. Christ is the Master or Employer and you are the servants or employees.

Our subject treats of only one kind of work and that is Christian. Your object in view will of course be to make the work a success, and this will depend entirely upon how well each one does his or her part.

I shall, in this paper, consider some of the qualifications necessary for servants of Christ and the church, for these will be of vital importance to the work.

1. Pure thoughts are necessary, for upon them your words and actions depend. "Out of the abundance of the heart the mouth speaketh," and as a man "thinketh in his heart so is he."

2. Strength is required for best work as servants. If you do not have it, you find yourselves handicapped. So refrain from all things that will weaken the body. God has told you that you are the temple of God and that if you defile the temple your strength shall become weakness. Try to strengthen the mind in all possible ways. Don't weaken your God-given powers by reading trash. The best servant has his mind stored with the best possible things. This is one of the essentials necessary for acquiring spiritual strength. Paul says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

3. To do your best work you must have knowledge of the work required, and this

is principally to be obtained through the Word of God; so for three hundred sixty-five days of the year study the Holy Bible, listen to the still small voice, and be guided by the Holy Spirit that you may not be unprofitable servants through ignorance.

4. You should be painstaking servants. Your Master is always thus. Everything in the universe testifies to this, so don't do your work carelessly. If you are preparing yourselves to teach God's Word, use every means available to present it to your pupils in the best possible manner. Whatever you do for the Master, take pains with it.

5. Work for the interest of your employer. What employee was ever a success who didn't do this? Every day, every hour an employee must work to advance the cause of his employer. If you do not work for Christ and the church, you are working for their adversary. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." What person is there on earth who would employ a servant twenty-four hours even, who he knew was working to undermine his business and advance the cause of his enemy? Be careful, young friends, lest you become unprofitable servants at this point. Your Master wants your time, your money, your talents. Here is where you will have to weigh your amusements and habits in the Master's scales and see if they reach the notch of Christian advancement and growth for yourselves and your fellow men. If not, they are weighed in the balances and found wanting, and belong to the enemy of your Master; and you are not giving a year's work for Christ and the church. "He that is not with me is against me; and he that gathereth not with me scattereth abroad", are Christ's words.

6. Good examples. Here is one of the needy fields where you can work. You stand as professed followers of Christ. Sabbath after Sabbath the church bell calls you to worship, morning, evening and afternoon. You go hence to the business and pleasure of the coming week. Does the world know you are Christians by your words and deeds? Are you strictly honest

with those with whom you deal? The world is watching you, little children are watching you, your own parents and brothers and sisters are watching you. Your examples may bring to some soul either ruin or eternal happiness.

Let me read you a sad story of a bad example. A few years ago a gentleman in Chicago was testifying in a conference meeting and incidentally referred to going East to visit his parents.

"At the close of the meeting a woman with a sad face came to him, and asked him whether he would not go to Auburn, N. Y., and see her boy who was in the Auburn prison. She wanted to send a message to him, and got the man to promise that he would carry her photograph to her boy. He took the picture East with him, and after his visit returned by way of Auburn.

"He went to the prison, and called for the boy. He made known the nature of his visit, and after a few words presented the picture.

"The young man, whose face was hard and bore the marks of dissipation, took the picture, and after looking at it awhile he said: 'Yes, that's mother; her hair is a little whiter now than when I saw her last. She was a good mother to me in many respects, and I guess my evil deeds and my bad life have caused her a good deal of sorrow, and I presume her hair is a little whiter because of it.'

"He looked at the picture a little longer, then handed it back, and said, 'I don't think I care for it; you can take it back and tell her that if it had not been for cards and drink I would not be where I am now. Take the picture back to her, and tell her that the first card I ever saw was in her home, that the first glass of wine I ever drank was at her table. Tell her I saw her take down the cards and lead us children in the game many a time, but I never saw her take down the Bible and lead us in the worship of God. Take the picture back and tell her to keep it; but, if you think it will do her any good, tell her that when I get out of here I am going to try to be a better man.'

Young men and young women, work hard to make your examples Christlike.

7. Another qualification and one upon which many others depend is willingness to work. They are the willing workers who stand first with all their employers—willing to try, willing to learn, willing to do what the Master requires. How many times we hear it said, "Oh, he didn't know very much about the work at first, but he was willing to try and now he is doing nicely." In your society, young people, be willing to work in the prayer meeting, the Sabbath school, the Christian Endeavor and the Junior. God has given you minds and hearts and talents and every chance for improvement. Don't bury your talents, nor hide your light "under a bushel"; but be willing that the world "see your good works, and glorify your Father which is in heaven." You may be weary, but it is better "to wear out than to rust out." You have a band of Juniors looking to you to lead and instruct them. It is a practical task for this year. Do it. God helps those who help themselves. Think of Dr. Rosa Palmborg, a lone orphan working in distant China for years, and a part of the time alone. You certainly have missionary spirit enough to go one hour each week and work with the children. Your cornettists, violinists, soloists and artists can enliven their meetings, and the little folks will greatly enjoy their help. Be willing workers, and rally around the flag, boys, girls, rally around the flag, for Christ and the church in endeavor.

Finally, be faithful. God's word is full of promises to the faithful. I do not need to repeat them. A rich reward will come to you daily, hourly, if you give yourselves to Christ's work. It is my prayer that you all may get so near the great source of strength, Christ Jesus, that you may be willing to let this be a pruning time in your lives. Cut out all the dead and dying branches, and fertilize with the richness of God's love and the indwelling of the Holy Spirit those branches which are turning heavenward. If you are willing thus to do, I am certain a year hence you will be a stronger society and that God will give you souls for your hire.

Martha Burnham.

MARGARET BELL.

Chapter X.

Mrs. Burnham contended from the time they first entered the territory that her children must have the benefit of religious training aside from what she was able to give them. She claimed this was one of the things that could not be dispensed with. They must have the privilege of hearing the Gospel preached whenever it was possible to procure such services. In a small settlement, with many of the people not seeing, as Mrs. Burnham did, the necessity of religious instruction, the matter of the pastor's support fell heavily upon the few who were interested. The ministers had no stated salaries, but gave their services for what the people felt they could pay them. As they usually lived several miles away, this meant entertaining them over Sunday. Notwithstanding the straitened circumstances of the Burnham family they paid fifty dollars a year on the pastor's salary, and no member of the family ever begrudged the money. It was given cheerfully and the entertaining also. Why shouldn't it have been? The pastor was a member of the family.

At one time an aged minister whose health was somewhat impaired was serving the church as pastor. He lived sixteen miles from his charge and came to his appointment the day before, remaining until Monday. He spent the nights at Mr. Burnham's because he was more comfortably entertained there than elsewhere. He usually came in the afternoon and as the hour for his arrival drew near Martha was commissioned to watch for his appearance on the hill and notify some one at the house, so the heavy gate could be opened for him to drive through.

The Burnham family never argued among themselves or with any one else as to whether there was one Isaiah or two, but they most heartily concurred with the one who said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" At the same time Mr.

Burnham, who insisted that they must give this aged, feeble minister every possible care, warned the family that it would be wise for them to exercise a little caution in the attentions they bestowed upon the younger ministers, for they were human beings after all and might become lazy under too great care. Little danger was there of ministers or any one else becoming lazy around Mr. Burnham, for he would call them up early enough in the morning to prevent that if he did nothing else.

The new frame schoolhouse in Mr. Burnham's district was one of the best to be found anywhere in the country; and when the church services were transferred to that from the little log schoolhouse, the people felt they were rising rapidly in the world. It was the decision of the majority who had the Sunday school under control that it could not be maintained through the winter, so it was closed for that season of the year. Martha hailed its organization in the spring with joy and wept when it was closed in the fall. Being only a child she could not reason out satisfactorily why the Sunday school could not be held in the winter as well as the secular school.

In the Sunday schools of those days all the scholars, excepting those of the Bible class, simply memorized verses of Scripture, as a rule no questions being asked. At the organization of the Sunday school in the spring, they commenced the season's work alternately with the second chapter of Matthew and the first chapter of John. They also committed to memory the Decalogue, the Lord's Prayer and the Beatitudes. There was one advantage in this system besides the memorizing of Scripture. No one in that Sunday school when grown was ever found looking in the Old Testament for the Lord's Prayer.

After a time a young man and his wife, Mr. and Mrs. Good, who had been favored with quite liberal training, moved into the district. They were among the best people this world affords, bearing a good name with them wherever they went. Mr. Good was soon elected superintendent of the Sunday school and he introduced several helpful changes. One of them was talking to the children a few moments at the close of the recitations on the lesson. He

also insisted that they let Matthew and John rest awhile and go back to the beginning of things and commit the first chapter of Genesis. He explained to the children the meaning of the word create; and as Martha listened to his explanation, there was born in her young soul a conception of the majesty and greatness of a Being who could make a world out of nothing.

Mr. Good had a beautiful voice and as it was consecrated to God he sang the Gospel into the hearts of those who listened to its charm. They had no instrument to help them and the children learned the songs by singing them with the superintendent.

One of the songs, entitled "The Evergreen Shore", appealed deeply to Martha, especially the following lines:

"Let the vessel be wrecked on the rock or the shoal,
Sink to be seen nevermore,
He will bear none the less every passenger soul
Safe, safe to the evergreen shore."

She hummed the tune while at play and thought of the words; and although her conception of their inner meaning was very meager, they had been sung into her heart and incorporated into her very self; and when a day came in which it seemed to her that her frail bark was about to be wrecked on the rocks, suddenly, in the twinkling of an eye, memory brought to her ears the sound of that melodious voice ringing out in unmistakable tones words that for years had been forgotten and she arose in her midnight of sorrow to thank God that if the vessel should be wrecked on the rocks, the One who is mighty to save would bear her "safe, safe to the evergreen shore." And she would not have this story written without laying a choice forget-me-not upon the grave of her beloved superintendent. O ye who toil early and late, oftentimes in much weariness of the flesh, to implant religious principles in the hearts of the young, I beg of you grow not weary in your work, nor discouraged under their seeming indifference and carelessness. Toil on and perchance in their hour of need some word you have spoken or sung may come to them clothed in all the glory of a heavenly visitant.

When, during the long days of summer,

a service was to be held in the evening, it was announced to be opened "at early candle-lighting." Everybody went to church (one of the good customs that ought not to have died out as people became more prosperous); and as the twilight hour came on, they could be seen going in all directions toward the schoolhouse—walking, riding in big wagons and ox-carts or on horseback, as the case might demand, and some one from each family bearing in his hand a candle and candlestick. Was this going to church under difficulties? Bless you, no. Some one has said that in those days the people sat on those hard benches and sang heartily, "My God, the spring of all my joys", while at the present time they sit in cushioned pews while a paid choir renders in soothing tones, "Art thou weary, art thou languid?"

The light of a tallow candle does not extend very far, so the schoolhouse was not noted for its brilliancy. One evening during a conference meeting a colored man arose in the corner of the room and said very solemnly, "My friends, every tub must stand on its own bottom." Nothing could be seen of the man save the whites of his eyes and his teeth, but fortunately he was not in a superstitious crowd. One young lady whose descriptive powers were good said that as he spoke his eyes shone out in the darkness like two full moons under a brush heap.

On another occasion a colored man was "relatin' his sperience"; and in trying to make the people understand how he felt when he was under conviction for sin, said that "it was like getting all tangled up in a grape-vine bush."

But the colored people were not the only ones who sometimes gave in amusing testimonies. One time in a revival meeting an old man thinking to encourage the people said: "I got a letter today from my sister who lives in Pennsylvania. She has a small, leetle family of sixteen children and they have all been converted, I am happy to say, herself included, excepting a few." And notwithstanding the fact that the message tickled the ears somewhat, it was received as good news from a far country.

Mrs. Burnham told Martha very seriously that she must never laugh over any-

thing that happened in church, that it was a very wrong thing to do. One Sunday for some reason Hannah and Martha were the only members of the family who attended the services. A gentleman sang "The Prodigal Son" for the congregation and he so completely outdid those alto strains of Rebekah's that had the prodigal son known that his return to his father's house would ever have been the cause of such a jargon of sounds, it is to be doubted if he would have had the courage to leave the swine. Martha was in agony for fear the wicked laugh would come. She looked to see how Hannah was affected, but her sister sat there as dignified as ever, looking, as far as Martha could discover, as if nothing out of the usual order was happening. But after their return home Martha overheard Hannah telling her mother about the song and that she was afraid she would have to leave the room. When Martha heard this she said, "Oh, good! I'm no worse than Hannah" and at once proceeded to relieve her heart of its pent up wickedness.

And now we must record an event of great significance to the Sunday-school children. It was decided to hold a picnic for the children on the Fourth of July. The proposition was heartily seconded by every one except Mr. Burnham, who opposed it with all his might but submitted to the vote of the majority with more grace than could have been expected. Martha almost held her breath for fear he would carry the day. When the question was under consideration he asked what good it would do and was greatly disgusted with the man who replied that it would please the children. How could you spoil the children more quickly than by doing things to please them?

Probably the thought occurred to no one that they could take the children off to some new scene, so the picnic was held in the grove surrounding the schoolhouse.

The day was ideal and the noise of bursting firecrackers, the shooting of guns, and the beating of drums accompanied by the fife's shrill whistle as they formed in line and marched from the schoolhouse to the tables were awe inspiring to Martha who had never witnessed such a display before. And while they partook of the delicious

dinner that had been prepared for them, not by hired menials, but by the loving hands of mothers and teachers, Old Glory floated over them with the same gracefulness and protection that it gave to those who had been cradled in luxury.

The tables had been made by driving posts into the ground, onto which boards were nailed. Over these were spread the snowy white linen tablecloths woven by the hands of mothers; and as the children gathered round the tables, many of them looked for the first time upon frosted cakes, and oh, joy, here and there in the frosted candy, hearts were peeping forth. In the center of the large cake bouquets of roses were emitting a fragrant odor; in fact, it seemed as if everything that day spoke of the first great commandment, love to God, and the second, which is like unto it, love to man.

Martha espied a black-raspberry pie which fairly made her mouth water. She told her teacher that while she had heard of that kind of pie she had never tasted it. The teacher immediately went in search of it and returned with a small piece saying, "Here is just a taste for you; this is all I could find." Wasn't that a little thing for the teacher to do? Yes, but by that act she found her way into the little girl's heart and was enshrined there for all time. And if as teachers we win our pupils for Christ; it will not be simply because we teach the lesson well but because they see that the spirit of him who took little children up in his arms and blessed them dwells in our hearts also.

Before we close the account of this picnic we must not forget to say that they all stood around the tables while they ate their dinners.

Years after this picnic a Seventh-day Baptist lady living at Milton, Wisconsin, was returning home one afternoon from Janesville. The seat in front of her was occupied by two ladies, both of whom were strangers to her. As the train neared Milton Junction, one of the ladies said to the other. "I see there are two churches in this little village. I wonder to what denominations they belong?" The reply came that one was a Methodist and the

other a Seventh-day Baptist. "A Seventh-day Baptist church!" she exclaimed, "I never heard of that denomination. What is their faith?" The lady replied, "Why, they keep Saturday for Sunday, and they are the strangest people you ever heard of. They do the strangest things, and among the strange things they do, they always stand up when they eat." Had she known of this picnic, she might have concluded that the people who "keep Saturday for Sunday" and the ones who keep Sunday for Saturday in the strange things that they do are all related in Adam.

When the picnic season arrived the following summer, more elaborate preparations were made for the day's outing, and another Sunday school invited to be their guests at the picnic. It rained all day long and the picnic was held in the schoolhouse by those who were brave enough to venture out. This was a sore disappointment to every one excepting Mr. Burnham, who said, "It serves them right for wasting their time on such foolishness."

One young lady from the Sunday school that had accepted the invitation to the picnic came in a beautiful white dress. Martha heard people commenting upon it and how hard it would be for her mother to do up the dress so it would look nice again; and although she was a stranger, Martha felt it to be her duty to say something to her as the guest at the picnic. After thinking for some time what to say she forced herself up to the point of action and facing the young miss said, "This rain has fixed your dress. I pity your mother."

The parents of this young lady entertained the ministers a great deal in their home. They had another daughter who was a very lively young lady or, in the language of the times, "she was so full of the old white horse that it didn't seem as if she ever had a serious thought." She was a subject of great anxiety to her pastor. Not being able to make any impression upon her mind in his sermons he decided to try the effect of a personal rebuke; so one day when he was visiting in her father's home, as she was flying around the house singing her giddy songs, he said to her in

a very solemn tone, "Eloise, what do you suppose your occupation will be in hell?" She paused just long enough to reply, "Oh, pretty much the same as it is here—cooking for ministers."

(To be continued.)

"This is That."

ELIZABETH L. CRANDALL.

On a certain day, long years ago, while the busy streets of Jerusalem were thronging with its multitude of inhabitants and visitors who had come together to celebrate the second of the great yearly feasts of the Jews, in an upper room in one of the houses were assembled a number of men and women waiting in eager expectation for the "promise of the Father."

These were not idlers nor mere visitors at the feast, but a company of devout worshippers, disciples of Christ, who at this time were obeying the Saviour's last command to tarry in Jerusalem until they should be endued with power.

Now the time had fully come when after a season of consecration and prayer their hearts were prepared for the infilling of the Holy Spirit. Suddenly their supplication is turned to listening. They had been talking to God, now his first response to their pleading is a sound from heaven as of a rushing mighty wind; it arrests their attention and then comes the visible manifestation of the Spirit's presence as the tongues of fire are distributed among them, women and laymen receiving the same measure of blessing as the apostles.

No longer was silence possible. As the realization of their power as witnesses for Christ came upon them, with great joy and boldness they began to speak as the Spirit gave them utterance. God had a message for every nation represented in the city. Soon the news of an unusual occurrence brought the multitude about the disciples, some as candid listeners, some deriding, all wondering and amazed as they heard the marvelous words of salvation.

In response to the expressions of wonder and the derision of those who quite likely had already rejected Christ, Peter declared, "This is that which was spoken by the

prophet Joel." Then in words of divine eloquence he propounded to them the Scriptures, and thus was begun the witnessing with power which in time should extend unto the uttermost parts of the earth.

This is that which put the shine on Stephen's face when he was standing before the council of persecutors, and which has emboldened every Christian martyr since that time.

This is that which has fired hearts with holy zeal until the gospel message has penetrated many heathen lands in the face of all sorts of danger, and in our own country there are scores of self-sacrificing slum workers and missionaries, to say nothing of those whose influence day by day in the home, in the church and the community, reveals a familiar fellowship with the blessed Master.

This is that which in our secret lives gives us victory, not only over sin, but also over the trials and petty annoyances that would stand in the way of our happiness.

Thank God for the faithful ones in all generations who have witnessed to the truth of full salvation; and in these days when preachers apologize for sin and even deny the inspiration of God's Holy Word, there is need as never before for such Spirit-filled witnesses.

Let us not be ashamed to be classed among the "holiness people." True, there are some who profess entire sanctification, whose inconsistent living brings reproach upon the cause of holiness. Shall we refuse to be called "Christians" because of the many false professors of Christianity? Nay, but let those who have the real experience of holiness not fear when jeered at by ungodly people or criticized by church members, but humbly and gladly utter the victorious cry, "This is that!"

Berlin, Wis.

Make friends with the birds. The country at large suffers by the loss of them. Feed and care for them as you would for the pets of your own household. Encourage them to stay in your company. They are friendly and useful folks, and for kind treatment will repay handsomely in work and song.—*Our Dumb Animals.*

DEATHS

BONNELL.—Orval Francis Bonnell, son of C. B. and S. C. Bonnell, was born January 27, 1887, and died January 13, 1910, aged 22 years, 11 months and 14 days.

He was run down by his train, while acting as brakeman, at Cars, W. Va., and was brought home to Salem for burial. His death is a great shock to the family and friends. L. D. S.

DAVIS.—Jemima Davis, daughter of Eld. Peter and Sally Davis, was born October 30, 1831, and died January 27, 1910, aged 78 years, 2 months, 27 days.

She was united in marriage to Eld. Jacob Davis, June 5, 1850. The husband and five of their ten children have preceded her to the better land, and she was the last of a family of eleven children. Her whole life was spent in the community of which she has been an essential factor. The family and people alike arise to call her blessed. As mother, grandmother, neighbor, pastor's wife and friend, she has nobly filled her place. Professing religion at eleven, she was a member at Salem and became a constituent member of Greenbrier in 1870. She was ever deeply interested in the Master's work, of which she was a wise and warm supporter.

L. D. S.

HAMILTON.—Mrs. Catherine (Saunders) Hamilton, wife of John P. Hamilton, was born in Monroe County, N. Y., November 17, 1826, and died at Avon, N. Y., January 31, 1910, at the home of her daughter, Mrs. Sarah Pease.

Her mother died when she was a child and she went to live with her Uncle, Charles Maxson, near Alfred Station, N. Y. She was united in marriage to John P. Hamilton by the Rev. James H. Cochran in 1844, and they have been spared to live together more than sixty-five years, which is a rare thing. Their home has been at Alfred Station most of this time, until they went to live with Mr. and Mrs. Pease in 1904, where they have since been lovingly cared for. Sister Hamilton united with the Second Seventh-day Baptist Church at Alfred in 1871, and continued a beloved member to the end. She was the mother of three children: Arthur A., who died some years ago, leaving a wife and children; John C., of Olean, N. Y., and Mrs. Sarah Pease. There are also six grandchildren and several great-grandchildren. Mrs. Hamilton was a loving and patient wife, and will be greatly missed by her companion in the feebleness of fourscore and four years. When near the end of the journey of life she assured him she was going to be with her loving Saviour. She was a careful and tender mother, who lived to see her children to the third generation; a genial and much esteemed friend and neighbor.

Services were held at the Alfred Station church, conducted by the pastor. A quartet from Alfred furnished music and interment was made in the Alfred Rural Cemetery. I. L. C.

EHRET.—Elizabeth Ann Law Ehret was born October 9, 1846, and died February 5, 1910, aged 63 years, 3 months, 26 days.

She was united in marriage to John Ehret, August 13, 1868, and in the following December professed religion and united with the Ritchie Church. They soon made their home near the church on Otter Slide, where they lived for forty-one years. Their four sons and four daughters grew up and were married, and now Mother is the first to be taken from that happy circle. The church also is bereaved. A loved and useful member is called into the work above. The community will miss her. Her power has been felt for good in all the interests with which she was connected. She will ever hold a revered place in the memory of all. L. D. S.

CLARKE.—Albert M. Clarke was born in Brookfield, Madison Co., N. Y., December 4, 1824, and died at the home of his daughter in Yonkers, February 10, 1910, in the eighty-sixth year of his age.

Mr. Clarke was one of a family of six sons and two daughters born to Hosea B. and Lurana Babcock Clarke, of whom only two are now living: Norman L. Clarke of Brookfield, and Mrs. Barbara Holman of Clayville, N. Y. He was educated in the district school of his native town and at the preparatory school at Hamilton, N. Y., now Colgate University. In early life he taught in New York State and Rhode Island. The deceased was united in marriage, March 13, 1851, to Phoebe M. Gorton, daughter of Thomas R. and Prudence Treat Gorton of North Brookfield, N. Y. They settled at once on a farm at Verona, N. Y., where they lived for six years. In 1857 they bought a farm about one mile south of Clayville, N. Y., where they lived until 1885, when they moved into the village of Clayville, living there until the death of Mrs. Clarke in 1908. Three children came to bless this union: Mrs. L. J. Perry of Redondo, California; Mrs. J. M. Jennings of Earlville, and Mrs. C. C. Chipman of Yonkers, N. Y.; also ten grandchildren, six of whom are married, and four great grandchildren. His death is the second to occur in the family.

Mr. Clarke was a man of strong intellect, having an unusually retentive memory; he was cheerful in disposition, and unselfish and sympathetic in nature. The following appeared in the *Utica Observer* as a tribute to him by a prominent citizen of Clayville: "There was no better citizen or more worthy man in the Sauquoit Valley during the long years of his life here than Albert M. Clarke. He was honorable and upright, charitable and kindly, serenely contented with whatever work or recreation life brought him, and always ready to do his part in making the world around him better and happier. His neighbors knew him as a man of good principle. His friends found him a good friend in all conditions of life, and there were few men in the community who sought to follow as faithfully as he the finer ideals of Christianity. His home life was an exceedingly happy one; and when death some time ago took from him the wife who had been his companion for years, he told

his friends that he would not remain for long in the world."

Mr. Clarke united with the First Seventh-day Baptist Church of Verona, May, 1854, where he retained his membership until death. He always evinced a deep interest in that church, and regularly contributed toward its support. The six years spent in Verona were extremely happy ones, at which time friendships were formed that endured through all the subsequent years spent away from Sabbath-keeping people and Sabbath privileges.

Since the death of his wife, about eighteen months ago, he has made his home with his daughter, Mrs. J. M. Jennings of Earlville, N. Y. Last December he came to Yonkers to spend the winter with his daughter, Mrs. C. C. Chipman, where, on February 7, he was stricken with heart failure and died three days later. Funeral services were held at Yonkers, Sabbath afternoon, February 12, conducted by the pastor of the First Seventh-day Baptist Church of New York City, Rev. E. D. Van Horn. On February 14, his body was laid beside that of his faithful and beloved wife, in the Sauquoit Valley Cemetery, where a brief service was conducted by the Rev. Mr. Humphries of Clayville, N. Y.

MILES.—Cora May (Balch) Miles was born at Rock River, Wis., October 8, 1867, and died at Milton Junction, Wis., February 17, 1910.

She was the daughter of Mr. and Mrs. Charles Balch, and her girlhood was spent at the old home where her parents still live. Her school life as a pupil ended with her graduation from the public school, and for three years she taught in the public schools. On September 21, 1887, she was married to Frank Miles, and most of their married life has been spent in this community, and theirs was a happy home, where her gentle spirit reigned. At about the age of sixteen, she was baptized by Eld. James C. Rogers and united with the Rock River Seventh-day Baptist Church. She retained her membership with that church to the end, but during these later years has been a faithful attendant upon the services of the Milton Junction Church. She leaves a sorrowing husband and two daughters, Bernice and Blanch. There are still living, also, her parents, two brothers and one sister. The latter are Homer Balch of Virginia, and William Balch and Mrs. Lona Green of Rock River.

She leaves behind her the record of a wholesome Christian life, and she still lives in the memory of those who knew and loved her, loved her because of her deeds and words and smiles which have impressed themselves upon so many lives. Because she lived with Christ here, she still lives with him, free from sickness, pain and death. "Because I live, ye shall live also."

Farewell services were held Sabbath afternoon, February 19, conducted by Pastor A. J. C. Bond, of the Milton Junction Church, assisted by Rev. O. S. Mills. The large congregation present and the many beautiful floral offerings attested both the esteem in which she was held and the sympathy of the community for those who have lost a loved one. Interment was made in the Milton Junction Cemetery. A. J. C. B.

ALLEN.—Mr. Frank Allen was born at Manchester, Tenn., January 27, 1879, and died at West Edmeston, N. Y., February 20, 1910.

The deceased has lived in seven different States: Tennessee, Kentucky, Alabama, Texas, New Mexico, Oklahoma and New York. Soon after the appearance of the disease that finally ended his life, he sought to regain his health by a change of climate. He first went to New Mexico, but was unsuccessful in obtaining relief. He then went to Texas, but continued to grow worse. He was next induced to go to Oklahoma, where he remained until April, 1909, when he came to New York. On the 25th of the following May he was united in marriage to Miss Grace Stone of West Edmeston, who has faithfully cared for him during the last few months of his life. He is also survived by his father and four brothers residing in Tennessee, and two sisters living in Texas. Although Mr. Allen has never been identified with any branch of the Christian Church, he was a firm believer in the Christian religion and tried to live a life of devotion to the Master. In conversation he talked freely of the future and of his everlasting home. After coming to New York he was still hopeful that he might recover, and often expressed a desire to be well enough to attend church service, without fear of endangering others by his presence. Just before his departure, which was peaceful and without struggle, he was repeatedly heard to say, "It is all right."

Funeral service was conducted by the writer, assisted by Rev. Ezra Hamond, pastor of Baptist Church, on Tuesday, February 22, at 2 p. m. Text, "To die is gain" (Phil. i, 21).

R. G. D.

SPECIAL NOTICES

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

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

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

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

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

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

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

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Mar. 26. Review.

LESSON XII.—MARCH 19, 1910.

A PARALYTIC FORGIVEN AND HEALED.

Matt. ix, 1-13. Commit verse 2.

Golden Text.—"The Son of man hath power on earth to forgive sins." Matt. ix, 6.

DAILY READINGS.

First-day, Acts iii, 1-10.

Second-day, Acts xiv, 8-20.

Third-day, Mark ii, 1-12.

Fourth-day, Mark ii, 13-22.

Fifth-day, Luke v, 17-26.

Sixth-day, Luke v, 27-39.

Sabbath-day, Matt. ix, 1-13.

INTRODUCTION.

The chronological place of this lesson is several months before the lessons that we have just been studying, before the Sermon on the Mount, and near the beginning of the Galilean ministry.

Jesus' teaching attracted the attention of the religious leaders of the Jews at the very beginning of his work, and soon aroused their active opposition. They were unable to answer him in argument, but they were on the watch to find something that they might criticize in his words or works.

A casual observer of Jesus' ministry might have thought that our Lord's principal work was in the healing of the bodies of men. Possibly a superficial reader of the Gospels today would come to the same conclusion. But when we look carefully it is evident that he was intent most of all upon the cure of souls. Our present lesson therefore is not to be considered as a startling exception to the general trend of his work. The forgiveness of the sins of the paralytic was a much more important matter than the healing of his body. The social intercourse with the publicans and sinners was also directly in the line of the work that Jesus meant to accomplish.

TIME.—In the early part of the year 28.

PLACE.—Capernaum.

PERSONS.—Jesus; the paralytic; the scribes and Pharisees; Matthew, the publican; other publicans and sinners.

OUTLINE:

1. The paralytic made whole and sound. v. 1-8.

2. The call of Matthew. v. 9.

3. The feast in Matthew's house. v. 10-13.

NOTES.

1. *And he entered into a boat and crossed over.* The men on the eastern side of the lake asked Jesus to leave, and he left. What seemed

to them a gain was a great loss; but they had such a one-sided view of life that they were not even able to estimate their loss. The first half of this verse, and perhaps the whole verse, belongs with our lesson of last week, at a time much later than the rest of the paragraph. See Introduction above. *His own city.* This must mean Capernaum, although it is so named only here. At the beginning of his ministry Jesus left his home at Nazareth, and made Capernaum the headquarters of his work. Whether he actually had a home there is a matter of dispute. Some think that the paralytic was brought to Jesus' house. Possibly his mother and his brethren came and lived with him.

2. *A man sick of the palsy.* This is all one word in the Greek, and would be translated more literally as well as more in accordance with modern usage, "a paralytic." *Lying on a bed.* He was completely incapacitated for any sort of activity. Matthew omits several very interesting particulars in connection with the bringing of this paralytic. See the parallel passages. He is intent upon emphasizing the saying of Jesus in v. 6. *Seeing their faith.* That is the faith of the friends that brought him. We may infer that the paralytic also had faith; but their faith is more vividly manifest than his. They had the resolution to overcome obstacles, to brave public opinion, and to interrupt Jesus in the midst of his teaching. *Son.* More literally, child—evidently spoken with a tone implying kindness and pity. *Be of good cheer.* He was evidently depressed, very likely on account of his own misconduct which had resulted in his present physical infirmity. *Thy sins are forgiven.* Jesus attends first to the man's greatest need. He saw in him true repentance, and gave him the spiritual blessing which he longed for. We are not to limit this forgiveness, and make it apply to those sins for which the natural punishment was the paralysis.

3. *Certain of the scribes.* They were doubtless there for the express purpose of criticizing his teacher. Here is something which is flagrantly in opposition to what they regard as orthodox instruction; but even the scribes feel themselves a little overawed in the presence of this teacher, and so while they realize that they have found what they have been looking for—some definite teaching to which they can make exception—yet they do not speak out. *This man blasphemeth.* They concluded that Jesus was guilty of blasphemy because he assumed a prerogative belonging to God in that he declared that the man's sins were forgiven. They forgot that a man may sometimes speak for God, and they neglected to note the evidence that Jesus had in himself the power of forgiveness.

4. *Knowing their thoughts.* Their faces no doubt showed their disapproval. Jesus could however read their thoughts by the same divine intuition by which he knew the heart of the paralytic. *Wherefore think ye evil in your hearts?* He proves their evil thoughts, and then proceeds to show by argument that they were wrong in their conclusions.

5. *For which is easier,* etc. The ability to say the one thing and have it really so implies the ability to say the other and have it really so.

Jesus would teach that it is just as easy to forgive sin as it is to cure incurable disease. Of course if it were a mere matter of saying, "Thy sins are forgiven," or saying, "Arise, take up thy bed, and walk," it would at least appear easier to say the former; for there would be no immediate outward manifestation necessary to prove the efficacy of the words. But the saying of one thing or the other is not the point.

6. *But that ye may know*, etc. Since both sayings are alike difficult, the use of the one with its appropriate effect manifest before their eyes will be presumptive argument that Jesus made use of the other saying with due authority, and that it had its real even if invisible effect. *The Son of man*. A Messianic title very often used by Jesus of himself. It emphasizes his humanity. We are not to think however that the scribes understood Jesus as now claiming to be the Messiah. Possibly he said, "I," and the Evangelists have substituted, "the Son of man."

7. *And he arose, and departed to his house*. Thus making it amply manifest that he was cured. Under the circumstances the scribes were completely defeated, and could bring forward to the authorities no charge of blasphemy.

8. *They were afraid*. Probably this was a superstitious fear at the manifestation of supernatural power. They were not, however, so overcome that they could not render praise to God for the blessings beyond all ordinary expectation which were thus bestowed.

9. *A man called Matthew*. In the parallel accounts he is named Levi. Our author tells of his call here very briefly as an introduction to the paragraph which follows in regard to the banquet. *Sitting at the place of toll*. He was a publican collecting taxes for the Roman government. These taxes, although usually small, were often oppressive from their number and variety. Possibly Matthew was collecting the tax on the fish and vegetables that were being brought into Capernaum to be sold in the markets. *Follow me*. Compare the call of the first four disciples and the readiness with which they obeyed the summons. See Lesson III of this Quarter.

10. *As he sat at meat*. Literally, reclined. This expression, although now almost out of use, is preserved by our revisers because we have no modern equivalent. The word *meat* is used in the sense of *food*. *In the house*. That is, Matthew's house, as we see from Luke's Gospel. He gave a banquet to his friends for the purpose of introducing them to Jesus. *Publicans and sinners*. Our author evidently considers them all of one class. The strict Jews could not imagine that a publican would or could fail to be a sinner; for he was a representative of the unrighteous government that wrongfully held Israel in subjection. No Jew who really cared for the strict observance of the law would become a publican. Perhaps the word *sinners* as used in this connection is to be understood as describing those who were not at all strict in the observance of the ceremonial law—sinners from the point of view of the Pharisees. On the other hand it may be that Jesus had gathered at this feast the very dregs of society. (He

once said to the leaders of the nation, "The publicans and the harlots go into the kingdom of God before you.")

11. *When the Pharisees saw it*. This was evidently a great banquet with scores if not hundreds present. The Pharisees would hear about it as a matter of course. *Why eateth your teacher with the publicans and sinners?* They did not ask Jesus directly in regard to his motives, but expressed their criticism indirectly to his disciples in the form of a question. At a later time we find the Pharisees protesting against Jesus' paying any attention to the publicans and sinners; here they are merely criticizing his conduct as unbecoming a teacher.

12. *They that are whole have no need of a physician*, etc. Jesus' apology for associating with publicans and sinners is their need. The physician goes where he is needed.

13. *But go ye and learn what this meaneth*. An expression often used by the rabbis in applying a lesson. *I desire mercy, and not sacrifice*. A quotation from Hosea vi, 6 where the word *mercy* would perhaps be better translated *piety*. What God wants is not the outward forms of service manifest for example in diligent attention to the proper sacrifices for each occasion, but rather true heart service. The Pharisees had all the outward forms of righteousness, but they lacked the vital elements, and so easily misunderstood the motives of Jesus. *I came not to call the righteous, but sinners*. This is practically parallel to the last half of the preceding verse. Some are a little worried because the words *strong* and *righteous* seem to refer to the Pharisees. But our Saviour was speaking in general terms, and emphasizes the other part of the sentence. His work was preeminently for those who needed him. If the Pharisees felt that they were described by the words *strong* and *righteous*, surely then they must see the folly of their protest against Jesus' going to the publicans and sinners.

SUGGESTIONS.

We pity the man who has lost the use of some portion of his body. To be paralyzed seems one of the worst calamities. But spiritual misfortunes are really far greater than the physical. Jesus began with the greatest need of the man who was borne of four into his presence when he said, "Son, be of good cheer; thy sins are forgiven."

This lesson suggests the folly of judging when we have insufficient knowledge. The scribes did not understand the situation, and leaped to the conclusion that Jesus was guilty of blasphemy.

We ought not to fail to praise the readiness of Matthew to follow Jesus when the call came to him. Doubtless it took a great effort for him to break away from his business and social relations, but he heard the summons and felt his responsibility, and bravely heeded the call regardless of the cost.

Jesus was willing to do his duty even when his conduct would call upon himself the severest criticism. It is but human to desire to be respected and admired by the chief people in the community. Although by walking in the path of duty we lose the praise of men, we ought not to hesitate to walk in that path.

Not Battleships But Bread.

If some of the millions now being expended in preparation for wars that will never come, were devoted to the making of good roads and improving inland waterways, our vast population would be better housed and better fed, says the *Farm Journal*. It is clear that it is not battleships this country needs but better means of getting to market. This is another subject to talk over with your Congressman when he solicits your vote.—*Our Dumb Animals*.

There are moments when, whatever be the attitude of the body, the soul is on its knees.—*Victor Hugo*.

The way to get out of self-love is to love God.—*Phillips Brooks*.

The Youth's Companion as a Gift.

When you make a present of a periodical to a friend or a family you are really selecting a companion to influence them for good or ill during a whole year. If the acquaintances of your sons and daughters were to talk to them aloud as some periodicals talk to them silently, how quickly you would forbid the companionship! In the one case as in the other, the best course is to supplant the injurious with something equally attractive and at the same time "worth while." A food can be wholesome and utterly distasteful. Reading can be made so, too. But *The Youth's Companion* not only nourishes the mind, but delights it, just like that ideal human associate whom you would choose. *The Youth's Companion* fills that place now in more than half a million homes. Can you not think of another family in which it is not now known where it would be joyfully welcomed?

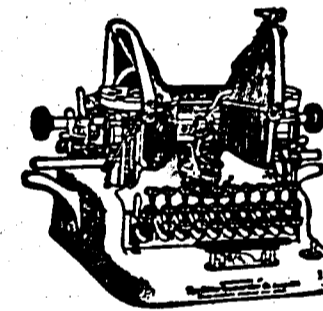
If the \$1.75 for the 1910 Volume is sent now, the new subscriber will be entitled to *The Companion's* "Venetian" Calendar for 1910, lithographed in thirteen colors and gold.

THE YOUTH'S COMPANION,
Companion Building, BOSTON, MASS.
New subscriptions received at this Office.

WANTED.

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

17 Cents a Day
BUYS AN OLIVER



SAVE YOUR PENNIES AND OWN

The
OLIVER
Typewriter

THE STANDARD VISIBLE WRITER

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

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

THE OLIVER TYPEWRITER COMPANY
310 Broadway New York

CLOTHES
MADE TO ORDER

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

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

SUITS AND OVERCOATS FROM
\$20 UP.

THE
Ordway Company
MERCHANT TAILORS

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

Bible Studies on the Sabbath Question

By ARTHUR ELWIN MAIN

Alfred Theological Seminary, Alfred, New York

Prepared for the Use of Pastors, Sabbath Schools,
Young People's Classes, for Home Study, etc.

A Book of 80 pages, 5 $\frac{3}{4}$ x8 $\frac{3}{4}$ inches

Price, postpaid, cloth, 25 cents; paper, 7 copies, \$1.00

These moderate prices have been made possible by the contributions of a few friends; and the purpose in offering seven copies at the above rate is to encourage study by classes and in groups. Pastors and others are cordially invited to promote the sale and use of the book.

Orders for books should be sent to
Alfred Theological Seminary, Alfred, New York.

"Your book arrived last night; and after dinner I sat down and did not lay it aside till I had finished it. I was greatly pleased with it, and liked it particularly for its modern points of view assumed throughout the work, and for its spirit of fairness and charity."—

A. E. WEBSTER.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

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

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Vice-President—Edward E. Whitford, New York City.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.
Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. H. N. Jordan, Stephen Babcock, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, J. Clifford Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson, Edgar D. Van Horn. Stated meetings the third First-day of the week in September, December and March, and the first First-Day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

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

BOARD OF PULPIT SUPPLY AND MINIS- TERIAL EMPLOYMENT.

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

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

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

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

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

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

Plainfield, N. J.

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

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

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Rev. A. E. MAIN, Dean.
Year began Sept. 14, 1909.

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

New York City.

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

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

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

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

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

Utica, N. Y.

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

Chicago, Ill.

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