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# The Sabbath Recorder

## A PRAYER.

God, I pray to thee for patience when the world seems all unfair,  
When life seems one long injustice, and the end alone despair;  
When I'm weary, O so weary! and my tears bring no relief!  
When I question why thou sendest to humanity such grief;  
Grant me faith as well as patience, and forgive me when I pray  
For some knowledge of the reasons why we suffer day by day.  
Give me strength to keep on working, cheerfully to do my task,  
Give me courage, hope, submission; perfect joy I can not ask.  
Teach me how to give to others something helpful, something true;  
How to make my life worth living, how to start each day anew.  
God in heaven, forgive my failures, and uphold me with thy hand;  
I am weak, impatient, restless, and I can not understand.  
I can only hope, believing there are reasons now unknown,  
Which sometime, somewhere, we'll master, as we reap what we  
have sown.

**God, once more I come imploring thee with strength to fill my heart;  
I have failed; wilt thou forgive me, and thy love to me impart?**

—*Sylvia Chapin.*

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## EDITORIAL

### The Harmony Club of America.

Not long ago a friend asked if I knew anything about the Harmony Club, and I replied that I did not. I supposed his question referred to some musical society in New York, since some one had just been speaking of the great oratorio of Elijah at Carnegie Hall. But I soon found that the Harmony Club was quite different from a musical organization. A few days later this friend showed me the platform of this club—or at least the statement of its object, and a resolution which it has adopted, also some noble sentiments he had found in its monthly publication, *The Center*. I was pleased with its statement of principles, and still later there came to me a certificate of membership and the club's little manual, "How to Be Happy."

The club is incorporated and asks a membership fee of twenty-five cents a year; and I can see how it may be a boon to many a poor soul who longs for life's sunshine and abiding happiness. The aim of the Harmony Club is "to make everybody happy." The idea of such a club was conceived by a New York lawyer last year, upon receiving a letter from his father, a minister in Chicago, telling him about the practical meetings to help ordinary people in their everyday lives. It was a work that looked toward bodily healing, mental peace and spiritual upbuilding. Nearly every one has some special trouble

of mind or body, some sorrow or anxiety causing distress, and so few have learned to be truly happy that the minister hardly knew what to do with the hundreds of applicants for relief and help. The son to whom he wrote resolved at once to find a way if possible to help everybody to be happy. Hence the organization called the Harmony Club. Its first rule is "Be happy and make others happy." Here are its principles: Its aim is

To harmonize people with themselves, their surroundings and each other;

To prove the efficient value of a smile and song in everyday life;

To establish the perfect unity of body, mind, heart and spirit;

To investigate, formulate and demonstrate the scientific laws of Happiness;

To enunciate the principles of wholesome, triumphant, sincere living;

To present the discoveries of modern psychology in simple, attractive guise;

To put those who want vital knowledge in touch with those who have it;

To maintain a brotherhood of individuals, where sympathy is the only bond;

To impart the secrets of self-help, as the highest form of altruism;

To promote free discussion of every subject that makes for clear understanding of life.

The following "resolve" or pledge is very suggestive:

To create happiness in myself and others, I will keep a strong body for the work I have to do; a loving heart for those about me; a clear mind for all truth, whose recognition brings freedom; a poised, unconquerable soul for the ideal whose champion I declare myself. And I will possess a faith mighty enough to rout anxiety, ride over difficulties, challenge hardship, smile through grief, deny failure, see only victory, looking to the end; by which hopeful assurance now attuned, I am at peace with myself, the world, and the Infinite.

It is certainly a worthy motive that prompts business men, philosophers, physicians, clergymen, lawyers, editors, teachers and common laborers to join heart and hand in an effort to make others happy, as well as to be happy themselves. This they propose to do through a purely altruistic, educational society that is after no emolu-



ments and no profits for itself; but simply requires that its members make sympathy their bond of union, sincerity their password, courage and faith their pledge and promise.

Within the last few weeks the members of the club have given to their friends more than two thousand copies of the little book "How to be Happy." This too is a good work. What a glad day it would be for this old world, "groaning and travailing in pain," if everybody would make a business of trying to see the bright side of life, and of trying to make others happy. Would that the whole world were a genuine harmony club in the truest and highest sense. Then would dawn the day

"When men shall live by reason  
And not alone by gold;  
When man to man united,  
The wrong shall all be righted  
And the whole world be lighted  
As Eden was of old."

\*\*\*

#### "To Harmonize People With Themselves."

There is a great suggestion, to say the least, in the expression given above, taken from the first statement of the aims of the Harmony Club. What is implied when one seeks to be in harmony with himself? Simply this: The man is conscious of a conflict in his own being that disturbs his peace and tends to make him miserable. In other words, that voice of God in the soul which we call conscience keeps accusing and disturbing because he is not living in accordance with the laws of his well-being. Paul understood the case perfectly when he said: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. vii, 21-23).

No wonder he exclaimed: "O wretched man that I am!" when his real self—his spiritual man—was in such losing conflict with his carnal nature that he had to admit that what he would do he did not do, and what he hated he kept right on doing. Again, no wonder Paul's soul leaped for

joy when he found the true way to be in harmony with himself, to be free from condemnation, and free from the law of sin and death. Then indeed could he be at peace. And this marvelous peace brought him not merely into harmony with himself, but gave him "a conscience void of offence toward God, and toward men."

Poor David was not at peace with himself when he felt that he was in a horrible pit. That was only a vision of his own character revealed to him by the voice of conscience, and it caused him to write that Fifty-first Psalm with a pen dipped in tears. Judas was not at peace with himself after his betrayal of his Master for money, and the very money became an accuser until he flung it away and destroyed himself.

The fact is, no man can be in harmony with his real self until he is governed by a clear, strong, consistent, ever active conscience. So long as he gives himself up to the changeful, fickle, inconsistent emotions and passions of the lower nature he is bound to have trouble. He can not escape himself; the voice of conscience follows him over land and sea, plagues him in the darkness, in the light—everywhere, until he finds the true peace which Paul found.

What the world needs is more conscience—conscience as a soul-record of divine commands; conscience as a witness confessing to that record; conscience as a guide, as an accuser, as a judge. Even Socrates said he carried about in his soul an unseen but sure spiritual counselor. He too recognized the truth that the man who sins against light can not have peace, even with himself. It requires careful attention, not to offend this heaven-sent leader. It requires faithful exercise of the spiritual powers to prevent this guide from being bribed, blinded, or temporarily rejected. Any neglect or indifference in this matter must, if persisted in, result in a Judas-like confession after it is too late to mend, and must lead to spiritual suicide.

Shakespeare depicts the fearful troubles to which a guilty conscience brings a man who has not heeded the law of harmony with himself. We quote his words here,

and feel sure as we read them, that any movement today that looks toward harmonizing men with themselves is indeed a worthy one.

O coward conscience, how dost thou afflict me!—  
The lights burn blue.—It is now dead midnight.  
Cold, fearful drops stand on my trembling flesh.  
What do I fear? Myself? There's none else by!  
Richard loves Richard; that is, I am I.  
Is there a murderer here? No:—yes; I am.  
Then fly. What, from myself? Great reason;  
why?

Lest I revenge. What! myself upon myself?  
I love myself. Wherefore? for any good  
That I myself have done unto myself?  
O, no: alas! I rather hate myself  
For hateful deeds committed by myself.  
I am a villain: yet I lie; I am not.  
Fool, of thyself speak well. Fool, do not flatter.  
My conscience hath a thousand several tongues,  
And every tongue brings in a several tale,  
And every tale condemns me for a villain.

\* \* \* \* \*

All several sins, all used in each degree,  
Throng to the bar, crying all—Guilty! guilty!  
I shall despair.—There is no creature loves me;  
And if I die, no soul will pity me:—  
Nay, wherefore should they? since that I myself  
Find in myself no pity for myself.

\*\*\*

#### "Mark Twain" is Dead.

Ever since the announcement, some ten days ago, that Mr. Samuel L. Clemens, better known as "Mark Twain," had been brought from the Bermuda steamer in New York, in a state of collapse from heart troubles, the eyes of both continents have been anxiously turned toward his Connecticut home, to which he had gone hoping there to find favorable conditions for recovery. It was evident from the time of his arrival that his case was most critical and that his chance for regaining health was small; so when on April 21 it was announced that the noted author and lecturer had passed away, the sad news was not unexpected.

As truly as it can be said of any man it may be said of "Mark Twain" that he died of a broken heart. Before he had rallied from the shock received from the death of his beloved wife, there came the loss of his intimate friend, Henry H. Rogers, which was followed, last fall, by the death of his daughter. Then the severe pains of which he complained seized his heart, and hoping to be helped by change of scene he left his Redding home for a sojourn in the Bermuda Islands. This

change did not bring the help he had hoped to receive. His last literary work was the writing of a chapter in his Autobiography, describing his daughter's death.

The entire literary world mourns the death of "Mark Twain." His writings for half a century have been read with pleasure and profit in all English-speaking lands. It was forty years ago that people began to laugh over his "Innocents Abroad," and this book of travel so full of wit, humor, satire and delightful description is still a favorite one with tourist and home-lover alike.

Expressions of sympathy and regret came pouring in from England, France and all America, showing how well the noted author and lecturer was appreciated. To me one of the most pathetic scenes in real life since the days of Walter Scott was enacted when Mark Twain, after he had practically retired for a restful sunset of life, again took up his pen to work off a debt of honor caused by the bankruptcy of his publishing house. He met the calamity of loss of fortune bravely, and paid a debt which he had not made, and for which he was not to blame.

The world has been made happier by the tireless pen of Mark Twain, and through his writings the hearts of men will continue to be gladdened for generations to come.

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#### Alfred Fund Grows too Slowly.

A telephone message this (Wednesday) morning informs the editor that President Davis in his desperate search for funds to pay Alfred's debt has realized \$730 during the week. Of this amount \$150 is in response to Mr. Ingham's call for from \$100 to \$300 pledges from alumni to make up the last ten thousand. This \$150 added to the \$300 mentioned last week for this \$10,000 makes \$450 toward that item. Pledges for this item of the debt can be made directly to the RECORDER editor, or to Doctor Davis, and they will be reported week by week. It makes no difference to whom the pledge is made, only so it is actually made. *That is the main thing now.* Make the pledges! Make them payable on the instalment plan or to be paid at once, but do make them now!



There are now but five issues of the RECORDER before commencement week! One week ago we said the rate for each week must average \$3,192.50 if the plan succeeds. The last week has realized less than one-third that amount. How time does fly! Haven't enough of you made up your minds now, so the next week's pledges can make up the deficit of the week that is gone?

The entire amount pledged since last report is \$1,030. This taken from the \$19,155 still to be pledged when last we wrote, leaves a balance of \$18,125 still to be pledged for the entire debt.

Mr. Ingham's proposition for the alumni to raise the last \$10,000 of this is important. Then President Davis will have enough hard work to find the rest. Who does not pity the man who has it to do? I am sure I do for one. I know how it goes! It wears a man out fast. It would be no burden at all for the members of the large alumni to chip in and make up \$10,000; it could be done in one week, and each single contributor would feel happier for his part in it. But it will just about wear one man out to have to worry it through by personal solicitations, the way such things go. Then one man can not possibly find the money in time if he has to do it alone; it would take years instead of weeks.

This last \$10,000 now lacks pledges for \$9,550. Just think how easy it can be done. Ten \$300 pledges, fifteen \$200 pledges, thirty \$100 pledges, and eleven \$50 pledges will just do it. Don't be too quick with the \$50 pledges, but do come on with your \$300, \$200, and \$100 pledges before the tenth of May. Then we can see a fifty-dollar pledge to help make up the very last \$550.

Love is the greatest thing that God can give us, for himself is Love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours.—*Jeremy Taylor.*

If any man professes to be a believer, and does not habitually call on God, he is not what he pretends.—*Robert Haldon.*

## THOUGHTS FROM THE FIELD

From One of Our Oldest Pastors.

DEAR BROTHER GARDINER:

I have been intending for some time to write you, to express my appreciation of the RECORDER. The leading editorial of April 11, it seems to me, is especially important and timely. For a long time my own convictions have run in the same channel, and I have felt that the attitude set forth in the editorial is the only one that will measure up to the standard of the life and teachings of Christ, and hold as an anchor our young men while passing through that critical period, so filled with doubt and perplexity over the many religious and scientific questions clamoring for settlement; and such periods are sure to come in the experience of every thoughtful, conscientious young man. This is an attitude that will assure him of the sympathetic confidence so necessary to help him find his anchorage in the truth.

The moderator of one of our associations, not many years ago, was one of those conscientious young men. He was so anxious to know the truth, and at that time was passing through the stage of investigation which is calculated to awaken doubt and perplexity. After he had completed the preparation of his opening address for the association, he said to a friend: "There, I guess when they hear that, they won't want anything more of me." Imagine his surprise when the association, by a unanimous vote, requested a copy of the address for publication in the SABBATH RECORDER.

It must be apparent that the conditions of birth and environment of no two persons can possibly be exactly similar; and if they were, the unavoidable differences in natural ability and temperament would make it absolutely impossible to see everything in the same light; and unless there is that "abundant charity" which strives to put one's self in the place of another, and to withhold judgment or criticism until such time as the good of the other shall be subserved, injustice must result.

There is a point of contact in every person, which if sought with the Christlike spirit of sympathy and love, may be found, and the soul quickened to higher ideals and nobler endeavor. A bond of union may thus be formed, without which a united effort, so necessary for the good of all, is an impossibility. \*

May She Find Peace.

A friend in the Middle West writes: "There came to me a woman with four little children, the youngest a mere babe, and she was quite strongly exercised over the Sabbath question. She brought a tract she had been reading, written by one of another faith, which had caused her great concern. My nurse advised her to hold on to Sunday and said she believed God would bless the keeping of one day as much as the keeping of another. But I urged her not to accept the statements of any man, but to take her Bible, follow that and it would surely lead her in the right way. She was so distracted I did not try to argue with her, but simply asked her to trust and obey the plain Word of God. The tract insisted so strongly that the world was soon to come to an end, that her mind was almost unbalanced. Would you think it wise to argue much about the Sabbath in such a case?"

The sister acted wisely. What such people need is the view of God as a loving Father, rather than a king of terrors. The Bible is full of his loving solicitude for his children who are anxious to find their way to his favor, and what such people need is the assurance of the everlasting arms and the comforts of forgiveness for all who are willing to yield to God. The horrors of a vengeance-seeking God and of a burning world constantly preached to such temperaments are enough to undermine the reason, and drive the soul away in abject terror. The sweet peace offered by an always present Saviour, who said, "I will not leave you comfortless: I will come to you," is the healing balm the Bible offers to all such seeking and penitent souls. May that troubled sister find this peace, and abide in the rest which the Saviour promised.

## The Message of John The Baptist.

REV. EDWIN SHAW.

*Sermon preached in the church at Plainfield, N. J.*

"What shall we do then?"—Luke iii, 10. We are sometimes asked, "How old is your denomination? When was it started?" And we are accustomed to reply, with commendable pride and with a measure of historical truth, "John the Baptist was the founder of our denomination." I suppose John was the first Seventh-day Baptist, and that there have been Seventh-day Baptists in every generation since his time, though possibly not always so organized as to be called a denomination. At any rate the four writers of the Gospels, Matthew, Mark, Luke and John, agree in this, that the work of Jesus Christ, and therefore Christianity, began with John the Baptist.

Since John then holds so important a place in the beginnings of Christianity, surely we ought to take more than a passing interest in the message which he proclaimed.

If I were to ask you, "What was the message of John?" I presume you would refer me to Matthew: "Repent, for the kingdom of heaven is at hand." If I were to ask you what he meant by "repent," possibly you would say something like this: "Halt, you are going the wrong way; turn and go in the right direction. You are doing things you ought not to do. Stop, and do as you ought to do." Possibly you would quote to me,—

"Tis not enough to say,  
"I'm sorry and repent,"  
And still go on from day to day  
The way we always went.

"Repentance is to leave  
The sins we loved before,  
And show that we in sorrow grieve  
By doing so no more."

You might possibly repeat to me the eighth verse of the third chapter of Matthew, "Bring forth therefore fruits meet for repentance." But suppose I should ask you, "Bring forth *what* fruits; stop doing *what* things? Please be specific." What then would you say? That is exactly what the multitude, the publicans and the soldiers, asked of John. In the text

of the morning, Luke iii, 10, "And the people asked him, saying, What shall we do then?" And the twelfth verse, "Then came also publicans to be baptized, and said unto him, Master, what shall we do?" And the fourteenth verse, "And the soldiers likewise demanded of him, saying, And what shall we do?" John gave definite answers to these people. The answers as recorded in Luke are of course short and concise, and we must understand that the writer selected them as being representative answers, and that, as Luke says (iii, 18), "Many other things in his exhortation preached he unto the people."

But it seems to me that the answers recorded are full enough to give us a fairly correct idea of the character of John's message. Let us see. To the people he said, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." If the spirit of these words of John were carried out today, it would revolutionize business, it would reconstruct society. In too many avenues of life the golden rule has been amended so it reads, "Do unto others as ye would that men should do to you, but be sure to do the other fellow before he has a chance to do you."

"He that hath two coats, let him impart to him that hath none." This means more than giving away the old coats and dresses, and the children's things that are outgrown. It is good and noble to do these things, but John evidently meant more than that. He meant, "Divide; the comforts of life are unequally distributed. Share with one another. You have two coats, your neighbor has none; let things be balanced; even matters; half and half; share equally."

"And he that hath meat, let him do likewise." By that John meant more than Christmas gifts, or gifts at any time of the year, of things to eat to those who are in need, good and noble as the giving of such gifts may be. He meant an equalizing of the things we wear and eat among all classes. And it seems to me he meant more than just food and clothing; for life was very simple in those days, and food and clothing stood for whatever of com-

forts and necessities and conveniences and luxuries people possess and enjoy. And when the people in response to John's exhortation to repent asked him, "What shall we do then?" John looked out upon society, and he saw selfishness and greed and oppression and injustice in the land. He saw the rich and the wealthy blinded by their desire for ease and comfort and many possessions, blinded to the poverty and suffering of their fellow men; and to prepare for the coming of the kingdom which he felt was close at hand, a kingdom founded on brotherhood and fellowship, it was necessary to have the fraternal spirit, the spirit of sharing with one another. We hear in these days a good deal about the Fatherhood of God and the brotherhood of man. Now these terms suggest the family relationships; and we can not think of a family where some members are well fed and clothed and cared for, while other members are sick and suffering and shivering and starving; where upon some members love and honor and wealth are bestowed, and these blessings are not freely shared. This condition may exist in some families, but we at once look upon it as being abnormal, and not a real family. And so it sometimes seems as though much of the talk about the brotherhood of man was really only the expression of a sympathetic pity, rather than the expression of a real brotherly love. Possibly there is more of the sounding brass and tinkling cymbals in some of the things we say than we ourselves half imagine.

I have wondered sometimes what the people expected John would say when they asked, "What shall we do then?" I feel some way that they expected him to say, "You must not kill, you must not steal, you must not lie; you must go to church and attend the prayer services in the temple and the synagogues; you must read the Word of God, and teach it to your children; you must contribute to the expenses of the temple worship, and pay all your vows to the Lord; you must keep the Commandments, the laws and the customs." And I think I hear the people prepared to say in reply, "Yes, John, we have been a little slack in some of these things; we

shall try to do better and be more careful." But John in his answer, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise", struck not so much at personal sin and debauchery, but at the selfish greed which existed in the social world. And the point of interest to me is that he made this answer by way of directing the people as to what they should do to prepare for the kingdom of heaven which he says is at hand.

Now it does not matter very much to me whether or not John partook of the then prevailing notion that there was to be a restoration of the national prosperity and reign of peace and era of righteousness for the Jewish people. Possibly he had some such notion. But what I notice about John's answer was this: Whether he thought of the kingdom, which he says is at hand, as being national, for the Jews, or world-wide for all men, or whether he thought of it as the "millennium", or the "end of the world", he gives directions for conduct which would have reformed society. I have read of people who in preparing for their conception of the coming of the kingdom, cease their labors, array themselves in robes of white apparel, go up on some hill or mountain and pray and wait. John's message, when he exhorted the people to repent and bring forth fruits meet for repentance, had nothing of that sort in it. His message was: Be unselfish, the kingdom of heaven means justice, no oppression, no suffering poor, no careless rich. "He that hath two coats, let him impart to him that hath none; and let him that hath meat do likewise."

But the publicans also asked John, "What shall we do?" "You have told us to repent; just what do you mean?" The publicans were the tax-collectors, and represented the government,—the Roman Government and the local civil government. To them John said, "Exact no more than that which is appointed you." This means, Take no advantage of your official position to be dishonest, and enrich yourself at the expense of those who are practically at your mercy.

This answer suggests to me very clearly two things: first, John saw that the gov-

ernment officials were apt to be corrupt; their prevailing sin was "graft." Certain sums of money were appointed to them to collect from the people as taxes. These were often unduly large and exorbitant in order to meet the expenses of an extravagant and luxurious administration; but for that the publicans were not responsible. They used their position, however, to exact more than was appointed them, and this they put into their own coffers. They were robbers of the poor and the unprotected.

The second thing I notice about this answer of John is that it did not strike so much at their personal guilt, as it looked to the effect of their conduct upon other people—as it affected society; and that the kingdom of heaven, which John says is at hand, should have in it publicans who were honest and fair in the collecting of the government revenues. John did not say to these men, Resign your positions; leave the employment of the hated Roman Government; give up your time to fasting and prayer and the making of sacrifices, trusting in the Lord for your bread and clothing and shelter, for the end of all things is at hand. Such was not the message of John. He said: Be perfectly fair and honest in your dealings with your fellow men. Your temptation is to get more money than you are entitled to by using your official position. That is wrong, it is not fair, it is dishonest.

This was John's message to the government officials of his day, and I pause here only long enough to ask the question, What would be the effect upon our Nation, our State, and our city, if this message of John the Baptist were heeded today; if public office were really conducted on the basis of his message, "Exact no more than that which is appointed you"? When a man draws a full day's pay for a half-day's work, or takes any other advantage by which in buying property or stocks, or the letting of contracts he enriches himself, he is exacting more than has been appointed him."

I saw in a Chicago paper this week concerning the government of the city of New York the following: "Rules have been



adopted in the departments against loafing, against late hours in the morning and early closing, against joy riding in automobiles by officials, against employing \$7.00 foremen to direct \$3.00 laborers, against paying \$250 for an article that can be bought everywhere for 13 cents, and against many other tricks that have been a source of delight to shirkers, grafters and the 'boys.'" And the newspaper adds: "What is New York coming to? are the prophets who are foretelling the end of the world right after all?" That of course was written as a joke. But there may be a far more glorious truth in it than the writer half suspected. By "prophets" he evidently meant those religious zealots who are foretelling an immediate catastrophic termination of the present order of nature, and by the "end of the world" he meant that common conception of a sudden demolishing of the earth as it now exists. But if by "prophet" he meant enthusiastic preachers of righteousness; and by the "end of the world" he meant the coming of the kingdom of heaven, then might he well say and with no shadow of a joke as he views the great improvement in matters of government now in progress, "What is New York coming to? Are the prophets who are foretelling the end of the world right after all?"

But the soldiers likewise demanded of John, "What shall we do?" The soldiers represented the police powers of modern times, with unlimited authority. It was their duty to keep the peace, to arrest the unruly and lawless, and to execute the laws. To them John said, "Do violence to no man, neither accuse any falsely; and be content with your wages." I see nothing in this answer of John that indicates that he expected to see any sudden upheaval of affairs with the coming of the kingdom. All he asked of these soldiers was that they be just and fair and honest and contented. I presume the soldiers misused their power, much as the policeman takes the banana from the stand on the street corner, while the helpless Italian can only show his teeth in a smile that hides the hatred in his heart. In the kingdom the soldiers, the policemen, will do

no violence to the property or to the person of the humblest creature whose welfare and safety have been entrusted to him.

Such then was the message of John. It aimed at the sins of society, and called for a readjustment of the relations among men in keeping with the will of God; such a condition would be the kingdom of heaven. He did not chide these people for their lack of spirituality, or for their failure to worship the Lord in prayer and praise. Some of them were no doubt very faithful in the discharge of their duties connected with the ritualistic religion of the land. What he wants is righteousness in society, fair, honest treatment among men, a balancing of the good things of life more evenly among all the people, a fraternal fellowship controlling all human conduct; such were to be the conditions in the kingdom of heaven.

And now I have tried to set forth, not my views, but the message of John the Baptist. Would you be willing to endorse it for today? Dare I endorse it? How does this message apply to these times and to us? What would John say were he living and preaching in this generation? I am inclined to believe that it would be about the same message, "Repent." And should we like the people of old say to John, "What shall we do then?" I think the answer would be just about the same. But let no one think or say that John in any way belittled the importance and the duty and the value of temple and synagogue worship and service. Not that. Let no one think or say that he counted as of little worth personal prayer and devotion, and a pure clean life as an individual. Not that. But he did lay the emphasis upon a repentance and a reform which would make the world over, which would rebuild society, on the *basis of divine sovereignty and fraternal fellowship and equality.*

Is that what the world needs today? Is there any need of more of that spirit in the great Christian Church today? Has the church spent too much time in the past in seclusion, longing for heaven, singing, "I want to be an angel and with the angels stand," and neglected to bring forth "fruits

meet for repentance." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

There are men and women today, many of them, who when younger set all their religious thought and affection on heaven and their eternal happiness by and by. Very many of these same people have almost ceased now to think of the life which is to come so far as they are concerned, but they would be glad to give their lives here and now if thereby human society, their brothers and sisters, could be exalted and made better. But we must not go to either extreme to the disadvantage of the other part. The perfect religious life looks both to individual salvation and personal holiness, and also to a social condition where righteousness prevails in conduct, which is indeed the kingdom of heaven. Such it seems to me was the message of John the Baptist, when the people asked him, "What shall we do then?"

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

The publication of these two volumes offers to Seventh-day Baptists an excellent opportunity to form an acquaintance with the history of their own denomination.

Individuals who are already well versed in denominational history will doubtless discover in this work many facts heretofore unknown to them, while the younger members of our household of faith can here find an interesting and inspiring record of the achievements of their religious kindred.

This is by far the most complete and exhaustive history of the Seventh-day Baptist denomination that has ever been published. The historical papers represent a vast amount of labor on the part of many writers, and the value of the work as a whole is greatly increased by the numerous illustrations contained in it.

E. M. TOMLINSON.

1. Seventh Day Baptists in Europe and America:—A Series of Historical Papers Written in Commemoration of the One Hundredth Anniversary of the Organization of the Seventh Day Baptist General Conference, Celebrated at Ashaway, Rhode Island, August 20—25, 1902.  
Volumes I and II. Illustrated.

#### Alfred Theological Seminary.

As a most fitting tribute to the name and memory of the brother of us all, the late Dr. A. H. Lewis, his children have established for five years the Abram Herbert Lewis Lectureship of Alfred Theological Seminary. For this action of generosity and service, teachers and students are very grateful; and all friends of the school must have the same feeling of appreciation.

On the third, fourth and fifth of May, Doctor Gardiner is to talk to the members of the Seminary, speaking out from his own long and varied experience in the world's work. On the morning of May 15th, Professor Stewart, Dean of Rochester Theological Seminary, will preach under the auspices of the Seminary; in the evening he is to lecture on "The Bible"; and on the evening of the 16th on "The Worth of Man."

There are four graduates who are entitled to the degree of B. D.; and we have greatly desired that all might be present. The address to the graduating class, this year, will be given by Dr. L. C. Randolph.  
ARTHUR E. MAIN.

Alfred, N. Y.

The atoning and glorified Christ is the source and giver of man's perfected and abiding life. To vitalize the human soul by deliverance from death-producing sin, to bring into the spirit a new divine life by his Holy Spirit, to nourish that life and re-enforce its energies by "daily divine renewing in the inner man," in order to the working out of the fruits of righteousness on earth to the glory of God, and to ripen and mature the renewed spirit into a final condition of perfected likeness to God, so that the sanctified man might be welcomed to the freedom and privileges of the child in the Father's heavenly household—all this Christ himself declared to be the blessed purpose and end for which he came and died, and rose again to reign in glory. And this is the central, cardinal theme of all his authorized and inspired interpreters. Such is the high, glad destiny of man as a believer in Christ, saved and glorified by grace.—B.



Missions

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, April 20, 1910, at 9.30 o'clock a. m., the President in the chair.

Members present: Wm. L. Clarke, G. B. Carpenter, Wm. L. Burdick, J. I. Maxson, C. H. Stanton, E. B. Saunders, Geo. H. Utter, Ira B. Crandall, S. H. Davis, J. H. Austin, L. F. Randolph, C. A. Burdick, A. S. Babcock, Boothe C. Davis, A. J. Potter.

Visitor: Dr. Anna Langworthy Waite.

The meeting opened with prayer by the President.

The minutes of last meeting were read and approved.

The Treasurer and the Corresponding Secretary presented their reports which were approved and ordered recorded.

A committee consisting of Geo. H. Utter, L. F. Randolph and Wm. L. Burdick was appointed to arrange a program for Missionary Hour at the General Conference, 1910, as requested by the Executive Committee of the Conference.

The Treasurer read a letter from Bro. F. J. Bakker, accompanying which came contributions from the friends in Denmark.

The Treasurer was empowered to arrange with parties in settlement of the will of Julia Williams Adams, late of London, England.

Rev. D. H. Davis writes that he has plans for the new chapel building completed. He also writes, "At a meeting of our Shanghai Seventh-day Baptist Missionary Association the following resolution was passed and I was requested to forward it to the Board: *Resolved*, That we request the Missionary Board to investigate and ascertain the salaries and allowances made by other boards and readjust the salaries and allowances of their missionaries more in accordance with other mission boards, both as to salaries paid in the field and while on furlough."

Mrs. D. H. Davis also writes presenting the need of a helper for Miss Susie M. Burdick in the school work and adds that the Missionary Association has asked her to call the attention of the Board to this matter.

The letters of Brother and Sister Davis were referred to a committee, Wm. L. Clarke, E. B. Saunders, Geo. H. Utter, Ira B. Crandall, Samuel H. Davis, who are requested to get information such as is suggested and to report at our next meeting with recommendations.

A letter from Sister Annie M. West was also referred to the same committee and the Corresponding Secretary was instructed to express to Sister West the appreciation of the Board for her interest as shown in her offer of service in mission work whenever the Board shall think it wise to call her to it.

It was voted that the Treasurer be authorized to pay such bills as shall come from the Tuskegee Institute for the education of Bro. Ebenezer Ammoko.

The afternoon session opened with prayer by Secretary Saunders.

The Committee appointed to consider the needs of the Boulder (Colo.) field presented report, which was received and recorded; and it was voted that we appropriate at the rate of \$350 per year for the Boulder Church—provided the church will raise \$300—for the support of a pastor.

Letters from Gentry, Ark., including one from the clerk of the church were received. They would like a man at Gentry and can pay \$200 toward his support. Brother Wilburt Davis is there at work.

It was voted to appropriate at the rate of \$300 for the year 1910 for the Gentry Church.

An appropriation of \$25 per month for six months' work of Bro. D. W. Leath in Alabama, from April 1 to September 30, 1910, was voted.

The following from the Joint Committee was received and adopted:

"Your Joint Committee is in receipt of a communication stating that our church in Los Angeles, Cal., is very desirous that Rev. L. A. Platts be located with that church and become its pastor. The church proposes to pay \$20 per month toward the pastor's salary and to meet all the local expenses to the amount of about \$150 annually. Brother Platts will locate with the church provided the Missionary and Tract Boards will pay \$500 per year toward the salary.

"The Joint Committee therefore recommends that the Rev. L. A. Platts be jointly employed by the Missionary and Tract Boards; that he be located with the church at Los Angeles, Cal., and that he receive at the rate of \$250 from each of the Boards.

"Respectfully submitted,  
WM. L. BURDICK,  
I. B. CRANDALL,  
CLAYTON A. BURDICK,  
L. F. RANDOLPH,  
G. B. CARPENTER,  
Committee.

"April 20, 1910."

The Rev. Henry N. Jordan having resigned as editor of the *Pulpit*, the matter of editorship was left with the Corresponding Secretary with authority.

The following resolutions on the death of Bro. Eugene F. Stillman were unanimously adopted:

"Whereas, On the twenty-first day of February, 1910, occurred the death of Eugene F. Stillman, then a member of this body, thereby depriving the Board of the services of one of its ablest and much beloved members;

"Whereas, This Board is deeply sensible of the loss sustained in the death of our brother and coworker, and is desirous of placing on its records a permanent tribute of its appreciation of his life, character and service to the cause of world-wide missions; therefore,

"Resolved, That the Recording Secretary be

and he is hereby instructed to spread this minute upon the Record Book of the Board of Managers of the Seventh-day Baptist Missionary Society.

"Resolved, That we tender to the family of our deceased brother our sympathy in their bereavement;

"Resolved, That a copy of this minute be sent to the family of the deceased."

Dea. James A. Saunders of Westerly, R. I., was elected a member of the Board of Managers, to fill the place made vacant by the death of Brother Stillman.

Several communications were received and considered, including letters from Rev. W. C. Daland, Mrs. C. R. Clawson, Ebenezer Ammoko, J. A. Davidson, D. B. Coon, Geo. Bruce Rocksen Jr., and Mr. Kwasi, Gold Coast, Africa, F. J. Bakker, Denmark, and G. Velthuysen Jr., Holland.

Adjourned.

WM. L. CLARKE, President,  
A. S. BABCOCK, Rec. Secretary.

Recorder Press,	
<i>Pulpits</i> for October, November, December,	
1909, January, February, 1910 .....	195 00
Proportion of Year Book .....	40 00
Wm. L. Burdick, expenses of committee to confer with Tract Society committee .....	13 60
David E. Titsworth, Missionary Society's share of expense of envoy to South Africa ..	150 00
Interest .....	18 46
D. W. Leath, labor in Alabama, quarter ending Dec. 31, 1909 .....	75 00
E. B. Saunders,	
Traveling expenses of J. J. Kovats, Milwaukee to Chicago .....	5 00
Traveling expenses of L. F. Hurley to New Auburn, Wis. ....	24 32
G. Velthuysen, salary, Jan. 1 to June 30, 1910	150 00
F. J. Bakker, salary, Jan. 1 to June 30, 1910	150 00
W. L. Davis, labor with Hebron churches, six months ending Dec. 31, 1909 .....	100 00
Transferred to Shanghai Mission Chapel Fund	25 00
Cash in treasury, March 31, 1910 .....	556 39
	<u>\$2,916 15</u>

GEO. H. UTTER,  
Treasurer.

E. & O. E.

Treasurer's Report.

For the three months ending March 31, 1910.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Cash in treasury, January 1, 1910 .....	\$ 359 85
Received in	
January .....	1,309 22
February .....	514 53
March .....	232 55
Loan .....	500 00
	<u>\$2,916 15</u>

Cr.

E. B. Saunders,	
Salary, January and February, 1910 \$100 00	
One-half traveling expenses, January and February, 1910 .....	36 90
	\$ 136 90
G. H. Fitz Randolph, salary and traveling expenses, quarter ending Dec. 31, 1909	153 23
J. H. Hurley, salary and traveling expenses, quarter ending Dec. 31, 1909 .....	171 56
R. S. Wilson, salary and traveling expenses, quarter ending Dec. 31, 1909 .....	97 92
Quarter ending Dec. 31, 1909, church at	
Westerly, R. I. ....	18 75
Niantic, R. I. ....	18 75
Salemville, Pa. ....	25 00
Marlboro, N. J. ....	25 00
Shingle House, Pa. ....	25 00
Scott, N. Y., balance due .....	17 50
Verona, N. Y., two months' labor .....	16 66
Richburg, N. Y. ....	18 75
Hartsville, N. Y. ....	12 50
Welton, Iowa .....	25 00
Garwin, Iowa .....	25 00
Farnam, Neb. ....	25 00
New Auburn, Minn. ....	37 50
Hammond, La. ....	25 00
Riverside, Cal. ....	37 50
L. D. Seager, salary, quarter ending Dec. 31, 1909 .....	50 00
S. H. Babcock, labor in Western Association ..	38 20
Ira S. Goff, labor in Oklahoma .....	30 00
E. B. Saunders, labor among New York Italians,	
To Dec. 31, 1909 .....	\$ 50 00
1910 appropriation .....	100 00
	150 00
J. A. Davidson, salary and expenses, quarter ending Dec. 31, 1909 .....	160 16
L. A. Wing, labor on Lincklaen field .....	12 50
E. B. Saunders, for J. J. Kovats, Milwaukee, Wis. ....	60 00

Quarterly Report to the Missionary and Tract Boards.

Report of E. B. Saunders, Corresponding Secretary and Field Representative, for the quarter ending March 31, 1910.

The first two weeks and Sabbaths in January were occupied in work at Battle Creek and serving our church at that place. The regular Missionary Board Meeting to be held January 19 necessitated a return to Rhode Island where two weeks were spent in office and other work in connection with this meeting. At this meeting a number of important measures were presented, the consideration of which occupied the greater part of the day.

In returning to Battle Creek, a stop was made at Leonardsville, N. Y., where Sabbath day the twenty-ninth was spent with our church. A heavy snow and driving storm did not prevent a goodly number from attending church service and manifesting a good interest in the work of our boards, as presented to them. A stop of one day was also made at Little Genesee, N. Y., in order to consult with Rev. S. H. Babcock, chairman of the Missionary Committee of the Western Association.

On the first day of February I arrived in Battle Creek, where the following six weeks were spent, and the work on this field was resumed. Late in February a series of five evening gospel meetings was conducted in a hall at Postumville or in the east end of the city of Battle



Creek, where the First Baptist Church conducts a Sunday school. There was at least one conversion, a member of one of our families living in the city. The last Sabbath service held at Battle Creek was a remarkable meeting. On account of the deep interest manifested, an after-meeting was held; a number took part, some asking prayers and some confessing Christ. Several remained after the service and talked freely and favorably of putting on Christ in baptism. There were two Sabbaths intervening between my departure and the coming of Bro. D. B. Coon, to take the pastorate of this church. The church secured its own supply for this period.

On March 13 your Secretary left Battle Creek, returning home by way of Chicago, at very little additional expense. A visit of two days was made at Milton, Wis., in the interest of the board. Sabbath day, March 19, was spent with the churches in southern New Jersey. On Sabbath evening I spoke at Shiloh, in the morning at Marlboro, and again in the afternoon to a good congregation at Shiloh.

Work in the office has occupied the time for the remainder of the month and quarter. Both the reports and observations show the work of the last three months to be encouraging. Confined somewhat by the demands at Battle Creek, very little work has been done on the field and especially the desired work along the line of Tract Society interests. The study of conditions at Battle Creek is of great interest and ought to be of great profit, for similar conditions obtain in other places. Our meeting ground with this people must be midway between Sinai and Calvary. The world is looking for a people who live there. Rev. D. B. Coon has finally settled as pastor of our church at Battle Creek. Ebenezer Ammookoo writes that he is well and enjoying his work in school. Dr. Rosa W. Palmborg left China, March 5, for a vacation, on account of needed rest. She will return to this country by way of Europe, attend the World Missionary Conference, June 14 to 23, which is to be held in Edinburgh, Scotland. She will spend a few months in Switzerland and in other countries, arriving in America in the fall. She was sick for several weeks previous

to her departure, likely caused by overwork. The other missionaries on the foreign field are in usual health. Brothers J. H. Hurley and L. D. Seager are also suffering from overwork. Rev. G. Velthuysen Sr. remains in the hospital, with little visible change in his condition. Brother Bakker and family of Denmark are in usual health. He makes his report of about the usual amount of work done.

One Seventh-day Baptist church has been organized at Los Angeles, Cal., and one at New York City among the Italians.

There are 26 men at work on the home field; reports show 312 weeks of labor in some 52 localities. Twelve of the workers have stated appointments in more than one station, several of them in as many as three or four. The number of sermons reported are 540 to congregations ranging from 30 to 100 people; prayer meetings held 245; calls made 1,540; pages of tracts distributed 12,050; Sabbath schools organized 1; Sunday schools organized 1; churches organized 2; added to churches by letter and experience 23; by baptism 11; Sabbath converts 12.

Your Corresponding Secretary has visited five of our churches, speaking 20 times; has written and sent out 325 communications and received 280; has traveled 3,650 miles.

Respectfully submitted,

E. B. SAUNDERS,  
Cor. Sec.

#### Quarterly Report.

Rev. E. B. Saunders,

Corresponding Secretary of the Seventh-day Baptist Missionary Board.

DEAR BROTHER:—In my report for the quarter ending December 31, 1909, mention was made of the reception of three persons to the membership of the First Westerly Church, one by baptism and two by letter from a sister church; also of others contemplating baptism who were deferring it to some other time. The one baptized was a boy of fourteen years who is now clerk of the Sabbath school. His parents were received by letter and are efficient laborers in the church and Sabbath school. The mother has gathered and

organized a large class of children and young people in the Sabbath school where they receive efficient instruction in the study of the Word.

About five years ago a young man by the name of Andrew Smith, a leader among the worldly in Westerly, was converted to God and soon became an efficient laborer in the People's Mission. He has since given his life to the rescue of others. Ascertaining from him that he would be at liberty to hold a week's service at Dunn's Corners church, he was invited to come. The meetings were announced in the *Westerly Sun* and all invited. The first meeting was held on Monday evening, March 21, and with the exception of Tuesday evening they were continued through the week. Solo singers and other colaborers accompanied him from Westerly.

At the first meeting a deep interest was manifested in the quickening of professed Christians, who as opportunity was given spoke as they were moved by the Holy Spirit. A score or more came forward for consecration, or to pray with those who were seeking it; and two who were non-professors committed themselves as seekers for the great salvation.

The meetings continued through the week with increasing interest. Others sought him who said, "Seek, and ye shall find."

The finding of Jesus as a personal Saviour is but the beginning of the Christian life, or the entering a life of Christian service. And Jesus says to all such (John viii, 31, 32), "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Meetings were held by Brother Smith through the evenings of another week with unabating interest. The prayers of some who have gone to their rewards as well as those who remain are being answered.

How truly are the words of Jesus being fulfilled where he says (John iv, 35-38), "Lift up your eyes and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying

true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labors."

The time for God's blessing upon this little church and community has been manifested, and the labors of our missionary secretary, added, are being blessed to the gathering in of the sheaves of the harvest.

HORACE STILLMAN.

Ashaway, R. I.,  
Apr. 15, 1910.

#### Opportunities of Home Mission Work in the Western Association.

R. R. THORNGATE.

I am earnestly interested in home mission work for three reasons: (1) Because love for my Lord and Master and for my fellow men demands that I shall be; (2) Because in the past the spread of the Gospel by us as a denomination has largely been due to home missionary efforts, and I believe that now the future of our denominational welfare largely depends upon our aggressiveness in home mission work; and (3) What is true of our denomination, with a wider application, has been true of the "leavening of the Nation," that it continues to be so, and that in a large measure upon it rests the future integrity of the Nation.

Again I say that the spread of the Gospel by us as a denomination has largely been accomplished through home missionary efforts. In 1884, in writing of "Sabbath-keeping in America," Eld. James Bailey, the Conference historian, said: "Our first home mission labors were performed in 1819 by Eld. Amos R. Wells, with the true self-sacrificing spirit and with little pecuniary reward. This first mission, extending from Rhode Island, through New Jersey, Pennsylvania, Virginia and Ohio, formed a connection with these new interests that remain to the present. Changes in organizations and in methods of conducting missions have been introduced; but the vital forces and earnest labors of the missionaries, rising above forms, and meeting the labor as the fields have opened it, have been the sources of strength and of increase." . . . "Within the past



ten years," he adds, "the States of Illinois, Wisconsin, Minnesota, Iowa, Missouri, Nebraska and Kansas, bordering on the Mississippi and Missouri rivers, have been extensively traversed; and several new interests have been organized, and weak interests have been strengthened, and many saved to Sabbath-keeping, and many brought to Sabbath truth. These labors, toilsome as none can know but those who performed them, had been encouraged by the grateful responses of the brotherhood, and seem to have been under the inspiration and blessing of him who said, 'Go, preach, lo, I am with you!' . . . Since then, according to the inspiration and consecration of the laborers in the field, has it been successful. With all the drawbacks of unwise management at times, and of inefficient and unsuitable laborers, it has been a very prominent means of growth of Sabbath-keeping in America."

It is of interest here to note that this plan of pioneer missionary labor originated with the then frontier church at Brookfield, N. Y., but it should be of still greater interest to us that it was at the request of the then even more frontier church of Alfred that this work was begun. Does any one doubt that these plantings have borne fruit?

But what is true of us as a denomination is true of all Protestant denominations, for wherever and as fast as civilization has advanced, there has been found the home mission workers. Dr. Joseph B. Clark, secretary of the Congregational Home Missionary Society, in telling the story of American home missions, says: "With the opening of the Northwest Territory (in 1787) home missions reached a new birth. It was then that its friends began to fully realize its meaning and the grandeur of its calling. Hence, from that time onward, there is scarcely a Western State which the home missionary army has not entered while it was yet a territory and usually in the first and feeblest stage of its settlement. Chicago was a struggling hamlet when Jeremiah Porter preached the first sermon ever heard on the western shore of Lake Michigan, and Milwaukee was a village of shanties when the first home missionary appeared on the ground. It was

the opening of the Northwest that cured the provincial shortsightedness of New England and gave her leaders a new and more continental view. . . . The churches of the East awoke quite suddenly to the fact that the future of America was not to be determined in New England, . . . but that America's 'judgment day' was in the West, and no time was to be lost, and no sacrifice counted dear, in hurrying forward the Christian forces that were to determine that future." Have these "Christians forces" been instrumental in any degree, I ask you, in determining the future of the great Northwest? "With the opening of the Northwest Territory, this new birth of home missionary interest began. It crossed the Mississippi with a new race of emigrants bound for the further west; it has swept through the Louisiana Purchase from Missouri to the Canada line, and over the Rockies and the Sierras to the Pacific coast." But though it has reached from coast to coast the work of the home mission laborers, in my opinion, has but just fairly begun. There is a great awakening yet to come in our rural districts which must largely be accomplished through the efforts of the home mission workers.

We are but just beginning to awaken to the possibilities of rural life and to what the fuller development of our agricultural resources means to us as a people and a nation, for one half of the people of the United States still live under rural conditions; one third of the workers of this country make their living immediately from the soil; and the capital invested in agriculture in the United States nearly equals the combined capital invested in the manufacturing and railway industries. Agriculture has been one of the chief elements of America's industrial greatness, and is still our dominant economical interest. Just now we hear and read a great deal about the farm problem. But what is the farm problem, you ask? Is it a question of better farming methods? It is that and much more. That better knowledge of soil conditions, plant life, animal husbandry, and dairying methods is the basis of successful farming is not to be disputed, but it is not the whole of the problem. To this must be added business skill, but even

this is not the heart of the problem. The heart of the farm problem is not mere technique to which is added business skill, vital and fundamental as these are; it is more than these. "The farm problem," says President Butterfield of the Massachusetts Agricultural College, and a member of the Country Life Commission, "consists in maintaining upon our farms a class of people who have succeeded in procuring for themselves the highest possible class status, not only in the industrial, but in the political and social order—a relative status, moreover, that is measured by the demands of American ideals." A status that shall be measured by *American ideals*. What a splendid standard, for American ideals is the embodiment of the best that there has ever been in American life—*character*. What does it signify if a farmer knows the technique of scientific farming and how to apply this knowledge, and added to this he has business skill and shrewdness, what, I say, do these signify unless underneath and back of these lie the principles that are absolutely essential to character and manhood?

In his special message, only a little more than a year ago, in transmitting to Congress the report of the Country Life Commission, which he appointed to investigate rural conditions, President Roosevelt said: "The welfare of the farmer is of vital consequence to the welfare of the whole community. . . . The strengthening, therefore, of country life, is the strengthening of the whole Nation. . . . The growing of crops, though an essential part, is only a part of country life. It is no less essential—it is literally vital—that he and his wife and children shall lead the right kind of life."

This same commission, appointed by Mr. Roosevelt, in its report pointed out a number of remedies that they considered extremely important in solving the problem of country life; and then added, "But running through all of these remedies are several great forces, or principles, which must be utilized in the endeavor to solve the problems of country life." They named four forces, or principles, namely Knowledge, Education, Organization, and Spiritual Forces. It would not be out of

place here to read in full the recommendations of the commission as given under the four heads, but time forbids, except as to those under Spiritual Forces. These are the words of the commission: "The forces and institutions that make for morality and spiritual ideals among rural people must be energized. We miss the heart of the problem if we neglect to foster personal character and neighborhood righteousness. The best way to preserve ideals for private conduct and public life is to build up the institutions of religion. The church has the great power of leadership. The whole people should understand that it is vitally important to stand behind the rural church and to help it to become a great power in developing concrete country ideals. It is especially important that the country church recognize that it has a social responsibility to its own group of people."

Does such a statement as this, formulated by seven conscientious and capable men, after weeks of painstaking investigation, have any application to us as a denomination? It certainly does, for I have found by careful computation that nine tenths of our churches are located in rural districts, and that fully eight ninths of our entire membership in the United States, as ascertained from the figures given in the Year Book for 1909, are living in rural communities. True it is that "the people of the farm have furnished a sturdy citizenship and have been the primary source of much of our best leadership in political, business and professional life." And it is also true that the country is favorable to simplicity and purity of family life, and those things that have the highest value in life, but this is not necessarily so, for there is much evidence of the sordidness and barrenness of country life, and of those things which have a downward pull, such as vulgarity of language, coarseness of thought, social impurity, and dishonesty in business. It depressed me greatly to hear a representative farmer tell, not long since, as he was buying poultry for the market, of the proneness of farmers to drive a sharp bargain. And then how it pleased me to hear him tell of the integrity of another who returned a very small amount, only a few



Cents, which had been overpaid to him. A canvass of something like two months last summer, mostly in the back country districts, forced upon me, and left indelibly impressed, the realization of the sordidness, narrowness and barrenness of the social and religious life of a certain class of country people. In many homes I found no indication of any religious life; they have come to think in terms of dollars and cents, or some other standard of values, and the accumulating of money and the getting of more land is often their most laudable ambition. In these homes can be found little literature, generally none, that would stimulate or nurture religious life, and in a few instances I have found homes without a Bible. They do not attend church, and their excuse generally is because they are so far from church, but they go to town frequently and find it to be no particular hardship. Still many recognize the value of religious training, but even if they desired it, there is no one in these back country districts who is capable of giving it. Impossible as this may seem to you, I have found several just such communities within the Western Association, where children are growing up practically without any religious training or the inculcation of those principles and ideals that are so essential to American manhood and national life. What must be the effect, I ask you, of the flowing of this sordid stream of humanity into American national life? If we can not keep the stream of life pure as it flows from the country to the city, or as it remains in the country, what must be the ultimate result to our civilization of which we are so justly proud? But here is where the home mission worker must take up the burden. He it is who can, and must, reach these isolated country districts; he can touch life with this class of our rural population; he can go into their homes; he can furnish them with good, wholesome literature; he can point out to them the value of the better things of life. It may not be possible for the pastor of the village church to do this to any great extent, but the home missionary can. Do not understand me as saying that all phases of the country prob-

lem are to be solved in this way, for there are many factors which enter into the problem, but I do believe it to be one of the best means of inspiring personal ideals in such homes, and after all, in the last analysis, the development of character largely depends upon the ideals of the home. And what is true of our Western Association is true of many sections of our country. I doubt not that there are many localities and homes in Allegany County alone of this sort.

But there is another phase of the home mission problem which I think many of us have overlooked. Not until my canvass of last summer did I realize that there are so many, scattered here and there, all over the Western Association, who by training and blood ties should belong to the sheep of the Master's fold and to our household of faith, but who, because of the stress of modern social, industrial, and commercial life, or for some other reason, have gone out from us. Oh, my brethren, this is a sad, sad fact to me. I have found them here and there, some of them hardened and indifferent, while others, deep down in their inmost life, are longing for some word of comfort and encouragement from those to whom, by the closest of human ties, they are bound.

"There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills away,  
Far off from the gates of gold—  
Away on the mountains wild and bare,  
Away from the tender Shepherd's care."

What are we doing to reclaim these lost ones? Can we wash our hands clean of this responsibility?

"The original and sole Master Missionary is our Lord Jesus Christ, and as Lord of his kingdom he has put his own divine commission upon his followers. It is 'Come! Go!' two commands in one. 'Come, learn of me!' 'Go, preach the gospel!' His first command to his disciples was, 'Follow me, and I will make you fishers of men'; his last, 'Go ye and make disciples of all nations.'" Do we of the Western Association today count ourselves as disciples and followers of Christ? If so, we must accept the responsibility imposed upon us by his divine commission.

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

If God be for us, who can be against us?

### Our Saviour Knows.

We sometimes wonder why our dearest love  
Is disregarded or unknown in part,  
And why the blest response we fain would have,  
Is all forgotten in the troubled heart.  
We can not understand why all unheard  
Our prayers and kind entreaties seem to be,  
And why the most affecting, heartfelt word  
Can touch no chord of mutual sympathy.

We weep to think that sometimes unaware  
His love so pure and precious we forgot;  
And sometimes when the cross seemed hard to bear,

When toil and tears were given all for naught,  
'Twas always then some dark foreboding cloud  
Would for a time obscure his lovely face,  
And while our broken spirit wept aloud,  
We tried in vain the tangled threads to trace.

But when unraveled by his loving hand,  
And each lost thread put carefully in place,  
His slighted love we then can comprehend  
And find a sweeter rest in his embrace.  
'Tis then with contrite heart we look above,  
And fearless tread the thorns beneath our feet;  
No earthly wealth can compensate his love,  
The wounded heart can find no balm so sweet.

And while his loving face we can not see,  
We'll clasp his pierced hand and follow on;  
And should he lead to dark Gethsemane,  
We'll watch and pray and wait the morning dawn;

And though our works may all be cast aside,  
The kindest words and deeds be left unknown,  
It matters not what grief or ill betide,  
His guardian love will lead us safely home.  
—Jennie Mast.

### Woman's Work.

MRS. C. W. THORNGATE.

Read at a session of the Woman's Missionary Society of North Loup, Neb.

One element in the origin of Sabbath-keeping in America worthy of special record is the part acted by several sisters. Tacy Hubbard, who is recorded as the first American convert to the Sabbath,

went, when a young lady, from Dorchester in Massachusetts, in the company that located on the Connecticut River.

On this trip she became acquainted with Samuel Hubbard who had been from England three years. Their congeniality of mind and spirit led to their marriage.

Besides being the first convert to the Sabbath under the labors of Stephen Mumford, she was a leading influence among her associates, and was several times brought before the civil authorities for advocating her faith in opposition to the politico-ecclesiastical Puritan standards. In the long and sharp discussion in the Baptist Church she shared a conspicuous part, and gave to that church in open meeting the reasons of their difficulty with the church; and when Mr. Tory, one of their ministers, said, "You endeavor to bring in a yoke of bondage which neither you nor your fathers were able to bear" (in reference to the Ten Commandments), she replied, "They are no yoke of bondage to me, but a good and spiritual law."

Thus the names of Tacy Hubbard and others stand connected with the most important movements of Sabbath reform in the American church.

Disowned and dishonored by others they have cherished the brotherhood based on an acceptance and love of God's holy Sabbath. This has been a never-failing source of power and an element of growth. Consecration to a holy cause usually develops a holy zeal in its advocacy.

### From Farina, Ill.

Beginning to serve dinners the twenty-first of October, our Ladies' Aid Society met at 10 a. m. on Tuesday, at the church, and continued through the winter months meeting every other week. Our work consists mostly of quilting and tying comforts, at which many dollars are made. There is also a penny collection taken at each meeting. These meetings certainly are a great help to the society financially, but that is not all. They help cement the ties of friendship and their effects upon us will not be forgotten soon.

During the winter and spring we were honored by having with us occasionally



members from other societies, among whom were Mrs. Addie R. Peterson of West Hallock, Ill., and Mrs. O. U. Whitford of Milton, Wis. They brought us words of good cheer and made our meetings more pleasant. During the month of March our church had the pleasure of having Rev. Mr. Shaw of North Loup, Neb., with us and holding two weeks of meetings assisted by our worthy pastor, W. D. Burdick. These resulted in adding many new names to our church list and doing much good generally.

Next Sabbath we will celebrate the forty-fourth anniversary of the organization of this church, it being the Sabbath nearest the thirteenth of April. We are very grateful to our heavenly Father that, during the last year, the death angel has claimed only one of our number.

LETTIE C. FERRILL.

April 11, 1910.

#### Healing the Blind Near Jericho.

S. F. RANDOLPH.

Since the subject of the crucifixion and resurrection of Christ became prominent in the literature of Seventh-day Baptists, I have seen several diagrams illustrating the events of that week, which have been helpful on the subject. As a matter of pastime, and with the hope of gaining more light, I undertook the task of planning an outline harmony chart of Christ's journey to Bethany and Jerusalem, his death and resurrection. The outline began at Jericho. There I found a problem to solve of how many blind men were healed near the city, as various views were held. I had two gospel harmonies to consult, that are considered reliable, and which I highly prize. They have been a great help in studying the Scriptures. With their aid and the Bible in hand I concluded there were three persons healed, instead of only two, as both authors represented.

The only difficulty in deciding that there were two distinct miracles and at two different times and places, was in Mark x, 46, which reads, "As he went out of Jericho", and which disagrees with Luke's statement, "As he came nigh." Otherwise Mark x, 46-52 and Luke xviii, 36-43

agree clear through that only one was healed as he came to Jericho. Dr. Edward Robinson in his edition of 1856 and James P. Cadman, A. M., in his work of 1886, both seem to furnish, perhaps, a fair solution of the above difficulty in their notes. In short, it is this: Jesus probably spent some days in Jericho and visited places of interest near by; for instance, the Fountain of Elisha, a mile or so distant. So the healing of Bartimeus might have been on such a going out, and not on his final leave of the city, as represented in Mark x, 46. If that be so, there is no difficulty. Be that as it may, there is abundant evidence in the two accounts to show what is true.

Both harmonies hold the idea of one miracle, and arrange the Scripture texts accordingly. But Robinson, in his notes on page 161, says: "Lightfoot and others assume that Jesus healed one blind man before entering the city and another on departing from it." And Cadman, in a note on page 212, says: "Greswell thinks there were two miracles, each at distinct times and on different persons." Now let us see if comparing the two accounts will settle the question whether either or all four of them express the whole truth. I think they do not.

With reference to the men, please notice the singular and plural pronouns of each case. Luke xviii, 35 says: "And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging." And Mark x, 46 gives his name, "Bartimeus, son of Timeus." Matthew xx, 29 says: "And as they departed from Jericho" . . . And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by", etc.

Luke xviii, 36, "He asked what it meant." Verse 37, "And they told him that Jesus of Nazareth passeth by." Mark x, 47, reads, "And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me." Luke xviii, 38 words the same request a little differently: "And he cried saying, Jesus, thou son of David, have mercy on me." The request in Matthew is, "Have mercy on us, O Lord, thou son of David."

Mark and Luke, in their rebuke, both use the pronouns *he*, *his* and *he*. Then they both give the *man's* request the same: "Thou son of David, have mercy on me." Matthew, in the rebuke, xx, 31, uses the pronouns *them*, *they* and *their*. Then the *men* reply, as before, "Have mercy on us, O Lord, thou son of David."

Next, in both cases Jesus stood still. Then in Luke he "commanded him to be brought unto him." Mark gives it, "Jesus . . . commanded *him* to be called . . . And they call the blind *man*. . . And *he*, casting away *his* garment, rose, and came to Jesus." In Matthew xx, 32 Jesus "called *them*," and said, "What will *ye* that I shall do unto *you*?"

Mark and Luke give Jesus' question exactly alike, "What wilt *thou* that I should do unto *thee*?" The *man's* reply in Luke is, "Lord, that I might receive *my* sight." Matthew gives the *men's* reply: "They say unto him, Lord, that *our* eyes may be opened."

Now notice, there were two ways of healing. As given by Luke, "Jesus said unto *him*, Receive *thy* sight: *thy* faith hath saved *thee*." Mark follows Luke's statement: "And Jesus said unto *him*, Go *thy* way; *thy* faith hath made *thee* whole." Then Mark and Luke both agree: "And immediately *he* received *his* sight." Matthew states, "So Jesus had compassion on *them*, and touched *their* eyes: and immediately *their* eyes received sight, and *they* followed him."

Now to conclude: In the outset Matthew gives the numeral *two* in stating who sat by the wayside. And Mark gives the proper noun, Bartimeus, as the *one* begging. After that Matthew uses eighteen plural pronouns, Mark twenty-three singular pronouns, and Luke twenty-five in the single number. As shown, Mark and Luke both relate the same story of only *one* being healed, and Matthew entirely another story of *two* persons. So now, who were nearer right, the two modern writers, Robinson and Cadman, or the two more ancient ones, Lightfoot and Greswell?

Thus abbreviated, we have the whole story given by the three inspired evangelists, showing clearly that there were *two*

different miracles performed by the loving Saviour, and *three* blind beings were made to see their blessed Master and follow him, glorifying God.

Yes, brethren, we may all be thankful for light gained by careful investigation of almost any doubtful passage of Scripture, or subject.

Farina, Ill.,

Jan. 2, 1910.

#### Studies in the Doctrines and Ethics of the Bible.

ARTHUR E. MAIN.

#### IV.

Advancing knowledge, both in extent and range, is enlarging our vision, bringing us to new and higher standpoints, and leading us into better ways of approach to the investigation of the world of men and things.

Modern science and philosophy are a new or larger revelation of the ways of God in creation and providence; and they extend our conceptions of the greatness and wisdom of our Maker. True psychology will help us to a better understanding and a more intelligent appreciation of the nature, origin and development of the soul's higher and holier experiences. The history of men and nations, rightly interpreted, reveals an immanent God and a divine providence. Literature and art, when symbols of the true, pure and good in thought and life, represent highest culture and possess, themselves, culturing power. The historical and literary criticism of the Bible, or devoutly Christian Higher Criticism, in its task of inquiry and explanation, and of reconciliation between the Scriptures and science and philosophy, will show us as we have not known before, in what way and by what means our God and Father has progressively revealed himself to mankind, in the course of redemptive history. The study of social conditions in all the varied activities and relations of men, will multiply our human sympathies and prepare us for better social service. And theology, the intellectual home of religion, enriched in its hallowed possessions by the contributions of history, experience, philosophy, language and literature, the sciences, and art, and made still richer by what itself can give in return, will become increasing-



ly worthy of its high rank in the kingdom of true philosophy and science.

Principal divisions of *Theology* or the *Science of Religion*.—Exegetical theology seeks to discover the exact meaning of every passage of the sacred Scriptures. The exegete's principal helps are a study of the Bible in Hebrew, Greek and English; archeology; anthropology; history; experience; nature; and the Spirit of God and truth. *Biblical* theology, with the results of exegesis in hand, aims to set forth the doctrinal and moral teachings of the Bible in the spirit and method of historical inquiry. The first problem is, What was the religious faith and practice of men in the successive stages of their spiritual enlightenment, as recorded in the Scriptures? The second, How much in the belief and lives of these people has permanent and practical value for our guidance in faith and conduct? *Biblical Dogmatics* is a systematic arrangement of the religious teachings of the Bible, that is, of the contents of Biblical theology, without special regard to their historical setting or order. *Historical* theology is a scientific, orderly planned history of the Hebrew religion, and of the Christian religion and Church, care being taken to show the inner connection of events under the law of cause and effect. *Systematic* or *Christian* theology seeks for religious truth everywhere,—in the Bible, the physical world, reason, history, experience, and above all, in Jesus the Christ who came to reveal the Father and who sent his Spirit in hitherto unknown power. *Ethical* theology is the science of principles that are essential to Christian character and conduct in all human relations. *Pastoral* theology pertains to the Christian preacher, pastor and church, and their work of evangelism, teaching and social service. *Defensive* theology aims to justify the claims of the Christian religion, (1) from its history and fruits among men and nations; (2) by comparing it with other great religions; (3) at the bar of reason, or by philosophy.

This will suggest to the reader something of the scope of the work we are trying to do for our students, at Alfred, in the measure of our capacity and equipment.

Alfred Theological Seminary.

## DENOMINATIONAL NEWS

### Rev. S. H. Babcock Resigns.

We are sorry to learn that failing health has made it necessary for Rev. Simeon H. Babcock to give up his public work for a time at least, and to seek rest and quiet. His resignation is to take effect not later than August 1. For some time he has felt that such a step would be necessary; but owing to the scarcity of ministers he has delayed longer than he would have otherwise. Brother Babcock and wife have the love and esteem of the entire community, and the church at Little Genesee, N. Y., will be sorry indeed to lose them.

### Time Changed for Northwestern Association.

The time for the sessions of the Northwestern Association of Seventh-day Baptist churches to be held at this place has been changed from the sixteenth to the twenty-third of June. The change was made because the meetings would have begun the day of the commencement exercises at Milton College.—*The Loyalist*, North Loup, Neb.

### Rev. W. L. Burdick Resigns His Pastorate.

To the very evident great regret of the members of his church and parish, Rev. William L. Burdick has tendered his resignation as the pastor of the Hopkinton First Seventh-day Baptist Church. This took place two weeks ago. Mr. Burdick has received a call to become the pastor of the Shiloh Church in New Jersey.

At a regular and unusually largely attended business meeting of the church at which the presence of the young people of the parish were in good evidence, a unanimous vote was taken asking that their pastor withdraw his resignation.

Rev. W. L. Burdick has remained with the church at Ashaway close on to seven years and during that time has proved himself to be not only in his own church society, but throughout the community at large, a faithful, considerate and earnest minister of Christ. The call is from the Shiloh, (N. J.) Seventh-day Baptist Church.—*Westerly Sun*.

We learn today (Thursday) that Brother Burdick remains at Ashaway.

If he had let me take the pleasant way  
Whereto my steps were bent,  
The path where birds sing in the boughs all day,  
Shaded and well content,  
I had not found beyond the leagues of sand,  
Toil-worn the mountain crest,  
From which mine eyes look over to that land,  
Wherein shall be my rest.

If He had let me slumber as I craved,  
Pillowed in grasses deep  
Beside the stream whose murmuring waters laved  
The silver coasts of sleep,  
I had not heard His footsteps drawing nigh  
Across the lonely place,  
Unknown, unloved, they would have passed me by,  
Nor I had seen His face. —Mabel Earle.

## Young People's Work

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

### Christ's Verilies.

REV. E. D. VAN HORN.

Prayer meeting topic for May 14, 1910.

#### Daily Readings.

Sunday, May 8—His "verily" sure (2 Cor. i, 19-22).

Monday, May 9—A prayer "verily" (Mark ix, 23).

Tuesday, May 10—A regeneration "verily" (John iii, 1-5).

Wednesday, May 11—A service "verily" (John xiii, 12-17).

Thursday, May 12—"A warning "verily" (John xiii, 38).

Friday, May 13—A promise "verily" (John xvi, 23, 24).

Sabbath, May 14—Topic: *Christ's "Verilies"* (John vi, 26, 32, 47, 53).

#### AN EXPLANATION.

The word translated "verily" from the Greek language is a transliteration of an older Hebrew word and a brief study of the etymology of the word "verily" reveals the fact that Jesus in his use of it simply adopted a custom already in common usage among the Jews. The word translated "verily" is identically the same word translated "amen," and when used to introduce a statement gives special emphasis to its truthfulness and is equivalent to saying, "I solemnly declare unto you." While it has other uses in the New Testament, this is the sense in which it is usually employed by Jesus in the references with which we are dealing.

#### COMMENTS.

I fear the young people of today understand all too little of the true meaning of Jesus in his discourse on the Bread of Life. Because his words, in their outward aspect, suggest thoughts that are really repulsive we do not make the effort

we should to get beneath their literal meaning and uncover the rich spiritual truth which they are intended to convey to us. Therefore let us make an honest effort in the study of this topic to uncover the beautiful thoughts which lie hidden under the unattractive form of these symbolical statements.

John vi, 26.—Jesus' discourse on the Bread of Life was the outgrowth of the miracle of the feeding of the five thousand. This explains why he used the bread as the symbol of his own life-giving qualities. Through his miracle the multitudes had been satisfied of their physical hunger but the greater miracle comes when men appropriate Christ as the Bread from heaven for the satisfaction of their souls' hunger. The people had sought Jesus because they had eaten the bread and were satisfied; but for this Jesus does not rebuke them. He meets them on their own level but leads them up to the higher spiritual plane where he dwelt. As he did the woman of Samaria, he led them from the low physical conception of life to the higher and spiritual one. He teaches them that it is not the satisfaction of physical hunger over which they must be concerned but the seeking of spiritual food. We are not surprised then to see him strike the truth home to their hearts in the words, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." To grow and be strong physically, one must not only eat food but assimilate it and continue the process as fast as the tissues are worn out by toil. So, Jesus says, to keep strong and active in the spiritual life, we must have appropriate food, assimilate it and keep on feeding as our spiritual powers may be diminished. Jesus is the food which alone can satisfy soul hunger and keep the spiritual life fresh and vigorous. This is one of the profoundest thoughts that ever fell from the lips of Jesus and we shall do well to study and ponder it. It is one of his "verilies" that needs to be impressed more forcibly upon our minds today.

New York City.



## A Personal Letter.

By one of the Contributing Editor's "boys" and asked for publication.

DEAR PASTOR:

. . . Now with regard to the question you asked me. Personally, I am opposed to the practice of card-playing and dancing. . . . My views are probably the same as yours but if they will do you any good I will give them. As you say, there is some danger of a person's being called out of date if he has decided views in regard to this matter. Yet one must do his duty as he plainly sees it; though that duty, as you know, may be performed with tact. Many people, old as well as young, have got the idea that in order to be popular they must climb the social ladder to the top regardless of how they get there. This desire to be popular and not to be considered old-fashioned is one of the reasons for the fashion of card-playing and dancing. But there is still another reason—the attractiveness and pleasure of these amusements. Some young people whose consciences prick them somewhat are yet drawn into it because of the desire for social prestige; others are not attracted so much by the social standing as by the excitement and pleasure; then there are others attracted for both reasons.

Wm. H. Walling, one of the leading medical authorities, in his noted book "Sexology", sends the warning against the dangers of the dance and card-party, and his work is endorsed by many of the leading educators and thinkers of the day. Could the fathers and mothers fully realize the danger would they sanction the card-party and dance? I would that fathers and mothers trusted their children less blindly. Many of our young people, I believe, are thoughtless about the matter.

I believe that card-playing and dancing result in no moral good, but much of evil. To the young Christian who starts out to play cards and persists in keeping it up, ninety-nine times out of a hundred it means loss of spiritual life. And in this day when skepticism is rife and when many educators of our land are sowing broadcast the seeds of doubt, our young people be-

fore they go out into the world need to have their faith grounded deep; otherwise, their spiritual life is in sad danger of shipwreck. But there is another grave danger in cards, that of forming the gambling habit. Card-playing may commence without stakes, but finally its excitement and interest is enhanced by playing for small stakes; then penny-ante, five-cent limit and so on until the gambling fever is established.

The social life of today is deemed incomplete without the card-party and the dance. Of the two I consider the dance the worse. Why? Because in so many cases it fosters the baser side of man's nature. You will excuse me if I speak rather plainly, but I believe were I a preacher I should consider that more danger lies in the free rein that young people so often give their passions than in any other one thing. And the dance is one of the worst agencies in fostering passion. I do not say this simply to hear myself talk. I have heard it from the lips of different classes of men. I have seen it in the lives of people. I have the authority of my statement, moreover, in the utterances of eminent physicians. Walling says that the voluptuous motion and music of the dance as well as the close contact of the sexes stimulate impure thoughts. No pure young girl can long attend the dance without becoming at least besmirched in thought. Another thought this eminent authority emphasizes of the debasing and demoralizing influence of the dance is the degrading turn the conversation sometimes takes.

Think, too, of the libertines who attend the dance and are welcomed with open arms by society. It is not so, of course, in our vicinity, but in societies in large towns. And how about the refreshments that are sometimes served at dances?

Now, I believe you will consider this in the spirit in which it is given. This is only a little. Had I time and you cared to hear it, I could write page after page. I would like my influence to be used in helping prepare the young people before the world gets hold of them.

CLARENCE BEEBE.

Philadelphia, March 13, 1910.

Martha Burnham.<sup>1</sup>

MARGARET BELL.

Chapter XVIII.

On a bright, cold, winter day Martha was sitting by the window, hurriedly finishing the piece of work she held in her hands; for the days were short and night would soon cover the earth with a mantle of darkness. Her thoughts were as busy as her fingers as she tried to solve the perplexing problems of her life. At length she paused involuntarily and looked out of the window. As she did so she noticed a span of horses coming down the hill which she soon saw did not belong in that part of the country. The driver was closely muffled and as he reined his horses up in front of the house she told her mother that a stranger was coming.

When she opened the door she was greeted with a smiling face and the stranger proved to be a minister whom she had met at a Sunday-school convention. She introduced the Rev. Mr. Curtis to her parents who invited him to remain with them overnight. The invitation was accepted because there was a purpose in this visit.

Mr. Curtis had not been a communicant of the United Brethren Church very long, having come to them from a sister denomination. Shortly after he had been received into her denomination Martha had heard him spoken of by a friend, whose opinion she held in great esteem, as being an able minister and one who promised to be of great service to our beloved Zion. So she was predisposed in his favor before meeting him. The education of many of the ministers in the Conference of which her church formed a part was at that time quite limited; but Mr. Curtis who possessed good natural abilities had also received a liberal education, and combined with these excellent qualities was a beautiful tenor voice. He was also a composer of hymns and the son of a minister.

Mr. Curtis did not make a favorable impression upon Mrs. Burnham, but Martha and her father felt differently and thought that Mrs. Burnham's aversion arose from a mind made overanxious by the lamentable experiences of her older daughters.

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

Mr. Curtis won Martha's heart and how bright the future looked as she contemplated her work in the Master's vineyard as the helpmeet of such an able companion.

But her dream of happiness was brief; for soon after their engagement, reports, uncomplimentary to Mr. Curtis' past life, were brought to her. She refused positively to believe the accusations, but inquired of him concerning the matter. He explained it satisfactorily, and the belief that he had been mistreated and misrepresented enlisted her feelings the more deeply in his favor.

Only a little time passed, however, until friends whom she could not doubt became deeply alarmed and interviewed her parents. Still she could not believe the charges against him and she reasoned also that to no one person came all kinds of trouble, and that after all she had passed through it could not be possible that her life was to be blighted by such a cruel experience. But as the days passed on and reports multiplied, fears crept into her heart. But what could she do about it? Had she not entered into a sacred engagement? Had not her word which she held sacred been pledged? How could she go back on that? She had not come to this age without giving the subject of marriage the most careful consideration, and that too when her heart was untrammelled, reaching the conclusion that engagements were sacred and that any reason not sufficiently strong to sever the marriage tie was not strong enough to warrant the breaking of an engagement. Moreover she felt that her soul was so linked to his, that she had not the strength to break the tie, but must go on and meet her fate whatever it might be.

When she told her mother of the decision she had made, her mother withdrew quietly to her room and as she dropped down upon her bed, Martha heard her say, "Blessed are the dead!"

Martha was shut up in prison; but as, when Peter was incarcerated, the early church prayed without ceasing unto God for his deliverance, so the church of the latter days prayed without ceasing that Martha might be delivered: and as, in answer to the prayers of the former, the Lord sent his angel to open the prison



doors and loose Peter, so in answer to the prayers of the latter he sent his angel to unlock the prison doors and set Martha free; for God's angels can unlock prison doors as easily as they can unfold the petals of the tiny rosebud.

Unlike Peter Martha could not at first rejoice over her deliverance; to do that she must wait until the mists which enveloped her had rolled away.

If a woman plights her troth for the sake of wealth, position, honor, or even a home, with her heart held in reserve, she can look upon the destruction of her plans calmly, if not with perfect indifference; but where a woman within whose soul God has planted strong affections gives her all to the man whose name she expects to bear and wakens to find those pure emotions of her soul have been betrayed, then indeed must there be a strong power somewhere propelling her frail bark if she reaches the shore in safety.

This experience for a time almost wrecked Martha's faith in God. Why did he permit such a trial to come to her? Had she not given herself unreservedly to him and was not her heart thoroughly enlisted in his work? It looked to her as if God, instead of accepting the offering she had made of herself to him, had cruelly mocked her. He had not sent the experience she expected in the first place, and under what trials and obstacles had she not pursued her way! And now, just as she thought the bright, useful days were coming, she had been met with the severest trial of all. Is it any wonder that to her short-sighted vision the very heavens seemed closed against her? Ah! she did not recall in this dark hour that when she consecrated herself to God she had prayed that he would send fire and consume the dross of her nature; nor did she in her thoughts connect that fire with the trials that came to her. She had supposed that that fire was to be some spiritual experience which would at once purify her soul. She did not understand that the work which was begun in her soul when she was regenerated was to be carried on from one degree of development to another, day by day, and that the fire was trial. She recalled how

she had prayed that God would fit her for service, but instead of that she was being unfitted for service. She did not realize how full this world is of crushed and bleeding hearts, and that if she were to be of service to God and the channel through which his love was to flow into these broken lives her own heart must first be broken and crushed. God was answering her prayers though she knew it not.

In her desperation she prayed to die, but as she prayed there arose in her soul the question: "Do you think that, could you be transported to heaven in your present state of mind, you would be happy?" This question startled her and brought to her the consciousness that her spirit must be changed ere she could be happy—even in heaven. With the entrance of this thought into her mind she ceased to pray for death and prayed that she might be transformed in spirit. Gradually she came back to her interests in life, but found to her sorrow that her truly remarkable memory had sustained a shock by the trial through which she had passed.

Just as she was emerging from the slough of despond word was received that Mr. Hoag was sick, with little likelihood of ever being any better. He had married again, and some time after his second marriage had moved his family to a little village fifteen miles away. With the news of his sickness came also the word that the family were in close circumstances and that Margaret had gone to live with her father's niece.

Upon receiving this word it was decided that Mrs. Burnham should write to Mr. Hoag and ask him to send Patience to them for the winter. He gladly acceded to her request.

How Martha hailed the coming of this girl, now eleven years old, into the family! Might it not be that here was the opportunity of her life? Could she not educate this girl and have her do the work in the world she had once fondly hoped to do? As she thought of this she resolved to make the attempt and to sacrifice herself to the extent of living on simply bread and water if it were necessary to carry out the plan.

As a little child Patience had been, for

her age, a serious, deep thinker; what might she not become? It proved, however, that her schooling had been sadly neglected, that she was very backward in her studies, and what was worse, had lost her desire to learn; and although her grandparents and aunt strove to rekindle the desire in her mind, their efforts proved futile.

It was also arranged that Paul Holtze should come into the family that fall, go to school through the winter, and work the farm the next summer.

That autumn Martha attended the Conference as the annual meeting of the Conference Branch of the Woman's Missionary Association was held at the same time. The closing evening of Conference was given up to that interest and she delivered an address on missions. It was decided at this meeting to hold the annual meeting of the Conference Branch in the spring, the next session to be held with the church of which Martha was a member.

When the program was being made out for this session to be held in the spring, Martha's assistant suggested that they invite Doctor Heilman, pastor of the Seventh-day Baptist Church at Auburn Junction, to preach the annual sermon, as he was a returned missionary from China. Martha objected to this, for she had some of her father's prejudice against people who did not know better than to keep Saturday for Sunday; but her friend urged the matter and she finally consented.

Martha had never met Doctor Heilman and, when he came to preach the sermon, was introduced to him in the church by the friend who had requested that he be put on the program.

As Martha listened to the sermon she wondered how a man of his ability could be so blind on the Sabbath question. Still she excused it with him as she did with the others she knew, on the ground that it was because he had been brought up that way.

The general secretary of the Woman's Board was present at this meeting. She was a brilliant woman and a very pleasant speaker. She accompanied her husband to Africa when he went there to found the United Brethren mission, remaining there three years. She was not only brilliant

but deeply spiritual and her experiences were of untold value to Martha.

During her stay she was entertained at Mr. Burnham's. Before leaving she had a long talk with Martha on her future prospects. She told her that she had no fears for her future after her parents were gone, providing she had any health left; but she feared she would be utterly broken in health while they were still living, for it would certainly require an iron constitution to carry burdens like hers without breaking. She urged Martha to take all possible care of her health, "For," she added, "I think I see your field of labor to be in Africa."

Toward fall Mr. Hoag sent for Mrs. Burnham to come to see him, telling the messenger that he did not think he had long to live, that Mrs. Burnham was a Christian and he must see her. Can the reader conceive of a greater compliment that could have been paid Mrs. Burnham than this? In all the abuse Mr. Hoag had poured out upon her she had maintained the right spirit to such an extent that he had been convinced that Christ was enthroned within her heart, and in the hour of his last extremity he felt he could lean upon her counsels.

She hastened to his side and found him in a most pitiable plight. His wife had forsaken him, although she afterward returned, and he was being cared for by his little boy, James, who was only ten years of age. In the conversation that took place between them, Mrs. Burnham told him that could he stand it to be moved and had she the strength to do so she would take him home and care for him to the end. He replied, "That is impossible. I wish it were not, for nothing would comfort me, mother, like having you always by my side."

Before leaving she opened her pocket-book and gave him some money—money those aged, feeble hands had earned turning the spinning-wheel—hands that save for the wreck he had made with her property need not have been lifted in any kind of work save as a pastime. Had she forgiven him? Why should she not? When we return to God does he not cast our sins into the sea of forgetfulness; and as Chris-



tians do we not stand as his representatives in the world?

Mr. Hoag requested Mrs. Burnham to keep Patience in the family and get places for the other children as near by as possible, so she and Martha could look after and advise them.

Mr. Burnham had succeeded in relieving the farm of the mortgage before this, but in order to do so had been obliged to sell part of the land. The amount remaining that was under cultivation was small and had been so long rented to men who had farms of their own to care for that the income was necessarily exceedingly small.

The taking of Patience into the family demanded more money and this Martha tried to earn by going as she could be spared into a friend's kitchen, doing spinning and finally sewing. She could have all she could do of the latter, but she had no machine. Mr. Holtze, who had moved into the house formerly owned by Mr. Brown, had purchased a machine for his daughters which Martha was welcome to use and this was a great help.

Soon after the opening of the next year Mrs. Burnham was taken sick, and was confined to her bed several weeks. While she was still sick in bed Mr. Hoag passed away.

Mrs. Burnham had taken the teacher to board that winter, as that would add a little to the income. Martha had no help through her mother's sickness save to have the washing done and the light chores Patience could do. And when Mrs. Burnham had recovered sufficiently to be about the house Paul and Patience had the measles.

When the sickness was over Martha began her preparations for the annual missionary meeting. We will not speak of the trial she passed through as she realized this must be her last meeting for some time. The sisters very reluctantly consented to her withdrawal from the work, but she could not possibly carry it any longer.

No discordant note had ever been struck in any of these meetings. During her term of office of two and one-half years she had organized five local societies and brought one that had been previously organized into cooperation with the others.

The last evening of the meeting she deliv-

ered her farewell address; and when the good-bys had been said and she turned her face homeward she realized fully that a great deal that was uplifting had gone out of her life.

(To be continued.)

**Minutes of the Young People's Board.**

The Young People's Board of the Seventh-day Baptist General Conference met in regular session in the Seventh-day Baptist church, Salem, W. Va., April 10, 1910, at 11.00 o'clock a. m., President M. H. Van Horn in the chair.

Members present: President M. H. Van Horn, Vice-Presidents C. A. Bond and Bessie Davis, Secretary Maleta Davis, Treasurer A. Clyde Ehret.

Prayer was offered by A. Clyde Ehret. Minutes of last meeting were read and adopted.

Treasurer's report read and adopted. A bill of the Young People's Editor, amounting to \$13.39, was allowed and ordered paid.

The Recorder Press bill of \$55.62 was allowed and ordered paid.

It was voted that the correspondence read from Rev. A. J. C. Bond and H. M. Simpson of Milton College in regard to Student Evangelistic Work be referred to the Treasurer and O. A. Bond with power.

Correspondence from Rev. H. C. Van Horn and E. B. Saunders was read concerning the Southwestern field, but no action was taken.

It was voted that the Treasurer send to the Missionary Board \$10, Missionary Board for Doctor Palmberg \$25, Tract Board \$12, Fouke School \$10.

It was ordered that we comply with the request of Conference by closing the work of the Board July 1.

It was voted that Pres. M. H. Van Horn and O. A. Bond be a committee to arrange a Conference program.

Pres. M. H. Van Horn reported that our representative, Dr. W. L. Burdick, had been appointed Trustee of the United Society of Christian Endeavor.

**Treasurer's Report.**

January 9, 1910 to April 10, 1910.  
A. CLYDE EHRET, Treasurer,  
In account with

THE SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.	
Dr.	
Balance on hand, Jan. 9, 1910 .....	\$112 47
Received from	
Rockville C. E. ....	5 00
Richburg C. E. ....	2 00
Adams Center C. E. ....	20 00
Battle Creek C. E. ....	5 00
Plainfield C. E. ....	50 00
Alfred C. E. ....	5 00
Riverside C. E. ....	2 00
Total .....	\$201 47

Cr.	
Recorder Publishing House .....	\$ 35 00
H. C. Van Horn .....	4 00
Balance .....	\$161 96

STANDING OF ACCOUNTS.	
Home Missions .....	\$ 2 00
Dr. Palmberg's salary .....	11 00
Young People's Work .....	46 48

Scholarship Fund .....	1 00
Missions .....	16 00
China Missions .....	10 00
Tract Society .....	12 00
Student Evangelical Work .....	18 98
Aid to young people preparing for ministry ....	1 00
Education .....	5 00
Library Fund for Alfred, Milton and Salem ...	5 00
RECORDER subscriptions for needy .....	6 50
Religious books .....	1 00
Ammokoo education .....	3 00
Work in Southwestern field .....	3 00
Missionary Society .....	10 00
Fouke School .....	10 00

Total cash on hand, April 10, 1910 .....\$161 96

**News Notes.**

WEST HALLOCK, ILL.—The social given by the Juniors at the parsonage was a very enjoyable affair.—The Anti-Saloon League lecture at the church was enjoyed by those who heard it.—A tea was recently given by the Ladies' Aid Society.—Sabbath Tracts have been ordered and sent out by the Christian Endeavor Society.

CHICAGO, ILL.—Pastor Webster has been quarantined at home on account of the sickness of his son, Paul, who has the measles. Supplies filled the pulpit during his absence.—Our church used the new individual communion set for the first time, April 16.—The Sabbath school voted to take up the "Bible Studies on the Sabbath" prepared by Dean Main.

LITTLE GENESEE, N. Y.—The Christian Endeavor Society has had two socials since January 1, at which \$18.78 was raised for local work. Our church was very much shocked and grieved, last Sabbath, when Pastor Babcock read his resignation of the work here. This move is made necessary by a nervous breakdown.

SALEM, W. Va.—The Ladies' Aid gave a ten-cent supper at the home of Mrs. Owen Davis, April 4, the proceeds for the benefit of the college.—Pastor Hills gave a temperance lecture at Clarksburg the last of March. He has also been filling the Baptist pulpit in the absence of Pastor Woolfer.—Miss Jennie Smith, the railroad evangelist, has been holding meetings with us since last Wednesday. It has been a great spiritual blessing and uplift to all who have attended.

BROOKFIELD, N. Y.—The Baraca and Philathea classes gave a maple sugar social in their rooms, March 19. The company was entertained by games and guessing contests calculated to sharpen the wits. Proceeds \$4.—The Ladies' Aid Society was held with Mrs. W. C. Burch, April 6. A supper was served the proceeds from which were about \$5.00.—At a business meeting of the Christian Endeavor Society held at E. D. Crumb's on Sabbath night, April 9, it was voted that we take up the study of Dean Main's new book on the Sabbath question on Sabbath afternoons, alternating with the mission study. The associate members are now at work selling as many books as possible to those desiring them.—The Ladies' Aid Society gave a fish social at the home of Mrs. Sarah Burch, April 21. Although not very largely attended it afforded a most enjoyable time to those present. Fish refreshments were served. About three and one-half dollars was netted.

**Why We Cough, Sneeze, and Sigh.**

One of the most interesting facts about the human body is its power of self-protection and self-preservation—its power of evading or overcoming the thousand and one conditions which, unless corrected, would be injurious or destructive.

Among the most common of these acts of self-preservation are the cough, the sneeze and the sigh. Every one is familiar with these acts, yet few persons ever ask themselves the cause, and fewer still could explain them.

One of the simplest of the body's devices for self-protection is the cough. The cough is merely a blast of air propelled from the lungs in such a manner as to forcibly dislodge some foreign substance which has been drawn into the throat, the wind-pipe, or the tubes leading to the lungs. The membranes lining these parts of the body are very sensitive, and when a foreign matter comes in contact with them an alarm message is at once sent to the nervous "headquarters," and the result is the sudden, spasmodic expulsion of breath which is called a cough. Very often the cough is produced by the irritation by the accumulation of mucus on the surfaces mentioned. In this case, as in the case of a foreign body, the cough is merely a means of expelling the foreign matter.

So you see, a cough is merely one of Nature's methods of self-protection. The ordinary cough-cure contains some drug which, by paralyzing the nerves, prevents the cough, and allows the mucus to accumulate. Thus the cough medicine does only harm. The cure for a cough is to cough; to cough until the excessive deposit is removed.

A sneeze is exactly like a cough, save that the obstruction occurs in the nostrils, owing to the deposit of some irritant or foreign matter, and that the blast of air is thrown out through the nose instead of through the throat and mouth.

Why do we sigh? When grieved or depressed the tendency is to hold the breath. This means that the body suffers for oxygen; and the long, deep breath which we call a sigh is merely a means by which the body obtains for itself the necessary amount of oxygen.—*The Circle.*



## Children's Page

### When Baby Sings.

Do you hear a little voice a-singing,  
Singing, singing,  
Setting all the summer air a-ringing  
With the music of its glee?  
Flowers in the garden, leaflets on the tree—  
Do you see?—  
On their stems go swaying, flinging  
In a pretty fantasy;  
And the canterbury bells go swinging,  
Swinging, swinging,  
To the little tune so gay,  
And all the little birds come winging, winging,  
Just to hear my little birdie at his play.  
—Alice Reid in *Woman's Home Companion* for  
May.

### Martena's Improved Hot Cross Bun.

W. H. MORSE, M. D.

Martena Victoria Immanuela Margherita Roca was a formidable name for a young girl. Her father, when he wrote her from his new American home, invariably wrote the entire name on the envelope; but when he spoke of her he employed sometimes one of the four names, and sometimes another, so that it appeared to his American friends at times that he had four daughters instead of one. It was the same when he returned to Italy after three years in this country. Then he would use the names without any sort of discrimination.

It was a joyous home-coming. Tomaso Roca had gone from Galasso to the United States to make his fortune, leaving his wife and the eleven-year-old daughter behind. In the three years he had sent home such munificent sums for their support, and then with the third autumn he had come himself, and never was a returned immigrant more heartily welcomed.

In a few hours after his arrival he had the whole neighborhood to listen to his story of the new home; and then the people from all the town, and those from the countryside. Graphically he told of "that America", and eagerly they listened. Evening after evening he had his visitors, and told his interesting story, interesting to all, but to none more than to his little daughter. The neighbors delighted to

hear of the "big business", and the "large money" paid as wages; but more fascinating than this to the girl was the story of her father's new faith which he had gained in the land beyond seas.

He had gone there an indifferent Catholic, and had been easily led to the Protestant mission, and to embrace the faith of the Gospel. They had given him a little red Italian Testament over there, and he brought it home to the little girl, giving it with the other gifts.

As he told his story, he read from it to the neighbors, and they gladly heard. But none heard him more gladly than the child. By his reading and by that which he told, he convinced many of his hearers, and accomplished quietly a genuine missionary work. Before he hardly realized it, he was a Protestant missionary in Galasso, preaching the Gospel, and doing so most successfully. And among those who came into the glorious light, no one was more happy than his own child. She had learned to read, and read the book to her playmates and to others who would come to listen.

Tomaso, seeing this, remarked: "I have been regret that I did not bring home more of the Nuove Testamente, as I could have given them to others! They are many in that America. I could. I did not."

That was on a Sunday afternoon, and when his friends asked him to sing a hymn "as they do in America", and he began with the lines,

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to souls benighted  
The lamp of light deny?"

he burst into tears and loudly expressed his regret that he had not brought home some more red Testaments.

But Martena's fertile little brain suggested an idea. It was the day after Palm Sunday, when she sat reading from the Testament. Suddenly she sprang to her feet.

"Father mine!"

"Yes, Victoria."

"It is thus! See! The red book is made of many books! They are so named. See! Book of San Giovanni, Book of San Marco, and oh, so many more! If you tell me, father mine, which for myself to

keep, I the others would give to other folks, one to each one. For, father mine, they have none at all."

"What! cut it up, Margherita?"

"Yes, Make so many books, sir. And oh, why not for Easter presents? We could make little paper covers, could we not?"

Her father demurred. "When I go back to New York, Immanuela," he said, "I will send home some whole ones for the folks."

"But that will be so long, father mine." Then, after a little, she said, "I have counted. Twenty-seven books. Twenty-four, and I keep one for you, one for the mother, one for me."

But Mr. Roca did not approve. The fertility of the girl's mind continued to exercise itself. It was two days later.

"Father mine," she said, "then we will not make the Easter buns for the Friday morning, will we?"

"I think not," he replied. "We will not want to put a cross on them, for thus they do at San Sebastian's church, with her people."

"Just plain buns!" the girl exclaimed.

No more was said until evening. Then Martena came in, full of joy.

"Oh, say!" she began, "you know Caterina! Well, I must tell you Caterina's folks, you know, are Waldensians. They have hot rolls, too, on Good Friday, and they do not slash a cross on them. But, do you know, each roll has inside of it a whole egg,—sometimes a boiled egg, and sometimes it is cut in two before it is baked, and a flower is put inside. Now, father mine, can't we—"

But her father interrupted.

"Waldensian mummery!" he said, in a tone of disgust. "Heathen custom!"

"But listen!" Martena persisted. "Mother mine, what is it you put in the buns to make them light? You know?"

"Sometimes a splinter of sambucus twig", the mother replied.

"Then, oh, oh, oh!" and the girl was ecstatic. "May I take some sambucus shoots, and push out the pith, and make them into little pieces, and in each piece put a red Testament book, and give them to twenty-four friends?"

Mr. Roca knit his brows, but Martena

laid her hand on his mouth. She had her way about the project. The pieces of sambucus (the European elder) were peeled and the pith removed. Then the Testament was cut up into its "books," and one "book" placed inside each piece. The pieces were then placed inside the nice white rolls, and never were there flakier, fluffier hot buns than came from the oven that Good Friday morning. And never a happier dispenser than the young girl who went about among her friends, and gave to each of them one of those wonderful two dozen rolls. And never were people more surprised than were those Galassians, when on opening the rolls they found neatly rolled, inside of each one, with the sambucus stick as a shell, the "books" from the red Testament.

"For us-selves I saved San Marco, Fatti degli Apostoli, and Apocalise," she explained, as later she arranged the circulation of the "books" among her friends.

"But by Easter of next year," Tomaso Roca said, "I will see to it that all have whole red Testaments."

"But not inside hot rolls!" Martena added.

Hartford, Conn.

## CONDENSED NEWS

### Paris Wild Over Roosevelt.

The wonderful ovation given to Theodore Roosevelt in his trip through Europe reached its climax in Paris. People in France have been on tiptoe of expectation ever since he touched the shores of the continent; and when he reached the French capital, President M. Fallières welcomed him by making a great dinner in his honor at the Palace Elysée. It was a royal reception and the President of France took occasion to offer a toast to Theodore Roosevelt in which he spoke of him as an illustrious man, who is at the same time a great citizen, a great friend of France, and a great friend of peace. In his response Mr. Roosevelt said: "Our two countries have been friends from the beginning, and no doubt will always remain friends in the future."

The great event of the visit in Paris was the ex-President's address at the Sorbonne—an institution of science, theology and literature in that city—upon the Duties of Citizens of Republics. It was on the eve of an election, and the entire speech was soon in the Paris papers with display headlines, and great enthusiasm was shown as the throngs in the boulevards eagerly read it. At the Sorbonne the thousands of students received



the address with great applause, and the rival candidates were soon busy preparing extracts from Mr. Roosevelt's words for use in their posters and proclamations for the next day's elections.

No man of letters in recent years has received greater honors in Paris than has ex-President Roosevelt. From noon until midnight he was the guest of intellectual Paris, participating as a member at a session of the French Academy, lecturing at the Sorbonne, which was the foremost institution of learning in Europe before America was discovered, remaining as a guest of the faculty for dinner and the reception given in his honor.

The special points in his address that aroused most enthusiasm were his vigorous denunciation of persecution of all kinds, his championship of the rights of minorities to unmolested expression of opinion, his plea that financial interests should give way to humanitarian interests whenever the two came into conflict, his eulogium of patriotism as against internationalism, and his stirring appeal for all able-bodied men and women to keep up the birth-rate of the nation as a duty they owe to the future.

No attempt was made to restrain the demonstrations at the Sorbonne. The façade was brilliant in the display of American and French flags, and fully twenty-five thousand persons packed the streets about the building. Within, the most unbounded applause frequently interrupted the speaker as he defined the duties of individual citizens in a republic, and preached the gospel of work, character and the strenuous life.

#### Governor Hughes for the Supreme Bench.

The appointment of Gov. Charles E. Hughes of New York State to succeed the late Justice Brewer of the Supreme Court of the United States meets the hearty approval of the entire country.

Mr. Hughes' appointment will be promptly confirmed, but he will not relinquish his hold as governor of New York until October. There is no doubt about the approval by the Senate, since both parties there are highly pleased.

The people of New York State will regret having to part with their governor, who has proved himself to be a bulwark against the tides of corruption that threatened to overthrow the government of the people by the people. But many leaders in his party believe that this endorsement by a great Nation will greatly strengthen him in his administration measures as governor. His being able to retain the governorship until October will enable him to carry through most of his administration plans. His example will serve as an inspiration to all high-minded officials and tend to strengthen the purposes of all who desire true reform.

The wreckers on the Scilly Islands reaped a great harvest from the cargo that was thrown overboard from the stranded steamship *Minnehaha*. It was hoped to save the vessel by removing the cargo, so it was pitched into the sea. The ship was soon surrounded by small craft that picked up the cases as soon as they struck the water. Many cattle swam ashore.

Since the new law against hazing at West Point was passed making degrees in punishment, the severity to be according to the culpability of the act, a bill has been presented in Congress designed to give the eight cadets who were expelled the benefit of the new law. This law allows those whose crime calls for expulsion the privilege of trial by court martial. If it becomes a law, it is expected that the President will reinstate the young men, which will give them a chance for a trial according to the new law.

The long contested Budget Bill was advanced in the British Parliament to a point where there is no longer any question about its becoming a law. The majorities on the several resolutions averaged eighty-five. The English Government can now collect the income taxes so long overdue. The breweries are the hardest hit of any business interests. They have so many public houses licensed at \$300, which licenses will now be increased in some cases to as high as \$3,000, that it becomes a serious question whether the breweries can stand the strain. It will be a good thing for England if they can not.

The Carnegie Library for Howard University, an institution for negroes in Washington, was recently dedicated by President Taft.

The recent cold storm that touched so seriously some of our Western farmers was not confined to the North. The reports from the Southern States show fearful havoc with the cotton crop, which in some sections will have to be abandoned, and corn and sugar planted instead.

Field Marshal, Lord Kitchener, of Khartoum, now on his way home to England after eight years of service in India, has received a warm welcome in this country. At a dinner with more than a thousand citizens of New York, held at the Waldorf, the toast-master, Joseph H. Choate, referred to Lord Kitchener as "the greatest living soldier of the age in active service." In response, the Field Marshal spoke of the good effect of the visit of the American fleet last year, and spoke in high terms of our military school at West Point. He said the cordial, manly frankness of the officers of the fleet, and the good behavior and preparedness of the men while abroad made a profound impression that must work for good.

Secretary Ballinger has withdrawn for conservation purposes nearly 13,500,000 acres of coal land in southeastern Montana.

Obedience unto death. This is the only real approach to God. Only the great submission of the will blends our life with his.—*Phillips Brooks*.

You business men, in your business affairs, have a method; but in this matter of dealing with the Lord, how is it?—*J. R. Libby*.

## Sabbath School

LESSON VII.—MAY 14, 1910.  
GROWING HATRED TO JESUS.

Matt. xii, 22-32, 38-42.

*Golden Text*.—"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. xii, 30.

DAILY READINGS.

First-day, Numb. xvi, 1-19.

Second-day, Numb. xvi, 20-40.

Third-day, 1 Kings x, 1-10.

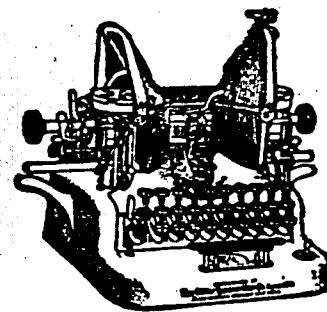
Fourth-day, 1 John v, 1-21.

Fifth-day, Mark iii, 19b-35.

Sixth-day, Luke xi, 14-36.

Sabbath-day, Matt. xii, 22-42.

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## SPECIAL NOTICES

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

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

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

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

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

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 p. m. The chapel is third door to right beyond library. Visitors are cordially welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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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.

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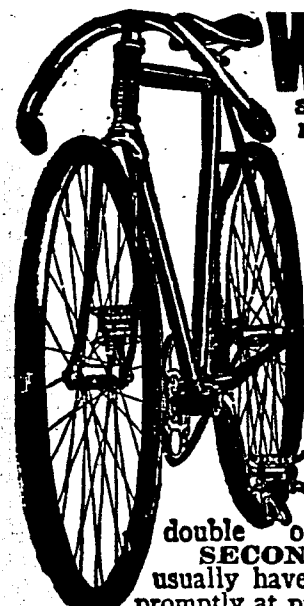
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The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

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