

# The Sabbath Recorder

## RECOMPENSE.

There is no day but has its share of light,  
 And somewhere in the dark there shines a star at night.  
 There is no cloud, however black and grim,  
 That does not touch the sunlight with its outmost rim.  
 There is no sorrow borne without its gain,  
 No perfect joy that was not ushered in with pain.  
 There is no pain that can outlast the years,  
 No smile so sweet in life as that which follows tears.  
 We learn to do without our own because  
 There is some recompense in all of nature's laws;  
 No sun can rise until it first has set;  
 No life be lived that has not somewhere known regret.  
 This thought, my friend, take with thee for the days:  
 God were not God if man could fathom all his ways.  
 And as thy day goes down its western slope,  
 Know, next to faith, his greatest gift to thee is hope.

—Author Unknown.

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# The Sabbath Recorder

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

VOL. 68, NO. II.

PLAINFIELD, N. J., MARCH 14, 1910.

WHOLE NO. 3,393.

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

### They Stultify Themselves.

Not long ago I heard an estimable Christian woman express her regret that some who are zealous in defending the Bible against its critics do not write in a sweeter and more charitable spirit. She spoke of the difference in the tone between two or three writers who had expressed views upon the modern religious thought on the one hand, and in defense of the old ideas on the other, and said in substance, "It is too bad that defenders of the 'old' thought can not write in the same candid, sweet spirit as those who write in favor of the new thought. There seems to be a subtle influence of cold, hard dogmatism, a suggestion of sharp sarcasm about some writings, which though not very pronounced, are sure to give one the impression that an unloving spirit was back of the pen. This tends to defeat the purposes of the writers and to win sympathy for the other side, and I do not see why the writers can not understand it."

When the lady was done talking, I said to myself, These thoughts are worth pondering. After all, it is not dogmatical statements, or cast-iron logic; it is not hard, cold theories; it is not mere haggling for the ancient wording of an orthodox creed that will most surely win men, and hold them in the bonds of loving loyalty; but it is the logic of the heart, the unmistakable influences of a courteous, gentlemanly

spirit flowing from the pen, until the written page seems to give forth the aroma of brotherly kindness and practical charity, that have greatest power over men.

Of all others, the defender of the Bible should keep sweet. His writings should be as courteous and his manner as loving as the writings and manner of those who differ from him. He should study to make them so. And if he can not live as Christ-like in his home and among his neighbors as does the defender of modern thought; if he can not write without dipping his pen in gall, then he might better keep still, for at every turn he stultifies himself. The actual influence of his life is contrary to his purposes, and the Bible is better off without such defenders.

Ours is an intensely practical age. It is an age of action rather than theory, an age of broadening views, of growing liberty of thought, of faith in the brotherhood of man, and an age filled with the spirit of evangelism as no age has been since the coming of the Son of Man. The world is asking, not so much what a man believes as what he does; and it will respect those leaders who are most practical in Christian work, most consistent in Christian living, and who manifest the sweetest spirit in all their teachings.

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### Study Dean Main's Book.

I have often heard Seventh-day Baptists speak of their need of a better understanding of what the Bible teaches about the Sabbath. It is undoubtedly true that many of our young people—and I fear some older ones—are poorly prepared to give a good and clear reason for their position as Sabbath-keepers. There are many who possess a most vague and indefinite knowledge of what the Bible really teaches regarding the Sabbath day, and what Paul teaches about the law of God.

The little book by Dean Main, entitled *Bible Studies on the Sabbath Question*, is



especially suited to those who need to study the entire question. It is divided into two parts (I. The Sabbath in the Old Testament; II. The Sabbath in the New Testament) and is a concise and comprehensive handbook upon the Sabbath question, treating in a careful and candid way all the Bible texts that bear upon the subject. It seems to me that this book supplies a long-felt need; and I believe it is the best help to Bible study upon the Sabbath question ever offered to our people. I hope it will be eagerly sought and carefully studied in every church, Endeavor Society, and family among our people. The book is up to date and especially to be desired because it treats the question from the modern point of view. For particulars see advertisement on last page of RECORDER.

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#### What About the Fund for Aged Ministers?

Several have written about our need of a fund, the income of which shall go to help aged and infirm ministers who have spent their lives in consecrated service as missionaries and pastors. Do our people care for such a fund? Does the proposition commend itself to your hearts, and do you feel that such a fund should surely be provided? Really it seems to me that, as a people, we could do no more gracious thing than quickly to set ourselves about the work of securing not less than \$10,000 for such a worthy purpose. Indifference to the subject now, after it has been brought before us in so clear a light, would be a matter of sincere regret, and would give to the world the impression that we are ungrateful for the faithful services of many ministers who have given all their lives and best energies, at almost starvation salaries, for the good of their fellows. After missionaries and pastors have spent their best years serving their fellow men for a mere pittance compared with what they might have received had they devoted their lives to business for themselves, and after they have come down to old age with broken health and no adequate means of support, it does seem to me that the least that Christian people can do to correct matters, is to provide a fund which shall be gathering an income to be used for such worthy,

worn-out ministers. It is a delicate matter for ministers to write upon this subject; but as a rule they can be counted on to do their share toward creating such a fund. Of course those who are in need of aid from it could not be expected to do anything toward raising it, but others will do their part. I do not think the laity whom the ministers have served so well ought to insist upon the ministers' taking the initiative. Let all the people join heart and hand in the work.

Did you ever think of the difference between the prospects of farmers and business men who are approaching old age, and the outlook for the average country minister? The difference in conditions are due to differences that have existed during all the years. While the minister who has consecrated his life to the Master's work is spending the best ten years of his young manhood and all the money he has saved, in securing his education, the business man is spending his ten years accumulating for himself—building up his business and paying for farms and a home of his own, so that at the age of thirty the accumulations of life thus far are saved and in use for the man himself and his family. On the other hand, the minister at the age of thirty has put thousands of dollars into his education and hundreds more into books, so that all his stock in trade is in his head and in his library. The farmer's stock in trade is in real estate and cash, so is that of the business man. Now, what farmer or business man would be willing to hire himself out with all his stock in trade—his horses, cattle, farm and mortgages—to some church, for the mere pittance of three or four or five hundred dollars a year? This is just what the minister does. He is not expected to accumulate money by pushing business for himself; but he is expected to engage himself to some church or missionary society, with all his stock in trade—his education and his library, that have cost him as much as any farm in his parish has cost its owner—and use himself and all he has exclusively for that church for from \$300 to \$500 a year. This just keeps soul and body together for himself and family. When he can no longer work, his

income stops. When he dies his stock in trade dies with him. But when the farmer or business man dies, his stock in trade is left for his family.

These are the conditions. In view of these things, let me repeat, our people could do no better thing than to provide for the relief of the aged and broken-down ministers who have so faithfully served them for years. How can we do it? Just let the 9,000 Seventh-day Baptists promptly give to average fifty cents apiece, or an average of one cent a week, and lo! you have \$4,500 the first year. Then let each Endeavor Society—40 at least—give fifty cents a month and before you know it there is \$240 more in a year. Then, if each of the 81 Sabbath schools would consecrate an average of fifty cents a month for one year, we would have \$486 more. In this way \$5,226 could be added to this fund in one year; and at the end of two years, more than \$10,000 would be added to the \$1,000 we now have, and nobody would feel one whit poorer. Why not go right at it? Mr. Hubbard says he has recently received several small gifts for the fund. Let all the people take hold of the matter, and send the money to Mr. J. A. Hubbard, treasurer of Memorial Board, Plainfield, N. J.

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#### Read the Letter From Holland.

On another page will be found an interesting letter from G. Velthuysen Jr. to Bro. F. J. Hubbard, treasurer, of the Tract Board. In case any one feels moved to send some aid to Brother and Sister Graafstal, whose work is spoken of in the letter, Mr. Hubbard will gladly receive and forward it. We are glad to see our Holland friends so hopeful for the success of the work there.

"I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there are those who suffer;  
I would be brave, for there is much to dare.

"I would be friend to all—the foe—the friendless;  
I would be giving and forget the gift;  
I would be humble, for I know my weakness;  
I would look up—and laugh—and love—and lift."

#### College Teaching, and Orthodox Authority.

REV. O. D. SHERMAN.

In one of our leading magazines, Harold Bolce, writing of what is termed the conflict between modern college teaching and that of the church called orthodox, makes the startling statement that more than seventy thousand of our girls who are being taught in our universities, namely, Chicago, Michigan, Cornell, Vassar, Columbia, Harvard, Elmira, Wellesley, etc., are now being taught to believe that the old in theology is passing away; that Christianity, if it shall survive its name, will be so changed in doctrines and working, that its prophets and apostles would not recognize it if they met it face to face in the streets. At Chicago and California it is contended that to the scientific mind there is no "historic certainty that Jesus ever lived." Michigan declares the books of the Bible a composite of myths and fables, ascribed to men who never wrote them, difficult to understand, without historic value as a means of salvation. One college girl says that the courses in the girls' colleges give us "a psychology without a soul, a science which excludes the necessity of a Creator, and an ethics which is based on the unstable will and inclination of the multitude." We could quote much more but only this: "The University of Michigan is absolutely daring in its repudiation of Sacred Writ. It is taught that the popular idea of the Exodus, around which has clung not only romance, but the revelation of God to man, has no foundation in fact." No Sinai; no tables of stone; no ark of the covenant; no mercy seat; no Shekinah; no Sabbath!

Mr. Bolce says there are more girls now than boys in our university colleges, that their number and ratio are continually increasing, that they are deadly in earnest, and that they are working out a "crusade invisible," destined to bring to this world a new civilization and a new Christianity—if Christianity it can be called, which leaves Christ out as the power of God unto salvation. Now, if this "crusade invisible" contains the truth, the "new truth," then it must be evident that the attitude of religious leaders towards this new truth is a

very important matter; that the attitude of Seventh-day Baptists, whether leaders or followers, is also a very important matter. Our integrity as a denomination rests upon the enduring material of the foundation we have built upon; destroy that, and we are gone.

Let us see what we are up against: First, evolution. Cornell teaches her girls that before our elder brother, the "hairy tailed quadruped," there was a "pre-adamite;" and if we look far back into the dim recesses of time of reptile and fish, we come to the "ultimate ancestral animal, a fishlike creature which united both sexes in itself, in which lungs existed as a float and the heart as a pulsating vessel."

The mighty mystery of life we can not fathom. We may know something of its laws, rejoice in the glory and beauty of its manifestation, but the secret is with the Lord and, for my part, the straightforward story of Genesis, with its different orders of Creation with their life-perpetuating power, "whose seed was in itself, after his kind", a law that works with unflinching regularity and certainty today through the realm of physical life, is far more apprehensible, reasonable and inspiring than all the evolutionary theories that were ever invented or dreamed of. I would ask in all conscience how this "new truth," that denies the infallibility of the Scriptures, declaring that they are not the oracles of God, that they have been evolved out of the myths and legends of bygone ages in great part, and although valuable in many respects, are to be studied as literature and not as authority in belief or practice—how, I ask, can this give us a teachable and a preachable Bible, richer, deeper, and truer than we have ever known? No, I like Paul's way of putting it: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

With the legitimate use of Higher Criticism I am in hearty accord. Purify the text from errors, if such there be. Give us the best interpretation of doubtful pas-

sages. But if the integrity of the Genesis and Exodus records be destroyed, then every shred upon which rests our faith as Seventh-day Baptists is gone; aye, more, the foundation of our Christian faith is gone also. Law and prophets, by shadow and by symbol, by song and prophecy, until John, testified of Christ. Christ received and endorsed their testimony. He told the Jews that if they believed Moses they would believe in him also. He said he came to fulfil, to meet the conditions and to become the great Corner-stone of the foundation. We can not disunite the Old from the New Testament. Impair one and you weaken both. Destroy one, and the other falls with it.

#### "Philosophy versus Religion."

EDITOR OF THE RECORDER:

In the stirring sermon by Rev. F. O. Burdick, in the RECORDER of February 28, there are a good many quotations from university teachers, but there are no references to page and volume. A preacher should not be expected to give such references in the course of delivering a sermon; it would only be tedious to the congregation, and would interrupt the argument. But perhaps in printing such a sermon the references are, on the whole, desirable. The point is that such men as Professors Royce, James, Münsterberg, Howison, Coe and Cooley are regarded in university circles as distinctly religious men, whose influence is against atheism and agnosticism. I understand Doctor Burdick to affirm that in the teachings of these men religion is regarded as "buffoonery." There is certainly a vast gulf between these two opinions of these professors, all of whom have been ridiculed by "Naturalists" as too religious.

The teachings of these men have unquestionably persuaded many young fellows to remain in the church when they were strongly tempted to withdraw. Perhaps these professors were wrong. Perhaps they have been cultivating in their pupils a habit of dissimulation. However desirable a young man may be to honor the religion of his parents, and not to break their hearts by apostasy, surely that religion teaches truthfulness. It teaches

other virtues also—virtues of which, alas, some of us "academic" persons fall far short. But surely a habit of strict honesty with one's self is a religious ideal. And it may be that Messrs. Royce, James, Münsterberg, Howison, Coe and Cooley have been encouraging us in the delusion that we could be at once truthful and religious. It seems a strange paradox. It seems a strange thing if, in order to be perfectly honest with one's self, one must leave the church, the institution which has represented false witness to us as a cardinal sin.

I will now quote a few sentences which have led college students to think that Professors Royce, James, Münsterberg, Howison, Coe and Cooley were religiously minded men, and were doing what they could to stem the tide of agnosticism and atheism.

1. "Religion, then, precisely in so far as it attempts to conceive the universe as a conscious and personal life of superhuman meaning, and a life which is in close touch with our own meaning, is eternally true."—*Josiah Royce*, "The Philosophy of Loyalty," p. 396. "The superhuman we have always with us. Life has no sense without it."—*Ibid.*, p. 382. "Were not the Logos our own fulfillment, were he other than our own very flesh, were he a remote god, were he not our own selves in unity, were he foreign to the horror and the foolishness of our chaotic lives, we should indeed look to him in vain; for *then* his eternal place would be indifference and cruelty, his perfection would be our despair, his loftiness would be our remote and dismal helplessness. But he is ours, and we are his. He is pierced and wounded for us and in us."—"The Spirit of Modern Philosophy," pp. 470-471.

2. "There are moments of discouragement in us all, when we are sick of self and tired of vainly striving. Our own life breaks down, and we fall into the attitude of the prodigal son. We mistrust the chances of things. We want a universe where we can just give up, fall on our Father's neck, and be absorbed into the absolute life as a drop of water melts into the river or the sea. . . . And to men of this complexion, religious monism comes with

its consoling words: 'All is needed and essential—even you with your sick soul and heart. All are one with God, and with God all is well. The everlasting arms are beneath, whether in the world of finite appearance you seem to fail or to succeed.' There can be no doubt that when men are reduced to their last sick extremity absolutism is the only saving scheme."—*William James*, "Pragmatism," p. 292. In his presidential address on "The Energies of Men," before the American Philosophical Association two years ago, Professor James lamented the fact that so many scientific men have lost the habit and the power of prayer. I have not the address at hand, and can not quote the exact words.

3. "There can not exist a being who stands behind the Godhead. As soon as the purpose is to apprehend the given worlds of truth and harmony and goodness as identical with each other, the belief in God alone can give us certainty. No philosophical remodelling of this belief can supplement this completing thought or still less replace it."—*Hugo Münsterberg*, "The Eternal Values," p. 385.

4. "Under a sheer evolutionary account of man, the world of real persons, the world of individual responsibility with its harmony of spontaneous dutifulness, disappears. With it disappears the genuine personality of God."—*G. H. Howison*, "The Limits of Evolution," p. 7. "Our system of self-active or eternal persons is not atheistic, but demands God; yes, reposes on God, and alone presents him as adorably divine."—*Ibid.*, p. 351. "I am to show you that in the world of eternal free-agents, the Divine offices called creation and regeneration not only survive, but are transfigured; that in this transfiguration they are merged in one, so that regeneration is implicit in creation."—*Ibid.*, p. 350.

5. "It would seem that social psychology strongly corroborates the idea that prayer is an essential aspect of the higher life; by showing, I mean, that thought, and especially vivid thought, is interlocutory in its very nature, and that aspiration almost necessarily takes, more or less directly, the form of intercourse with an ideal



being."—C. H. Cooley, "Human Nature and the Social Order," p. 357.

6. "The complete realization of the unitary whole of values that religion seeks implies, of course, what Höffding calls the conservation of value. I can not think, however, that Höffding's notion of a possible conservation of value otherwise than in the conservation of personalities really represents the religious motive."—G. A. Coe, article "Religious Value," Journal of Philosophy, Psychology, and Scientific Methods, May 7, 1908.

In making these quotations I am not subscribing to all or to any one of the various systems of philosophy represented. I am writing merely in the interest of fair play, and because I feel certain that Doctor Burdick, as a loyal Christian and an old soldier, will be quick to respond to any appeal for fair play. My impression is that he relied for some of his quotations upon a certain series of articles in a popular magazine, a series which seemed honest enough, but which is regarded in university circles as most unfair and malicious. University men are often misquoted; and still more often are they the victims of complete misunderstanding as to their general purpose. That some of them make unguarded statements no one can deny; some of them say things in conversation which were innocent enough in intention, but which easily get twisted in repetition. The whole situation is one which is likely to result in their trusting nobody to report them fairly.

And the result for their students may be that conscientious young men will relapse into complete silence on theological matters. When asked to prepare papers for religious convocations, they will emphatically decline, because they may say more than they mean. The thoughts of any of us about "new thought" are sufficiently crude. Few of us, for example, distinguish between "evolution"—a word which merely means "unrolling"—as a scientific method, and evolution as a metaphysics. Silence, then, in large quantities, is likely to be the output of sensitive men who long to reconcile science and religion in their own hearts, but who dare not talk about the matter.

This may be the proper outcome. "God is in heaven, and thou art upon earth. Therefore let thy words be few." This, I think, will be more and more the attitude of young men who have learned the lesson of being totally misunderstood. Such men, obviously, can not become preachers of religion or teachers of philosophy. They must go more and more into business, and keep out of the fight. Now and then one, in his youthful enthusiasm, will cry out like Jeremiah, "And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing" (Jer. xx, 9). But the "burning fire" will grow cold fast enough in this sad and cynical age, and the youth will try to live a private religion, apart from the church. Such, I fear, is likely to be the outcome of the present warfare about "new thought."

Yours sincerely,  
E. H. LEWIS.

#### Horseless Age Not Yet.

The horse is in no more peril of extinction by the automobile than he is of being driven into oblivion by the airship. We are no nearer to the horseless age than we are to the manless age. The two creatures began business in partnership before the dawn of civilization and will continue together at the old stand down to the end of time.—*Horseman and Spirit of the Times.*

What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ.—*Henry Van Dyke.*

If I could only surely know  
That all these things that tire me so  
Were noticed by my Lord!  
The pangs that cut me like a knife,  
The lesser pains of daily life,  
The noise, the weariness, the strife,  
What peace it would afford.

—*Baptist Commonwealth.*

"There are many more shining qualities in the mind of man, but there is none more useful than discretion."

## Missions

### Letter From Holland.

DEAR BROTHER HUBBARD:

With very many thanks I received the monthly check for the *Boodschapper*. Recently I have increased the monthly edition; two brethren are continually canvassing with our paper—Brother Brinkhoff in the northern, Brother de Gelder in the southern part of our country; they are doing their work cheerfully and several others are also spreading the truth.

The contents of the *Boodschapper* are more and more interesting by their communications and by the articles of our friends and opponents in different countries, namely, Germany, Denmark, Java, the Argentine Republic, etc.

A great gain for our cause, especially in Java, has been the conversion of Sister Alt, of whom I wrote something last year in the RECORDER. She has just passed her examination as hospital and lunatic nurse. She is a well-educated young lady and, in editing the *Boodschapper*, I very much appreciate the articles from her pen in prose or poetry.

How marvelous has been the way in which the Lord has led Sister Slagter. In the great lunatic asylum in Lawang, she became instrumental in bringing Sister Alt to the Lord and to a pure knowledge of the truth and, being very zealous in the Lord's cause, Sister Slagter has of late convinced a soldier, who is now professing the Lord among his comrades and standing for baptism and Sabbath also. After the expiration of his military service this year, he intends to go to Gambong-Waloh to help Brother and Sister Graafstal in their difficult work. They live in the mountains and have started a farm there on the spot of an abandoned coffee plantation. They have gathered round them a number of poor and neglected, for the greater part idiotic children and young people, but this year has been one of great trial for them.

Their cattle being sick with foot disease, they can not sell the milk and cheese. Sister Graafstal, who before her marriage lived with her brother Johannes van der Steur at Magelang, has always shown a very Christlike spirit, full of mercy for all those who suffer. So the sick and wounded natives crowd to their house to be helped by her. They have three children of their own, and a large family of unfortunate Eurasian children—I guess about twenty of them. A few weeks ago I intended to pray for the help of the Missionary Society for them, but we owe so much to your love and kindness that I did not venture to ask you more.

We were very glad to read in the RECORDER that the Missionary and Tract societies have combined to send a monthly support to Sister Jansz. She is living now in a village near Pangoengsen and is teaching the people from there and from elsewhere who come to visit her.

If there would be somebody among our American friends willing to help Brother and Sister Graafstal in their present need, we should be very thankful. We are doing here for them what we can.

On January 28 the church in Haarlem held its yearly meeting; several non-resident members attended. We felt painfully the absence of our beloved pastor; nevertheless we had an intensely blessed time. Sister Catharine de Boer from Westerly attended also. We hope the Lord will grant grace and comfort to his faithful servant before he passes away into eternal glory, but should it be otherwise, his will be done.

As to the spirit of the churches and our hope for the future and for the triumph of truth, they are more lively than ever, for the Lord is wonderfully helping us in all our work.

May he be your Helper and Counselor in everything you are doing for his name's sake, and may it be your experience in every respect that those are his friends who are keeping his Commandments.

Yours very truly in the Lord,

G. VELTHUYSEN JR.

Amsterdam,

February 16, 1910.



**Revival Near New Auburn, Wisconsin.**

REV. E. B. SAUNDERS.

From a letter written by Bro. J. H. Hurley, we learned that a very successful revival meeting has just closed at the Pine Grove schoolhouse, some six miles from New Auburn, Wis. The meetings were continued for four and one-half weeks. Brother Hurley was assisted early in the series by his nephew, Brother Hurley, from Garwin, Iowa. Later Rev. C. S. Sayre from Dodge Center came and assisted him. It is the opinion of people that never before was there such interest there or such a satisfactory revival held. Additional seats were improvised and often all standing room filled. Eighteen converts have openly confessed Christ and thirty expressed a desire to lead Christian lives. Six have asked baptism and membership in our church. Two sermons were preached on the Sabbath question. At least three have embraced the Sabbath and we are hopeful that others will follow. This does not look as though the "old-time religion" was worn out or people had lost interest in the Sabbath question. If we make the conquest for souls and Sabbath reform our chief business, we shall obtain results. We thank God for this good work.

**The First Seventh-day Baptist Church of Los Angeles, Cal.**

REV. L. A. PLATTS.

On Sabbath last, February 26, 1910, the Seventh-day Baptist people, who have been holding religious services in Los Angeles on the Sabbath for two years or more, were organized into a church under the name which forms the head of this article. It is called "The First Seventh-day Baptist Church of Los Angeles," not because there is a second, nor yet because this is the first church of this faith organized in this city, paradoxical as this may seem.

It is this way. On March 11, 1891, Rev. G. M. Cottrell, who was then on a trip to this coast in the interest of the Seventh-day Baptist work, gathered together a company of Seventh-day Baptists at the Central Baptist church, on the corner of Hill and Third streets, and organized a church; but because the greater number of

the members were residents of Tustin, the church was called the Seventh-day Baptist Church of Tustin. When the Colony Heights project was launched, this church was practically broken up, and the Colony Heights Church was organized. When that enterprise proved a disappointment to its founders and friends, the majority of them moved down into Riverside, where again they entered into church relation with each other and some newcomers, under the name of the Seventh-day Baptist Church of Riverside, Cal., which now has a membership of about 75 members in splendid working condition.

The First Seventh-day Baptist Church of Los Angeles starts out with fourteen members, seven of whom brought letters from Riverside, two from Attalla, Ala., one from Piscataway, N. J., and one from New Auburn, Minn., and three on their Christian testimony, as baptized believers who are keeping the Sabbath. The organization services were held at the Music Hall of the Blanchard Building, 232 South Hill Street, within half a block of the spot at which the Tustin Church was organized, so nearly nineteen years ago. The hall was well filled with the usual congregation, together with their friends who had responded to the public and personal invitations which had been sent out, a goodly number coming over from Riverside. Visitors were present also from Leonardsville, N. Y., and from Walworth, Wis. Rev. E. F. Loofboro, as general missionary upon the Pacific coast, presided over the services, and Doctor Platts preached the sermon from the text in 1 Tim. iii, 15: "The church of the living God, the pillar and ground of the truth." Miss Blanche Crandall of Leonardsville, N. Y., and Miss Irene Wadey, of the Episcopal Church at Covina, rendered special assistance with the music, while the entire congregation entered heartily into the song service.

After the adoption of the articles of faith and covenant, which followed the sermon, the Lord's Supper was administered, Dea. I. A. Crandall of Leonardsville and Dea. C. D. Coon of Riverside performing the office of deacon. The entire service was most impressive and inspiring. After a

short intermission, the members came together again and completed the organization on its business side.

To the churches of the Seventh-day Baptist denomination, this, your youngest sister, thus modestly introduces herself, asking for a place in your sympathies and your prayers. They are organized for work. They hope to be mutually helpful, and together to make a stronger force for righteousness than they could do as isolated individuals. The clerk of this new church is Miss Adelle Shunk, Room 216, "The Loomis," Loomis Street, Los Angeles, California; and, while he is on this field, Doctor Platts takes the pastoral care of the little flock. His address is 1001 Los Angeles Street, Los Angeles, California.

March 1, 1910.

**Our Young People and the Church.<sup>1</sup>**

ROTHA LEWIS.

The question, "What can and will our young people do for the church?" is of vast importance, because many of our church members are now young people, while those who for years have so faithfully looked after the interests of the church are one by one leaving us. Church work must sooner or later fall upon us, and it is the part of wisdom that we take it up now, while we may have the help and advice of more experienced Christian workers.

Then, too, as young Christians, we need work for our spiritual growth; for the apostle James has said that "faith, if it hath not works, is dead, being alone." If we remain idle our interest soon wanes, and we become cold, indifferent, dead.

A third reason why this question is important is that our most prayerful endeavor is needed to make this church, as a loving family in Christ, the power for God which it may be.

What, then, can we do? Financially, our problems are very small compared with

<sup>1</sup> This article was read at the annual meeting of the Second Hopkinton Church by one of the loyal young people, and requested for publication in the RECORDER. It was forwarded by her pastor. If the spirit and purpose of the writer are shared by all young people in our churches, there need be no fear for the future of our cause.—Ed.

those of the earlier members of this church. We have had handed down to us a neat house of worship which our ancestors struggled to purchase and maintain, also a standing fund of nearly four thousand dollars. To us is given what others worked hard to obtain. Under such favorable conditions, we ought to pay cheerfully and gladly our share toward the support of the church, and see that the house is kept in good repair. If it sometimes seems as though there were not many of us to carry on the work, let us remember what others have done before us under much less favorable conditions.

While it is very important that we look after the financial affairs carefully, we can not have a helpful church if we do nothing more. We should attend church services regularly, and in a spirit of prayer, that we may receive wisdom and strength to live and impart to others the religion which Jesus lived and taught while he was on earth. Let us do whatever we can in the church and Sabbath school willingly, even though we feel incompetent. It is better for us to do what we can than nothing at all. Always extend a warm welcome to each and every one who shall come within these doors, and show forth such a spirit of love and sympathy that they shall feel that it is indeed good to be here.

May every young person here be so filled with a love for Christ and his work, that this church shall be a warm and welcoming sanctuary where Christians shall receive strength, and into which no struggling soul can ever come without receiving a blessing and being led to the Saviour who will save all who come to God through him.

I have a thousand times tested the efficacy of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! We are to do the best we can and trust results to God!—*Selected.*



## Woman's Work

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

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

### Afterward.

What will it matter, in far distant years,  
This petty slight that rankles so today,  
This sudden cloud that threatens strife and tears  
And darkens all the way?

But how I bear it, that will matter still  
When every shadow hath been lost in sight;  
My victory now some bit of heaven will fill  
With more effulgent light.

What will it matter, when all work is done,  
This disappointment, now so hard to meet,  
This labor spent for naught, this failure won  
Instead of conquest sweet?

But how I brace my courage to endure,  
And lean on Him who bore defeat and pain;  
Ah, this will matter, where all gains are sure  
And none can serve in vain.

What will it matter, when I reach the gate  
How dark the leagues of travel overpast;  
Or whether comrades for my coming wait,  
Or I am lone at last?

But if I live, well pleasing to the King,  
And dare or suffer as his will may be,  
From this brief life, most surely, joy shall spring  
Through all eternity.

—Selected.

### What Are the Ladies of Our Denomination Doing to Help the Cause of Missions?

MRS. ABBIE MILLARD BURDICK.

It surely would take a person gifted with more than mortal power, to look into every community where any of our Seventh-day Baptist people are to be found, and having seen and heard what our ladies are all doing for missions, give a brief but correct and interesting account of it all.

Naturally our thoughts turn backward

Paper read at the special missionary service of the Seventh-day Baptist Church at West Edmeston, N. Y., February 12, 1910, and requested for publication in the SABBATH RECORDER.

to the time when special interest in the cause of missions first began to be felt by our people.

In the SABBATH RECORDER of January 24, the Rev. W. D. Burdick tells us the first Seventh-day Baptist Missionary Society was organized in 1828. This seems to have been the outcome of years of missionary labor previous to this date, for references to historical records show that in the first years of the eighteenth century was seen the glimmering light of the dawn of the day of missionary interest and effort. Later we find in the "History of Seventh Day Baptists in West Virginia," by Corliss F. Randolph, that "at the annual session of the General Conference held with the church at Hopkinton, Rhode Island, in September, 1817, a plan for missionary work to be undertaken under the general direction of the General Conference was submitted, which was adopted the following year, at the annual session held with the church at Berlin, New York. A board of managers was elected. Rev. William Satterlee, Rev. Amos R. Wells, and Rev. William B. Maxson were recommended by the General Conference to be employed to do missionary work for the following year."

On the 23d of May, 1820, Rev. Amos R. Wells started a third time on a missionary trip to western Virginia, and on his way passed through the State of New York, visiting among other churches those of Petersburg, DeRuyter, and Scott. Here he assisted Rev. William B. Maxson to organize a Seventh-day Baptist church.

On these trips the missionaries received collections and contributions. In 1821 I find in the lists of contributions the names of several ladies, one of whom gave five dollars. I noticed that only one man was credited with as much as three dollars.

There is an old and true saying that whoever pays money for any cause is interested in that cause. So we know that in these beginnings of missionary work our women were interested, and were giving of their money and their hospitality to missionary workers, and without doubt were praying earnestly for the cause.

For many years the ladies in various

churches and Seventh-day Baptist communities banded themselves into social circles under some name indicating their aim of advancing the cause of religion along missionary and other lines of charitable efforts.

According to "Greene's Manual" it was in 1884 that at the General Conference held at Lost Creek, West Virginia, there was organized the Woman's Executive Board, which was to take the lead in women's work throughout the denomination.

This was designed to bring about definite and concerted action among all the different societies, thus bringing them into closer touch with each other, and awakening a deeper sense of denominational loyalty. No society was asked to abandon local interests, but to give freely through the medium of the Woman's Executive Board, to the varied lines of work planned by the regular Missionary Board of the General Conference.

We can not now give the names of all the women who first held offices in this board, but we know that one of the first to hold for several years an important place in the Woman's Board was Miss Mary Bailey.

The officers of this board are, a president, five vice-presidents, recording secretary, corresponding secretary, treasurer, and editor of Woman's Work, in the SABBATH RECORDER, with seven associational secretaries. Through these the work of the denomination and the needs of the different departments are made known to the local societies, which in turn report to the Woman's Board what they are doing to help.

Since the formation of this board from \$2,000.00 to \$5,000.00 has been raised each year. This has been used in paying part of the salary of Miss Susie Burdick in her school work in China; part, for scholarships in three colleges; part, for the school in Fouke, Ark., board expenses, and to the Tract and Missionary societies.

Some of our women have given their lives in missionary work. Our first women missionaries were Mrs. Lucy Carpenter and Mrs. Olive B. Wardner, who with their

consecrated husbands sailed from New York, January 5, 1847.

Mrs. Carpenter died September 24, 1874, and was buried in China. Mrs. Wardner died October 5, 1888. These were succeeded by others from time to time, until we now have in China, engaged in mission work, Mrs. Sara G. Davis, Miss Susie Burdick, Dr. Rosa Palmberg, Mrs. J. W. Crofoot and Mrs. H. Eugene Davis. To these faithful workers our home women send money, letters, Christmas boxes, etc.

The work of the school in Fouke, Ark., has brought into its corps of teachers consecrated young women who give their time and talents without money compensation. This is just as truly a branch of missionary labor.

The women of the board seek to find ways in which to deepen the interest of the rest of our women, and help them devise ways of earning more money.

The local societies make many articles to sell. They hold festivals, fairs, various kinds of sociables, teas and dinners; and best of all, in many hearts there is so much genuine, old-fashioned religion that they not only give in quiet ways, freely as the Lord has prospered them, but also help wonderfully, by their strong faith and earnest prayers, to send the glad tidings of salvation unto all people.

The women of our denomination are not confined alone to America, or to the mission field in China. There are women in our denomination zealous in good works, in England and in Holland. From one of our churches in Holland a good sister, Miss Marie Jansz, was for several years a devoted missionary on the island of Java.

The question given at the beginning of this paper is very broad, and leads us out into a most inviting survey of the subject, but we must not linger to look at what has been done. Rather let us all seek earnestly to do more in the future, and begin by allowing the Holy Spirit to draw us ever nearer to the Lord, until from our hearts we can say sincerely,—

"Take my life and let it be  
Consecrated, Lord, to thee;  
Take my hands and let them move  
At the impulse of thy love."

## From Verona, New York.

A. D.

We have little to report for the month of February, on account of storms and bad roads. The regular session of our Ladies' Benevolent Society was held at the home of Mrs. Lamont Stillman, Tuesday, February 22. It was a very stormy day, but many of our ladies and several gentlemen were present. A pleasant social time was enjoyed as we worked away with needles and thread, on sewing furnished by the work committee. The society is planning to raise money to apply on parsonage fund.

The young people of our homes have united in a social and literary club with our pastor as president. They will, we hope, in time be a great help in our ladies' society.

I can truly say our ladies all wish to be of service in the Master's vineyard.

We should be looking forward  
To the bright and sunny days,  
When these drift-ins all will vanish  
And our mail no more delays.

When we can be out and doing  
Something for the Master's sake,  
Just to prove we truly love him,  
And we all are wide-awake.

But while we are waiting, hoping,  
For the weather to turn right,  
There is work that we can muster,  
That will later help the fight.

If each mother would be planning,  
Just one thing each month to do,  
For the cause our Master loveth,  
It would count the ages through.

And some other hearts made happy,  
In the journey of today,  
Just in carrying some small message  
Of the Master's on its way.

## From Milton, Wisconsin.

As Milton has not been represented of late, we send a short message as to what we are doing. The Ladies' Benevolent Society has just finished paying for the scholarship in Milton College. This was worked out mostly by quilting. We do fancy quilting, or plain, some of the most elaborate quilts bringing ten dollars apiece. We receive them from Minnesota, Washington and Pennsylvania. Last fall Mrs. L. A. Platts, thinking that all the ladies ought to be helping in church work, conceived a plan of forming auxiliaries to the Benevolent So-

ciety; so the ladies have organized under this plan, forming four auxiliaries or circles, dividing somewhat according to age, situation, or the kind of work preferred. One division divided into two sections to serve suppers. They have held one and were cordially patronized. The second one comes this week. Another circle is preparing to serve dinners and suppers, for one day, for the State Federation of Women's Clubs, which meets with the club here this month. And so each one is striving to find some employment outside of regular sewing and dues, to increase the amount in the treasury.

SECRETARY.

## Ordination Services.

At the invitation of the Albion (Wis.) Church, a council was called Friday evening, February 25, for the examination of two candidates for the diaconate. Representatives of the various churches in the quarterly meeting were present. Rev. A. J. C. Bond of Milton Junction was elected president, and A. E. Webster of Chicago was chosen clerk of the council. The examination of the candidates was in charge of Rev. M. G. Stillman of Walworth. After preliminary remarks by Brother Stillman, the candidates, O. L. Coon and P. L. Kelly, made brief statements of their conversion and religious experience, and of their convictions regarding Christ, the Bible, baptism, communion, the Sabbath and the work of a deacon. The council then unanimously voted that it was satisfied with the examination and that it proceed with arrangements for ordination to occur the following Sabbath morning. After a short sermon by Brother Bond, the meeting closed with a testimony service.

Sabbath morning found a good-sized audience assembled at the church in attendance at the ordination service. The following order of exercises, in charge of Pastor Van Horn, was carried out: ordination sermon—Pres. W. C. Daland; consecrating prayer—Rev. A. J. C. Bond; charge to the candidates—A. E. Webster; charge to the church—Rev. M. G. Stillman; welcome to the candidates—Dea. Geo. H. Babcock.

A. E. WEBSTER,  
Clerk of Council.

## Young People's Work

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

### Living Forever.

REV. ALVA L. DAVIS.

*Prayer meeting topic for March 26, 1910.*

#### Daily Readings.

Sunday, March 20—Paul's longing (Phil. i, 21-26).

Monday, March 21—Our earthly house (2 Cor. v, 1-5).

Tuesday, March 22—Job's triumphant faith (Job xix, 25-27).

Wednesday, March 23—Hezekiah's view of death (Isa. xxxviii, 1-22).

Thursday, March 24—Paul's view of death (1 Cor. xv, 42-55).

Friday, March 25—Christ's view of death (John xiv, 27, 28).

Sabbath day, March 26—Topic: Getting ready to live forever (Eccles. xii, 1-7).

#### HINTS ON THE TOPIC LESSON.

Verse 1. *Remember now thy Creator.* Sin has so perverted human nature that both young and old are constantly setting their affections upon worldly things. God is constantly remembering us; why should we not remember him? *I have no pleasure in them.* God is constantly calling us to service, constantly saying: "My son, give me thine heart." To disobey or to procrastinate is dangerous. Every good impulse stifled, every noble resolve suppressed, weakens the character. Death to the noble and good is a slow process, but sin surely brings it. God's spirit will not always strive with man. Every sin harbored tends to the ultimate end of the one who is "dead in trespasses and sin"—where no pleasure is found in good.

5. *Man goeth to his long home.* Life's span of years is brief but eternity is long, immeasurable, incomprehensible. Homes are established here for which we toil, sacrifice and labor; they shelter loved ones; they bless humanity. But they are but our tent-homes. Man must leave them.

7. *Then shall the dust . . . spirit . . .*

*return, etc.* The author is not a materialist. The body is mortal, but the spirit immortal. The body must perish, but our immortal bodies shall live, more beautiful, in the home beyond.

#### MEDITATIONS.

I know there are people who deny the doctrine of immortality. They say that all ends here. But to take such a position is to deny the teachings of the Bible, and to affirm with the atheist and the agnostic evolutionist that man is simply a higher grade of animal. However near the level of the higher animals man's physical structure may be, man is vastly superior to the brute in his spiritual nature. Personality, freedom, responsibility and accountability can be applied only to man.

But aside from the revealed Word of God there are strong evidences of the immortality of the soul. Some of these evidences I quote in substance from Professor Orr: (1) Man bears the rational image of God, since man can understand the world which God has made. (2) He bears the moral image of God, in that he possesses the indestructible elements of a moral nature. He has the power of moral knowledge—the ethical imperative is a part of his constitution. He has moral freedom, with moral affections, without which he could not be the true image of God who is love. (3) He bears the image of God in his deputed sovereignty over the creatures of the world.

Even the theory of evolution confirms the doctrine of immortality. That man is the highest being that dwells upon the earth; that nature tends toward a goal with which man will be identified hereafter are not discoveries of the scientist, they are the contributions of our religion which science confirms.

I believe in the theory of evolution when it means *progress* and *development* of civilization, and not the *genesis* of species. My quarrel with the evolutionist is when he leaves known facts, and treats what is only a *theory* as if it were an established fact. Darwin's theory of "Natural Selection," or Spencer's theory of the "Survival of the Fittest" does not necessitate the belief that man evolved from those "grotesque and



awful" beings of the ocean depths. Fiske has well said that natural selection works to a certain point, when rational selection takes its place. Says he: "The destinies of all other living things are more and more dependent upon the will of man. It rests with him to determine, to a great degree, what plants and animals shall remain on earth and what shall be swept from its surface. Natural selection will by and by occupy a subordinate place in comparison with selection by man."

What is man? Forebach says that man is what he eats. Buckle says that food, climate, soil, the aspects of nature make man. Bastian says that law, literature and religion, later in life, become more important than food, climate, etc. The Bible says that man was created in the image of God, with an immortal soul, and capable for immortality. Man was not made a finality. Man's greatness consists, not in what he is, but what, by the blessing of God, he may become. Man came not from chaos, but from God, though chaos, sin, etc., have a tremendous influence over his life.

The teachings of both the Bible and science, and the instincts within us, all affirm the doctrine of immortality. There is no reason to suppose the soul-life is extinguished with the body. If so we must regard all creation as "the most stupendous piece of folly conceived by God or man." The child's pleasure in erecting a house of blocks for the pleasure of knocking it down is wisdom compared with the creation of a soul; capable of immortality, only to be destroyed. If such were true then over this world must be written: *Folly, FOLLY.*

Paul Carus says immortality is only progenal, that is, parents live only in their children. George Eliot teaches what is called "Influential immortality." She says:

"O may I join the choir invisible  
Of those immortal dead who live again  
In minds made better by their presence."

Saint Paul says: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heav-

ens. . . . Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

Homes are not settled places of abode. Mankind is constantly on the march. How rapidly faces change! In the Orient tent-poles and ashes mark places where some one tented for the night. This world is but our tent-home. In a few years at most others will take our places. May they find evidences of our tenting here!

The soul-home is the place where Christ and his children will meet. I have no sympathy with the thought that heaven is a state, or condition. Heaven is a place, just as definite as Verona. When I let go the literal translation I let go of home. Home is not an abstraction. You have kissed the frail home of clay,—the tenement of father, mother, sister, brother, of the little babe, confident that to leave this tenement was to be with the Lord.

Yes, we are sure of immortality. With Paul we can say: "We know." The question which should concern us most is where we are to pass it and how.

#### A STRING OF PEARLS.

"I believe in the immortality of the soul . . . as a supreme act of faith in the reasonableness of God's work."—*John Fiske.*

"Faith in the hereafter is as necessary for the intellectual as the moral character."—*Southey.*

"Every natural longing has its natural satisfaction. If we thirst, God has created liquids to gratify thirst. If we thirst for life and love eternal, it is likely that there are an eternal life and an eternal love to satisfy that craving."—*F. W. Robertson.*

"Only as men know and feel themselves immortal, and are impressed with the deathlessness of their kind, does immortality obtain its rightful power. Hence much of the evidence must be inward, subjective, and more or less indefinable. Men are liable to doubt immortality until they have inwardly learned it. All low, worldly, and unspiritual life tends toward doubt of it, and all high living tends to belief in it."—*W. N. Clarke.*

*Verona, N. Y.*

#### Report of the New Market (N. J.) Christian Endeavor Society.

The Sabbath morning services, February 5, 1910, were in the interests of Christian Endeavor work, and proved most pleasing and profitable. Rev. E. L. Brown of the Dunellen Methodist Church delivered an earnest sermon, his text being 2 Kings vi, 17.

The superintendent of the Junior Society and the secretary and treasurer of the Senior Society gave the following reports, which brought before the congregation a very good idea of the interests of these two societies in our church.

Our Junior Society was organized November 25, 1905, by Mrs. Walter L. Greene. At that time there were twelve members; later on there were fifteen, but now we have only eleven. We have sent four dollars to the China Mission and five dollars to Mr. Randolph's school at Fouke, Ark. A small amount has also been expended for the work in the society—that is, for the Junior paper, catechisms, etc. Flowers were also purchased for one of the members while she was in the hospital. We have visited the sick, and the needy ones have been remembered at special times.

The Junior Society is kept up, not by separate individuals, but by the society as a whole; each member takes an equally active interest. We have a Prayer Meeting Committee which appoints the leader for each Sabbath. We use the *Junior Christian Endeavor World*, and anything else which the leader sees fit to have.

The purpose of this society is to make good, efficient workers for the Senior Society and for the work of Christ in the world, and we need the help and prayers of each and every one of you.

MERLE F. RANDOLPH, Supt.

The secretary reported as follows:

Twenty-eight years of Christian Endeavor have fully justified Father Clark's theory that the church had need of young and vigorous Christian life, and that the young people needed to be trained and fitted for active Christian work. We believe our society has not failed in its office as a training-school for the church. Although we, as a society, have accomplished no great thing during the past year, we feel that what has been accomplished has been done with the Christ-spirit, for Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

With a membership of thirty-seven, we have worked together harmoniously. During the past year seven new members have joined the society—four active and three associate. The Prayer Meeting Committee has provided for interesting and helpful meetings during the year. Most of them have been well attended, but we are anxious for more to enjoy them, and at the same time we do want your interest and support. Be-

sides our usual meeting, we have occasionally exchanged leaders, and have held union meetings with the Plainfield society four times during the year. Cottage prayer meetings have been held at the homes of several shut-ins.

The work of the Flower and Relief Committee need scarcely be mentioned, for we have all enjoyed the flowers which have been placed before us nearly every Sabbath morning. This committee has also tried to brighten and cheer the sick, visiting and reading to them.

The informal social gatherings have not only helped financially, but held us together by strengthening social bonds. Besides the socials and programs, an interesting and instructive lecture was given by the Rev. Mr. Dorwood, on "Picturesque Scotland."

The society has tried to be helpful to the church by aiding her to lift the burden of debt. The old lecture-room desk, dark with age, has renewed its youth, and now adds much to the cheerfulness of the room.

Through the efforts of the Missionary Committee the SABBATH RECORDER has been sent to a lone Sabbath-keeping family in Skylight, Ark; Sabbath tracts and cards have been distributed; and a contribution has been given to the Young People's Board. We have sent several letters of encouragement to our different missionaries, and have remembered absent members by post-card showers. We are helping to pay the school expenses of the native African, Ebenezer Ammoo, in Tuskegee Institute. At Thanksgiving and Christmas the homes of several of the needy were brightened and cheered by the substantial remembrances of the society. We hope that new and greater interest has been given to the church work, and feel that each member has been helped and spiritually blessed.

In many ways the young people are trying not to forget the responsibility that rests upon us, to keep alive and flourishing the dear old mother church.

GRACE BURDICK, Secretary.

This was followed by the treasurer's report:

The Christian Endeavor Society of this church has a membership of 37. The dues are five cents a month. During the eighteen months that it has been my duty to act as treasurer, the society has raised \$125. Out of this amount \$50 has been paid toward the church debt, \$7 toward the Young People's Board, \$5 to the Ammoo fund, and \$3 to the Southwestern field. We have had the prayer meeting room desk redecorated at a cost of \$5. We also paid our share of the Plainfield convention expenses, amounting to \$11, and are allied with and support state and local union work. We have helped the fresh air camp with two small subscriptions. This year we have sent the SABBATH RECORDER to a friend, and have also used some money in purchasing topic cards, record books, and the *Christian Endeavor World*. This money has not been raised by dues alone, for we are indebted to our Social, and Ways and Means committees, and the patronage of the church membership.

C. M. RYNO, Treasurer.



## News Notes.

**NORTH LOUP, NEB.**—Ten members were added to the church, January 1, by letter and confession.—The choir gave a concert at the church, February 1, for the benefit of the organ fund. An offering of \$30 was taken.—Sabbath afternoon, February 12, Pastor Shaw preached at the Pleasant Hill schoolhouse for our families living in that locality. The next day, February 13, he preached at the Baptist church in Ord. He is now assisting Pastor W. D. Burdick in special meetings at Farina, Ill.

**NORTONVILLE, KAN.**—Pastor Kelly, by invitation, preached to the inmates of the Kansas State Penitentiary, Sunday, December 19, 1909, and was shown over the institution on the following day. The spirit of the Master filled Brother Kelly as he looked into the faces before him and "he had compassion on them." A service of wonderful interest and power was held. They want him to come and speak to them again and he will do so soon. The chaplain writes that the men are discussing these things at their work, whether there is anything in it or is it impulse, sentiment or emotionalism.

**WALWORTH, WIS.**—The Endeavorers gave an observation social last month, realizing something over five dollars profit.—A valentine party was given the Juniors at the parsonage, Monday evening, February 14. Three new active members have been added to the society within the last few weeks.

**ALBION, WIS.**—The ladies' societies furnished dinners two days for those in attendance at the farmer's institute. Proceeds about \$12.—Pastor Van Horn spent two weeks of February in evangelistic work in Adams County.—On February 26 O. L. Coon and Lester Kelly are to be ordained deacons.

**VERONA, N. Y.**—The Christian Endeavor Society held a social at the home of Ira Newey, February 11, but on account of storm it was lightly attended. A good time is reported by those who were there.—On February 26 the church expects delegates

present from the sister churches of the association to ordain one or more deacons.

**RIVERSIDE, CAL.**—Following are the officers of the Riverside Christian Endeavor: president, Mrs. Sadie Ring; vice-president, Ralph Coon; secretary and treasurer, Mrs. P. B. Hurley; corresponding secretary, Leah B. Brewer.—Our last business meeting and social was held at the home of Mr. and Mrs. C. B. Coon. It was well attended and a good time enjoyed by all.

## Salem College Notes.

A new member has been added to our faculty, Miss Susie Langworthy, who was formerly a teacher of languages and rhetoric in this school. She is now taking up some of Doctor Clark's school work that he may have more time to look after other affairs of the school.—Our chapel visitors for the last month have been as follows: Miss Rose A. Davison of Denver, Colo., who is a loyal worker in the W. C. T. U. She gave an excellent recitation from which she drew points as to the equal standards of right for the sexes.—Doctors Kennedy and Langfit have each given excellent and helpful talks, the former on Proper Breathing, the latter on Typhoid Fever.—The Salem College Basket-ball Team has made an excellent record, losing but one game in the season. Our last and most successful game was against the Morgantown University team, February 21.—Mr. Munson, a member of the university team, also state organizer of the Y. M. C. A., remained after the game to attend the regular meeting of the Y. M. C. A., February 22, at which he gave a report of the Rochester convention, in which we as young men were greatly interested. He commended us greatly as a young organization on the work we are doing.—We are planning to send the following delegates to the Y. M. C. A. convention, at Charleston: President Clark, W. Harvey Cottrill, C. C. Coffindaffer and C. E. Williams, all leading workers in our association.—We are sorry to say the new building will not be ready to enter at the opening of the spring term, as it is not yet under roof.—Everything indicates a very large attendance in the spring term.

## Our China Mission.

## Third Study.

REV. WILLARD D. BURDICK.

Scripture lesson: Acts xiii, 1-3; xiv, 19-28.

Twice our little church at Shanghai had welcomed back Eld. and Mrs. Carpenter, having remained true to the faith during the trying years of their loneliness; but the denomination was anxious that they should not again be left alone for a long time, as the native workers needed foreign oversight and there was need that more aggressive work should be undertaken.

The Missionary Society repeatedly called men to accept the work, but were again and again disappointed. Such messages as this one from Le Erlow increased the anxiety to reinforce the mission: "We hope that you, teacher Carpenter, with other brethren and sisters together, will aid us, a small church, in this work, that we may speedily grow and prosper; that in reliance upon the mercy of God and the merits of our Lord, we may spread abroad the gospel message to all places. This is my heart's desire and joy." Anxiety for the cause in China was increased because of the famine and pestilence that existed there at this time, and financial aid was given some of the worthy sufferers in their distress. Rev. J. W. Lambreth, a friend of the mission, wrote: "I have as much affection for them as I have for any of our native Christians, and would like to see them encouraged. The help rendered the blind man by the dear Christian friends at home has been in a time of need, and the whole family feel truly grateful for this Christian kindness. Sah Ching San (Zah Tsing San) came all the way to my house, led by his little adopted son, to ask me to send his thanks and the thanks of all his family."

Of the reinforcement of the mission Dr. Thos. R. Williams wrote in the RECORDER of February 17, 1887: "At our anniversaries, held at Brookfield, N. Y., in September, 1879, the spirit of God moved the hearts of the brethren very deeply on the subject of the reinforcement of our foreign mission. We shall never forget that

prayer meeting Sixth-day morning. Before the meetings closed it was found that God had been preparing persons to offer themselves for this work in China. In about four months from this time that little company were in Shanghai, surrounded by those who were intensely glad to welcome them. You all know these missionaries:—David H. Davis and wife, and Miss A. Eliza Nelson. A farewell meeting was held at Alfred Centre, December 10, 1879, with interesting and impressive exercises. On the twenty-seventh of December, they sailed from San Francisco in the steamship *City of Tokio*, arriving at Yokohama, January 18, 1880, whence they sailed on the twenty-first for Shanghai, reaching that port January 27."

Our missionaries were met and welcomed at Shanghai by several other missionaries and Le Erlow and Dzau Tsung Lan.

The members of the church were scattered, but those living near assembled on the first Sabbath morning after the arrival of our missionaries, and Dzau Tsung Lan served as interpreter to these Christians whose languages were so different.

There were at this time ten Sabbath-keeping families connected with our Shanghai Church. Le Erlow and Zah Tsing San were continued in the employ of the mission. In June Elder Davis wrote: "I have not forgotten how powerfully the spirit of God did work in the hearts of many at your last session; and under its influence we were led to take the step that has caused our separation. It was not a momentary flash of spiritual excitement with us. God, by his quickening power, was showing us our duty, and calling us to immediate action. I see now, as I never saw before, the great need of a perishing world; and seeing this, I see with a clearer vision the demands resting upon the disciples of Christ to publish the honor of his name and the knowledge of his salvation to those who know him not. I feel confident that if those of our brethren who have no special interest in this great work could see it from our standpoint, they could not fail to be touched with a spirit of compassion, and their hearts and hands would be moved to earnest prayer and diligence for the pros-



perity of this portion of our Christian mission. This work here assumes a greater importance for our denomination from the fact that we differ from all the others in regard to Sabbath truth, and from nearly all in the doctrine of gospel baptism. The work before us in this heathen empire is great. Say not that we are too weak; take hold on the arm of God, and be led of him to the altar of personal sacrifice. I fear many among our denomination know but little about this altar. We are called upon by the example of others, but above all, by the sacrificial life of our Lord, to arise and come to the altar."

Our missionaries devoted the greater part of the first year to the study of the language. They also visited several other missions, obtaining much information and help in this way.

Early in the year 1881 an important advance was made by beginning to take an offering every two months for the incidental expenses of the church.

When our missionaries arrived they found the dwelling-house in bad condition. Upon careful examination it was decided that it could not be satisfactorily repaired, so a new one was erected in 1881, at a cost of \$2,199, Mexican money. The house was "35 by 36 feet with addition for kitchens. There are four rooms in each of the two stories, so arranged that the house can be conveniently occupied by two families." (Valuable information about this building is found in the Jubilee Papers, Conference Minutes of 1881, RECORDER of May 12, 1881, etc.)

Early in the year 1881 the mission unexpectedly obtained an opening for two schools. Other missions had started schools and preaching places in the villages nearest to our people, and it seemed to our missionaries to be almost intruding upon the rights of others to start schools in these villages, and yet they were anxious to do more work outside the city. Miss Nelson also felt that she ought to spend a part of her time in work among the women, but to do this it was necessary for her to have a Bible-woman, and she knew of none that she could secure. For months

she prayed that she might secure one. She wrote (RECORDER, Apr. 28, 1881)—"Sometimes I have looked and prayed over the matter with wavering faith, for I would feel that it was almost a useless thing to ask the Lord for a woman to help me, when I did not know of one who could even with much teaching be fitted and spared for the work."

The Episcopal mission about that time decided to concentrate much of their efforts at St. John's College, a few miles from Shanghai. To do this they were obliged to give up several of their schools, preaching places, and helpers. One day while calling on one of their missionaries, Miss Nelson was asked if we would not like to take two of their day-schools and a Bible-woman. This generous offer was accepted and our missionaries started schools in two villages, one of which was in Wongka-cho, not far from West Gate. The Bible-woman was secured for a portion of six days each week for an indefinite time, giving excellent service. Her name was Oo-mang-niang, or Mrs. Five.

At this time there were ten Sabbath-keeping families in our China Mission. One had been added to the church by baptism during the year 1880-81; a Bible school had been organized; Ching Sah (Tsing San?) had preached about 300 sermons, and Le Erlow 357 during the year. The mission property was then valued at \$7,400.

#### QUESTIONS.

How long after the removal of Elder Carpenter from Shanghai, before the arrival of Eld. and Mrs. Davis and Miss Nelson? Tell of the missionary interest at the Conference at Brookfield in 1879. What special reasons did Elder Davis give, in the letter quoted, for our continuing in missionary work in China? Why were regular collections begun in 1881 for the incidental expenses of the church? Tell about the building of a new dwelling-house in 1881. How did Miss Nelson secure a Bible-woman? How was it made possible to begin two new day-schools? What was the condition of the mission at Conference time, 1881?

#### SKETCH OF THE LIFE OF SOLOMON CARPENTER.

Solomon Carpenter was born of Christian parents, at Stephentown, N. Y., March 16, 1808. He obtained a good common-school education, and later attended Brown University, graduating in September, 1837. When he was nineteen years old he became a Christian, having a marked experience. About a year after his baptism he was sent out by his pastor, Eld. Wm. Satterlee, to do personal work among the people in the vicinity of Berlin, N. Y. In this way his attention was directed to the ministry. The church encouraged him to enter this work, and he began educational preparation for it. During this period he thought seriously about preaching to the heathen. September 3, 1837, he married Lucy M. Clarke. He taught four years in DeRuyter Institute, and two years or more in a select school at Westerly. He was ordained to the ministry at Hopkinton, R. I., May 29, 1842. Removed to Shiloh, N. J., in the spring of 1844, to become pastor of the church. Accepted the call of the Missionary Society in 1845, to engage in foreign missionary work. Attended medical lectures in New York during the winter of 1845-46. He and Eld. Nathan Wardner were set apart to missionary work, at Plainfield, December 31, 1846. Sailed for China, January 5, 1847. He labored in China till November, 1858, when he returned for rest and recuperation. February 25, 1860, returned to Shanghai. In 1864 poor health compelled him to return to the United States. On May 5, 1873, Mr. and Mrs. Carpenter reached Shanghai the third and last time. September 24, 1874, Mrs. Carpenter died. The following fall he was married to the daughter of the Rev. Wm. H. Black, of London. In 1876 he permanently retired from the Shanghai mission field, because of failing health. He died at London, December 21, 1891. Buried in the Mill Yard Grave, Abney Park Cemetery, London.

References: Biographical sketches in *The Seventh-day Baptist Memorial*, Vol. 2, No. 3. RECORDER, Jan. 21, 1892. *Conference Minutes*, 1892.

#### SKETCH OF THE LIFE OF LUCY CARPENTER.

Mrs. Carpenter was born at Brookfield, N. Y., June 25, 1811. She began teaching school when fifteen years old. She graduated at the institution at Lima, N. Y., and then became preceptress of the school. September 3, 1837, she married Solomon Carpenter. Taught with him at DeRuyter and at Westerly.

She heartily gave herself to mission work in China, but not without a struggle. The following are the parting words of a letter written by Mrs. Carpenter on the day of their departure for China: "Our last and most earnest request to you is, Abandon not this mission. For its success pray, labor, wait. So shall the God of missions gather you at last with his redeemed out of every kindred, tribe, and people, and tongue, and both they that sow and they that reap shall rejoice together."

She was a faithful worker in the mission, dying in the service, September 24, 1874. Buried at Shanghai. Geo. E. Tomlinson, corresponding secretary of the Missionary Society, wrote of her: "As a Christian, Mrs. Carpenter was earnest, conscientious, devoted. She had her Bible marked so as to read it through regularly once each year, two chapters in the Old Testament in the morning, one in the New Testament in the evening." Mrs. Carpenter was a gifted writer. Mary Bailey refers to her papers on "Glimpses of Domestic Life in China," beginning with the RECORDER of April 4, 1850, and says: "She was the queen of the pen amongst all our women;" also, "Said a lady of rare intelligence, of uncommon acquaintance with books and literary people, when speaking to a young friend of her old-time and much beloved friend, Mrs. Carpenter: 'If you could do that—interest your young people in Lucy Carpenter's writings—you would do a good work; you might do nothing more this season, and yet feel that you have done a good summer's work. But few writers equal her, and very few surpass her.'"

References: *Conference Minutes*, 1875, p. 8 of "Missionary Society's Report." RECORDERS, 1874 or 1875, Feb. 24, 1887, and Aug. 23, 1909.



## SUGGESTIONS.

Use your chart.

Add to your collection of pictures those of Eld. and Mrs. Davis and Miss Nelson, and of early views of the mission buildings.

If possible secure some one who attended the Brookfield Conference in 1879, to give a short talk about the interest in missions that was shown at that meeting.

Have readings from the writings of Eld. and Mrs. Carpenter.

If you have valuable information about the mission and the missionaries, tell your leader about it.

**Martha Burnham.**

MARGARET BELL.

## Chapter XI.

When the Burnham family settled in the territory, they were obliged to send twenty miles to secure a physician whenever they stood in need of his services; but in due time Jacksonville advanced sufficiently to become a desirable locality for the practice of medicine. Shortly before the Civil War a physician came there from Brooklyn who had been driven westward by an experience that well-nigh crushed his life. He had wooed and won a lovely maiden in whom his life's plans were centered; but, alas for his dream of happiness, she passed into a physical decline. He married and traveled with her, hoping a change of climate would restore her health; but all in vain. Nothing could withstand the ravages of the fatal disease; and in a year from the time he claimed her as his bride, he saw the grave close over her loved form.

With the going out of her life all desire to shine as a star in the medical world perished. He turned his face westward, hoping in new scenes to be able to smother his grief. He decided to settle in Jacksonville and resume his profession. Had not his early hopes been shattered, he would, in all probability, have become one of the leading physicians in Brooklyn.

He was very conscientious, and realizing the tremendous responsibility resting upon the man who holds human lives in his hands, he resolved, after deciding to take up anew his profession, that while the

joy of living had gone out, he would to the best of his ability, serve those who committed their health to his care, by keeping abreast with the times. He was exceptionally skilful in diagnosing diseases and physicians who stood far ahead of him on the roll of fame were sometimes compelled when in consultation with Doctor Whitmore to yield to his discerning mind.

When the Nation was plunged into civil war he enlisted as surgeon, returning at its close to Jacksonville. Shortly after his return home Mrs. Burnham's physician asked the privilege of bringing him to see her for consultation upon her case, saying he should base his decision as to whether she must submit to an operation or not on Doctor Whitmore's judgment. They agreed in the diagnosis; but while the physician in attendance had been of the opinion that an operation was imperative, the counsel held the opposite view. He said the operation would be attended with great danger and as the patient was well advanced in life he did not think the abnormal growth would shorten her days provided she exercised due caution in the care of her health.

Doctor Whitmore was soon installed in the family as their physician, as the former one moved to another State. His coming into the family was a providential event. Not only did he prove to be an excellent physician, but a friend and counselor who could be relied upon at all times. He was very fond of children and his heart, which had been made tender by his own sorrow, always responded with sympathy wherever he witnessed suffering. He won Martha's confidence from the first and aside from her mother's influence he was one of the greatest factors in molding her character.

After the death of Mrs. Burnham's father, the Rev. Mr. Davis, his companion spent the days of her widowhood among her children. Mrs. Davis and Mr. Burnham were very similar in their views and in consequence of this were great friends, as neither one could well tolerate opinions differing from his own. When Mrs. Davis was in his home, she and Mr. Burnham feasted on social intercourse. Both felt it to be their duty to rebuke sin wherever they saw it, and sin was the transgression

of their views. They performed their duty with pleasure; and when people's feelings were wounded, as was often the case, they rejoiced in the thought that it would do them good; for were they not told in the Scriptures that "no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"?

In their conversations they dwelt largely upon the sin and wickedness of the present time. To their oft repeated assertion that the world was growing worse and worse, Mrs. Burnham would sometimes call their attention to the fact that murder was committed in the first family.

They thought it wrong to follow the customs of the times in regard to wearing apparel, but that Christians at least should wear clothes made as theirs were when they were young, forgetting that in those days they were dressed according to the prevailing styles.

Mrs. Davis also believed that at every church service an opportunity should be given for remarks, resembling in this respect the sailor who said, "I like the Episcopal service better than any other, for it gives a feller a chance to jaw back at the minister." When at church she would ask the privilege of saying a few words, and upon the request being granted she would proceed to lay down the law on whatever appeared to her to need the severest condemnation.

One Sunday she was in attendance upon divine services just as the long flowing sleeves were coming into use. Rebekah was present in a new dress made in the latest style. She was seated in front of her grandmother who was not paying such strict attention to the sermon that she did not espy the sleeves. When she arose to make her remarks she warned the people very emphatically against the sin of following the vanities and follies of this wicked age. As she did so she walked with stately step forward to where Rebekah was sitting and stooping down took hold of her sleeve and held it up to the gaze of the congregation. Rebekah was so deeply wounded by this act of her grandmother

that she never afterwards held her in the same esteem that she had before this occurred. She was certainly exercised by the chastening, but no one was able to discern that it yielded the peaceable fruits of righteousness.

Martha never knew her father and grandmother to disagree on but one subject and that was as to whether or not the heathen would be saved without the Gospel. She formed no idea as to which one was right while listening to the discussion, but in her wicked little heart she rejoiced in the fact that there was one subject on which they did not agree. To have two people in the home united in the belief that there must be no instrumental music, no laughing, no following of fashions, no flowers or pictures about the home, was to say the least an annoyance.

Mrs. Davis was an excellent woman. She was the mother of a large family of children; and notwithstanding the heavy cares in her own home, she kept close watch over the welfare of destitute people within her reach, and labored with her own hands to relieve their wants. She retained in her advanced age a wonderful amount of vitality. One evening, when in her eighty-fifth year and while living with Mrs. Burnham, she ascended the difficult flight of stairs to her room with the apparent ease of a young girl. Before retiring she sang,—

"I would not live away: I ask not to stay  
Where storm after storm rises dark o'er the way;  
The few lurid mornings that dawn on us here  
Are enough for life's woes, full enough for its cheer."

These were her last words. In the night she suffered a stroke of paralysis lingering for two days in an unconscious state. She was laid to rest by the side of her husband; and as we stand at their graves, justice gives the verdict that both were equally anxious for the redemption of the world and sacrificed equally to bring it about; but while one drew all hearts to himself and his religion, the other repelled them by her unfortunate sense of duty.

In September following the close of the Civil War Rebekah gave birth to a little girl who was named Jessie in memory of the soldier uncle.



At this time although there was a small organization of Regular Baptists in the parish, the United Brethren were in the ascendency. The Free-will Baptist Church had disbanded some time before. This was great grief to several of the members but none of them seemed to feel more serious about it than Mr. Holtze. When the question was under discussion, he told them with much feeling that he was a better man then than he would be in a few years hence should this church go out of existence.

One evening Martha went to a service of the United Brethren Church and took part in the conference meeting. Upon reaching home she told her mother promptly that she had spoken in meeting. "Well, well," her mother said, "don't you know you ought not to come home and tell of it? If you are going to be a better girl, you must let people find it out by your life." Martha replied in a grieved tone, "I thought you would be glad to know and that you wouldn't find it out unless I told you." Poor child! she represents quite a class who have to tell people they are better in order to have it found out.

During the winter following the birth of little Jessie, Rebekah began to have alarming symptoms which betokened a complete physical collapse. She was seized with great weakness on her way to church one day and obliged to seek for an opportunity to ride home. Her decline was rapid and in a short time she had no control of the members of her body only to speak, and to move her left hand.

When William went to summon the physician who attended the Burnham family, he met another one on the way and thinking he would do as well employed him. As it happened to be the one who had given the little boy the fatal dose of opiate, Mr. and Mrs. Burnham and Hannah were greatly alarmed. But William and Rebekah would not listen to a change until the decision was given, "She will not live three days." Then Rebekah clamored for a change; and although it was rather late to make the change, her wishes were acceded to. Three days came and went and still she lived, and hope sprang up as she lingered on.

That season's work fell heavily upon Mrs. Burnham, Hannah and—shall we add—Martha, who was now ten years of age. The care of Rebekah and the children devolved largely upon them in addition to their own work, and George was only four years old. Mrs. Burnham claimed it as the hardest year's work of her life. Paul spent the days at his grandfather's, perfectly contented. But as night drew on his heart turned homeward and he was allowed to have his own way; for he might not long have a mother who, though she could do nothing for her child, still watched eagerly for his home-coming as the sun dropped out of sight.

During the first part of Rebekah's sickness Martha was called up early in the morning and sent to her sister's to care for the baby until school-time, and then after school until the baby was put to bed for the night. She did this gladly; but when her mother told her she would be obliged to take her out of school a month before the close of the term, there was rebellion in her heart. She was greatly interested in her studies and moreover a prize had been offered in the spelling class which from present indications would fall to her.

She had won the prize in the spelling class the previous winter, which was a dollar bill. That dollar was a great sum of money for a girl to possess who had never been able to claim anything but pennies as her own, with once in a great while a two-cent piece. How she worked for that dollar! Possibly there are millionaires in the world who do not feel as rich as did she the day the prize was awarded her. Other pupils in the class decided almost instantly when the prize was offered what they would do with the dollar should they win it; but when it was handed to Martha, she had no plan for its use. That dollar would buy a great many things, but she soon discovered it would not buy all she would like to have and she must take plenty of time to decide wisely. Days and weeks passed by, and while she pondered over the question she said nothing. Finally her mother asked her if she had come to any conclusion regarding the disposal of the dollar. Upon being told that she had

not her mother said: "I have thought about it a good deal and have come to the conclusion that the best thing you can do with it is to put it into the missionary collection." The agony that was compressed into the two words, "O mother," can not well be measured.

Her mother replied instantly: "The dollar is yours to do with just as you wish. I only suggested this as the best use you could put it to, but I should not want you to do so unless you can do it willingly."

In due time Martha told her mother, smiling as she did so, that she had decided to do with the dollar as her mother had advised; but though she smiled, traces of the conflict through which she had passed as she wrestled with self were visible on her face. This was her first great conflict with self, a forerunner of the one through which she would pass, when at the age of seventeen she should decide to lay not only her dollar on the altar of consecration but herself also.

Many times in the years that have followed, when she has witnessed the indifference on the part of many Christians to the cause of missions, has she on bended knee thanked God for a mother who so early in life led her in the right direction.

Mr. Burnham carried Martha's dollar to the next quarterly meeting, which was held with a church several miles distant, and put it into the missionary collection. Before the collection was taken up one of the ministers, to whom Mr. Burnham had told the story, related the circumstances to the congregation which was a large one. No one knows how many dollars found their way into the missionary treasury that day in consequence of Martha's self-surrender. Shall not a little child lead them?

(To be continued.)

#### The Seasons.

Written by a 16-year-old boy of Roanoke, W. Va.

First comes spring, nice and warm,  
When the birds are singing gay;  
When the buds are swelling and change their form,  
While growing every day.

When spring is gone, summer comes,  
And the fields are adorned with flowers;

We listen awhile and the busy bee hums  
Between the gentle showers.

The summer goes and autumn is here,  
And the leaves begin to fall,  
Until at last the trees are bare,  
And winter soon will call.

Next comes winter, which is last;  
The story will soon be told;  
We see the snowflakes falling fast,  
The days and nights are cold.

Spring, summer, autumn and winter  
God has given to man,  
Both to saint and to sinner,  
Let us use them the best we can.

Four seasons are gone, one year has passed,  
Which will never be seen again;  
So time continues, 'till at last  
Our lives on earth shall end.

If we have faith and trust in God,  
And in his love supernal,  
While on earth which we have trod,  
Heaven will be our home eternal.

So in the good and godly things  
Be our trust and aim,  
And get away from all the bad,  
The idle and the vain.

"One way to make a critic of the Bible is to rule Christ out of the heart; but one hour in the bosom of Jesus will destroy the keenest critic of the holy Word. Meet Christ at the door of the tabernacle. Let Christ precede criticism. Let the gaze precede the grammar. Let the love precede the learning. Let the song precede the history. Let the prayer precede the probing. Let the Spirit precede the scrutiny. Ask by all means the way to Zion, but ask with your face thitherward."—*Review and Herald*.

"The man who prefers to live a quiet life, doing his daily duty faithfully, is more truly successful and happy than he who aspires to reach the heights of fame and riches, but fails to see that a man's life consisteth not in the abundance of the things he possesseth."—*Review and Herald*.

The way of life is a winding way;  
Steep it may be and rough;  
And the toil of the day be long away;  
And the fare may be scant enough;  
But a laugh and a smile will relieve a mile;—  
And why should the soul be gruff?  
—John A. Simpson.



## Children's Page

"Home, Sweet Home."

ALICE ANNETTE LARKIN.

There was great excitement among the cats that lived with the Brown family at Clintonville. There were seven of them and they sat in a long, straight row on the wide shelf just outside of the kitchen window.

It was a chilly autumn morning and the cats shivered and shook as they talked over the great wrong that had been done them.

The sum and substance of it all was that Mrs. Brown had gone away on a three days' visit and her aunt, Mrs. Newton, had come to keep house for her. Now Mrs. Newton didn't like cats—in fact she detested them—and Mrs. Brown had hardly turned her back before she had marched straight into the cozy sitting-room where the seven cats were taking their morning naps, each curled up in his own favorite corner, and sent them all out of the house by the way of the back door.

"I can't have those cats in this house while I'm the mistress of it," she said to herself. "How Mary ever gets along with them is more than I can see."

And this was why they all sat in a long, stiff row on the shelf outside of the kitchen window.

"It's an outrage!" declared Napoleon Bonaparte, who was the biggest and most ugly looking of the seven.

And Admiral Dewey, who was Mrs. Brown's favorite, shook his black paw angrily at the new housekeeper, who could be seen passing back and forth by the window, as he said in cat language:

"As sure's my name's Admiral Dewey,  
Such treatment I never will stand;  
I move that we cats all join forces,  
And our rights in this household demand.  
I am never sent out when the wind blows,  
For fear I will take a hard cold;  
But now I have caught the rheumatics,  
And that's bad, when you're most twelve years  
old."

And Admiral Dewey shook his black paw harder than ever at the kitchen win-

dow. But Mrs. Newton didn't see him, for she was filling three saucers with milk, and she soon appeared at the kitchen door, where she put the saucers down on the door-mat.

"There's no need of letting those cats eat in the house," she said, "and skim milk's plenty good enough for them, too. If I can only break them of some of their bad habits, I'll be doing Mary a real good service. She's altogether too soft-hearted. I'll show her a thing or two." And, so saying, she closed the door and went back into the house.

And the seven cats, sitting in a row on the shelf by the kitchen window, looked disdainfully down at the saucers of cold milk.

"Who ever heard of such doings?" said Felix MacGregor, when he had recovered from his astonishment. "I believe this insult's worse than the other. To think that she should offer us cold milk and only three saucers for seven cats. Where's my new tin dish, I'd just like to know!"

And Felix MacGregor began to cry out, "Me-ow! me-ow! me-ow!" as loudly as he could. He was soon joined by the rest of the cats and kittens in such a chorus of "me-ows" that Mrs. Newton had to put her hands over her ears to shut out the sound. Then she grabbed the broom and hurried to the door crying, "Scat! scat! scat!"

So the seven cats had to jump down from their seats and find a hiding-place in the haymow of the big red barn.

They were so angry that their fur almost stood on end.

When Carrie Nation, the big maltese cat with the white spot on her face, could control herself, she began in her high-pitched voice:

"I move, my good cats and kittens,  
That we all of us go on a strike;  
Till our mistress comes home from the city,  
We'll stay here and do what we like.  
If any one comes to molest us,  
We'll all cry 'Me-ow! me-ow!'  
If people can't treat us respect'ly,  
We'll just have to make a row."

And Carrie Nation sat down on a big beam to wash her face. She felt quite proud of the speech she had made.

"But what are we going to eat all this time?" demanded Mary Ann Doolittle.

"Catch mice, of course!" answered Carrie Nation. But this idea didn't seem to please Mary Ann at all. To tell the truth, she was rather inclined to be lazy. So she gave a long sigh as she said:

"Oh, dear! I am sorry I came here.  
I am really not able to work;  
I'll keep watch while the rest have gone hunting,  
And then you can't call me a shirk.  
You know I can't stand the cold weather,  
And I really must have some warm milk;  
Or else I shall never be able,  
To keep my fur shiny as silk."

At the mention of milk, Buster Wiggs and Bunny Twiggs, the tiger kittens, began to tease, too. But they were finally quieted by the promise that, after it became dark, they would all go to the back porch and see what could be found there.

So they all curled up in little nests in the hay for a good nap. And they dreamed of rats and mice by the score, but they couldn't be caught because somebody stood over them with a long-handled broom, saying, "Scat! scat! scat!"

The next day they all kept out of sight, although they were beginning to be very homesick and hungry. Only after dark did they venture out to get the food that Mrs. Newton had left on the porch, near the back door.

"I think," said Felix MacGregor on the third morning, "that I shall appreciate my good home more than ever, when Mrs. Brown gets back."

"And I'm going to be sure and keep my paws nice and clean so as not to leave any dirt on the rugs," added Admiral Dewey.

"Me, too!" said Carrie Nation.

"And—and—I guess we won't eat the umbrella plant any more," broke in Bunny Twiggs.

"Nor tear up the papers and scatter the pieces on the floor," suggested Buster Wiggs.

"And I'm going to be very polite to the dog," said Mary Ann Doolittle.

But, just at this moment, Admiral Dewey, glancing out of a crack in the barn door, spied his own kind mistress going into the house.

So all the cats and kittens ran to the shelf by the window as fast as they could go.

Mrs. Newton was trying to tell her niece how well she had succeeded in breaking her cats of some of their bad habits, when a pitiful "Me-ow! me-ow!" drew their attention to the kitchen window.

"Oh, you poor, poor cats!" Mrs. Brown said, when she saw them. And, as she opened the back door, they all came in, rubbing each other and purring as loudly as they could.

"Why!" said Mrs. Brown. "I believe you've all grown poor. But never you mind, you shall have some warm milk right away. And here's some beefsteak for you, too. Now, Aunt Nellie, I'll listen to your story."

But Mrs. Newton had already gone upstairs, where there were no cats to bother her. As the big round sun shone brightly in at the sitting-room windows, he spied a happy little group of cats and kittens, each curled up in his own favorite place. Admiral Dewey occupied the big Morris-chair, Felix MacGregor the willow rocker, while Buster Wiggs and Bunny Twiggs lay close together on the couch. The other cats had found cozy nests in the center of the big rug.

And they were all purring and singing, as only happy cats can purr and sing. And, though I can not understand Catville language very well, I can imagine that they were singing their favorite song, and that was "Home, Sweet Home!"

**Dea. Eugene F. Stillman.**

Dea. Eugene F. Stillman, the son of Joseph F. and Lorinda Marie Stillman, was born in the town of Westerly, R. I., August 22, 1849, in the ancestral home between the villages of Westerly and Ashaway. In this devout Christian home he grew up, and on a part of the old homestead, when a young man, he erected a home of his own, in which he ever afterward resided, except as he spent the summers at the seashore and the winters in Westerly. In his father's shop he learned the carriage business, and this he followed till sixteen years ago, since which time he has given his time to looking after his real estate.

At the age of fifteen he joined the First Seventh-day Baptist Church of Hopkinton,



R. I., and has ever since been a member. Though his business was in Westerly and his home nearer Westerly than his home church, still his love for the church of his youth caused him to retain his membership with it till called to the church triumphant. October 6, 1888, the church showed its confidence in him by ordaining him to the office of deacon. His last meeting with the church was on January 2, at the time of the annual church meeting and dinner. Seven weeks later, on February 22, death claimed him as its own. In his death the church has lost one who was apparently in the prime of life and one to whom it was looking for many years of service. Deacon Stillman was deeply interested in denominational matters, and since 1893 has served on the Board of Managers of the Seventh-day Baptist Missionary Society.

March 4, 1872, he was married to Miss Eva Berry. Three daughters grew up in their home and two other children were members of the family from their early days and received the affectionate care which one gives to his own children. Besides the wife and three daughters he leaves an aged mother and three brothers to mourn his departure. A fourth brother, Fred A., preceded him to the heavenly mansions only twelve days.

Funeral services, conducted by Pastor Wm. L. Burdick and Rev. Clayton A. Burdick, a former pastor, were held, on February 23, in Westerly, where he had been spending the winter, and interment took place in the First Hopkinton Cemetery. At the time of his farewell service three other members of the church in which he was deacon lay dead in their homes.

WM. L. BURDICK.

Ashaway, R. I., Feb. 28, 1910.

## MARRIAGES

SAUNDERS-CROUCH.—At the home of the bride's parents, Mr. and Mrs. Ansel Crouch, Edelstein, Ill., February 9, 1910, by the Rev. F. E. Peterson, Miss Myrtle Crouch and Alden G. Saunders.

NUTTING-WOODAU.—At the home of the pastor, Rev. E. A. Witter, March 2, 1910, Paul A. Nutting and Alma Woodau, both of Adams.

COLLINS-CURRY.—At the home of the bride's mother, in North Loup, Neb., March 2, 1910, by Eld. Oscar Babcock, Mr. Ralph H. Collins and Miss Ellen P. Curry, both of North Loup.

## DEATHS

BARBER.—George Maxson Barber, second son of William R. and Lucy Sweet Barber, was born at Alfred, N. Y., September 13, 1857, and died at Hebron, Pa., January 4, 1910.

At the age of twenty-one, while working in a factory, he lost his left hand, but was industrious and did as much work with one as many do with two hands. While in his youth he gave his heart to God, was baptized and united with the First Alfred Church. On November 15, 1883, he was united in marriage to Miss Elmina M. Barber. Twelve years ago, upon their removal to Hebron, Pa., he and his wife transferred their membership to the First Hebron Church, where he remained a member until God called him into the church triumphant. Last fall he and family planned to return to Alfred for their future home; but while Mrs. Barber and daughter, Mrs. Maud Osgood, with Mrs. Osgood's little son, went on, Brother Barber remained at Hebron until he could dispose of the farm stock. He was then to join them; but before that time came he contracted a severe cold, and by the time word reached the family, death came while in the home of one of the kind neighbors. His wife, two daughters, Mrs. Maud Osgood of Alfred, N. Y., and Mrs. Minnie Briggs of Galeton, Pa., three grandsons, besides one brother and two sisters, are left to mourn their loss.

The funeral was conducted on January 6, in the presence of many sympathizing friends, in the First Hebron church, by Pastor Davis, after which his body was taken to Alfred for interment. Thus our heavenly Father has called another of his sons home.

W. L. D.

ROBERTS.—John Albert, third child of Bert and Ruby Witter Roberts, was born January 7, 1892, in Potter Co., Pa., and died at Coneville, Potter Co., Pa., January 10, 1910.

While Mr. Roberts did not profess to be a Christian, he was a pious young man, and just before his fatal illness manifested a great interest in some gospel sermons which were being preached in his community, and spoke of some of the good things which he appreciated, said in those sermons. He was an obedient son, a loving brother, and a young man much esteemed by all who knew him. He is sadly missed from the home, and from among his many friends who are left to mourn their loss. But let us not mourn as those who have no hope; let us wipe away our tears and look up into our heavenly Father's face, and say, "Thy will be done, not mine." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The funeral was conducted by the writer in

the Coneville schoolhouse, January 13, 1910. Words of consolation and helpfulness were spoken from the subject, "The Mystery and Ministry of Death."

W. L. D.

COON.—Eugene R. Coon was born in the town of Worth, N. Y., September 2, 1870, and died in New York, January 24, 1910.

He was the son of Charles R. and Satira Greene Coon. After getting what education he could from the school of his home town he entered Potsdam Normal. After his graduation from this school he taught in the schools of Jefferson County for a period of five years. He entered upon the police force of New York City, January 28, 1897. His faithfulness and efficiency here during the thirteen years of service led the newspapers to speak of him in the highest terms. When about to be relieved from his duties on the morning of January 24, he heard the higher summons and was immediately released from all earthly obligations as he fell lifeless upon the street as he walked along. He leaves an aged father and a sister, to both of whom he has been a stay and comfort.

Burial services were held at the home of James Hodge in Adams Center, January 26, conducted by the writer.

E. A. W.

PERRY.—Polly Ann Perry was born in the town of Woodstock, Windsor Co., Vermont, October 31, 1816, and died at Dodge Center, Minn., February 16, 1910, aged 93 years, 3 months, 16 days.

November 10, 1834, she was married to Rev. Nile A. Perry at Utica, N. Y. To them were born ten children, six of whom survive her. They are: Mrs. J. S. Mills and Mrs. C. C. Chamberlain, both of Milton Junction, Wis.; Rollian A. Perry of Rochester, Minn.; Frank C. Perry of Dodge Center, with whom she had made her home for many years; Rev. Garret S. Perry of St. Paul; and John B. Perry of Minneapolis. One son, Philo Perry, was shot at the battle of Shiloh, in 1862. Grandma Perry, as she was lovingly called by the whole community, could boast of forty-seven grandchildren, thirty great-grandchildren and four great-great-grandchildren. Many years ago she and her husband (long since deceased) embraced the Sabbath and at the time of her death she was a loved and honored member of the Dodge Center Seventh-day Baptist Church.

Her life was a long and useful one and she will be long remembered and loved for the faithful and willing care she bestowed on the sick around her.

C. S. S.

WILLIAMS.—Crandall Lester Williams was born in the town of Wirt, Allegany Co., N. Y., March 4, 1827, and departed this life February 19, 1910. The funeral services were held at his residence (at Richburg) February 22, conducted by his pastor. Text, Psalm lxxii, 20: "The prayers of David the son of Jesse are ended."

Brother Williams was the son of Daniel and Mary Lester Williams, who, coming from Mer- trese, Conn., settled in the West Notch wher. all

this country was a wilderness. All his life had been spent in this town of birth. He was married in 1848 and has ever since lived in the sheltered and beautiful home he then founded until summoned higher. His first wife died some years ago, and his second wife, Mrs. Ellen Legen, survives, and has by her faithful and loving care made his declining days comfortable. Brother Williams was a staunch and loyal member of the Richburg Seventh-day Baptist Church—one of the "Old Guard" of which but a handful remains. He loved the house of the Lord and the appointments of the church. He was a man of commanding presence, clean-faced, radiant-eyed and of smiling countenance. In his going and coming he carried sunshine. As a man he was true to his convictions; as a citizen, true and loyal, ever to be counted on the side of temperance and righteousness; as a neighbor, wise in counsel and kindly in deed; as a brother in family and church, beloved by all.

We shall miss thee when the morning  
Gilds the east with golden ray,  
For with bird and flower and sunshine  
Thou wert busy on the way.

We shall miss thee when the shadows  
Of the evening dusky fall,  
For thy hand was ever ready,  
And thy feet at duty's call.

We shall miss thee as we gather  
Where the psalms of life are sung,  
We shall miss thee—yes, wherever  
Truth hath ears and right a tongue.

O. D. S.

STILLMAN.—In Westerly, R. I., February 21, 1910, Dea. Eugene F. Stillman, in the 61st year of his age. For a brief sketch of his life see elsewhere.

WM. L. B.

BABCOCK.—In Ashaway, R. I., February 23, 1910, Mrs. Ella J. Babcock, aged 54 years, 8 months, and 19 days.

Mrs. Babcock was the daughter of Elias L. and Martha J. Chipman Babcock. Her birthplace was Hope Valley, R. I., and here she spent her childhood and youth. She attended the schools of her home town and the academy at East Greenwich, R. I., after which she taught school in Hope Valley and elsewhere. Thanksgiving day, 1879, she and Dea. Herbert C. Babcock were united in holy wedlock, and since marriage her home has been Ashaway, R. I. In early life she joined the Seventh-day Baptist Church of Rockville, R. I., but in 1894 her membership was transferred to the First Seventh-day Baptist Church of Hopkinton, R. I., and of this church she remained a member till death. For one and one-half years she had been sorely afflicted, and yet at last death came so suddenly that it was a surprise to all. She leaves a husband, two sons, two brothers, and many friends to mourn her departure. The unusually large company of people who attended her farewell service, which was held in their home Sabbath afternoon, February 26, bore witness to the high respect in which she was held. Interment took place in Oak Grove Cemetery.

WM. L. B.



**BABCOCK.**—In East Orange, N. J., February 23, 1910, Thankful L. Babcock, aged 90 years and 10 months.

Thankful L. Babcock, the daughter of Simon and Mary Brightman Kenyon, was born in Hopkinton, R. I., April 23, 1819. She was the last to pass from earth of a family of eleven children, nine of whom grew to maturity, and the most of whom lived to good old age. With the exception of a few years during the latter part of her life, which were spent with her sons in New London, Conn., and East Orange, N. J., her home has been in Hopkinton, R. I., and the most of it in Ashaway, R. I. When a young woman she was married to Horatio Nelson Burdick, who died in 1849, leaving her with a family of four boys. These she reared to manhood, and two of them, Dea. Alfred B. of New London, Conn., and Marcus S. of East Orange, N. J., remain to call her blessed. In 1853 she was married to George A. Burdick, who died October 8, 1902. To them was born one child, Mrs. John C. Campbell, who has also passed away. When fourteen years of age she was baptized and joined the First Seventh-day Baptist Church of Hopkinton, R. I. A year later, when the Seventh-day Baptist Church of Rockville, R. I., was set off, she became one of the constituent members of that church, and was the last of that company to pass away. Her membership was changed from one of these churches to the other three times after this, but in 1868 she for a third time joined the mother church and continued in its fellowship till called home. Thus she had a membership of seventy-six years in the two churches. The end came with triumphant peace in Christ the Great Head of the church.

After a brief farewell service at East Orange, N. J., she was brought, February 25, to Ashaway, where she had lived so many years, for funeral and burial.

WM. L. B.

**MAXSON.**—Lucy P. Maxson was born in the township of Alfred, N. Y., May 15, 1828, and died at her home in Syracuse, February 23, 1910, after a lingering illness.

She was a daughter of Samuel and Hannah Lanphere. She was married to Dr. Edwin R. Maxson in 1846. They came to Adams Center to make their home. She united with the Adams Center Seventh-day Baptist Church, July 3, 1847, and continued a faithful and exemplary member of the same till called to the realities of the other world. Sister Maxson was possessed of a kind and genial spirit and always bore herself the lady she was whether at home or abroad. Her last days have been days of suffering and she was a constant care for those whose duty it was to care for her, but she was always of the cheerful disposition that made her admired by all friends who enjoyed the privilege of visiting in her home. Burial services were held at Adams Center, February 26, and the body was laid away. She leaves an aged husband, a daughter and a son to mourn their loss. The son and daughter accompanied the remains. It was her wish to be laid to rest here where her affections were so

constantly placed. The services were conducted by the pastor, who spoke from Job v, 26.

E. A. W.

**OATMAN.**—Emma C. Oatman was born at Lober, Canada, March 13, 1863, and died at her home in Adams Center, February 28, 1910.

She was the daughter of Henry and Maria Brown. She was married to Brad Oatman, January, 1893. Being one acquainted with grief she bore with marked patience the suffering that was hers at the last. Her malady was lingering consumption. She expressed great peace in the thought that she was at rest in Jesus, who, she felt, was waiting to receive her to himself. She leaves a husband and a sister to mourn her loss. Burial services were held from the late home, conducted by the writer.

E. A. W.

**THOMAS.**—In Milton, Wis., on February 28, 1910, of apoplexy, Silas Stephen Thomas, aged 86 years and 4 days.

Mr. Thomas was born in the State of New York, February 24, 1824. His parents were Rowland and Prudence (Potter) Thomas. His early life was spent in the vicinity of Alfred, N. Y. At the age of about eighteen years he was converted and joined the Seventh-day Baptist Church at Alfred. In July, 1844, he was married to Martha A. Crandall and in 1855 removed with his family to Albion, Wis., uniting with the Seventh-day Baptist Church there, and continuing his occupation as a farmer. Four children were born to him and this wife, two of whom survive their parents: Mrs. Mary L. Maxson, who has recently cared for her father in his old age, and Mr. Randolph B. Thomas of Milton. One of the children died in infancy and another, deceased some time since, was the wife of Mr. L. J. Green and mother of Mrs. DeForrest Emerson and Mr. Lewis J. Green, of Albion. In the last year of the Civil War Mr. Thomas enlisted and served in the First Wisconsin Heavy Artillery at Alexandria, Va., till the close of the war. He suffered no wounds in service, but by hardship and exposure his health became somewhat impaired. In 1892 Mrs. Martha Thomas died, and in 1893 Mr. Thomas removed to Milton and united with the Seventh-day Baptist Church there, of which he was a member at the time of his death. In 1895 he married Mrs. Emma Jordan, who died September 21, 1909. Mr. Thomas during the last few years was in feeble health, but his end came wholly without warning. During his active life he was always a regular attendant at the services of his church and devoted to its welfare. He was uncompromising in his ideas of right and was industrious and energetic in his life, having many friends and few enemies.

Funeral services at his late residence and in the Seventh-day Baptist church at Milton were held March 2, 1910, conducted by Pres. William C. Daland, of Milton College. Interment was in the village cemetery at Milton.

W. C. D.

How poor are they that have not patience!—*Shakespeare.*

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Apr. 2.	The Power of Faith.....	Matt. ix, 18-34.
Apr. 9.	The Mission of the Twelve,	
	Matt. ix, 35-x, 15, 40-42.	
Apr. 16.	The Question of John the Baptist,	Matt. xi, 1-19.
Apr. 23.	Warning and Invitation.....	Matt. xi, 20-30.
Apr. 30.	Two Sabbath Incidents.....	Matt. xii, 1-14.
May 7.	Temperance Lesson.....	Prov. xxiii, 29-35.
May 14.	Growing Hatred to Jesus,	
	Matt. xii, 22-32, 38-42.	
May 21.	The Death of John the Baptist,	
	Matt. xiv, 1-12.	
May 28.	The Multitudes Fed,	
	Matt. xiv, 13, 21; xv, 29-39.	
June 4.	Jesus Walks on the Sea.....	Matt. xiv, 22-36.
June 11.	The Canaanitish Woman.....	Matt. xv, 21-28.
June 18.	The Parable of the Sower,	
	Matt. xiii, 1-9, 18-23.	
June 25.	The Parable of the Tares,	
	Matt. xiii, 24-30, 36-43.	

### LESSON XIII.—MARCH 26, 1910.

#### REVIEW.

*Golden Text.*—"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. iv, 23.

#### DAILY READINGS.

First-day, Matt. iii, 1-17.  
Second-day, Matt. iv, 1-25.  
Third-day, Matt. v, 1-48.  
Fourth-day, Matt. vi, 1-34.  
Fifth-day, Matt. vii, 1-29.  
Sixth-day, Matt. viii, 1-34.  
Sabbath-day, Matt. ix, 1-17.

While it is scarcely proper to be dogmatic in discussing the comparative value of the various portions of the Gospel, it is safe to say that the Sermon on the Mount is treasured by most Christians as the most valuable portion of all our Saviour's teachings. Our whole quarter's work has been grouped about this wonderful discourse. We have three lessons of introduction; then six lessons from the Sermon on the Mount; and then three lessons of miracles.

Lesson I tells of the work of John the Baptist, a work the importance of which is often underestimated since it comes so near to the work of the Master. John in preparing the way for the approach of Jesus to the people rendered an inestimable service.

In Lesson II we see that Jesus was not intent upon his own glory, but ready to identify himself with the work begun by another, and able to resist the temptations addressed to physical comfort, personal vanity, or selfish ambition. This lesson emphasizing the humanity of Jesus helps us to draw near to him.

Lesson III gives us a general impression of Jesus' work in Galilee, and from the fact that

he early called disciples to be continually with him suggests to us that his work could not be done by himself alone. We of this age have a great responsibility in carrying on the work begun by our Master.

The six lessons from the Sermon on the Mount relate primarily to the character and conduct of the citizens of the kingdom of heaven—true righteousness and its manifestations.

Lesson IV refers to the most striking virtues to be manifest by the follower of Jesus, and the corresponding blessings which he enjoys. Lesson V emphasizes the fact that true righteousness is not to be attained by slavish devotion to the letter of the law. In fact it is easy oftentimes to observe the letter of the law while missing its spirit altogether. Lesson VI refers to the folly of pretending to be pious. Good deeds done to be seen of men lose their virtue.

Double dealing may have a measure of success in the sight of men, but Lesson VII teaches that those who serve this world are not really serving God at all, however much they may seem to be doing so. This lesson also teaches that it is unnecessary to serve this world in order to have what we need. Worry is a useless luxury. Lesson VIII presents several practical ideals, and particularly the principle that in deciding what our attitude towards others shall be we ought first to put ourselves in their place. Lesson IX presents encouragements and warnings. We can scarcely be followers of Jesus without intending to be such, and must give heed to our own conduct and the tendencies of our lives.

The last three lessons show Jesus taking a deep interest in the physical infirmities of the people. He was not at all exclusive in his ministrations. In Lesson X we see him healing the outcast leper and the centurion's servant as well as the mother-in-law of one of his disciples. His kindness was not always appreciated as we see in Lesson XI. His mighty works and his teachings began to arouse the hostility of the leaders of the people, as is indicated in Lesson XII.

For a general review brief papers on some of the following topics might be presented:

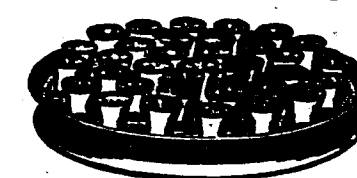
The Work of John the Baptist.  
The Significance of Jesus' Baptism.  
The Temptations of Jesus as a Help to Us.  
The Value of Jesus' Miracles as Contributing to Teaching.

The various sections of the Sermon on the Mount will also present profitable topics for discussion.

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## 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.

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## Jealous Little Barbara.

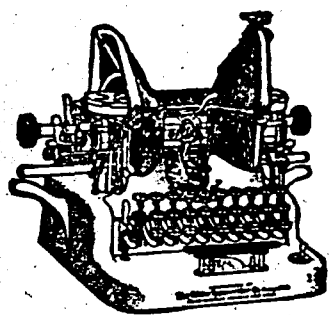
Four-year-old Barbara went to church with her two sisters, and came home crying.

"What is the matter, dear?" inquired her mother.

"He preached a whole s-sermon—about M-Mary and Martha," sobbed Barbara, "and never—never said—a—word about me."—*Lippincott's*.

"If you refuse me," said the young man, "I shall blow out my brains."

"I'd hate to have you do that," replied the girl, thoughtfully, "and yet it would be a good joke on pa. He says you haven't any, you know."—*Philadelphia Public Ledger*.

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"I heard that your next door neighbors have a new organ. Do you know how many stops it has?"

"Only about three a day, and those are only for meals."—*Exchange.*

Little Dottie, aged three, while eating a piece of hard molasses candy, bit her tongue. On being asked her trouble, she exclaimed, "Why, my teeth stepped on the end of my tongue."—*Boston Journal.*

Teacher was telling her class little stories in natural history, and she asked if any one could tell her what a ground-hog was. Up went a little hand, waving frantically.

"Well, Carl, you may tell us what a ground-hog is."

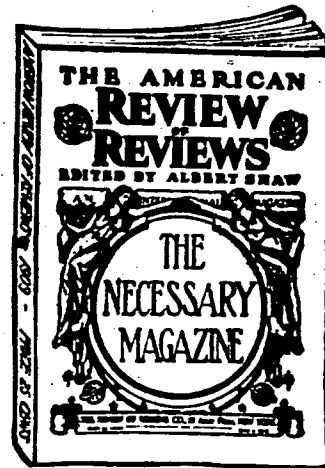
"Please, ma'am, it's sausage."—*Judge.*

"Whosoever speaketh of another's failure with pleasure shall hear of his own with shame."

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