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# The Sabbath Recorder



JUNIOR ENDEAVOR ORCHESTRA, MILTON, WIS.

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N. O. MOORE, Business Manager.

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## EDITORIAL

### What Shall Bring the Glad Day?

Who can read Robert Burns' prophecy of the good time coming when human brotherhood shall prevail, without at least a gleam of hope?

"Then let us pray that come it may,

As come it will for a' that;

That sense and worth, o'er a' the earth,

May bear the gree, and a' that:

\* \* \* \* \*

It's coming yet, for a' that;

That man to man, the world o'er,

Shall brothers be for 'a' that."

Many sunny natures love to dwell upon the bright future which Burns foresaw, while others take a more gloomy view and see nothing but an evil outcome for humanity. It is not wise for the optimist to close his eyes to all the bad, nor yet for the pessimist to ignore the good; for both the good and the evil forces are influencing the hearts of men toward opposite ends. The most civilized communities can but feel the fearful forces of evil working toward deadly results, and the one who looks for the real "good time coming" must have faith in a power above the human. Such faith is the hope of the world. If men entertain the belief that by some natural process of improvement, universal brotherhood is sometime to be realized, a careful study of history ought to banish such expectation. If men hope for a remedy for the evils of society and of the business world through human organiza-

tions that ignore the power of Christianity, one glance at the general trend of influences where these have had the best opportunities should reveal the fallacy of such a hope. It is sad to see well-meaning philanthropists working on the supposition that the spirit of altruism can become dominant in the world as the result of some perfected social system which yet leaves the divine Jesus out of its foundation structure; nor can this result be obtained, even though church people, depending entirely upon these mechanical organizations outside, join in the reform efforts.

Keep it before the world that if the good time of which the people dream ever comes, it must come through spiritual forces. Take away these forces, abolish religion, leave human nature to its own impulses, with its rankling passions, and the world must grow worse.

But evil can not triumph, since God rules; and because we have faith in his guiding and overruling hand, because we know something of what he has wrought by human agencies, and because multitudes believe in him and are being led by him, we may be assured that the good will triumph.

Yet we realize that this hope must not soothe us into being passive. We who look for Christ's kingdom on earth know it must come by action. Every forward movement should claim our support. But into each reform, into each struggle with wrong, let us carry the standard of the cross. By this sign we conquer.

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### Look at All the Facts.

There is so much being said against the church and the clergy, to the effect that they are doing nothing for the toilers, the poor, the weak and the helpless, the fallen, and the vicious, that there is danger of overlooking the real facts in the case. To hear only the denunciations made upon convention platforms and published by the

secular press, one might think the entire church cold, formal, selfish and exclusive; and that it absolutely ignores the great social and ethical questions which confront it in these times. This is evidently the opinion held by the great army of laboring men who never go near a church to see what is being done. A large proportion of the population outside the church take for granted that all the charges are true. But they are mistaken.

As a matter of fact, the churches of this country are doing more practical philanthropic work to purify society and uplift humanity than all outside organizations combined. This work is being done all the year round; first, in the pulpits and religious services, and second, through organized and far-reaching agencies that provide bread for the hungry, clothing for the destitute, instruction for the ignorant, sympathy, relief and inspiration for the suffering, hospitals for the sick, a gospel of hope and the light of a higher life to the heathen at home and abroad. Most of the churches are maintaining, with a liberality of which their critics know but little, great and far-reaching charities, such as the Young Men's Christian Association, the Young Women's Christian Association, rescue missions, and many places of refuge for the fallen and unfortunate. The pulpits of the land ring with strong, earnest pleas for civic righteousness, for social reforms, for personal honesty. Hundreds of clergymen and faithful laymen are doing all in their power to reach those who need help and sympathy, and they are drawing heavily upon their churches for the funds to carry on the good work.

What shall we say of the spirit and the consistency of those who, face to face with all the churches are doing for the social and religious betterment of men, still persist in denouncing the Church of Christ! Such bitter denunciations tend only to widen the chasm between the classes for which they plead and the church that would like to help them. Really, does not the uncharitable talk of reformers against the church actually do much toward driving the masses clear beyond reach of the very people who can do most to help them

—the people who would not merely put bread and clothing within their reach, but who would show them a higher, holier life?

\*\*\*

#### Don't Fail to Read Mr. Ingham's Letter.

In another column will be found a letter from Walton H. Ingham of Fort Wayne, Ind., pleading for prompt action just now regarding Alfred's debt and the Carnegie library. "For old Alfred's sake" all her friends should quickly respond to her call in this her time of sore need.

How can we appear indifferent when there is so much at stake! To remain unmoved now would be most unworthy; and if this opportunity is wasted, we can not escape the odium of our negligence. We could not excuse ourselves if Mr. Carnegie's offer should be forfeited on account of our indifference; and generations to come would certainly reproach us for not being awake to the needs of Alfred University at a time when all her future welfare was pending.

The article by Mr. Ingham reached us too late for last week's issue. At that time we had eight weeks before commencement; now we have only seven. Think of it! only seven issues of the RECORDER before all pledges should be made! Who can be indifferent with so much at stake? If Alfred's alumni will only wake up, it can all be pledged within the next six weeks without distressing anybody. That will give us one week in which to prepare for the day of rejoicing—and what a day that will be! Whose heart would not leap for joy on commencement day if Alfred could then announce the debt all provided for and the Carnegie library secured?

While President Davis is searching for the larger sums, why not have all who will take one of the pledges suggested by Mr. Ingham to make up the last \$10,000? Report either to the president or to the RECORDER, and we will announce, without giving names, the amount thus reported and the sum still needed each week. The president too is to furnish us with a report of pledges received by him, so RECORDER readers may know week by week just what progress is being made. Six weeks are as good as six months with Seventh-day

Baptists, when their good cause is in distress; for they always do rise to an emergency and make things go. Come, friends, get right at it this week, and pledge that "last ten thousand." This will save a pinch at the end of the canvass. Don't make your present pledges less than \$100. Make them \$300 if you can, and help to push this movement to certain victory. One \$300 pledge comes to hand already. Who will be the next? Let a score of them come all at once.

Since the above was written we have received the following statement of the debt as it now stands:

Amount needed at last report ..	\$21,860 00
Pledges received since last report .....	2,705 00
Amount still to be raised .....	\$19,155 00

The trustees have held a meeting to devise ways and means for raising the remainder of the debt.

There will be but six issues of the RECORDER after this one reaches its readers. If this debt is cleared off, the pledges must average \$3,192.50 each week. We must wake up and do something, or we shall lose out. We can do it if we will.

\*\*\*

#### The Old Mystic Bell.

A card from Salem, W. Va., says: "The old Mystic bell was swung into place in the bell-tower of the new college building today. It rings clear and true. I notice from the date on it that it is sixty years old. Come and hear it ring."

This little note starts a flood of memories. Thirty-six years ago, the first Sabbath in November, this old bell called me to my first service in my first pastorate. It then hung in the bell-tower of the Greenmanville church in Mystic, Conn., and every one who heard its clear tones sounding through the Mystic valley in those days will remember that it was a fine bell, and gave no uncertain sound. When the church house had to be made over into dwellings, the old bell was taken down and sent to Salem College. For a time it looked as though the bell that called Salem's president to his first work might be the

one to call him to his last, but our heavenly Father has seen fit to order it otherwise. For years we sheltered the treasure in the old college hall, waiting for a place in the new building.

When the note came telling the editor that it had found its place at last, it brought a thrill of joy. We sometimes speak of the old church as "dead." Is it so? No, not really dead, though no more the ones who built it meet to worship there. Its influences are still alive; and the world must be better today for the work of those sterling men who first swung that bell on high to proclaim its unmistakable message of peace on earth and good will to men. And now its voice will ring out again among the hills of West Virginia, where for generations to come the old Greenmanville church will through its bell call young men and women to their preparation for life's great work. Thus, it "being dead, yet speaketh."

\*\*\*

#### Read This Letter, and Do Thou Likewise.

Mr. J. A. Hubbard,

Treasurer Memorial Board,

DEAR SIR:—Enclosed find a check for five dollars, for the aged ministers' fund. I wish we were able to do more; for it is a much-needed fund—one into which I think every Seventh-day Baptist ought to put a few dollars. May the dear heavenly Father put it into their hearts to do so.

Yours very truly,

B\_\_\_\_\_.

The treasurer says he has received several such letters and that the fund is growing slowly. The letter given is a fair sample of the others as to spirit, and it has the true ring of loyalty to those who have given their best years to the work of spiritual upbuilding and of soul-saving. We shall look for many more such letters, for we know our churches have hundreds whose hearts are right upon this question.

Small were my faith should it weakly falter,

Now that the roses have ceased to blow;  
Frail were the trust that now should alter,

Doubting his love when the storm-clouds grow.  
If I trust him once I must trust him ever,

And his way is best though I stand or fall,  
Through wind or storm he will leave me never,

For he sends all.

—Selected.

## THOUGHTS FROM THE FIELD

## Convinced, and Trying to Keep the Sabbath.

Mrs. J. A. Hardy of Portsmouth, Va. (711 South Street) writes to the Tract Society: "I received your kind letter and the Sabbath literature, and am so deeply impressed that the Seventh-day Sabbath is right that my husband and myself are trying to keep it. We find great spiritual strength in observing the day God commanded us to keep. I wish there were a Seventh-day Baptist church here, or at least some of the people. Can you inform me as to the nearest church to us and give the pastor's address?"

I suppose the church of our faith nearest to Portsmouth would be Salem, W. Va., Rev. Geo. W. Hills, pastor. But the one easiest to reach from Portsmouth might be one of the New Jersey churches or that of New York City. Why would it not be well for any of our brethren and sisters to write these strangers a letter of help and good cheer, in this time of their new-found faith?

## True Loyalty.

A lone Sabbath-keeper who has had most discouraging times from long illness, and whose husband has been compelled by necessary bills for surgeons, physicians and nurses, to go heavily into debt, shows a loyal spirit when she writes: "I send our subscription to the RECORDER. Would be only too glad to send ten dollars instead of two; indeed we had intended to send ten if the misfortune of debt had not come upon us." After speaking of an accident to her husband who works in a mine, which kept him out of employment some weeks, and stating that the mines have now closed indefinitely so no one can tell how long the wage-earner may be compelled to be idle, the sister says: "But we are trusting in the Lord and trying to do our best. My husband has kept the Sabbath ever since we were married, sixteen and a half years ago. He loses one day's work each week by so doing; but with us obedience is everything. He could get other work more to his lik-

ing and with better pay by giving up the Sabbath; but we prefer a clear conscience rather than sacrifice principle for money. We would enjoy a visit from any Seventh-day Baptist pastor or missionary who may come our way. One of these did make us a three days' visit seven years ago, and we invited in the neighbors and he preached in our home. I can not tell you how much we enjoyed that visit."

We will not give the address here of these loyal souls, since there are so many similar cases, all of which need our prayers and sympathy. If we leave it indefinite our readers can be free to think of any such scattered ones of whom they may know, and it may thus be that several families instead of one will be borne to the throne of Grace in prayer, possibly receive a letter of good cheer, and it may be, a visit from some pastor.

An interesting letter lies before me, from a brother in California who is in his seventy-seventh year, telling how he found the Sabbath. He crossed the plains about fifty-six years ago, and has since lived on the Pacific coast. He says: "I am not a member of any church, but call myself a Sabatarian, which I most assuredly am. Am keeping the Sabbath the best I can. I picked up the Sabbath truth without any help from man, but by the help of God and my knowledge as a student of history, both sacred and profane." This brother's name is J. M. Russell, Sycamore, Cal. He tells how he was taken to do for working on Sunday, and was driven to seek the Seventh-day Baptists in order to get their literature with which to make his defense. He is not personally acquainted with any Seventh-day Baptist, but says he knows the history of our church from its beginning. He is making good use of our literature, and we bid him Godspeed in his work.

"The trouble with a good many men is that they are standing around inviting temptation to come and do its worst."

The full enriching of the soul is the only success worth gaining.—*The Center.*

## Some Other Probables.

REV. S. I. LEE.

It is probable that when Moses wrote his account of the creation of the heavens and the earth he was directed to do so by Jehovah, who gave him direct knowledge of that great event, that through Moses the family of man might know that the earth which we inhabit and also the sun, moon and stars were the handiwork of Jehovah; that he alone had power to create the material, and wisdom to plan the ideal universe, and with that ideal perfected, to form from created material the whole planetary system; and that having fitted this earth for the abiding place of man, he made him, male and female, the nearest approach to the divine.

It is probable that Jehovah's Creation ideal was perfect in all its details, while he brooded over the created material still without form; so that when he began the formative Creation it was but the manifestation of infinite power to develop his ideal with to us infinite speed, and perfect in all its details at the end of Creation's week. His ideal man—the likeness and image of himself—being present with him, he rested, or ceased from creating; and for man he blessed the day on which he rested, as a day of rest from labor, setting it apart as an especially holy day.

It is probable that the word day, especially when divided into periods of darkness and light, and described as evening and morning, will most naturally suggest periods of twenty-four hours. Yet as the same Hebrew word translated day is sometimes used to represent indefinite periods of time, it is possible that the word in this account of six days' work may mean periods of far more than twenty-four hours. But it is very probable that the seventh day of Creation's week dawned upon a completed work with the earth making its revolution in twenty-four hours, and the whole planetary system pursuing its appointed course even as now.

It is probable that Jehovah did not make any failures or mistakes in his creative work and that he did not bring forth from the boiling, seething caldron of chaos a monstrosity from which to make a man by

a long process of development. Such a theory of the origin of man may be accepted without question on the authority of so-called scientists: I prefer the account given through Moses and rejoice in the probably true statement that man was created by Jehovah and received life from Jehovah's breath and not from boiling chaos.

It is probable that on the sixth day of Creation's week, Jehovah made man with his supplement, woman, from substance of his own creating, devoid of life, until life was imparted by the spirit-breathing of Jehovah; and it is probable that the material for the likeness and image of Jehovah was not defiled by passing through the scientific graduations from the mollusk to the monkey, but stood at once upright in the presence of his Maker, the crowning glory of his Creation.

It is probable that Jehovah did in some lovely spot plant and bring to perfection the choicest fruits and vegetables, the most beautiful and fragrant flowers, and place man, male and female, as he made them, pure and holy, in this natural garden where everything needful was supplied.

It is probable that while man remained holy he talked with Jehovah and rejoiced in his manifest presence and fellowship; but through disobedience man became alienated from God and was driven from the garden where God had talked with him.

It is probable that Moses was directly called by Jehovah to deliver the Israelites from bondage; and that from the time Jehovah appeared to him in the bush that burned and was not consumed, he revealed unto Moses his purposes more fully than to any other man living before Jesus of Nazareth, and gave to him not a traditional but a directly narrated account of the creation of the heavens and the earth, and of man, and of his alienation from God.

It is probable that Jehovah did prepare two stones and on them write or engrave in Hebrew characters ten words, each word a complete commandment; that these words were so important that after Moses had broken those stones he was required to prepare two more, the duplicate of these

only; that these were without any writing upon them when presented to Jehovah who wrote those commandments on them himself; that Moses was required to make an ark or chest in which, after he copied them, he placed the two stones; that the ark was carefully guarded by priests and Levites (except for a brief time when captured by the Philistines) until fearing another capture it was hidden by the prophet Jeremiah.

It is probable that of the sermons in rocks, read by geologists, not one or all together can compare in value for mankind with the two stones of Mount Sinai. These do not require scientific training of the mind but the wayfaring man can read them understandingly and profit by them, though the scientist of today may consider him a fool for believing that God wrote them.

It is probable that Jesus of Nazareth was the Prophet like unto Moses of whom the latter prophesied, and that he was the only begotten Son of God, in whom dwelt all the fulness of the Godhead bodily, in whose flesh God was manifested; and Jesus of Nazareth recognized the work and writings of Moses as being of God and having God's authority.

It is probable that any one who denies the authenticity of the account of the Creation as given in Genesis will be unable to give a valid reason for religiously observing the Sabbath.

It is probable that scientists, as in the past, so also in the future, will continue to disagree in their interpretation of the lessons taught by the geological formation of the earth. But the words on the two stones of Sinai are immutable.

**"The Love of Christ Constraineth Us."**

*Abstract of a paper by W. D. Tickner.*

The two most prominent incentives to action are love and hate. Love is heaven-born, while hate claims no higher origin than that of earth, and no parentage other than that of Satan. These impulses differ as greatly as do the sources from which they have come.

Love is constructive; hate seeks to destroy that which love has builded. Love is positive; hate is negative. Love is far older than hate—as old as God; hate, the

younger, is a usurper, seeking to win for itself the place held from all eternity by love.

For ages the battle between these opposing forces has been waged. Man has been an interested spectator and participant. His destiny is concerned in the outcome of the conflict. If hate wins, man's destruction is sure, because man exists by the power of God, the Author of love.

So far as God is concerned, the outcome of the strife is in no wise doubtful. But God, in his wisdom, has given man the power to see and know both good and evil, both love and hate, joy and sorrow, life and death. He has given him the power to choose love or hate. With love, he receives joy, peace, eternal blessedness; or if hate be his choice, he receives as its accompaniment sorrow, pain, disappointment and death. Upon man's choice his destiny depends.

Because man failed to recognize the love of God in all his works; because he had listened to the voice of the tempter and was in danger of becoming a willing captive; because many had already turned away from God, and become the servants of wrath, thus accepting the inevitable wages of sin which is death, God sent his only begotten Son, his well beloved, to open the gates of death and bid the captive go free. Not all the powers of men or angels could loose the bands that held the transgressor. Lost, ruined and enslaved by passion, pride and lust, man knew no earthly help sufficient to restore him to pristine strength and purity. But the Christ, the Son of God, in whom dwelt all the fulness of the Godhead was mighty to save. Love was exalted on earth. Jesus, the Saviour of men, exemplified the love of God for man. He who never sinned, gladly received the penalty of our misdeeds. Hung between heaven and earth, a spectacle to men and angels, mocked and reviled by those whom his matchless love sought to save, his bodily suffering was intense; but above all, and added to all else, he was left alone. Even God the Father withdrew his presence. The bitterest agony of all was not the bodily suffering, not the buffetings, not the scorn and ridicule of those who were dependent upon him for every breath they drew; but it was to be alone—alone to

bear the sins of a lost world. Love conquered. The last bodily pang was felt. Exhaustion was intense. Even nature sympathized with the suffering Christ. The sun refused to shine; and when in agony of spirit he cried, "My God, my God, why hast thou forsaken me?" he revealed to man the awful agony of mind that will come to the unrepentant soul.

Love stood the test. Not for one moment did it falter. It gave to us a view of love unutterable, unchangeable and boundless. The cup of our iniquity had been poured upon his innocent head, the truly noble, truly great and good had suffered for the unholy and vile.

A pause, solemn and awful in its impressiveness! Again his lips moved. From out the mysterious darkness that at midday fell over the earth and for three hours shrouded it like a pall, came a voice sad but triumphant, "It is finished." Yes, love bore its most precious fruit. Again he cried and earth as though in response trembled and shook. Death claimed its victim. Again the sun shone out in all its wonted beauty, but what a sight! Dead! Slain by those who should have been his friends! And all for you and me. "Jesus died and paid it all—yes, all the debt I owe."

It was love divine that caused the Son of God thus to submit to most ignominious death. It was love that broke the bands of death, that triumphed over the grave. And when the Christ, the Son of God and Saviour of men, was received up to the glories of the heavens, love became triumphant. No wonder that John the revelator exclaimed, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

The love of God is exalted as heaven, but reaches to the lowest depths of earth. It picks up the man sunk in the depths of sin. It cleans him up, removing the rags of self-righteousness, and clothes him with robes of spotless beauty, even with the righteousness of Christ. It takes this same man and renews within him a hope that was well-nigh dead. It takes him, renewed in life, and sends him forth to his

fellows, to tell the wonders of God's power to save from sin and death. It takes him, wise in the cunning but immoral schemes of this world, and schools him in the wisdom of things spiritual. It opens to his vision the things of God. It causes him to reflect the image of his Maker. In the trying and perplexing experiences of life, it soothes and comforts him; and when all things earthly fade from view, it bears him safely over the dark and surging waters of the River of Death, and ushers him into the glories of an unending life, in the city of God.

Even there it leads him and supports him. It continues to unfold to his enraptured vision new beauties, new possibilities, new truths, of which mortals can have no conception. Thus, while the eternal ages roll outward and onward, the love of Christ and of the eternal Father, God, will ever lift us up to greater heights, permitting us to see and know more and more, ever widening our sphere of activities.

All of good that has ever come to this earth has its origin in this never changing, never dying love. He who loves God loves his fellow man. It is useless to deceive ourselves with the belief that we can love God and despise even the lowliest of God's children. We can not love God unless we love our brother also.

He who has been filled with love to God and man is of all men most happy. Even amid sufferings most severe, by faith he views the promised land where no sorrow can enter, and thus endures as though seeing him who is invisible.

**Notice to Delegates.**

All persons wishing to attend the Southeastern Association, which meets with the Ritchie Seventh-day Baptist Church at Berea, W. Va., will please notify the Committee on Arrangements, so that their entertainment may be arranged for. All persons wishing conveyance from the railroad must notify the committee by May 12, and teams will meet them at Pullman, W. Va.

P. F. RANDOLPH,  
E. J. MAXSON,  
J. E. MEATHRELL,  
*Committee.*

## Missions

### Homeward Bound.

DEAR FRIENDS AT HOME:

I did not anticipate, when I last wrote, that my next letter would be from an ocean steamer.

When I gave up going to America last October, I hoped to stay a few years longer in China, but held myself in readiness to go this spring if it seemed best to do so.

The experiences of the fall were too much for me evidently, and my nervous system and general health became so disordered that the doctor to whose home I went for half a month in Shanghai, strongly urged that I take my furlough now. Our missionaries and other friends all thought it best, and my own common sense told me they were right; so although I much disliked leaving at this time, I felt it was the wise thing to do. I had wanted to stay about three years longer, hoping that in the meantime another doctor might possibly come to be with, Mr. and Mrs. Davis and continue the medical work.

As it is, that was closed up and our friends left there alone. I pray that God will keep them in health and safety, and bring them much joy in their work.

I greatly desired to bring my little girl with me, but it did not seem best, or indeed possible, and I left her with "Auntie" and "Uncle" Davis of whom she is very fond. It was hard to do, and in a small degree helped me to understand the sacrifice that missionary mothers must make when they send their children home, but that must be much worse.

On the steamer here is a little boy of seven, going home from Burmah in care of his grandfather, leaving his parents there. We all take a special interest in him of course, and I know some of us think with tender sympathy of his lonesome parents.

A family from India are going home with three children, the two older ones twins, not six years old, whom they expect to leave at home at the end of a

year. This is one of the tragedies in the lives of missionary families. There are several other missionary families on the steamer, taking their children home to leave in school, but they are from China and the children are older. In these hotter climates they must be sent away so young. All the little ones coming on from these equatorial regions look so frail.

As I was strongly advised to have six months of complete rest before doing any speaking or work requiring nervous energy, I decided to go by way of Europe, traveling second-class, which would cost little more than the other way, and give me a longer and more interesting trip. This time of year is also especially fine for this route.

Our missionaries were all most kind in helping me prepare for the journey. I could hardly have done it alone. When I started on March 5, several of them, with little E-ling, accompanied me on the launch to the ship at Woosung, and I was introduced before they left to some very pleasant traveling companions, who have been most kind to me.

We have plenty of passengers, nearly all the berths being taken, and among them are twenty-five children; so we are not troubled with too much quiet and solitude! Many of the children are very lovable, however.

I must say we are treated wonderfully well on this N. D. L. steamer. Although in the second-class, we have most of the privileges of the first-class, just as good food—with a little less of elegance—and very thoughtful, courteous stewards who look after all our needs, and many comforts and even luxuries.

These stewards are a wonder to most of us. They are up every morning between four and five, cleaning the floors of corridors and dining-saloon, and polishing the brass fixtures. After breakfast, during which they serve us, they clean all the cabins; at 10.30 they are transformed into a brass band which discourses fine music on deck for more than half an hour. Then they prepare the dining-room and serve lunch. In the afternoon they have a short rest. After serving dinner at six o'clock to the second-class passengers, they go to

play orchestra music while the first-class passengers eat their dinner. Then on an average of three times a week they give us an evening concert in our dining-saloon, from nine to ten. To one who has been deprived of music for a long time, as some of us have been, this is one of the pleasantest features of the voyage.

Another very pleasant feature for which we are daily grateful to him who holds the seas in the hollow of his hand, is that all the way, we have had the most beautiful weather and a smooth sea. It has been a little hot in the equatorial regions, but better than usual, they say.

Yesterday we stopped a few hours at Aden, in southern Arabia, and even in that region, noted for rough seas and shipwrecks, it was comparatively smooth. Today we are ploughing north through the Red Sea; and though all the prophecies were for great heat, we are having a beautifully cool breeze.

In three more days we expect to reach Suez; and after passing through the canal, we will be in the Western World again.

The few glimpses we have had of Arabia showed us a very dreary desert region, a great contrast to the tropical luxuriance of Hongkong, Singapore, Penang and Ceylon.

April 3. I will now finish this letter, as we expect to reach Naples tonight where I will mail it; and there I am to leave the steamer, which seems like home, after the month's sojourn on it. The Mediterranean which a few days ago was very rough, quieted down as we approached it and that, too, has given us the best of treatment. Last night as we were approaching the Strait of Messina between Italy and Sicily, the weather changed and we were surrounded by fog and thick darkness. As it is a very dangerous passage many of the passengers were nervous about it. As I retired I wished in my heart that the captain would stop the ship and wait till morning, and just then the ship stopped and we did wait till daylight, with the result that we had a good view of the city of Messina, which was so nearly destroyed by earthquake. Some of the lighthouses which were then destroyed have not yet been rebuilt, which makes navigation at night even more difficult. Since then we have

passed the smoking volcano of Stromboli.

Among the passengers I have found many who have been a great help to me in giving me information about Europe and lines of travel, and addresses of good places to stop at, and last of all I have found a German lady of my own age, and a Christian, with whom I have made arrangements to travel north through Italy and Switzerland. Traveling together we can save expenses in many ways.

So all things are provided for me and I can go on my way rejoicing. My health is not yet quite recovered, but I hope that a stay in Switzerland and the Black Forest will do wonders for me.

Yours in Christian fellowship,  
ROSA W. PALMBORG.

S. S. Luetzow,  
Red Sea, March 27, 1910.

### The California Field.

The work on the Pacific coast is progressing finely, and everything goes to show that the work of the two boards through their Joint Committee, in reinforcing Brother Loofboro on that great field, was a move in the right direction. With Brother Platts at Los Angeles and Brother Loofboro at Riverside the work in southern California is bringing good results. They are finding some interesting Sabbath-keeping friends beyond the Rockies of whom we knew nothing, and concerning whom we hope to hear more. Brother Platts reports one hundred and six visits during his first quarter, seventeen sermons and addresses, and a church of fourteen members organized. It is a live church, and purposes to pay local running expenses, and twenty dollars a month toward its pastor's salary if he can stay with them and if the boards can stand by the work. RECORDER readers will be glad to know that arrangements are now being made by the Joint Committee to keep Brother Platts there. The following is what he says about the needs of the field and the mistake we would make if the work there were not provided for.

"Every week of experience deepens my conviction that permanent provision ought to be made for the occupancy of this field. The congregation of faithful ones is small,

but loyal and willing to work and sacrifice. They are hopeful that a steady, strong pull will result, under God, in the building up of a self-supporting church in this city. To slacken our hold upon it now would be very disheartening, and would be to court disaster to the work. Without my knowledge, until after it was done, a petition has been circulated, and unanimously signed, asking me to consent to remain in charge of the church and the interests connected with it."

In his report to the Tract Board, Brother Loofboro says: "Owing to the assistance of Brother Platts my efforts have been more central than at any time since I came to this field. I have been in Los Angeles but twice since he came—once to introduce him to the people and the work and once to attend the organization of the church there. My being able to spend more time at home has been favorable to the church at Riverside, which is in the best working condition it has ever been, and is greatly encouraged. . . . In view of what is being done, and of the great work yet to be accomplished, I sincerely hope that this great field may never again have less than two religious leaders. And we can not realize too soon that the number should be increased to four or six. The Gospel should be preached in every church and home."

RECORDER readers will watch with interest the progress of the work in California, and we trust they will give practical evidences of their willingness to support it.

#### Letter From China.

Readers of the SABBATH RECORDER,

DEAR FRIENDS:—The Chinese New Year holiday is nearly over, and soon, I suppose, my pupils will be coming back to study. With the dispensary closed and the school as well, and with none of the private students at work, it has seemed like a continual Sabbath here at the mission for several weeks.

That leads me to speak of a fact that is well known to most of you, and yet may not be fully comprehended by some. That is the similarity of days among the Chinese. Think how it would seem to be in a community where there is always business doing, excepting at the season of the New

Year. No holidays, no Sabbaths; but a seemingly continuous round of labor. The one great rest-time, the one long holiday, coming at the beginning of the new year, the first moon.

Yet after all, these people do a good deal of playing. A man employed by the day expects to come late to work, take respites now and again to smoke, and in the afternoon, even this day-laborer must have, about four o'clock, something to eat, corresponding to afternoon tea. Among the official or higher classes, one finds so much laziness. For example, take one of my pupils, Mr. Sung. His father is engaged in the Chinese Customs in Shanghai, and because of his good position supports his large family well. This is the oldest son, a man of twenty-five, married and the father of two children, one of whom died last year. He goes about at leisure, enjoying himself, doing a little studying of English, dabbling in this and that. Although a fellow of extraordinarily good habits, I think he must spend a good deal of time watching his friends gamble. Think of it! An able-bodied fellow with ability to do nothing! Should his father die, the family, in a measure at least, would be dependent upon him, and he not trained or fitted for anything. Sometimes I feel like refusing to teach such people, but it would only be cutting off my only opportunity to influence such a class of young people as that to which this Mr. Sung belongs.

We are wishing now especially for openings for work. With all the great need that lies about us, perhaps this sounds strange. But these Lieu-oo people are not yet anxious for the teachings of Christianity. If joining the church may possibly give to a few some employment, then a few others are willing to do so, hoping to gain financial advantage. It must be a deeper motive moving the hearts of these people, before they learn the reason of our coming and tarrying among them. Nothing about the Chinese is rapid, neither thought nor motion nor action. And it is a large part of the missionary's training to learn to wait. In the meantime, one plans and prays and undertakes what comes to hand, but after all one waits much, and

is comforted by Milton's assurance that "they also serve who only stand and wait." The time is surely coming when we shall have even more to offer; when these people shall be touched, and shall accept that which they so greatly need. When I say "have more to offer," I mean our facilities for offering will be better, when we ourselves have greater hold upon the language, and can thus get nearer to the people. We trust, too, that the day is not far distant when there shall be another physician here. How greatly we wish the next incoming steamer from America were bringing one! Medical work is a wonderful entering wedge, and opens the way and keeps it open for evangelistic work. When Doctor Palmborg shall go home, the dispensary must be closed; and just as Mr. Davis is ready to follow up the patients who come to the dispensary, there will be no patients coming, and he must develop other means of working his way into the hearts and homes of these Chinese. We believe that the time will come, when two doctors will find very much to keep them both occupied on this field. Doctor Palmborg has been the pioneer here accomplishing much, but health and strength will not hold out forever, and he must sooner or later seek rest and change across the sea.

I have not written of any special experiences this time, for the holiday season has brought us none, with the exception of a very pleasant little stay in Shanghai, and the visit of the poor people, of which Mr. Davis wrote, who were almost disagreeable in their insistence for food.

Very sincerely yours,

MARY R. DAVIS.

Lieu-oo, China, Feb. 22, 1910.

#### Why Some of Our Young People Leave the Sabbath.

H. L. HULETT, M.D.

Address delivered at Alfred Station, April 2, 1910, and requested for publication.

The subject assigned to me to discuss this afternoon is one which I feel very incompetent to handle though it is one of the problems we as a family have to face in the future, for we have a boy and girl six and eight years of age. Still it is a

subject to which I have given a great deal of thought during the last ten or twelve years; and the opinions that I shall express this afternoon, while they may not agree at all times with your opinions, I wish you to remember have been formed because of my own life experiences and because of a knowledge of others' lives. A physician, before prescribing any line of treatment, first carefully considers the reasons why diseased conditions exist, and until he discovers the Why he is not in a position to treat a case and treat it successfully. Treatment is the easiest part of our practice. To be a good diagnostician is the essential thing. So with the question before us; if we can discover the foundation principle of why some of our young people leave the Sabbath, the treatment that ought to be prescribed is easy.

We are living in a commercial age. To be rich, to succeed in business at any cost, to have nice houses and contents, to drive autos, to shine in social circles, and to possess something which some one else possesses are the things which are being most emphasized everywhere in this country as the things of importance. Success in life is being spelled greatness in these things rather than goodness of character. Therefore, young people of all the denominations are facing this temptation as they make their choices in life, and of course it affects Seventh-day Baptist young people as well as any of the others. This constitutes cause No. 1.

Cause No. 2 is specifically one which affects us as Seventh-day Baptists, but is based upon cause No. 1. We sometimes severely censure our young people because they do not remain loyal to the Sabbath; but I wish to thunder it out in terms so startling that you shall never forget it, that the blame rests not so much upon our young people as upon us who are older, and this statement can be proved by scores of family histories. Boys and girls from these families have left the Sabbath, a thing which surprises us as we glance at the matter superficially; but when we know the family history and know that among the relatives there is some member, perhaps an uncle or aunt, who keeps Sunday and is well supplied with this world's

goods, and know that in the family talk these things are spoken of with great regard and as though they were of the utmost importance, can we wonder that young people form the opinion that if they wish to be praised and well spoken of they must necessarily pattern their lives accordingly? This despicable talk in our homes or elsewhere, that of course young people ought to stay by the Sabbath but that they must expect to sacrifice by so doing, for we always have, can do nothing else but make our young people form wrong ideas and we can not blame them under such circumstance for leaving the Sabbath.

The very idea of speaking of Sabbath-keeping as a sacrifice. Away with such baneful talk. Friends, young people, *it is never a sacrifice to any one under any circumstances to do that which is right.* We have lived for fourteen years in a Sunday place and have never had to sacrifice a thing because we kept the Sabbath.

Cause No. 3 is the marriage question. Some of our young people are apt to marry those who keep Sunday for the Sabbath, and with a very few exceptions are finally lost as Sabbath-keepers and the whole family life is injured as a result. All of you can think of instances where this appears very plainly as a cause. Let me give you a case in point. Capt. James Babcock, who lived from 1663 to 1736, was a loved and respected member of the Seventh-day Baptist Church of Westerly. One of his sons, who bore the same name, married a Sunday-keeping girl in 1706 and joined with her a Congregational church. So far as can be learned from a careful study of the records, they show the name of no person of that branch of the family who today, after an interval of 200 years, is a Sabbath-keeper, except Mrs. Hulett, who is a descendant of that branch and who often says she has simply got back home.

If this is true in this one instance, think what it means to us throughout the denomination. We need to think, and think seriously, of these matters. You young people need to study upon this side of the question. This very question was one of the causes many times of the failure of the Jewish people. It means more to us than we seemingly sometimes think; and

young man, young woman, if you wish to have a happy home life, you must agree upon this question. There has been too much nonsense written and spoken about this marriage question. There are certain principles or laws which govern it, and effects follow certain causes just as surely in this matter as in other things. Opposites are attracted to each other just as much as within the electrical field; but there are certain things about which you must agree in order to produce harmony, and religious belief is one of them.

I could cite you cases from life, known to me personally, where because this was not duly considered before marriage, discord at least has been the result, and children are growing up believing in nothing as regards the sanctity of the Sabbath day.

These, then, being in my opinion the three main causes why some of our young people leave the Sabbath, let us apply a little of the treatment to ourselves. From their very infancy do not let the children in the home ever hear it said that the keeping of the Sabbath is a sacrifice. Teach them the fundamental principle that the doing of the right is the standard they are to adopt in all matters of choice; and when it comes to the Sabbath question, they will be able to settle it for themselves and in most cases settle it right. Teach them the blessedness, the sacredness of the Sabbath. Speak of it before them at all times in a reverent manner. Talk of it as the most natural thing that because Christ, Paul and the other apostles kept the Sabbath, we of course ought to follow their example. Teach them why we are Seventh-day Baptists from the Bible standpoint. Along this line buy Dr. A. E. Main's book, "Bible Studies on the Sabbath Question," and use it. It's a jewel.

I beg of you, do not call the day Saturday, but always speak of it as the Sabbath day. Teach them that while other people who are good people keep Sunday as a Sabbath, our day is the right day, because it is God's day. Tell them of men and women who have been true to the Sabbath, and who have been loved and respected by their fellow men. Teach them that while there may be nothing wrong in gaining a

competency honestly, it must never be placed as the first object of life, but always as a secondary element. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

I owe more than tongue can tell to my mother's teaching along this line, when I was young, and I have often heard her say that the most she cared for her boy in life was that he might strive to do good as the chief aim of life. God grant that I might fulfil her fondest wish.

And after we have taught the children all these things, let us prove the sincerity of our words by our every-day lives. My father, a convert to the Sabbath, a carpenter by trade, at times hard pressed financially, who worked at least for fifteen years in a neighboring Sunday village, and would never work on his Sabbath nor was ever asked but once to do so, was a living example to me. From him I learned as a boy that a man could keep the seventh day of the week and still command not only the highest wages but an abundance of work.

My early life was undoubtedly greatly influenced by the visits of the SABBATH RECORDER, which always came into my early home and was cherished there, and whose pages were devoured by myself. What would you say of me, as a physician, if I neglected to subscribe for and to read medical journals? What shall be said of us Seventh-day Baptists if we neglect to subscribe for and to read our publications?

Provide, in some manner, by all means, a way whereby your children shall attend a Sabbath service of some kind. If those children see that it means enough to you to drive perhaps two or three miles, it will have a great effect upon their thoughts and conclusions. Friends, I believe because my own children see their parents devote the afternoon, and drive five miles to do it, to Sabbath-school work, it means more to them than it would if they had only to step across the street to attend church. It's the things that cost us something that we appreciate in life and children are by no means an exception to the rule. The whole week's plans and pleasures to them are focused around the one day

of the week, the best of all to them.

Then there are those about us who while nominally Seventh-day Baptists are so isolated that the day means but little to them, and their regard for the Sabbath is growing less and less each year. Here is where a great responsibility rests upon us to so keep in touch with these people and their children, either by the home department or by a mission school, that they shall remain loyal to the Sabbath and shall also become centers, themselves, of never failing influence. As one who has lived fourteen years among Sunday-keeping people, and who knows whereof he speaks, I beg of you that you support by your influence and by your money, the home missionary movement, and especially as it is presented to us as members of the Western Association. And though the way may seem dark at times, remember that it is not always ours to see the ways of God, but that it is our duty to do the right, ourselves, and to teach the right to our children, knowing that at last right and not might shall be victorious.

I am glad and proud that I am a Seventh-day Baptist; and while I can not but believe that God will use those of every denomination to help in the consummation of his kingdom, still I believe there is a glorious future for those who remain loyal to God's Word, and to Christ's example: and it is with pride and an optimistic feeling that I look out upon the grand, loyal band of young people of the Seventh-day Baptist denomination. And I believe they are going to be true to what is right. But do you know, young people, what is most needed today, in social life, among business associates, in the political life and among Seventh-day young people? It is this: Men and women with backbone. My advice to you young people would be this: As the problems of life come to you, and especially as regards the keeping of the Sabbath day, force that problem into the corner and say that come what may, regardless of all influences that may be brought to bear, you are going to have backbone enough to decide for the right; and that in spite of all things, you will remain loyal to the teachings of God's holy Word.



## Woman's Work

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

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

### The Miracle of Spring.

MRS. C. M. LEWIS.

The meadows and upland pastures are singing,  
With the throb of new life the meadows are  
ringing.  
Pale, delicate flow'rets peep up through the  
mold  
And await the warm sunshine their buds to un-  
fold;  
While all through the woodland, though barren  
the trees,  
There's a low chime of music as, swept by the  
breeze,  
Each tree feels anew the life-current flow  
To the tiniest twig on the uppermost bough;  
And back to their old haunts, with songs full of  
glee,  
Come the birds to entrance with their sweet  
melody.

As the days come and go with fresh-slipped  
feet,  
Tripping on through the changes new beauty to  
greet,  
We list to the music of soft spring showers  
And watch the unfolding of pearl-tinted flowers,  
Mark the pale tints of green just fringing the  
trees  
And inhale with delight the perfume-laden breeze.  
Our hearts beat in tune with these bright spring  
days  
And join in the anthem of jubilant praise  
Which ascends like incense from fair Nature's  
shrine  
To the Author of life—the Creator divine.

### Report of the Sunshine Committee of the Battle Creek Seventh-day Baptist Church.

At a church meeting in April, 1909, Mrs. Belle G. Titsworth was appointed chairman of a Sunshine Committee with power to choose such other members as was thought best. Accordingly three were added, the pastor also being considered a member. The situation was new to all the committee and just this kind of work was new to most of the members, but little by

little the way opened for bringing sunshine into some of the homes in the city. Perhaps a summary of the work would be interesting and convey some idea of what has been done, although there is much that can not be classified.

There have been thirty meetings for work. At some of these, ladies of the church have been guests and have assisted with the sewing. At other meetings quilting or family sewing was done for the hostess. One hundred and fifty garments have been given to needy persons. Some of these were made by the committee and include a pair of sheets and two comfortables—one of them with a pieced top. A large proportion of these were partly worn garments.

One hundred and fifty Sunshine calls have been made. Little children and sick persons have been cared for and assistance given in household duties in times of sickness and sorrow. Lunches and a Thanksgiving dinner were given. Seven quarts of canned fruit, six cups of jelly, a basket of pears, broth and other delicacies for the sick, twenty-five bouquets and three potted plants, flowers for church service, medicine and dishes have been given.

Two hundred invitations to an evangelistic meeting for women, in one of the churches of the city, were circulated. SABBATH RECORDERS and books and magazines have been given or loaned.

One dollar was given at Christmas to the fund for needy city children. A Christmas tree was furnished with small gifts for each child of our church, twenty in number, and light refreshments were served to all the guests. Thirty-five Christmas cards with appropriate scripture messages were sent to the sick or lonely or absent members and to each of our missionaries in China. A small gift was sent to each member of the Randolph home and school at Fouke, Ark., at Christmas—fifty gifts in all—also \$10.00. This was made possible by special contributions for the purpose.

Five letters of sympathy have been sent. The church has contributed \$8.75 for the work and \$14.70 has been received from other sources. Twenty yards of cloth and

many pieces of cloth for quilts have been furnished the committee for the work. A small income has been realized from sewing—making aprons and making and selling Martha Washington sunbonnets.

Thanks are due to many persons who have in various ways assisted in the work, especially to the friend who has given the use of his horse so freely.

It is hoped that this year's experience in Sunshine work may open the way to greater accomplishments in this line in the future.

MRS. BELLE G. TITSWORTH,  
MRS. B. W. KINNEY,  
MRS. W. L. HUMMEL,  
MRS. F. C. WELLS,

Committee.

### It Must Be.

The author of an article in a previous issue, writing in regard to religious questions of our time, declares, "It must be left to the reading public to weigh the evidence and follow their own convictions." The writer has spoken truly—more truly than he perhaps realized. How vast is the "reading public" today, and how diversified the material to which it has access. If we of the Seventh-day Baptist faith were the only ones contributing to the great fund of literature, we could rest easy, assured that this "evidence" would finally lead the reader to our own way of thinking. But, as it is, what a mass of conflicting opinions the reader must choose from; what differences of creeds within the Christian Church, each depending upon differences of Bible interpretation, and what arguments against all creeds, without.

And then, who make up the "reading public"? In part, the men and women of middle life and past middle life. But these have settled down to a habitude of thought, and are not easily moved either from their truths or from their errors. To these the "evidence" can not so strongly appeal, unless it come in the line of their already established convictions. But the youth—ah, what readers we have here—thirsting for knowledge, eager with new life, looking upward for whatever truth a living God may speak to their souls, see-

ing with their young eyes a broader vision of the kingdom of heaven on earth than was vouchsafed to many a canonized saint of old,—shall we leave these to "weigh the evidence"—dare we? We *must*.

But we shall not compel them to our way of thinking. We shall not, any faction of us (if we have factions, though I hope we have not), set stakes about them in the class room of any of our institutions of learning, and say to their eager aspiration, "Thus far shalt thou go and no farther." We shall not confine the full current till it overflow its banks and work disaster to the precious soul.

From beyond the walls of our colleges, University, Seminary, the world of men and letters calls to them. Above the voices of our professors, the voices of the world's teachers speak to them. Can we believe for a moment that anything *any one* of us may "say" as to what "ought" to be taught in "our" schools will drown these voices; that any hammering, however constant, on the anvil of your creed or mine will deafen these young ears?

Don't blame our schools and our loyal professors for the unrest that is creeping into the hearts of our youth today. These professors are meeting the issue fairly and bravely; but like good sailors, when the sea is rough and the breakers threaten destruction near shore, they anchor—notice the word—in deep waters, and patiently, prayerfully wait for the safe landing. God bless our under-captains and keep our dear youth with us in the ship.

Not in our schools, not in our professors does the trouble lie; rather are our youth drinking from the wells of universal thought,—deep draughts—overdrafts maybe. But who shall measure these out to them? Has the home done it? Is the church doing it? Can the school do it?

Again, "It must be left to the reading public to weigh the evidences and follow their own convictions." But will argument avail us? The arguments of the children of men are more subtle than those put forth by the children of light. Our rock is not there—surely, not there. Only one common ground can we have on which to stand, from which to appeal to our dear ones of all this denomina-

tion who are coming down to the troubled waters. That is the rock of love and prayer—our spirit working with God's spirit, and for them. The gracious influences of the Holy Spirit must be with the readers as they read, must help them in discovering the true and the false as they try bravely to face and honestly to answer to themselves and God the questions put to them by religion, science, and the social life about them. Can man by searching find out God—can they? By no means: but God can search the hearts of men, is searching their hearts; and where he finds an honest purpose, a soul open to the influences of his spirit, think you he needs your argument or mine, your voice or mine, your creed or mine, to reveal himself to that soul? He can teach the soul, in one holy hour, more of his creative power and saving grace—can more fully illumine the mysteries of his Word and his world, than all you or I can say or do with tongue or pen of poet, logician, scientist, or theologian.

God is in his world and truly we can and "must" leave the honest, prayerful student, church-member or non-church-member, to "follow" his "own convictions", nor drag him before the tribunal of our erring judgment who "hath appealed" unto a higher court.

Plainfield, N. J.,  
Apr. 15, 1910.

**"For Old Alfred's Sake."**

DEAR BROTHER GARDINER:

Every friend of Alfred must feel a deep interest in its efforts to get out of debt by commencement time.

Your editorial in the issue of April 4 states the case precisely, that this undertaking "means everything to Alfred's future."

At that date \$23,000 was needed to wipe out the entire indebtedness, and in so doing secure a Carnegie library building for the University.

This amount *must be subscribed* by that date.

The welfare of the institution demands it, and friends of the school will see that it is accomplished.

President Davis will be busy in interviewing persons from whom the larger amounts will be secured.

Contributions of one thousand dollars and up do not often come by mail; they come only by the hard personal labors of some one whose life is in the work.

There is a large number of persons whom it will be impossible for President Davis to see before commencement who can give \$100, \$200, \$300 (in three yearly instalments if necessary). From that number the last \$10,000 should be secured. Friends of Alfred, East, West and South will, I believe, close up this last gap, and do it gladly, too.

Conditions are generally good and all our people are fairly prosperous. We can afford to give liberally and help lift the load.

Invite subscriptions to this \$10,000 fund and publish in the RECORDER from week to week the balance needed to make up this amount.

As we all contribute to this fund for old Alfred's sake we will watch the amount of the debt gradually decrease until it disappears entirely.

MAKE ALFRED'S URGENT NEED OUR GOLDEN OPPORTUNITY.

Sincerely yours,

WALTON H. INGHAM.

Fort Wayne, Ind.,  
April 14, 1910.

**The Second Baptist Church in America.**

WM. L. CLARKE.

II.

John Clarke was born at Westhorpe, Suffolk Co., England, October 8, 1609, and died at Newport, R. I., April 20, 1676. He was a physician in London, who, having been educated at Cambridge University, left England at the age of twenty-eight years, and with his wife, Elizabeth Harges, arrived at Boston in November, 1637. At that time the general court had Mrs. Anne Hutchinson and others summoned before it to answer complaints concerning their peculiar religious tenets, and after a trial of two days, she was sentenced with some of her associates to banishment from the territory of Massachusetts, but was

allowed to remain during the winter at a private house in Roxbury.

On November 20, 1637, John Clarke, with others at Boston, was disarmed, "The opinions and revelations of Mrs. Anne Hutchinson and Eld. John Wheelwright having led them into dangerous errors." Soon afterward Doctor Clarke was given permission to depart from that colony, and he with Mr. Wheelwright went into banishment, spending the winter at Exeter, N. H.

The severity of the winter climate induced Doctor Clarke to make an early return to Boston, where he at once associated himself with the small independent party headed by William Coddington, and they all proceeded southward by way of Plymouth, with the desire and intention of locating a suitable site for a new settlement.

When they arrived at Providence, Roger Williams gave them a cordial welcome to his vicinity. Through his influence and generous assistance they were soon enabled to purchase the island of Aquidneck, later called Rhode Island, for their future home.

On March 7, 1638, Doctor Clarke and eighteen others signed the following compact: "We whose names are underwritten do hereby solemnly in the presence of Jehovah incorporate ourselves into a Bodie Politick, and as he shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most absolute laws of his given us in his holy word of truth, to be guided and judged thereby." Exod. xxiv, 3, 4; 2 Chron. xi, 3; 2 Kings xi, 17.

"(Signed by,) William Coddington, John Clarke, William Hutchinson Jr., John Coggeshall, William Aspinwall, Samuel Wilbore, John Porter, John Sanford, Edward Hutchinson Jr., Esq., Thomas Savage, William Dyre, William Freeborne, Philip Sherman, John Walker, Richard Carder, William Baulston, Edward Hutchinson Sen'r., Henry + Bulle, his mark, Randall Holden."

"March 7, 1638. We that are freemen incorporate of this Bodie Politick do elect and constitute William Coddington Esquire

a Judge among us, and so covenant to yield all due honor unto him according to the laws of God, and so far as in us lies, to maintain the honor and privileges of his place, which shall hereafter be ratified according unto God, the Lord helping us so to do.

"WILLIAM ASPINWALL, Sec'ry."

"I, William Coddington Esquire, being called and chosen by the freemen corporate of this Bodie Politick to be a Judge amongst them, do covenant to do justice and judgment impartially according to the laws of God, and to maintain the fundamental rights and privileges of this Body Politick, which shall hereafter be ratified according unto God, the Lord helping us so to do.

"WILLIAM CODDINGTON."

Having thus organized their "Bodie Politick," the next day this company went to Rhode Island with their personal property in Roger Williams' shallops. Mrs. Anne Hutchinson was one of the party, and remained there until after the death of her husband, William Hutchinson Jr., in 1642. She and her husband arrived at Boston, September 18, 1634, and on the following November 2 she was admitted a member of the Boston church, and rapidly acquired esteem and influence. She was banished three years later for openly and freely proclaiming the tenet "that the person of the Holy Spirit dwells in every believer, and that the inward revelations of the Spirit, the conscious judgments of the mind, are of paramount authority." After the death of her husband she removed into the territory of the Dutch near Hell Gate, Westchester Co., N. Y. The Indians and the Dutch were then at war, and in an invasion of the settlement by the former, her house was set on fire, and she and all her family, excepting one child who was carried captive, perished either by the flames or by the weapons of the savages.

Sixteen days after these settlers arrived at Rhode Island, on March 24, 1638, Doctor Clarke, Mr. Coddington and Roger Williams crossed the bay to Canonicut and took title to land as follows: "The 24th of March, 1638. Memorandum. That we Canonicus and Miantunomu the two

chief Sachems of the Narragansetts, by virtue of our general command of this Bay, and also the particular subjecting of the dead Sachems of Acquidneck and Kitackamuckquitt, themselves and land unto us, have sold unto Mr. Coddington and his friends united unto him, the great island of Acquidneck, lying from hence eastward in this bay, as also the marsh or grass upon Connannicut, and the rest of the islands in the bay, excepting Chibachuwesa [now known as Prudence], formerly sold unto Mr. Winthrop the now governor of Massachusetts, and unto Mr. Williams of Providence; Also the grass upon the rivers and coves about Kitackamuckquitt, and from these to Paupausquatch, for the full payment of forty fathom of white beads, to be equally divided between us. In witness whereof we have here subscribed.

"Item. That by giving by Miantunomu, ten coats and twenty hoes to the present inhabitants, they shall remove themselves from off the Island before next winter. Witness our hands."

Signed by Cannonicus and Miantunomu.

The first settlement upon Rhode Island was at Pocasset, in the northern portion of the island, which was later called Portsmouth, where it is said they dwelt in caves until better shelters could be constructed, all agreeing that "no one was to be accounted a delinquent for doctrine."

Early in 1639 a movement was made to create a new settlement in the southern part of the island, and on April 28, 1639, Doctor Clarke with eight others signed the following compact preparatory to the settlement of Newport: "It is agreed by us whose hands are underwritten to propagate a plantation in the midst of the island, or elsewhere, and to engage ourselves to bear equal charge, answerable to our strength and estates in common, and the determination shall be by major voices of Judge and Elders, the Judge to have a double voice." William Coddington signed the compact as judge, and John Clarke as elder.

Their plan to obtain a patent of the island, with the adjacent islands and other lands, from his Majesty the King was forestalled by Roger Williams, who, on March 14, 1643, obtained from the crown a char-

ter incorporating the four towns of Portsmouth and Newport on the island, and Providence and Warwick on the mainland, under the title, "Providence Plantations, in Narragansett Bay in New England." The towns however did not accept and incorporate under this charter until May 19, 1647.

From the commencement of the settlement in 1638, Doctor Clarke began to employ himself as a gospel preacher, and in 1644 he founded at Newport the second Baptist church in America, and became its pastor.

Seven years later, in July, 1651, Doctor Clarke, Obediah Holmes and John Crandall, "being representatives of the church at Newport, upon the request of William Witter of Lynn, arrived there, he being a brother in church who by reason of his advanced age could not undertake so great a journey." The next day being Sunday, they proceeded to Mr. Witter's house to hold religious services, he being about two miles out of town. While Doctor Clarke was preaching, two constables came and apprehended him and his companions, and the next morning they were sent to Boston. On July 31, 1651, they were sentenced to pay fines, and to remain in prison till paid, or else to be publicly whipped, for their meeting at William Witter's, July 21, and then and there, and at other times preaching and blaspheming.

On August 31, Doctor Clarke wrote from prison to the Honored Court assembled at Boston, accepting the proffer publicly made the day before of a dispute with the ministers, and therefore "do desire you would appoint the time when, and the person with whom" the points may be disputed publicly. This challenge to a debate was not accepted, and his fine of £20, and Mr. Crandall's were paid by their friends without their consent, they thus escaping corporeal punishment, while Mr. Holmes was brutally flogged. Concerning this, history affirms, "He was whipped in such an unmerciful manner that for weeks he could take no rest except by lying upon his knees and elbows, being unable to rest any part of his body upon the bed. When he was untied from the whipping-post, Mr. Hazel shook hands with

him, and for this was taken up and punished so cruelly that he never returned home, but died at the home of a friend near Boston." Mr. Holmes positively refused all proffers of others to pay his fine of £30.

Owing to dissensions in the colony, William Coddington, who had been governor from 1640 to 1647, declined reappointment, and in January, 1649, he and his daughter sailed for England. He returned to Rhode Island early in 1651, having obtained from the English Government a commission to be governor of the Rhode Island colony for life.

The people resented this interference with their democratic form of government, and presented to Doctor Clarke a request signed by a majority of the freemen of the colony that he go to England and secure both a revocation of Mr. Coddington's commission, and a charter protecting the rights of the colony. He accepted the service and in November, 1651, sailed for England at his own expense, in company with Roger Williams, who represented the Providence colony. They presented a joint address and petition to the Council of State, and their mission succeeded, October 2, 1652, in obtaining the revocation of Governor Coddington's commission, and a confirmation of the Roger Williams charter. Mr. Williams returned to America early in 1654, and was made president of the Rhode Island colony in September.

Doctor Clarke remained in England more than twelve years to represent the colony at the English Court. During this time both Massachusetts and Connecticut sought to obtain parts of the Rhode Island colony to be annexed to their respective bounds, which designs were defeated by Doctor Clarke, who in 1662 presented two addresses to the crown in behalf of the colony of Rhode Island, asking for a royal charter; in response to whose efforts, the King and Council of State on September 25, 1662, issued the order for a charter for "Rhode Island and Providence Plantations," and on July 9, 1663, the royal seal was affixed to the document, which procured for the residents of the colony a civil and religious liberty far in advance of their times. This charter served as the basis of the govern-

ment of Rhode Island for 180 years, until in 1843 a more elaborate system of government was adopted. Doctor Clarke maintained himself in England by using his own funds, having mortgaged his estate in Newport to Richard Dean to obtain money in London for this purpose.

Because Roger Williams and John Clarke calmly and unfalteringly chose that even their former friends should revile them, and persecute them, and say all manner of evil against them falsely, rather than that they should deny or forfeit their individual convictions of conscience in religious concerns, they through God's sustaining grace were enabled not only bountifully to bless their own day and generation, but also now, centuries later, to be esteemed worthy of being held in loving remembrance, and amply crowned with unfading wreaths of renown and glory. And why? Because they patiently followed the example of Jesus in enduring persecution for righteousness' sake, in that sweet and compassionate spirit revealed upon the cross in the prayer, "Father, forgive them; for they know not what they do."

With a kindred patience, faith and love, it behooves us as Seventh-day Baptists to enter into their labors with a zeal, devotion and persistence proportionate to our more extended fields and privileges.

#### Be the Middle Man.

*By request.*

Out in India in the mountains I have heard in the twilight hour a call from the ridge below. Away through the stillness comes the call; and from the ridge above me comes a response. And then I can hear in a moment more a faint call from a far ridge, away up and beyond, sounding almost like a distant echo. What did it mean? It meant that the man close above me was passing the word from the man below to the man beyond. The man below could never have reached the other man except for the man who stood on the middle ridge and passed the message on. O friends, there is a man down there that will never hear the Man up there, unless you become the one on the middle ridge. —C. R. Janvier.

## Young People's Work

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

### The Christian Graces.

REV. E. D. VAN HORN.

Prayer meeting topic for May 7, 1910.

#### Daily Readings.

Sunday, May 1—Forgiveness (Col. iii, 12, 13; Matt. iv, 14).

Monday, May 2—Purity (Matt. v, 18; 1 John iii, 1-3).

Tuesday, May 3—Meekness (Matt. v, 3, 5, 9; Num. xii, 3).

Wednesday, May 4—Hospitality (Heb. xiii, 1-3; 3 John 5-8).

Thursday, May 5—Godliness (Titus ii, 11-14).

Friday, May 6—Love (1 Cor. xiii; Col. iii, 14).

Sabbath, May 7—Topic: "The Christian graces" (1 Peter iv, 7-11; Col. iv, 6).

#### COMMENTS.

Webster's definition of "grace" may throw a little light upon the ideal Christian character to which we should seek to give definite form in our minds as we study this topic. "That element in manner, deportment, carriage, form, or language which renders it appropriate, harmonious and agreeable." The word is also used in a theological sense but this, I think, is sufficient for our purpose.

Every Christian Endeavorer is desirous, I am sure, of possessing those graces of character which will make his life lovable and loving, and hence a great influence among his friends and associates. No one wishes to be unattractive, unpopular and shunned in social life. We all like wide circles of friends and friendships. In fact, the wider one's circle of friendships the greater is one's responsibility and the opportunity of doing good. Therefore it is a laudable aspiration in one to desire the extension of such a field of usefulness.

The topic this week is especially helpful in showing us the true way of making our lives so attractive that our circle of

influence will be an ever-widening one. The first reference, Peter iv, 7-11, in the Twentieth Century Testament, gives strong emphasis to the three following qualities or graces.

1. Self-control. "Therefore exercise self-restraint and be calm, that you may be able to pray." Under the stress and strain of present living, with all its hurry and flurry, this is timely admonition. Too many people have been caught in the mad rush of life and go tearing through with no time for quiet thought, meditation and prayer. As a result they go blundering like Peter; they wear their brains in the back of their heads, acting first and then thinking afterwards, and often to their own sorrow and regret. I suspect that we all need to exercise self-control at times. Unless one is master of himself he can not expect to command the attention and respect of others. Self-control means: "the control of the temperament, the instincts, the emotions, the will, both in themselves and against the various appeals that are made to them in daily life, with a view to the accomplishment of some purpose or the maintenance of some phase of character." "As exhibited in Christ, it means not only steadiness and freedom from irritability, a calm temper unruffled by influences from without, but the inflexible direction of the spirit and will upon the accomplishment of purpose, than which neither ethics nor religion can display a worthier."

2. Love. "Above all things, let your love for one another be earnest for 'Love throws a veil over countless sins.'" "True love does not go up and down the street gossiping about the faults and imperfections of others, painting them in their darkest colors; but like a broken-hearted mother, yearning over the sins of her child, it hastens to 'throw a veil over them' and forever hides them from public gaze, in the secret of the heart where the world will never know." For the many other wonderful and beautiful acts which love performs see 1 Cor. xiii.

3. Service. "Whatever the gift that each has received, use it in the service of others, as good stewards of the varied bounty of God." The law of service is one of the fundamental laws of the king-

dom of heaven. Jesus himself came not to be ministered unto but to minister and to give his life for others. Service, no matter how menial, is honorable, and is the real badge of distinction. Christ said, "He that would be great among you, let him be the servant of all." Let no Endeavorer think then that when he has taken his part in the prayer meeting he has fulfilled his pledge. On the other hand he must fill full every day of the week with consecrated service, the ultimate purpose of which is to bring happiness and blessing to others.

The last reference, Col. iv, 6, suggests the need of being temperate in the use of language. "Let your conversation always be kindly, and seasoned, as it were, with salt; that you may know in each case what answer you ought to give." This passage reminds us of that in the third chapter and sixteenth verse, "Let the word of Christ dwell in you richly in all wisdom; . . . singing with grace in your hearts." As we know the nationality of the foreigner by his speech, so we can easily detect the Christian by the grace of his language. His language will betray his country. Therefore "keep thy heart with all diligence; for out of it are the issues of life." The only way to have a clean and wholesome and kindly language is to have a clean heart.

#### SUGGESTIONS FOR THE LEADER.

Make a list of other graces; for example, those named in Gal. v, 22. Get the society interested in the topic by calling attention to it the week before and ask each one to come prepared to tell what grace in others has helped him most. In short, make the meeting an experience meeting in which will be reflected the needs of each one. This will have a tendency to exalt those qualities of heart which are most needed in the society.

#### Young People's Hour at the Semi-Annual Meeting of the Western Association.

REPORTED BY ROY R. THORNGATE.

The exercises of the young people's hour at the semi-annual meeting of the Western Association, which was held with the Second Alfred Church, April 1-3, were under the direction of Miss Agnes Kenyon, president of the First Alfred society. The at-

tendance of young people at the session was not as large as on some former occasions, due no doubt to the fact that the time set for the hour was Sunday afternoon, this being done in order to give the young people an opportunity to attend the Bible reading, "The Sabbath," by Dean Main, and also the symposium, "How can we best prepare our young people to meet the temptation of leaving the Sabbath?" both of which were given on Sabbath afternoon at the hour generally assigned to the work of the young people. The wisdom of this change in the hour seems to have been fully demonstrated by the large attendance of our young people at both the above exercises on Sabbath afternoon. While it does not come within the scope of the writer of this article to give the detailed account of the two exercises mentioned above, he can not but express his appreciation of both, and wish that it might be the privilege of all our young people to listen to a similar presentation of the Sabbath question, which question, in his opinion, is the most vital one before us as a denomination at the present time.

The exercises of the young people's hour were opened by singing, followed by prayer by Dean Main. An excellent paper, "Young People and the Missionary Movement," was presented by Miss Chloe Clarke of the First Alfred society. This paper has been requested for publication, and Miss Clarké has kindly consented to its appearing, so that our young people will have the privilege of reading it in the RECORDER in the near future. Following the reading of this paper, a pleasing solo was sung by Miss Leona Place.

The closing exercise of the hour was a most timely and instructive talk on the subject, "Young People and the Bible," by Rev. Walter L. Greene. He spoke in part as follows:

"The awakening interest in Bible study and religious education is one of the hopeful signs in the present age. This growing interest may well lead us as young people to inquire as to our relation to the study of the Bible. Let us note, first of all, that it is a book that it is worth while for us to know. The Bible has made profound impression upon civilization. The highest

civilizations have been guided by ideals that have their source in the Bible. The greatest nations have loved it best; the world's literature teems with biblical truth and illustrations. The world's greatest men, also, have found help and inspiration in its pages. It is worth while for us to know the Bible because it gives the true perspective of life. In the midst of a materialistic age there is needed something that will remind men that life does not consist in the abundance of things that a man possesseth.

"If it is worth while to know the Bible, there are certain things that we should know about the Bible. The Bible is a history, a record, of the religious experiences of men who had a remarkable sense of spiritual values. It tells of men who lived near to God, some nearer than others, some who attained a high degree of religious experience, others who wavered and fell, but rose again to do his will. It is also a book that reveals our heavenly Father. The Bible is not a book of theology, but a book of life, that shows us the heart of God and his plan and purpose. Finally, it is a book with a message for the present age. It speaks in the language of long ago, but with a moral meaning that is modern. For those that mourn it has comfort, for those that are unrighteous, it exhorts to righteousness, to a materialistic age it has a message of moral values."

**Martha Burnham.**<sup>1</sup>

MARGARET BELL.

*Chapter XVII.*

To the young time moves slowly; and after what seemed to Martha a very long period, she reached that point in life which is looked forward to by young people with such deep interest—the twenty-first birthday. But how different the circumstances surrounding her from those she had anticipated when laying plans for her life's work!

She was now face to face with the fact that instead of her education's being nearly completed she must relinquish all hope of ever obtaining that for which there was an indefinable longing in her soul.

<sup>1</sup> Copyright, 1910, by Mrs. Martha H. Wardner.

Her spirit was very rebellious over this seemingly cruel fate. Why must her thirst for knowledge go unsatisfied, thus crippling her in her usefulness, while so many, who could have the privileges for which she yearned, were throwing their opportunities away? But stern duty demanded that she give up her cherished plans and, after a hard-fought battle she decided to do so. When the question had been settled she tried to keep the subject out of her mind and succeeded fairly well in so doing unless she visited Auburn and then the sight of the college caused depression of spirits for some days.

She seldom attended the commencement exercises of the college because she had no way to get there, but this summer afforded an opportunity for her to go which she was not long in accepting.

"What's in a name?" Martha listened to the exercises with deep interest until the conferring of the degrees. She paid little heed to this until the degree of doctor of divinity was conferred upon Rev. Nathaniel Heilman, Glasgow, Scotland. There was something in the sound of the name as it was spoken that fixed her attention. At the close of the exercises she asked several people if they knew who this minister was with the striking name, who had received a degree; but like her none of those she asked had ever heard the name before.

That spring, at the organization of the Sunday school, Martha was elected secretary. This was the first time since the origin of the Sunday school in that community that a lady had been elected to fill any of its offices. And strange to say, while a secretary had always been elected, he was never heard from after the day of election, no report having ever been given the school or kept on record.

As the summer advanced, it was decided to unite with some other Sunday schools in a union picnic on the fifteenth of August, by the side of a beautiful little lake within easy reach. A literary and musical program was arranged for, in which each Sunday school was to be represented. Martha was asked by her superintendent to get them up a piece and she consented to try.

When the day for the picnic came it proved to be as near the ideal as one could

expect. The schools were all well represented, it being estimated that there were five hundred people on the grounds.

One of Martha's special friends, who was always worried over the details of any matter with which she was connected—one of that class to whom the world owes a great debt of gratitude for their painstaking labor in seeing that all public occasions in which they are concerned move along properly and harmoniously, when she learned that Martha was going to be on the program interviewed her on the subject of dress. Martha told her she had nothing save a plain white dress that was suitable to wear. Her friend replied that that dress would be all right providing it had a "train" and asked if she could not fix it, "For," she said, "as a representative of our Sunday school we want you to appear on the stage dressed as becomes the occasion."

Although somewhat averse to the plan, Martha agreed to it out of deference to her friend's wishes. But when they reached the grounds it was found that the stage which had been erected for such occasions was condemned, and Martha who had not gone back on the record she made when she tipped the beam at eleven pounds dared not risk herself upon it, and was compelled to let her white train sweep, completely hidden from view, over the bottom of a large farm wagon. But in her mind the predominating thought was the salvation of boys and girls, and in delivering her "piece" she strove to the utmost of her ability to arouse a deeper interest in the Sunday-school work.

The memory of this picnic has always been cherished in Martha's mind. Its anniversary is never forgotten and whenever it has been possible she has visited the grounds on the day of its annual recurrence; for on that day the heavy cloud that hung over her head was lifted, and her soul flooded with light. As the sun descended the western sky the scene became so full of inspiration that, although her friends were chatting gaily by her side, Martha withdrew into the solitude of her soul and communed with the God of nature; and as they left the grounds she said, "What a happy, happy day! Is not this a type of heaven?"

One evening during this summer Martha retired to her room under great depression of spirits. In the night she dreamed that a book was handed to her. Upon opening it she found several pages written over. These she perused eagerly; but as she turned a page toward the end of the book she saw the picture of a very high, steep hill with a green foot-path leading upward. At the left of the path and extending to the edge of the picture was a forest of beautiful green trees, while at the right of the path was a deep rocky precipice. A few people were climbing the steep acclivity in the foot-path.

As she gazed spellbound at the picture the thought came to her that that hill was the "hill of life." At length she raised her eyes above the picture and there on the white page she saw written her initials and the words, "Wait twelve years." There were also the letters "h. a. p." which in her dream she thought stood for "happy." She awoke deeply impressed and encouraged.

Does God speak to people in dreams in this age? Probably not often; but if a soul that is sinking beneath its burdens can be saved by that means, would it not be in harmony with his nature to send the dream?

The next spring Martha was elected superintendent of the Sunday school and her election was like the bursting of a bomb in the church and community.

Her election had been brought about by the presiding elder who came to the church in the winter preceding this event to conduct a quarterly meeting. He was a progressive man and deeply interested in the Sunday schools. He visited at Mr. Burnham's and had a long talk with Martha and her parents on the needs of the Sunday schools. He said he was going to put forth a special effort that year to make the Sunday schools in his district more efficient in their work, that they were sadly in need of superintendents who would introduce new methods and spend some time on the work outside the Sunday-school hour. He then told them that he wanted Martha elected superintendent of this Sunday school.

Mrs. Burnham tried to dissuade him,

telling him that Martha's timidity would prevent her being successful. He replied that he had noted that timidity; "But," he said, "she has talent. She will never use that talent unless she is crowded out into the front where she will have to use it, and we are going to put her in the front."

Before leaving the community he talked the matter up with some of the leading church members who heartily coincided with his views. So, after quarterly meeting was over, Martha began to hear whisperings that she would be elected superintendent of the Sunday school. She had been praying for some time that the Lord would give her work in his vineyard, but could it be possible that he would call her to such a work as that. Here she faced a new difficulty. Should she accept such a position she felt that she must accept all the duties of the position and she simply could not pray in public. To speak in prayer meeting was a cross so heavy that it was often passed by. But what did her consecration to God mean and of what use was it to ask God to send her work if she would not accept the work when it came? The struggle ended in her telling the Lord that should she be elected she would to the best of her ability assume all the responsibilities of the office.

She had no idea there would be any decided opposition to her election, but when the decisive day came the minority who opposed the election was almost as large as the majority by whom she was elected. She was present and saw this but had no thought but that the minority would quietly acquiesce in the vote of the majority. It never occurred to her that they would do anything to hinder her work.

But the people were alarmed for the welfare of Zion. To what kind of a pass had they come where a woman could be elected superintendent of their Sunday school? Had they not read in the Bible that "perilous times" would come? But they little expected it would be in their day. Now that they were fairly launched in those times it behooved them to buckle on their armor and gird themselves for the conflict.

Poor Martha! What had she not suffered in childhood in consequence of be-

ing so homely, and now it seemed she must be hindered in her advancement in the world by the fact that she was a woman. Homely—and—a woman! Surely the fates had dealt hardly with her.

The opposition to her superintendency became active, making her work very difficult. It was not long until one of her friends came and told her of the way matters were shaping themselves and that the people were thinking of asking her to resign.

After careful thought of the matter, considering the manner in which she had been called to the work, Martha bade her friend tell the people that she should not resign even should she be requested to do so; that if the ones who elected her stood by her she should serve till her term expired. She received the message and gave her reply with no sign of emotion save to laugh, and her friend told the people that Martha cared not the least what they said or did, she simply laughed over the matter.

Yes, she laughed; but only the One who knows all things knew of the sleepless nights she spent as she wrestled in prayer for strength to meet the trying ordeal in the spirit of Christ. But oh, the counsels of that now sainted mother. Blessed be her memory! for as the arrow pierced her own heart she said: "Go carefully, my child, remember that if you suffer for the sake of the cause it is a small matter, but if the cause suffers through you it is a great matter."

Mr. Burnham was terribly wrought up over the matter. He advised Martha not to resign, telling her that perhaps it was well enough to let people push you up against the wall, but if they undertook to push you through the wall it was time to stand your ground.

In June of this summer Martha attended a Sunday-school convention in an adjoining county, crossing for the first time her county line. She was greatly blessed at this convention in delivering her address on Early Impressions, nearly the whole audience being moved to tears.

The Sunday school closed in the fall according to custom. No attempt was made to reelect her the next spring, as it would have been a most unwise thing to do.

That summer she was put upon the program for the Sunday-school convention. She was obliged to go on the cars to reach this convention and so for the first time she stepped inside a car.

As the time drew near for the Sunday school to close for the winter, Martha received a call one evening from some of her strongest friends and supporters, who told her the people were anxious to keep the Sunday school up through the winter and wanted to know if she would consent to let her name run for superintendent. She hardly knew what to say to this request, for she had become so accustomed to adverse winds that she had almost ceased to look for any other kind. However they persuaded her to consent and she was elected with practically no opposition and served in that relation a year.

The winter's term proved the most successful of any the people had ever witnessed. There was no friction, all working together harmoniously. But a still greater surprise was awaiting Martha. When the delegates returned from the annual conference that fall, they brought back word that the conference branch of the Woman's Missionary Association had been organized, electing her for president. All the other officers were wives of ministers and her seniors.

What could she do about it? She had received no training that fitted her to fill such an important office. She had no money to buy necessary literature to inform herself regarding the work nor to pay her expenses to the meetings, and it seemed as if she had no time or strength for added duties.

She was slightly acquainted with the lady who had been elected secretary, a talented, cultured woman, and wrote her of the difficulties in the way; but instead of the reply reading as she expected it would, it contained an urgent appeal for her to accept the office. The result was that she decided to attempt the work she felt was so far beyond her ability, and at once set about the task of preparing herself as best she could for the duties that had been committed to her keeping.

(To be continued.)

#### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, April 10, 1910, at 2 o'clock, p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, T. L. Gardiner, N. O. Moore, E. D. Van Horn, Asa F. Randolph, W. C. Hubbard, D. E. Titsworth, O. S. Rogers, A. L. Titsworth.

Visitor: Wm. E. Witter.

Prayer was offered by Rev. Edwin Shaw. Minutes of last meeting were read.

The Committee on Distribution of Literature presented the following report:

The Committee on Distribution of Literature recommended that the Society bear the expense of sending copies of Bible Studies on the Sabbath Question, by Arthur E. Main, to students of our schools and to classes for Bible study as suggested by the author.

Recommendation adopted.

The Tract Committee of the Joint Committee reported that Jacob Bakker had been written regarding his visiting Africa, and letters of instruction and introduction sent him. The offer of \$50.00 per month and expenses was made and \$300.00 sent to him, one-half being contributed by the Missionary Society and one-half by this Society.

Report received as report of progress.

The Committee on Program for Tract Society hour at Conference presented a report, which was received as a report of progress.

The Treasurer presented his report for the third quarter duly audited, which on motion was adopted. He also reported the amount of cash on hand.

The Corresponding Secretary reported correspondence from the following persons: Rev. E. B. Saunders, Rev. L. A. Platts, Rev. Eli F. Loofboro, Rev. A. E. Main, Prof. E. H. Lewis, J. F. Parker, A. S. Babcock, Mrs. C. R. Clawson, Corliss F. Randolph, Nathaniel Babcock Gorton, Mrs. J. A. Hardy, J. M. Russell, George B. Utter, Rev. J. F. Shaw, Rev. G. B. Shaw, Joseph J. Kovats, C. C. Chipman, Pres. C. B. Clark and A. E. Wentz.

Pursuant to correspondence from Corliss F. Randolph, Recording Secretary of the Sabbath School Board, it was voted to pay one half of the traveling expenses of its Field Secretary, Rev. Walter L. Greene, for two months' services in the Southwestern Association during the coming summer.

Pursuant to correspondence from Mrs. C. R. Clawson, Secretary of the Western Association, and A. S. Babcock, Secretary of the Eastern Association, it was voted to request Editor T. L. Gardiner to represent us at the associations and have charge of the Tract Society hours. Cor. Sec. Shaw to assist him at the Eastern Association.

The correspondence from Rev. L. A. Platts and Sec. E. B. Saunders embodied reports of their work for the month of March, and that from Rev. Eli F. Loofboro for the last quarter.

Correspondence from A. E. Wentz was referred to Editor Gardiner and Secretary Shaw with power.

Voted that Cor. Sec. Shaw be requested to write Senator Ackerman and Assemblyman Pierce expressing our appreciation of the interest manifested by them in the passage of the bill having property of defunct Seventh-day Baptist churches in this State revert to the Seventh-day Baptist Missionary Society instead of the First-day Baptist Missionary Society as under a previous law.

In view of the increased cost of living in this vicinity, and the laborious work being done by the Editor of the SABBATH RECORDER and the Business Manager of the Publishing House, it was voted to make the salary of each \$1,400.00 per year, beginning April 1, 1910.

Voted that we make record of our appreciation of the offer of the Plainfield church for the services of its pastor in field work for a time this summer.

In order to secure more space in the SABBATH RECORDER for general use by the Editor, it was voted that the Board approve of reducing the space occupied by the Sabbath-school lessons, and that the back of the cover be utilized for space if desirable.

Minutes approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Rec. Sec.

#### Seventh Day Baptists in Europe and America.

REV. E. A. WITTER.

As this new historical volume has come into my hands after these years of waiting, I feel in my heart the words of the opening chapter, "What Hath God Wrought"; for surely God has been moving upon the hearts and minds of those who have had to do with the compilation of this work, else they could never have produced it.

That is a terse saying in the opening sermon, "He who regards not the past, cares little for the future." Every member of our denomination who has a love for the denomination and a desire to know of its struggles and its victories, has now placed within his reach a work, the value of which will be revealed more and more as time passes.

As we look through the table of contents we are struck with the scope of the work, and as we turn to the various papers therein enumerated we are not disappointed in the matter presented and the evidence of untiring research there manifest. The mark of worthy leaders is stamped upon some of those who have been foremost in the preparation of this work.

The large number of half-tones of leaders and places not only embellishes the book but helps to make more vivid and valuable the writings and places illustrated.

I consider the work so valuable to me as a Seventh-day Baptist that I would gladly go without some comfort that I might possess it. Every Seventh-day Baptist family should afford, in some way, to be possessed of this monumental work, so well fitted to give to them the information that will deepen their love for the cause, and inspire within each breast a feeling of reverential pride for the ancestors gone.

#### The Man of the Hour.

Little Charles was sent to Miss R's to return a basket. He was received very cordially and invited to come "sometime and stay to dinner." "Thank you," said Charles very solemnly, "I will; I'll stay to-day."—*The Delineator*.

"There is nothing wrong in life but our universal habit of living on the surface."

## Children's Page

#### Boys' Junior Endeavor Work, Milton, Wis.

On the cover this week will be found a picture of the boys' orchestra of the Junior Endeavor class in Milton, Wis. Accompanying the printed program sent the RECORDER was a post-card containing the picture of fifteen young boys belonging to the society. On March 24 they held a concert in Milton, the proceeds of which were to be used for home mission work in Brother Hurley's field, northern Wisconsin. The proceeds were \$9.70, to which the boys added, out of their treasury, enough to make \$15 for that work. This boys' class is evidently a live one, and its members are being prepared for the active Christian work so much needed in all our churches. It is a good thing for boys to become interested thus in the Master's work. We notice on their program nine items of music consisting of violin and piano solos, and full orchestra pieces, interspersed with recitations and songs.

These fifteen boys of Milton's Junior Endeavor belong to a large company of Juniors throughout the denomination, upon whom will depend the future of our churches. May God bless and keep all the boys.

#### Christian Enthusiasm.

A. A. LANGWORTHY.

We wish to use the word enthusiasm in the sense in which it is applied to the patriot, the hero, the Christian. Rather than violent passion or excessive imagination, we would denote by it that earnestness of purpose which works toward lofty ends.

It is a well-authenticated fact that in order to achieve large and noble results in any undertaking, we must put forth an energy commensurate with the ends sought. When our Nation was cursed with American slavery and we listened to words spoken by such men as Garrison, Phillips and others who were working for its abolition, in many ears it sounded like an idle tale

which would never be realized; yet by continued effort the masses at length were incited to such action as resulted in removing one of the greatest curses which ever infested American soil.

In the temperance cause there have been men who have fought the temperance battle with an enthusiasm which has been felt, which is still working like leaven, and which sooner or later will achieve results which will reach far toward removing intemperance. In the business world we often see movements which for years appear to be but as the little cloud which was beheld by one of old—which preceded the falling of a mighty rain after a long drought. Yet in the fulness of time they bring results which astonish the doubting ones of earth. Look at what has been accomplished by electric power as the result of continual effort put forth by men filled with an enthusiastic purpose.

Now this same spirit carried into the religious world will have the same effect. While it is true that as we look out upon a world cursed with sin; as we listen to profanity at every street corner; as we hear it falling from the lips of those who have been reared in Christian homes and of some who are professed Christians; as we behold the masses wending their way from rather than toward the house of God on the Sabbath, seeming to find more pleasure in the ways of sin than in the paths of righteousness, we are often dismayed and even for the time cast down. Yet as we consider this question, let us remember that God has declared that his Word shall not return unto him void, but that it shall bring forth that for which it was sent forth. As the cause of American slavery has been removed by persistent enthusiastic effort; as God has listened to the humble prayer of the oppressed, and freedom has come to them, even so, if all Christians will put forth a united enthusiastic effort for the salvation of the world, it must bring results which will be quite as astonishing as those brought by effort in other directions.

When we look at the great plan of salvation; when we contemplate the sacrifice which was made to redeem the world from sin; when we listen to the great and broad

invitation, "Look unto me, and be ye saved, all the ends of the earth." "The spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely", we must lack faith in God to believe that his Word will return void of effect.

But the question arises here, how shall it be accomplished? We reply, by persistent enthusiastic effort. When men will be true to their Christian vows and will show forth by well-ordered lives and a godly conversation that they have indeed been with and learned of the meek and lowly Jesus, and thus become missionaries and ambassadors for Christ, we shall begin to see the dawning of the bright day when every man shall know the Lord.

Our churches should be made places of beauty and pleasant resort. Our Bible schools should be inviting and attractive and thus draw our children and youth within and under their power. Bright flowers and sweet music have their mission to win, and enthusiastic superintendents and teachers who will throw their best efforts into the work will bring out most excellent results. Children must be reached by special means. For an illustration on this point our mind goes back to our early childhood. During the pastorate of Eld. Henry Clarke with the Second Seventh-day Baptist Church of Hopkinton, a series of revival meetings were held by Rev. Halsey H. Baker with excellent results. Quite a number of young people and children in the community were touched by his enthusiastic spirit and led to accept Christ. He saw the need of inducing them to continue to come to the house of God and therefore promised to every boy and girl who would be punctual in attendance at Bible school a present at the end of the year. It had its desired effect and resulted in a good attendance. Some of those boys and girls grew up into strong Christian men and women and helped to perpetuate this and other churches. Thus by a little special effort an influence was set at work which has had its effect all the way along for more than half a century. To reach out with enthusiastic spirit after the children and young people, and gather

them into the fold and give them something to do that will interest them in church work is well worthy the name of missionary work.

We have an illustration of what earnest enthusiastic Christian work will accomplish in the building up of the Nortonville and the Farina (Ill.) churches, and the Boulder Church at Boulder, Col., also the church and school at Fouke, Ark. Had we more such workers the cause of Christ would not languish and pine as it often does. Look at the enthusiasm of Wm. C. Kenyon in building up educational interests and note the results, and let us learn a lesson of what may be accomplished by an enthusiastic Christian spirit.

We need this spirit in order to be prospered in our worldly business, and if so we equally need it in order to make a success in building up our churches and Bible schools. It is this spirit of Christian enthusiasm carried out that will hasten the day when all shall know the Lord. Let the Christian world unite for the accomplishment of this object. Let them live up to what they profess, and success will surely attend their efforts.

## HOME NEWS

WELLSVILLE, N. Y.—Sabbath day, April 9, was certainly a red-letter day for Wellsville and Petrolia. Twenty-four people came down from Allentown and Petrolia to join us in our service at 2 p. m., six of those from Petrolia joining the church here. They are Mrs. Andrew Burdick, Mrs. Milo Green, Mr. and Mrs. Albert J. Green, Mrs. E. E. Depew and Miss Hazel Depew. We are indeed glad to have these good people unite with us and hope there will be many more from that vicinity who will identify themselves with the Wellsville Church. This glad day certainly speaks well for Pastor Herbert L. Cottrell and the others who minister to the people of Petrolia and Allentown.

Mr. Cottrell has been the efficient pastor of the Scio and Wellsville churches for several years and we sincerely hope he will not soon consider his work finished here. We hope he will help us to erect a church building even as did his father at Hornell.

CLAUDE CROFOOT.

April 15, 1910.

"The minds of men want not to be led, but only to be awakened."

## MARRIAGES

CRANDALL-RICHMOND.—March 31, 1910, at the home of Mr. and Mrs. R. B. Cockerill, Berlin, Wis., by Rev. T. W. Gales, Mr. Elbert C. Crandall of Berlin, and Mrs. Hattie E. Richmond of Kiester, Minn.

## DEATHS

WILLIAMS.—Martha E. Williams died at her home in Adams Center, N. Y., March 13, 1910.

Mrs. Williams was born in Berlin, Albany Co., May 25, 1842. She was early left an orphan and adopted by an aunt with whom she lived to young womanhood. At present we have no way of knowing who her father and mother were. She was converted in early life and united with the Watson Seventh-day Baptist Church. She was married to Leland Williams, December 9, 1861. Upon removing to Adams Center with her family she united with the Adams Center Seventh-day Baptist Church, with which she continued in faithful membership till called to the home above. Mrs. Williams was a great sufferer most of the time for more than a year before her departure, yet she was patient and always evidenced the true Christian spirit. It was her purpose to have her house in order when the call should come. The call came unexpectedly as she was sitting in bed eating her breakfast. The hands dropped, the head bowed and all was over without a struggle.

Burial services were held at the late home, March 15, conducted by the pastor. A large company of relatives and bereaved friends gathered for that occasion. A husband, one son and a daughter are left lonely. E. A. W.

EVERTS.—Mrs. Ivaloo Maxson Everts was born October 9, 1880; died March 31, 1910.

Mrs. Everts was the wife of Prin. S. B. Everts, of the high school, at Adams, N. Y., and the daughter of Dr. and Mrs. Sands C. Maxson of Utica. She was a graduate of the Utica Free Academy and of Alfred University. She was a member of the Seventh-day Baptist Church of Leonardsville and was actively interested in the work of the Baptist Church at Adams. She was gifted with a beautiful soprano voice and often sang with her husband to the delight of many. Mrs. Everts moreover possessed marked literary ability and one of her stories appears in the April number of the *Housewife*.

The funeral services were conducted by Rev. John Snape, pastor of the Tabernacle Baptist Church of Utica, assisted by Rev. Frank Hollinshead of Adams, and interment was made in the beautiful Forrest Hill Cemetery, Utica. The many floral emblems, the sweet singing, the silent tears, gave eloquent testimony to the place both

she and her parents held in the hearts of the citizens of Utica.

The three disciples on the Mount of Transfiguration conversed with Christ, not about his "decease," as the common version makes the common people say, but about his "road out," which he was about to accomplish at Jerusalem. And when on March 31, 1910, it was announced that Mrs. Ivaloo Maxson Everts had died, that cold statement only exhibited the paucity and poverty of human words. She did not die—she simply found a "road out" of a land of suffering and sin and darkness and a road into a land of peace and pardon and light. She was young—too young, it would seem to us, to slip away from such loving hearts as would have held her here among them; but if "that life is long that answers life's great end," we can not call her life an incompleting one.

"One family we dwell in Him,  
One church above beneath,  
Though now divided by the stream,  
The narrow stream of death;  
One army of the living God,  
At his command we bow,  
Part of the host have crossed the flood,  
And part are crossing now."

J. S.

CRANDALL.—In Ashaway, R. I., April 6, 1910, Mrs. Alura Jane Crandall, aged 73 years and 10 months.

Mrs. Crandall was born in Mystic, Conn., and was the daughter of Capt. Jeremiah W. and Sabrina Brown Wilcox. On June 29, 1853, she was married to Nathan M. Crandall, who seventeen years later died leaving to her the care of their three sons. In early life she gave her heart to Christ and joined the Baptist Church at Mystic, Conn., but twenty-six years last December she became a member of the First Seventh-day Baptist Church of Hopkinton, R. I., and remained such till called to join the church triumphant. She was a firm believer in the efficacy of prayer, and the many marked passages in her New Testament show that she had fastened her soul on its riches. Being a woman of strong mind she traveled life's pathway with fixedness of purpose, and unwavering steadfastness to what she thought wise and best. Her last days were those of great suffering; but she was resigned, and was tenderly cared for in the home of her son, A. Julian Crandall, where she had come but three weeks before. Besides the son with whom she died, she leaves two other sons—Lester J. of Somerset, Mass., and Edgar L. of Norwich, Conn.—to mourn a mother's departure.

Farewell services were held Sabbath afternoon, April 9, and all that was mortal was laid to rest in Oak Grove Cemetery. WM. L. B.

DUNHAM.—At Plainfield, N. J., April 10, 1910, in the eighty-second year of her age, Mrs. Keziah Clawson Dunham.

Mrs. Dunham was the widow of Randolph Dunham, on the ninth anniversary of whose death she died. She was the daughter of Isaac Clawson and Ann Eliza Titsworth. She became a member by letter of the Plainfield Seventh-day



Baptist Church in 1860, but the records of the Piscataway Seventh-day Baptist Church at New Market, N. J., relate that Keziah D. Clawson was baptized by the Rev. Walter B. Gillette, February 18, 1843. She was married to Randolph Dunham, November 8, 1849. Of six children three survive the mother: Franklin Adelbert and Oscar Morton, both of Plainfield, and Lillietta, wife of Theodore Lieber, of Port Reading, N. J.

Funeral services conducted by the pastor were held at her late home, the residence of her son, O. M. Dunham, April 12, 1910, and the burial was made at Hillside Cemetery. E. S.

### Christian Jews.

IRA J. ORDWAY.

"British Israel Ecclesia," a sect of Jews in London, accept Christ as the Messiah.

The following clipping from today's *Sunday Tribune* (Chicago) I think will be of unusual interest to the readers of the SABBATH RECORDER:

#### BRITONS DESCENDANTS OF JEWS?

London is mildly interested just now in an attempt to revive in corporate form the ancient British-Hebrew Church, first formed, tradition says, at Glastonbury among Hebrew exiles by Joseph of Arimathea in A. D. 35, the year of the first persecution. The legends of the sect affirm that the ancient British people were descended from a band of Hebrew exiles who reached Ireland under the leadership of the prophet Jeremiah and Tephai, the daughter of Zedekiah, the last king of Judah. Through her marriage with Heremon the pedigree of King Edward III. is traced back to David, king of Israel and Judah.

A settlement of these Hebrews practicing Hebrew rites was in being at Glastonbury when, according to tradition, quoted by Baronius, a Roman historian, and Maelgwyn of Llandaff, a writer of the fifth century, Joseph of Arimathea, Lazarus, the Virgin Mary, Martha, Mary Magdalene, and others found refuge in this colony and made their first converts to the Christian faith ten years before the founding of the church at Rome. From the fact that the word "Hebrews" means "those who have crossed the flood," they infer that the epistle bearing that name was addressed to the Hebrew Christian Church in England.

#### BAPTISM IS BY IMMERSION.

The service at present consists entirely of biblical readings followed by a sermon. There is no singing. Baptism is administered by means of immersion on profession of belief, and the Passover supper is observed annually on the fourteenth day of the Jewish month of Nisan, the elements being pure grape juice and pierced unleavened cakes. For officers a plurality of elders are elected, one of the present holders of the office being a cousin of the late Cardinal Wiseman. He also holds the office of angel, or mes-

senger, a post corresponding to that of preacher.

Professing, in common with other Protestant churches, that the Bible only is their sole rule of faith and practice, the British Israel Ecclesia, as they designate themselves, are anti-Trinitarian in theology. They hold, nevertheless, the doctrine of the divinity of Jesus Christ and the sanctity of the Holy Spirit. They also hold strong views on the necessity of observing Saturday as the Sabbath, and look for the establishment of a Messianic kingdom on earth in which the Jewish race will be predominant.

For further confirmation of their tenets they point to the fact that the word British is from the Hebrew "brit," a covenant, and they conclude therefrom that the British race are the covenant people. The stone in the British coronation chair in Westminster Abbey, they assert, is not Jacob's pillow, but part of the rock which Moses smote and out of which water flowed.

Last Sunday Doctor Hirsch, a leader of the Reform Jews, preached in a Congregational church. The following are some of the statements of this Jew in a Christian church as reported by the *Tribune*:

The modern Jew claims Jesus for his own and is proud to claim him as a member of his race.

Modern Christianity is not as broad as the New Testament, for if the Jew did not take care of his own poor and orphans no one else would, and charity is one of the prime doctrines of that portion of the Bible. In Chicago alone there are 150,000 Jews, and more than \$400,000 is contributed to care for the poor and orphans of this people.

One can not read the New Testament without believing in Christian socialism. It is not accident that so many socialist leaders are Jews. He is in sympathy with the weak and oppressed, and has espoused this doctrine as a means of obtaining justice for all mankind. The New Testament recognizes that all that we possess is lent to us by God to be held in trust for the common good.

Many people imagine the Jew is contending that the Messiah has not come, but neither orthodox nor liberal Jew will ever argue on that subject. When war has ceased, when peace is universal and justice prevails in the world, then, and then only, will we have reached the millennium.

These statements show that Doctor Hirsch claims that the Jew Jesus established Christianity but I suppose he does not claim him to be the Messiah promised the Jews. Let us still pray and hope that the time will come when the Jews shall accept Christ, and the religion of the Jew and Christianity shall be one and universal.

Chicago, April 17, 1910.

## Sabbath School

LESSON VI.—MAY 7, 1910.

TEMPERANCE LESSON

Prov. xxiii, 29-35.

*Golden Text.*—"At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii, 32.

DAILY READINGS.

First-day, Dan. v, 1-20.

Second-day, Amos vi, 1-8.

Third-day, Isa. v, 8-30.

Fourth-day, Prov. iv, 10-19.

Fifth-day, Prov. xx, 1-12.

Sixth-day, Prov. xxiii, 15-23.

Sabbath-day, Prov. xxiii, 29-35.

## 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. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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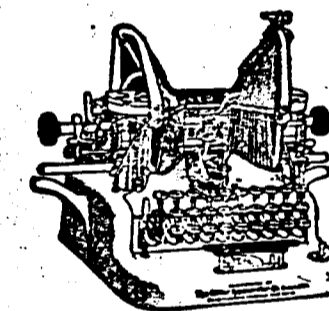
### FOR SALE.

A good dental practice of nearly nineteen years, in a prosperous Illinois town of some eight hundred inhabitants, a good Seventh-day Baptist community. Large surrounding country to draw from, with no competition. Office furnished with two chairs, flush water cuspidor, electric engine, lathe, fan, etc. On account of failing health will sell very reasonably. Inquire, with stamp, at the SABBATH RECORDER office.

### WANTED.

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

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Helen's enjoyment of the party given in honor of her ninth birthday was nearly spoiled by the ill-tempered outbreaks of a very pretty and well-dressed little girl who was among her guests.

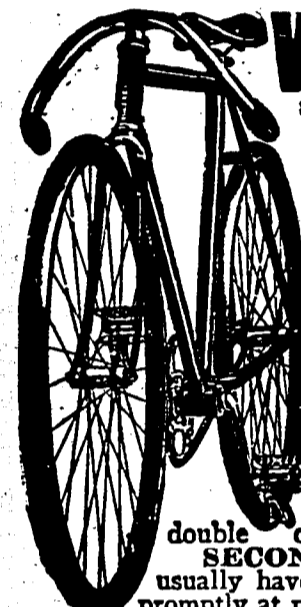
A peacemaker appeared, however, in a plain and rather shabby child, who proved herself a veritable little angel of tact and good-will.

After her playmates were gone, Helen talked it all over very seriously with her

mother. She summed it up in this piece of philosophical wisdom:

"Well, I've found out one thing, mamma. Folks don't always match their outsides."—*From Woman's Home Companion for April.*

It is known that the human body is to certain fever-germs a sort of soil; but the man whose blood is pure need not fear. So he whose spirit is kept purified, becomes proof against those germs of sin, "anger, wrath, malice, and railing."—*Selected.*



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