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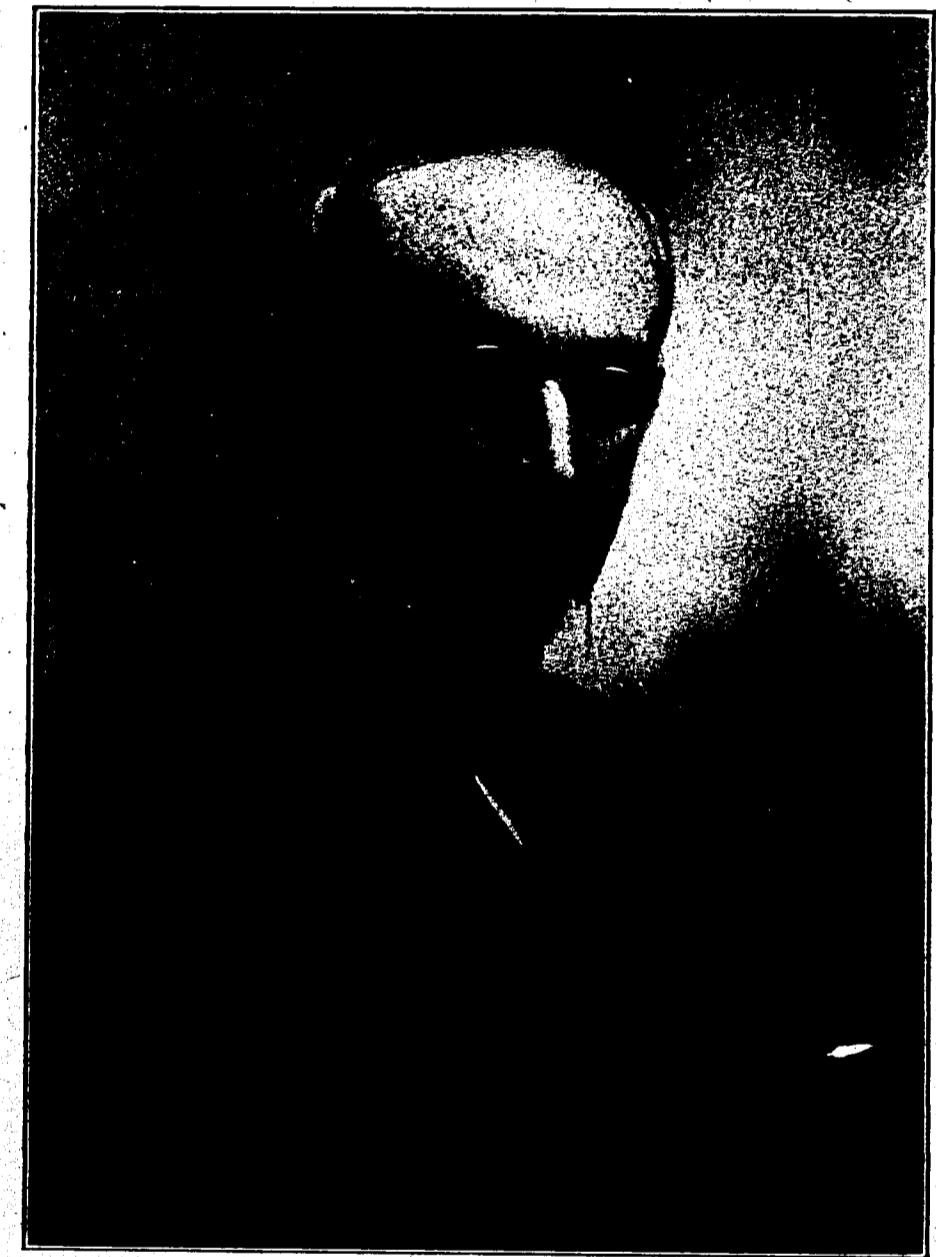
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The Sabbath Recorder



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EDITORIAL

A Great Nation Smitten with Grief.

When this RECORDER reaches its readers the sad news of the death of Edward VII, King of Great Britain, will be old news; but it will be many days before the entire civilized world recovers from the shock that came with the announcement that he had breathed his last. The news came like a thunderbolt out of a clear sky. It smote the heart of all England until its multitudes seemed dazed, its leaders stunned, and Englishmen in all nations were bowed in grief. The English people themselves, to say nothing of the outside world, had practically no warning of the approaching death of the King. While he had been in poor health for some time, still his case was not considered serious enough to justify announcements that would tend to alarm his people, and he studiously avoided doing so. The papers of May 6 brought to public view the first bulletin signed by five physicians, expressing some "anxiety" for the King, a second bulletin ended with the word "critical", and scarcely twenty-four hours later came the sad words, "The King has just passed away." He died at 11.45 on the night of May 6.

It is seldom given to men to witness more pathetic scenes than those caused by the sudden announcement of the King's death. The startled nation could scarcely comprehend that the end of a great reign had come, and that they had become subjects

under a new king. Edward VII had been a great favorite with the people. He was a man of attractive personality, filled with human sympathies that brought him into touch with his subjects, and such a master in national diplomacy making for peace, that he had enthroned himself in the hearts of all parties under his rule. It was difficult for the people to realize that their King was lying cold and still in death and for many hours they continued to speak of him as though he were still master of his palace and sovereign of a great empire. The midnight hours found great throngs standing before the King's palace as if dazed by some overwhelming calamity, and looking sadly at the darkened windows. People wandered aimlessly through the streets of London like broken-hearted children, pausing to gaze at every crape-trimmed picture and statue of their dead King. Every line of business came to a standstill, and all places of amusements were closed; while from every quarter of the civilized world telegrams came pouring in, expressing the sympathy of foreign rulers and of British subjects abroad. The whole world was touched with a sense of England's grief.

Meanwhile the Prince of Wales, Edward's son, had become King of England and Emperor of India, assuming the title of George V. His first official act was to inform the Lord Mayor of the death of his beloved father, the King. The oath of office was taken, but the coronation ceremony will not take place for months to come. George V is George Frederick Ernest Albert, who before the death of Queen Victoria was known as the Duke of York, and who upon her death became the Duke of Cornwall. After his journeys throughout the British Empire he was made Prince of Wales. He is forty-five years old, and has long been so well known and respected as a prince and a soldier and heir apparent, that the English people have perfect confidence in him as one who will make

a wise and safe ruler. His inheritance is good. His early training in the home and in the court of England's greatest queen has been all that could be desired. His early habits and his life as husband and father have been exceptionally good, and his bearing in public life toward the court of his father has been such as to inspire the confidence of his people. His home life is happy and his wife, the Queen, is one of the most admired and beloved of English princesses. She was Princess Mary of Teck.

Although the new king comes to the throne in time of great political stress, and is called upon to face a crisis in government affairs, still the people feel that he is equal to the task and will make a good ruler.

Common Sorrow Softens Animosity.

It is noticeable by all who read the daily news how the death of England's King has softened the animosities and subdued the clamoring spirit of the contending parties in English politics. All classes alike have donned badges of mourning. Ireland has for the time being forgotten her bitter political grievances with England, and the Irish press begins to speak kindly and lovingly of the dead King. Even the mayors of Dublin and Limerick, the most bitter cities of the Nationalist party of Ireland, have sent messages of sympathy to the royal family in Buckingham Palace. Churches and societies in all sections have met in the spirit of a common brotherhood, to pass resolutions of respect for the dead sovereign and to offer good wishes to his successor. The signs of bitter strife between the houses of Parliament have all disappeared, and a common grief seems to draw all hearts together around the bier of Edward VII.

This, too, is in keeping with the spirit of his life. He was called the "peacemaker." Probably no king ever sat upon England's throne who was more worthy the name "peacemaker." During his short reign he was enabled by his wonderful tact in diplomacy to bring about better feelings between England and France, to do away with much of the long continued animosity between his nation and Russia, to greatly

improve the spirit of France and Italy toward each other, and to remove most of the strange bickerings and jealousies between Great Britain and Germany.

These changes of spirit between European nations show the power of Edward VII as a royal diplomat. Now comes his death, just at a most critical time in English history. Proposals are pending for the most radical changes in Parliamentary matters since the days of Edward I. Great anxiety over this strained condition between the House of Lords and the House of Commons, and over the Irish question, may have hastened the king's death. And now, as if in keeping with the spirit of his life, the deep sorrow over his death seems to soften animosities and tend to bring peace. How can bitterness spring up again soon, after such a subduing and softening of the spirit of controversy as this common sorrow has brought to the British Isles?

Edward VII was America's Friend.

Well do we remember when the Prince of Wales made his famous visit to our shores. It was in 1860. He had been visiting Canada in company with the Duke of Newcastle, and upon the earnest request of English people here and by an invitation from President Buchanan, Prince Edward Albert made a tour through the leading cities in this country. Everybody was talking about the Prince of Wales, and all who saw him were attracted by his charming personality. Great receptions and entertainments were made in his honor all along the line of travel. In New York Academy of Music, the throng was so great that the floor gave way under their weight and brought the meeting to an abrupt close. Great military parades and parades of civic associations greeted him in some cities, and to this day the houses where the Prince of Wales stopped are pointed out as places of interest. From the Nation's capital he visited Mount Vernon, placed a wreath upon the last resting place of Washington and planted a tree beside his tomb. In Philadelphia he manifested a deep interest in historic scenes and relics of the Revolution, and in Boston he was entertained in company with Emerson and

Longfellow, and took pleasure in visiting the places where the foundations of liberty were laid.

From the days of this memorable visit to the day of his death, Edward VII was a firm friend of the United States. He was ever on the alert for those things that made for peace between the two nations, and did much to make the English-speaking people on both sides the Atlantic one people.

America's President now joins the sorrowing world in sending expressions of regard and sympathy to the royal family and to the nation called to mourn its loss. Mr. Taft's message expressed the "profound sympathy of the people and of the government of the United States, whose hearts go out to their British kinsmen in this their national bereavement," and all America responds in full sympathy with the President's words.

An Interesting Experience.

It will do both young and old good to read the chapter in the serial story in this week's issue, telling the remarkable experience of Martha Burnham in her conversion to Sabbath truth. The case grows more interesting as we come to realize fully that it is not fiction but a true story of the writer's actual struggles with conscience, against preconceived notions that had blinded her to the truths of the Bible. Any personal experience that involves such a decisive moral conflict and which results in such blessed communion with God ought to attract the close attention of every one who desires to do right. Whoever reads this chapter must feel something of the thrill which comes when the curtain is drawn aside from the holy of holies of a human heart, revealing the experiences of a soul that stands face to face with God.

The vision of new truth comes, dimly at first, then in clearer and clearer outlines—an unwelcome vision, one that brings unrest, doubt, and the spirit of rebellion. But the conscientious soul can not close its eyes to such a vision. It must continue to gaze upon it until at last the Man of Sorrows stands revealed with pierced hands and wounded side—a crucified Saviour

pleading for his downtrodden truth. Then the spirit of fear and rebellion dies away; the voice of divine entreaty is heeded; the soul is filled with a deep reverence for truth enlarged and glorified; and in that "supreme moment" it yields to God's will, bows beneath its burden, and joyfully follows the Saviour in the way of the cross.

We are made to feel in the face of such experiences something of the miracle of the new fellowship between the human and the Divine—a fellowship that comes when the last idol has been given up, when the last sacrifice has been made for truth, and the last jot and tittle of the law has been obeyed.

Precious Memories.

A dear friend writes concerning the memories of a beloved child whom God lent to cheer their home for a few short years, and then took to the better land. He says: "The departure of one of the sweetest and most brilliant little souls I have ever known—one who seemed in some way a messenger from the other world—has left an impress upon our hearts for good, and a reflection in our lives which seems to shine on as the days go by."

Every now and then my heart is touched on account of some sorrow that has darkened the home of a friend. When the shadow of the death angel has fallen upon us and our precious children have been taken from our fond embrace, it is hard to see any light; and too often we refuse to be comforted. But even in such bereavements the God of all comfort comes graciously near, to sustain and to strengthen. We are too often so intently gazing upon the sea of our troubles, that we fail to recognize the overshadowing wings of love and the angel form close at hand to comfort and to bless. Did you ever see that expressive picture of a heart-broken woman sitting on the shore and gazing hopelessly into the raging sea that had swallowed up her loved ones? All she could see was the angry waves at her feet and the dark foreboding clouds beyond. To her poor soul there was no light at all. Yet in the background, standing close beside her, was the dim outlines of a sweet-faced angel, with protecting wings out-

stretched over the sorrowing one. The woman was looking so much at the sea of her trouble that her eyes were holden from the glorious vision of a near-by comforter, ready to soothe her sorrow and fill her soul with hope. Had she looked a little higher, the angelic light of heaven making rifts in those clouds would have brought to her soul a flood of comfort, and the telescopic vision of faith might have enabled her to see her loved ones in the spirit land, free from trouble, happy in the glorious light of heaven, awaiting her coming.

My heart is made glad whenever I see God's bereaved ones recognizing the angel form overshadowing the darkened home, and beholding a "light that seems to shine on as the days go by."

Three Days in Old Alfred.

In response to an invitation from Dean Main the editor spent three days with the theological students in the Seminary. The call was for "three or four practical talks growing out of an experience of forty years in student evangelism and in the ministry." I certainly enjoyed the work with the boys. It brought vividly to mind the days of my own school life nearly forty years ago.

It has been thirty-six years since the first class graduated from our Theological Seminary. There were eight of us then, but now two have gone to their reward—Brethren Huffman and Crandall. Brethren Rogers and Sherman were there, and opportunity was given us for enjoying some pleasant hours together and recalling the days when we too were students. Our thoughts went out to Brother Davis in China, Brother Stillman in Rhode Island and Brother D. K. Davis in Ohio, and we could but think of the consecrated men who were our teachers nearly two score years ago. The days when Thomas R. Williams, President Allen, A. H. Lewis, L. R. Swinney and N. V. Hull were instructors were days around which cling precious memories.

But history is repeating itself in Alfred. What those noble men were to us, Dean Main and his corps of teachers are to the boys of today. The same precious friend-

ships bind their hearts together that made students and teachers one in the days gone by. The six young men of the present class are doing evangelical work upon the fields where we of the early seventies tried to sow the good seed of the kingdom. Thus they are having practical experience as well as careful instruction.

Students and teachers together are doing a good work. The boys love Dean Main, and they find in him an excellent counselor—one who can sympathize with them in their perplexing problems as they come. They are anxious to do blessed work for the Master, and are filled with the missionary spirit. It is well for our good cause that they can be educated together, that they can have the able leadership of our scholarly men, and that thus the hearts of both the young men and the old leaders can be cemented in the bonds of Christian love. We hope for much good to come from this important work.

Another Week Gone—Debt \$1,800 Less.

A telegram from President Davis in Chicago announces \$1,800 as the result of the week's canvass in that city. This is pretty good for one week's work, but at this rate it would take more than nine weeks to raise the remainder of the debt. The fact is, after this issue of the RECORDER we have only three more issues before commencement week, and there is barely four weeks from this writing before our time is up. Thus you see "pretty good" isn't good enough. We must do better than that every week or fail to meet the debt. No one has reported to the RECORDER any gifts toward that last \$10,000 the alumni are asked to raise. President Davis reports that \$200 of his \$1,800 received in Chicago belongs to that fund. This makes only \$650 realized thus far on that last \$10,000. It requires \$9,350 yet to complete that part. President Davis is indeed having a hard time to find the money. We hope his health will not break down under the strain. Let everybody give him a lift. Seventh-day Baptists are noted for their ability to rise to any emergency and do a good thing in the nick of time.

We believe the friends of Alfred will be equal to the occasion in this case. What are you going to do about it? Time is too short for us to waste a single day.

CONDENSED NEWS

The funeral of Edward VII of England is arranged for May 20, at Windsor. His body will be laid to rest in St. George's Chapel near to Windsor Castle. It is expected that nine kings will attend the funeral.

Quite a stir has been made in Norway over an effort of ex-Premier Kundsén, a leader in a political struggle, to drag Mr. Roosevelt, the nation's guest, into the fight. The ex-Premier quoted Mr. Roosevelt's words spoken in regard to American affairs as if spoken in favor of one side in the Norwegian contest. Roosevelt's words were scattered abroad as campaign documents before he was aware of it. Learning the facts, he immediately summoned the ex-Premier and demanded a public retraction, which was made. The Norway papers severely reprimand the ex-Premier for thus taking advantage of the words of one who was at the time the nation's guest of honor.

The Frederick University of Christiania, Norway, has conferred upon Theodore Roosevelt the degree of doctor of philosophy.

More than one thousand bodies have been recovered from the ruins of Cartago, Costa Rica, in Central America, the town recently destroyed by an earthquake. The Red Cross Society has telegraphed a gift of \$5,000 for the relief of the sufferers, and it is reported that American marines will be sent to assist in the rescue and relief of those in distress. It is also stated that people along the California coast received quite a scare from the shocks of this earthquake.

Practical jokers who created almost a panic among the people of Panama by circulating reports of an approaching earthquake and tidal wave were promptly arrested and placed in jail. Taking advantage

of the nervous apprehensions caused by the Costa Rica disaster, they gave the alarm just at nightfall and there was no sleep for that night.

After consultation with leaders in the Senate, President Taft decided not to abandon his efforts to carry out his legislative program. He accordingly canceled his proposed trip to Brooklyn. It is to be hoped that the President may not be handicapped in his efforts to secure wise legislation.

By a unanimous vote the Senate promptly confirmed the appointment of Charles E. Hughes for Justice of the Supreme Court of the United States.

Edward Payson Weston, the seventy-one year old pedestrian, was moved to tears by the great demonstration made over his return to New York on May 2, closing his walk to the Pacific coast and back. He delivered to the mayor of the city the letter given him on February 1 by the mayor of Los Angeles, California.

"Our Father Which Art in Heaven."

Extracts from a talk given to boys and girls by the Rev. James Wells:

In the Lord's Prayer all the relations in which you stand to God are found. In it you pray as—

1. A child: Our Father which art in heaven.
2. A worshiper: Hallowed be thy name.
3. A subject: Thy kingdom come.
4. A servant: Thy will be done in earth.
5. A beggar: Give us this day our daily bread.
6. A sinner: And forgive us our trespasses.
7. A sinner encircled by temptation and evil: And lead us not into temptation, but deliver us from evil.

Three pleas are added—

1. Do this, Lord, for it will help thy kingdom. Thine is the kingdom.
2. Do it, Lord, for thou art able: Thine is the power.
3. Do it, Lord, for it shall be to thy glory: Thine is the kingdom forever.—*The Expository Times.*

Early Seventh-day Baptists.

III.

WM. L. CLARKE.

I desire to call attention to the historical record of "Seventh-day Baptists in America Previous to 1802", by Bro. L. A. Platts, as it appears in Vol. I of our denominational "Historical Papers," instead of publishing my sketch of the "Seventh-day Baptist Church at Newport, R. I.," as it covers the same ground, and much more than is contained in my gleanings from Colonial Records of Rhode Island, Backus' History of Early Baptists of New England, sundry encyclopedias, and our denominational history.

In my study of this theme, Stephen Mumford, Samuel Hubbard and Tacy Cooper seem to have been divinely chosen to plant the Seventh-day Baptist Church upon American soil. Stephen Mumford alone brought the doctrine with him, that the Ten Commandments were moral and immutable, when he came from England in 1664, and the Holy Spirit guided him to the most favored spot on earth for the toleration of personal liberty in religious concerns. Dr. John Clarke returned to Rhode Island in June, 1664, after his successful efforts in obtaining the charter of Rhode Island and Providence Plantations; and since Mr. Mumford at once affiliated with the Baptist church in Newport, it appears probable that these men had known each other during Doctor Clarke's twelve years in London.

Christ's rule, "By their fruits ye shall know them," is the key that unlocks the mysterious barriers that stand between us and Stephen Mumford. Trusted, honored and beloved by Roger Williams and his coworkers, also by John Clarke and his church, evidently present during the bitter controversy that ultimately forced the Sabbath observers to solemnly covenant with each other as the First Seventh-day Baptist Church of Newport, it is only by the fruitage of his service that we learn, that by living the divine life as taught by his Lord and Master he won noble men and women to accept his views concerning the Sabbath, and the immutability of the Ten Commandments. He must have cherished

peace and good will for all men without making compromise with evil, thus closely following the divine example of Christ. His specialty was personal, heart to heart service, for I have found no instance where he ever participated in public controversy.

In 1633 Samuel Hubbard, at the age of twenty-three years, arrived at Boston, and at Salem became acquainted with Roger Williams, who had come over three years earlier. In 1635 the new arrivals were so numerous that the people of Watertown, Dorchester and Newtown determined to make a new settlement on the lands adjacent to the Connecticut River.

On October 15 a company of about one hundred men, women and children set out on their journey through the unexplored wilderness to seek and make a new home. The hardships and distress of this endeavor beggar all description. Mr. Hubbard was a member of this company, and during the bitter experiences of the journey he made the acquaintance of one who was ever afterward the inspiration of his life. This person was a young woman from Dorchester, a member of the Dorchester Church, and of one of the families of the company. Tacy Cooper from her youth had a clear vision of life and its duties. They were married soon after their arrival at the "new home," and settled in Weathersfield, where they remained through the terrible scenes and sufferings of the Pequot War.

After a sojourn of thirty years as husband and wife, enduring the perils and privations of pioneer life, and persecution from the Puritan Church at Boston, Tacy Cooper Hubbard, on March 11, 1665, began to observe the Seventh-day as a Sabbath to the Lord, and was the first person in America to adopt the opinion that Stephen Mumford brought with him concerning the Sabbath of the fourth commandment. Three weeks later her husband followed her worthy example and both ever afterward were loyal and true observers of the Sabbath. Concerning this worthy pair, Brother Platts in his paper, "Seventh-day Baptists in America Previous to 1802", page 142, writes: "The marriage of their three daughters, Ruth, Bethia and Rachel, re-

spectively, to Robert Burdick, Joseph Clarke and Andrew Langworthy, linked three of our largest Seventh-day Baptist families, with their outbranching lines, almost everywhere, to those two names which ought to be enshrined in every grateful Seventh-day Baptist heart—Samuel Hubbard and Tacy Cooper."

May 8, 1910.

Mr. J. Frank Hubbard at a Meeting of General Conference, Salem, W. Va., 1903. An Incident.

C. A. BURDICK.

I can best make the incident understood by referring to a circumstance which occurred in 1870.

At that time there had been no missionary from the North in West Virginia in quite a number of years, on account of circumstances resulting from the Civil War. But at this time Mr. Charles Potter and Mr. J. F. Hubbard, his partner in business, desired to have a mission established among the churches in that country, and agreed to give to the Missionary Board \$600 for its support the first year.

Eld. Walter B. Gillette was engaged to go onto that field as missionary. He entered upon the work in April, 1870, and labored until October of the same year. Then he thought that missionary work during the winter months would be too arduous for him at his advanced age, and returned home. The Missionary Board appointed the writer to take the place thus made vacant.

With a view to giving the mission some degree of permanency of character, I brought my family—wife and two children—with me onto the field. I bought a lot joining the grounds of the Seventh-day Baptist church at Salem. There was a tenement on the lot that required extensive repairs to make it a comfortable dwelling. Not having money enough for the work I wrote to Mr. Potter and company, asking a loan. For answer they sent me \$150, with the statement that when I should become worth more than they I might refund the money. Of course it was practically a gift. And this was the origin of the "incident."

Now the scene changes to a large tent erected on the grounds of Salem College at Salem, W. Va., and now occupied by the General Conference in an annual meeting of great interest and importance, to the interest of which the presence of A. H. Lewis, T. L. Gardiner, Geo. H. Utter, and Clayton A. Burdick, from the North, contribute very much.

But it is now the noon recess, and the throngs of people are in and around the eating-tent close by. But there remain in the tent of meeting two persons, who, though personally strangers to each other and living far apart, are on this occasion strangely and providentially brought near to each other as links in the chain of events that in the providence of God have brought present conditions to pass.

One is Mr. J. Frank Hubbard, of the Potter and Hubbard Company, who gave the \$600 to start the mission, the fruits of which are so prominently in evidence at this time. He has come from his Eastern home, presumably for the first time, to witness the fruits of his benefactions.

The other is the ex-missionary who subsisted on the \$600, and whose head was sheltered by the room provided in large part by the personal gift of the \$150, while doing the work for which the money was given. He has now come from his home in the West to visit the scenes of those labors.

This brings us up to the point of the incident referred to at the head of this article. I noticed Mr. Hubbard sitting by himself near a door of the tent, apparently in a reflective mood. Remembering that I had never had an opportunity of personally expressing to the company my gratitude for the \$150 they gave me, I went to his side, and reminding him of the circumstance, assured him that I had not forgotten the obligation I was under for the generous gift received from them at that time. He immediately replied that *he had never invested money that brought such large returns.*

At the heart of each experience and circumstance in life, there hides a great joy waiting to be seized when we grow able to discover it.—*The Center.*

Stray Notes of a Busy Traveler.

Number One.

CORLISS F. RANDOLPH.

In the autumn and early winter of the year 1903, what is popularly known as the *Mosely Commission* visited the United States. This *Commission* was organized by Mr. Alfred Mosely, a wealthy Hebrew of London, who had accumulated a fortune in South Africa, where he was identified with such enterprises as engaged the attention of Cecil Rhodes, the latter of whom, at his death, established the Rhodes Scholarships at Oxford University, in the belief that "a good understanding between England, Germany, and the United States will secure the peace of the world, and that educational relations form the strongest tie."

Mr. Mosely, in pursuance of a somewhat similar end, adopting a very different method, however, organized a commission composed of prominent educators throughout the British Isles for the purpose of visiting the United States to inspect its educational institutions from the kindergarten up through the university, both public and private, with a view of strengthening British education. Mr. Mosely not only organized the commission which bears his name, but he generously defrayed its expenses. A voluminous report which aroused wide-spread interest, was published, setting forth the results of this visit.

So profoundly was Mr. Mosely impressed with the success of his commission that he set himself about devising plans for a visit of a considerable number of British teachers to this country. He was successful in this undertaking also, and teachers to the number of several hundred arrived in this country from the United Kingdom in the fall of 1906. Their visits were confined chiefly to the cities on the Atlantic seaboard, but a few went inland, and some crossed the continent to San Francisco.

Stimulated still further by the results of his second effort to Americanize British education, Mr. Mosely sought a return visit of teachers from America to Great Britain. His overtures met with a cordial response, and in the fall and winter of 1908-1909,

nearly five hundred teachers from the United States and Canada visited the British Isles as the guests of Mr. Mosely and the teachers of the United Kingdom. About three-fourths of these visitors were from this country, and the remaining one-fourth from the Dominion of Canada.

While a large number of class-room teachers from the public school were among the delegates sent from the United States, there were to be found also representatives from practically every type of educational institution in this country, as well as from the ranks of nearly every grade of teacher and administrative official of these various institutions. There were to be found state superintendents, city superintendents, principals, supervisors, and special teachers from the elementary and higher grade schools. Masters from the great New England college preparatory schools, like the Philips-Andover, for example, were in the throng, and, I am told, one or two college presidents were included.

Arrangements were made with the International Mercantile Marine Company for the transportation of these teachers across the ocean, at a mere nominal rate. The organization of the movement in this country was entrusted to the National Civic Federation. The entertainment of the visitors in Great Britain was taken in charge by Mr. Mosely personally, assisted by various individuals and societies throughout the kingdom. Out of this, however, grew the only really unpleasant feature of the whole enterprise. The average Britisher is as fond of a scrap today as in the days of the celebrated complications of the Boston Commons, the Battle of Lexington, etc. This spirit fanned, no doubt, by the Jewish blood of Mr. Mosely soon brought about a state of feelings which strained the relations between himself and the London Teachers' Association, almost to the point of a public scandal, toward the last.

In the selection of teachers who should represent their respective cities, it was expected that due regard would be given personal fitness, including successful experience as a teacher, a reasonable familiarity with American education in general, and the personality of the candidate. Appoint-

ments were made by the local boards of education, or other authority. The leave of absence was limited to two months.

To make such a visit as this to a strange country, and come away with a fairly comprehensive detailed understanding of the organization of its educational system, and with a similar knowledge of its methods of teaching and of the general efficiency of its national education as a whole, is no mean task to accomplish in two months, however simple it may be; and when that country is Great Britain with all its complexities and perplexities, then the task becomes a serious problem. Nevertheless, after I was so fortunate (or unfortunate, as you please) as to be selected by the Board of Education of my city as one of its four representatives, I had great difficulty in making my friends understand that such a trip was not a holiday vacation. One good friend, who really ought to have known better, insisted to the very last that it was an easy-chair performance, and on the eve of my sailing wrote me something to the effect that he hoped I would have a good long rest and return with sufficient new vigor and vitality to last me for several years to come!! Well, I forgave him, and hope he has repented of his error. I hope to begin my actual voyage in my next communication.

Stumbling-Blocks.

How are Seventh-day Baptists stumbling-blocks, and who are truly stumbling-blocks? are queries which were thrust upon me very forcibly one day when a conscientious business man said, seriously, "My conscience troubles me because I feel that we are stumbling-blocks in ways of the world. I am a staunch Seventh-day Baptist, freely sacrifice business on the best business day of the week to obey the Bible precept, but still feel more and more that my business is a real stumbling-block—places a strong temptation before the young to do what their parents teach them not to do. Frequently they come in here and purchase things on Sunday with pennies that I am sure were provided for their Sunday-school class work, and if this place were not open to them would have been used in that work. Thus they are dis-

obedient to parents, go into places of idle amusements, become careless of religious restraint and regardless of legal requirements," etc., etc.

As Sabbath-keeping is a matter of obedience to God, my first proposition is to find in Bible phrase what or who is or may be a stumbling-block. We can find ground for any faith by taking single sentences; therefore, I choose to take the context, hoping to get a fair and full understanding, and read Prov. iv, 10-27 and find that whoso accepteth and obeyeth the Bible truths hath no cause for stumbling, while those who do not are in darkness and know not at what they stumble.

Isaiah in chapters lviii and lix gives much instruction, leading us to the cause of stumbling, and says we come "to grope for the wall like the blind, we grope as if we had no eyes: we stumble at noon-day as in the night." Is it not a fair exposé of the position of those who ignore Bible Sabbath time? Malachi ii, 8 also describes them, saying, "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have lifted up your face against the law." This bears still harder on those who profess to keep the Bible Sabbath and neglect to observe it in the Bible way.

Read First Samuel, second chapter, and consider carefully the connections, also the terse statements of verses 17 and 30. Again, how clearly the words in Jeremiah xviii to the 18th verse show how the following of Bible precepts builds up a people, while neglect thereof or disobedience causes stumbling and destruction.

Now we turn to Christ's teaching; but previous to any word from him John said that he came to bear witness of that light which was to come and lighten every man that cometh into the world. In many instances and under many different circumstances Christ said: "I am the light of the world;" "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth"; "While ye have the

light, believe in the light, that ye may be the children of light"; "Are there not twelve house in the day? If any man walk in the day, he stumbleth not, because he seeth the light. . . . But if a man walk in the night, he stumbleth, because there is no light in him."

These things, and many more, show conclusively to my mind that the precepts of the Bible are the words of light given to us as a guide for our work in life, and that to follow them is never to darken another's path who may care to be in harmony with truth; but that it is also required that we hesitate not to speak the words that will arrest thought whenever circumstances show us there may be a leading astray, in any line, from paths of rectitude and righteousness; nor are we to consider personal emoluments, but are to remember that those who refuse to use the light are the blocks as well as the stumblers.

The question is, Shall we obey God and meet our own responsibilities; or fearing to displease man, follow his devices and lose our hold on God's promises? Shall we walk in his light or stumble in man's darkness?
K.

Letter from Brother Leath.

DEAR BROTHER:

After reading the discussions on evolution, pro and con, I have a few words to say, and a couple of illustrations to give. I am reminded of an incident in antebellum days. A Baptist missionary in Kentucky met an old darkey, and finding that he was a Baptist said,—

"Uncle, can you tell me why you colored people are nearly all Baptists, while nearly all your masters are members of other churches?"

"Yes, boss, I think I can. You see we darkies have to work on the farm most all the time, and we have to take the Bible just as it reads; we have no time to hunt up queer meanings."

So we will take the old Book for what it teaches; we have no time to throw away on unproved theories even if we had the disposition, and especially those theories originated by infidels to try to get God out of creation. I want to feed my people on soul food, the sincere milk of the

Word and the strong meat of the Gospel, as they are able to bear it. So I preach religion, talk religion and have written some books on religion, and I am trying to get people everywhere to be religious, and bless God for religion.

In Lee's camp, in time of the Civil War, some officers at headquarters were discussing evolution, and they asked General Lee's servant what he thought of man's descending from the monkey. His reply was: "You gentlemen may have come from the monkeys, but God made Marse Bob."

I love to contemplate that God made me for his glory and redeemed me that I should be holy and without blame before him in love, and that he condescends to live in my heart here, and says I shall live with him in heaven forever. I deal in facts, not in theories.

Now, in regard to my book, here is what some friends say: Brother Gill of California writes: "Your book received and read. It is the thing for my work. I have yet read nothing better to advocate holiness and full obedience. It is a feeder to Christian perfection in its fulness, and the Holiness people must measure up to it. . . . Have made out money order for six dollars." Sister Booth of South Africa says: "Many thanks for your booklet on the Sabbath question. We read it with much interest. Some portions of it especially my husband considered very telling indeed. I am sending postoffice order for five shillings, English money." Brother Davidson of Illinois writes: "I have read [the book] with deep interest. . . . I want you to send me one dollar's worth." Brother Davis of Pennsylvania writes: "Your book on the Sabbath question came to my desk. I have looked it over carefully and think you have done your work well. Indeed, it is very convincing." He speaks of sending an order for books later.

We have taken the privilege of making these quotations from private correspondence. We have just received a sample copy from the printer of a very recent work entitled, "Open Letters to Preachers" (95 pp.). I will send the two pamphlets to any one for 35 cents.

Address D. W. LEATH,
Logan, Ala.

May 3, 1910.

Seeking God.

W. D. TICKNER.

"And ye shall seek me, and find me, when ye shall search for me with all your heart."
—Jer. xxix, 13.

To know God and to be known of God, —this is man's highest achievement. Other acquirements are as nothing compared with this. As he who spends his life with eyes bent upon earth fails to note the glories of the heavens, so he who devotes his time and energies to things that pertain to this life only is a stranger to the grander experiences of a life enriched by the power of the divine life. To him who has been in communion with his Maker, who has walked with him, who has been a coworker with him, these experiences are so rich, so fraught with sweet memories, that earthly joys, earthly sorrows, appear of comparatively little moment.

To know God has been the aim of men from earliest times. When Moses on Sinai exclaimed, "Show me thy face," he but expressed the inward longing of the whole human race. Men seek him. They feel after him. They grope in the darkness trying to find him. No one away from God is content with his condition. There is a continual unrest, because the only source of rest is absent from the life. This world can not satisfy the longing of the soul. Only a spiritual communion with, and a knowledge of, the Infinite One, can satisfy this heaven-born hungering and thirsting for God.

That man is not more fully acquainted with God is his own fault. Man's perverseness, his wilfulness, his insubordination, has caused him to turn from the only means by which God can be known. Some have sought in vain because they sought to find him in their own way; others have failed because they did not persistently seek. He is not far from every one of us, and can be found by us if we seek aright.

Where shall we seek God? We can not ascend into the heavens above to find him, neither can we go into the depths beneath to search for him. He is not to be seen with the natural eye, neither can he be perceived by any of the physical senses. He who desires to know God and be known

of him must have his spiritual nature quickened. Our spiritual natures have too long been made subservient to the physical. Many have scarcely recognized the fact that they have a spiritual nature, so intent have they been in the gratification of the physical.

How shall we seek God? There must be more than a mere desire to know God intellectually. The desire must become a hungering and thirsting. The spiritual sense must cry out with words which no tongue can utter. The longing of the soul must be so intense as to eclipse all else. Everything must give way to that one unutterable, insatiable, ever-increasing yearning for God's presence. "Seek and ye shall find," says Christ. The promise is to those only who seek with all the heart.

In only one way can we come to God. Christ says, "I am the way. . . . No man cometh unto the Father, but by me." In Christ we learn of God. He who became flesh and dwelt among us can take of the things of the Father and show them unto us.

God does not reveal himself all at once in all his fulness. No one could endure such a revelation. Little by little we learn; little by little our spiritual powers are strengthened; little by little we are enabled to comprehend the spiritual things of God. We grow strong in the Lord and in the power of his might.

The more our spiritual powers are exercised, the more we can perceive, the more fully can we come into God's presence. We can grow spiritually as well as physically. There are many spiritual dwarfs. God would not have it so. To grow, food and exercise are necessary. God provides the food and directs the exercise. All can have this food who hunger for it and will ask for it. All are invited. He who eats spiritual food can and will labor for him who provides the food. As we grow, our faith grows stronger, our hopes brighter; we behold God everywhere.

Many of our experiences in every-day life are manifestations of God's living care over us. We too often regard them with indifference, or, if not in perfect accord with our prearranged plans, if our desires are not gratified, our aims in life

not realized, we are too apt to behold in it all no wise, loving guidance of an omniscient God.

God's sovereignty is seen in the little things of life, as well as in the larger affairs of State and Nation. He who knows when the ravens cry from hunger, he who watches over even the flowers of the field and clothes them with beauty, is present to direct the least of those who desire to know him.

To recognize God in everything, requires large faith, but he who begins to look for God in his business, in his sickness and in his health, will find him there, and will enjoy life better because of him. Not until we have perceived God, by our spiritual vision, directing, controlling, guiding, and protecting us, can we obey the injunction of the wise man of old who said: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

He who has found him and the power of his presence has been thrice blessed. Knowledge of God brings comfort in times of sorrow, rest to the weary, hope to the desponding, and peace that passeth all understanding. What though "the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall:" yet, like Habakkuk, we can exclaim, "I will rejoice in the Lord, I will joy in the God of my salvation."

The knowledge of God brings power. "In him we live." He who has found God, and sees him in the tempest as well as in the sunshine, in disappointment as well as in success, allies himself with God, and thus becomes a power against whom Satan and all his host can not prevail. Satan fears such an alliance and with reason. "Satan," we are told, "trembles when he sees the weakest saint upon his knees." All the powers of darkness are of no avail when opposed to one who has found God. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the

midst of the sea." This was the song of the psalmist. He had found God.

To know God brings riches and honor. True riches are not estimated by the amount of this world's goods that a man possesses. Nothing can be called of value unless stamped with the image and superscription of God. Nothing else can we carry out of this world into the kingdom of heaven. With the acquisition of the true riches, honor, such as no earthly sovereign can bestow, will be conferred. That image and likeness bestowed on man at the Creation and which was lost by reason of transgression will be restored, for we have the assurance of the apostle Paul that God will grant it to us again. He says: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Gracious and blessed promise! Edenic purity restored!

I shall be satisfied when I awake in his likeness.

Blanchardville, Wis.

Bible Studies on the Sabbath Question.

By the courtesy and liberality of the Tract Board we are able to make the two following propositions:

1. A copy of the above book will be sent to any student at Salem, Milton, or Alfred, postpaid, who will send us a request for it with the understanding that the request implies a promise to read the book with reasonable promptness and care.

2. To classes of five or more, besides a leader, organized in connection with Endeavor societies or Sabbath schools for a systematic study of the book, free copies will also be sent.

ALFRED THEOLOGICAL SEMINARY.

Alfred, N. Y.

Distressed at his son's refusal to enter the ministry and his preference for dealing in horses, a worthy farmer in the Midlands was telling his sorrow to a neighbor.

"Oh," said the latter, "don't take it too much to heart. I believe Tom will lead more men to repentance as a horse dealer than ever he would as a minister."

—*Standard.*

Missions

The Field.

REV. E. B. SAUNDERS.

It seems that, among other things, a word should again be spoken in regard to the question of finances. The information obtained from the quarterly reports made by men on the field to the Missionary Board is of course for the use of the board. There are, however, items of information which if known by the people might help our churches to be more thoughtful.

The reports show that the amounts of money received by the several men range as high in four cases as \$75.00 during the quarter. Four men report nothing received from the field. In one or more of these cases the minister is serving one of our churches with some seventy-five members who are pretty well to do in the things of this world. Twelve of the men received last quarter less than \$50 as shown by reports. Eight men report less than \$20.00. So far as can be seen by reports it appears that quite a number of our ministers are patiently trying to live on from \$20.00 to \$25.00 a month all told. If this is correct they are far more self-sacrificing than the laymen they are preaching to. They—the ministers—can make no complaint; I am making it for them and that without any solicitation from them. I am going to say frankly that if this is a fact and we are not able to pay them and give them a better support, then some of our salaries should be lowered. One man writes, "I have tried to do the people good; I have given them of the best I had. I continually receive kind words of appreciation, but this does not buy bread and butter." "The collection for the Missionary Society was small." One good woman wrote not long ago and sent one dollar saying, "Our church has made no contribution to missions for a long time." Another writes: "Our church is out of debt. It is feeding no hungry and clothing no naked. They are all out of jail, so there is no one to visit. They are nice folks. When Brother A finishes paying the mortgage on the

farm, when Brother B gets his new veranda on the home, Brother C his auto paid for, and Sister D her home furnished to her mind, I think the church and missions may then be remembered." "They are a good people but do not realize that 'he which soweth sparingly shall reap also sparingly.'"

In the large churches people can drift along without feeling a responsibility, pay little or nothing year in and year out; but in the small church there is no place to hide. They are compelled to pay and pray or go down. This is why the spiritual strength is so largely in the churches numerically small. I wish the same pressure could be put on, and responsibility felt by, members of large churches. The ministers who are preaching to those small churches are brave and uncomplaining. We must by some means try to give them a more generous support.

There is a brighter side to this question. The following is from another letter: "We are still thanking God for the work of the Holy Spirit. Last Sabbath was truly a glorious day for our church. We had, on Sabbath morning, Sabbath school, a short service, baptism when ten were baptized, and at 2.30 in the afternoon another short service, the right hand of fellowship and communion; in the evening the young people's society. One young man has embraced the Sabbath." Thank God for the bright side and the encouraging news like the above which is constantly coming from the field.

The following taken from another letter may encourage some of our young people to be as brave as was this young lady, and to hold the religious standard as high. She was not a Christian; she had for years received the attention of a young man who was not a believer. She became converted to Christ and the Sabbath, whereupon she wrote to her lover the following: "Though you have remained very kind to me, I feel compelled to write you that only a marriage in the Lord and the founding of a Christian family, of which the man is priest of his house, is acceptable to my conscience. This is a hard thing to do." "He that ruleth his spirit [is better] than he that taketh a city."

Bro. D. C. Lippincott of Jackson Center, Ohio, has gone to assist Brother Davidson in a series of meetings at Stone Fort, Ill.

Let us continue to pray for the work on the field and for the associations, that they may be times of refreshing in the Lord.

Observations on the Chinese Y. M. C. A.

JAY W. CROFOOT.

The Chinese Y. M. C. A. of Shanghai was organized in 1900 and it held its decennial celebration on March 24, 1910. The exercises were interesting in themselves, but were more interesting as an indication of the flourishing condition of that much needed work.

Among the impressive figures showing the prosperity of the association are these: The membership is now over one thousand; the total current receipts for 1909 were \$35,477 (Mexican); total attendance at religious meetings in 1909, 30,354; number of students enrolled in Bible classes last year, 508.

It has been my privilege to be acquainted with all the foreign secretaries engaged in local work, and I think they are of the very best the American associations can produce: but for some years now all the directors have been Chinese, and I believe them to be of the best China has produced. And certainly such young men are the hope of the nation.

The principal address of the celebration which crowded the Martyrs' Memorial Hall in the Y. M. C. A. building, was made by the Hon. A. P. Wilder, United States Consul-General. The address was a good one, emphasizing the importance of the association as a power to pull men upward, where there are so many things to pull them down, and the fact that all men want such forces to act on their sons, whether their own lives are right or not. He was very optimistic, and said that in the light of history one can not be otherwise, citing a friend who had read "The Historian's History of the World" through in two years (thirty pages a day) and said that he could never be discouraged about the progress of the race again.

Since coming to Shanghai less than a year ago Consul-General Wilder has been

a popular speaker at mission college commencements and the like. It is very gratifying to have such a man in the place, in contrast with some of his bibulous predecessors. George Fryer told me the other night that Mr. Wilder has recently become a director of the foreign Y. M. C. A., an organization of which I have had small hopes.

Not long ago we attended an athletic exhibition given by a class of young men of the Chinese association under the leadership of Doctor Exner, the first physical director of the association, who has been in Shanghai a little over a year. It was really an excellent exhibition. If you don't believe it you can ask Eugene Davis who also saw it. One of the performers was a young man who was a pupil in our school in 1903-4, but afterwards went to the Chinese public school of the International Settlement. I've since been told that he is preparing himself to become an association physical director. The Shanghai association does a good deal of secretary training I believe.

West Gate, Shanghai,

Apr. 4, 1910.

PS.—I'd like to thank some one for a half-year's subscription to the *Christian Work and Evangelist*, but I don't know whom to thank. J. W. C.

Why Should I Give Thanks?

Why should I give thanks today?
For all the blessings which are mine,
For food, and air, and warm sunshine,
And resting cot whereon to lay.

For roof to shelter me at night,
For honest grasp of friendly hand,
For grace before all men to stand
And strive for what I think is right.

Let me be thankful for the eyes
Which look in mine from day to day;
Dear eyes which light my earthly way
And guide me toward the final prize.

For sweet content let me be glad,
For gold enough to baffle care,
For books, and the communion rare
With one or two great souls I've had.

For love, the dearest gift of all;
For health, a boon without alloy;
For work, which may my hands employ;
For faith and hope, when death shall call.

—Edwin Carlile Litsey, in *Housekeeper*.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

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

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In many a heart,
And comforters are needed much.
Of Christlike touch.

—Anna E. Hamilton.

The following article was written for *Woman's Work* some time ago, but was awaiting a little retouching at the hands of its writer. Before the work was done God spoke, and the life, bravely and sweetly begun amongst these earthly scenes, was called to greater privilege and opportunity in the scenes of the life eternal. The article is therefore printed practically as first written.

A Vision.

IVALOO MAXSON EVERTS.

The Rev. Roger Gordon, pastor of a large and fashionable city church, arose from the dining-table and passed directly into his study. The air of preoccupation which had clung about him for several weeks seemed to have entirely enveloped him. His few remarks and a keen knowledge of him in all his moods had given his wife an inkling of the struggle which was going on in his mind.

Dropping wearily into the big leather chair in front of his desk, he sat for more than an hour absorbed in thought. Several times he raised his head and looked for a moment at a large picture of Christ which hung directly in front of him, but each time it seemed as if he could not endure the look which shone from the Mas-

ter's eyes, and he bowed his head, while his hands gripped the arms of his chair with such power that the bones stood out sharply and the muscles became tense and hard.

A battle between Conscience and the World was going on in the heart of this man. Three weeks ago he had gone serenely on his way, visiting the sick, conducting his weekly meetings, and preaching such scholarly and eloquent sermons that his people felt proud to call him their pastor. But for these last twenty days the even tenor of his way had been disturbed and the cause of it all was a picture. It had come to him from a foreign country. Search as he would he could find no clue to the name of the giver, but the silent message which it brought had fairly burned itself into his soul. Its meaning stood out so vividly that he could not misunderstand it, and it was utterly impossible for him to put it out of his thoughts. All these days he had performed his duties in a mechanical, absent-minded way. Each day the picture was studied and new thoughts had claimed his attention, until today as he placed it before him in the quiet of his study, it seemed to him like an open book, a book of revelation. Could he force it out of his thoughts? Could he go on as before? This was the struggle going on in his mind. Conscience said, "You must present the story of this picture to your people, for it is a message straight from God." The World said, "Don't say anything about it, preach about something else. You will lose your position if you even mention it, and there are certain ones in the church who will stop paying for its support if you offend them." "You are the leader of your flock", said Conscience. "You are answerable to God for each soul, just so far as it lies in human power to direct it. Can you, a man consecrated to the service of God, holding the position which you do, refuse to present this question?"

At this point the minister arose, pushed back his chair, and, kneeling in absolute humility, prayed,—

"O Lord, thou knowest the mind and thought of thy servant. Father, I acknowledge my shortcoming and pray that in the future I may have the courage to fulfil

the mission for which I was sent among this people."

Then he raised his eyes to the picture and there seemed to shine out from the eyes of Jesus a look of hope, strength and courage, which entered into the soul of the man and he stood on his feet determined to work for the Master as he had never worked before. At that very moment a chord was gently struck on the piano in the room beyond, and there floated in to him the sound of his wife's voice singing,—

"Jesus whispers, I am with you,
In the battle every day,
Standing by you in the conflict,
Going with you all the way."

The heart of the minister was deeply touched, and going noiselessly from the study he took his place by the singer, and joined in the song as she went on,—

"I am with you, I am with you,
Jesus whispers sweet and low,
In the sunlight, in the shadow,
I am with you where you go."

As the last note died away, Mrs. Gordon lifted her eyes to her husband's face and knew at once from its expression that his mind was made up.

On the following morning the usual congregation wended its way to the popular church. Everything seemed as usual. If the minister seemed slightly different no one noticed it except a Gentleman in Black who sat in the body of the church. During the opening exercises Rev. Roger Gordon noticed him and the thought passed through his mind that perhaps the presence of this one person meant a great deal for the success of his sermon. Then as he glanced about over the congregation, he noted people here and there to whom he hoped to make a strong appeal that morning. By this time the opening exercises were drawing to a close and the people were settling themselves comfortably to listen to the discourse.

Then something unusual occurred. The church began to grow dark, and, as the dusk increased, the people looked about in wonder, and a rustle of uneasiness passed over the congregation. The Gentleman in Black aroused himself from his half-slumber and peered around to see what was going on. At this moment the

minister took his place on the platform and suddenly absolute silence reigned throughout the great church. At the right of the pulpit a vision had appeared, strikingly lifelike, a reproduction in heroic size of the picture which had so deeply affected their minister. Every eye was centered upon it and every mind was struggling to decide whether it was real or only a picture. The Gentleman in Black gazed with the rest and in his eagerness to see it better walked three seats ahead. At last the silence was broken by the minister's voice, trembling with the intensity of his feeling:

"Before us," he said, "standing as it were on the stone steps of one of our great banks, is the crucified, suffering Saviour. A crowd surrounds him surging back and forth. You are there, so am I, but Jesus stands alone, unnoticed. Standing at the left of that Catholic priest you see your minister. Look at me, see me as I am, a minister of the Gospel, holding in my hand the Bible, discussing the law and doctrine of that book, while all the time the Saviour is at my side and I am unmindful of his presence. I have preached to you concerning law and doctrine when I should have been presenting the claims of the crucified Master. I have not touched upon the vital problems of the day which are killing the Church of Christ. My sin has been revealed to me and I have made a solemn vow that henceforth I will keep my eyes turned toward him and I shall preach exactly what he tells me. Today I take my stand and today the message which I bring is his message."

The Gentleman in Black took a front seat and listened intently to every word as the minister went on.

"In the foreground there you see a group of women on their way to a card-party. They are women of our own city, church members, Christians,—that is, they are supposed to be but they are not working at it just now. They saw Christ before they reached the bank, but they are not looking at him now and they hope he will not notice them. Unfortunately the little child of one of them looks up, sees Jesus, and tugging at her mother's hand exclaims,—

"'Mamma, there is Jesus! Would you have stayed at home if you had known

he was going to be here today? Will he be at the party, and the minister and his wife? Why can't they go if we can?"

"The woman hurries on but we hear the Master say, 'A little child shall lead them.'

"Here we see a gay company of young people on their way to a dance. They do not see Jesus. Their minds are all taken up with thoughts about their splendid clothes and the excitement of going to the party. They are discussing when they shall have their next dance, and they decide upon the very evening when there is to be a special prayer service in the church, but that makes no difference. Christ looks on and is grieved, for these have no time to work for him.

"At the feet of Jesus see the woman with the baby in her arms. She needs help to bring up that boy, but she does not look to Jesus for it. Jesus is saying to her, 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.'

"At the right of the picture are two men, one a sport and the other a drunkard. They do not want to look at Christ and are passing on to spiritual death. Near them stands a scientist so absorbed in his experiment that he thinks nothing about the crucified Christ who knows all science. On the left see the business man and the newsboy, each too intent on his own pursuits to stop and spend any time becoming acquainted with Jesus."

So vivid was the vision and so great the power of God working in that company of people that every heart was touched and each one saw himself condemned in the presence of Christ. The Gentleman in Black was greatly excited. He summoned all his helpers,—Scorn, Indifference, Pride, Love of Ease, Selfishness, Love of Money, Love of Power, and every other sinful spirit at his command. He sent them hither and thither wherever a heart responded to the minister's appeal. But God was there in power and the Gentleman in Black, finding himself defeated, slid quietly out the door, followed by his band of evil spirits.

As the vision slowly faded away and light began to creep back into the church,

far in the distance came the sound of a clear voice singing,—

"Jesus whispers, I am with you,
In the battle every day."

Another voice joined in and the people sat with bowed heads while the song went on to the end. They were stirred to the very depths of their feelings. Not a sound was made, not an emotion expressed, as that great audience passed slowly from the church, but every face told the story of the profound and earnest thought which was going on in each mind. The sermon was not discussed. Their thoughts were too sacred for expression.

Did the Rev. Roger Gordon make a failure that day? Was that sermon lost? Enter that church some day, ask for the Gentleman in Black, and the answer will convince you.

"He has gone back to his own dark regions, and he has never dared come inside our doors since the vision came."

From Salem, W. Va.

At the February meeting of our Ladies' Aid Society, which was held with Mrs. M. H. Van Horn the second Sunday of the month, we adopted several new plans for work. Thinking that these may be of interest to some of our readers, I have decided to give them in detail.

First, let me state that the majority of our members are opposed to suppers or socials for raising money for church or missionary work. The money for these purposes is raised by our dues, birthday and thank-offerings and free-will gifts. But for all outside work we have no scruples against raising money by suppers, sales, and various other methods.

In order to raise funds for our scholarship in Salem College, we decided to hold monthly dime suppers. These suppers are served at the different homes of our members, and consist of simple but good fare. As everything for these suppers is donated by all the members of the society, and several assist in serving, it means hard work for no one, and a good social time for all. At our February supper we made \$9.90, March \$9.50, April \$13.85.

We also adopted the mite-box plan at

this meeting, and at a patriotic social held on Washington's birthday we presented the mite-box to the honorary members of the aid, the men, and gave them a chance to show their appreciation of the evening's entertainment. Their appreciation netted to our treasury \$4.80.

We also decided to change the form of our monthly meeting. Formerly we had a short program and then our business meeting. We decided we could better improve the time by doing hand sewing, quilting or tying comfortables, for a small fee, for any one who might wish us to, and improve the time intellectually by having some one read aloud while the others worked. In March and April we tied comfortables and listened to papers on missions written by the Rev. W. D. Burdick for RECORDER. We will try this order for a while as it helps us earn a few pennies. And by the way, we are working for a mile of pennies. Our goal isn't in sight yet, but we are working steadily toward it.

We enjoy reading the woman's page and especially the items from our sister societies, as they contain helpful suggestions.

MARY HELEN SWIGER.

From Dodge Center, Minn.

Our Woman's Benevolent Society has forty resident members, eight non-resident members and three honorary members. Each member pays a monthly due of five cents. The rest of our money we raise in various ways. Our latest effort was by means of thank-offering boxes distributed among the members and opened at a social held at the parsonage. No charge was made for the supper, but a large thank-offering box was placed on the table for the offerings of those who had no boxes. Nearly \$16.00 was the amount thus raised. Not only do we sew for the needy when occasion demands, but we often sew for overburdened members of our own society, charging the nominal sum of fifty cents for the afternoon's work.

At our March meeting we decided to have monthly programs, using the Mission Circle leaflets sent out by our Woman's Board, and at our April meeting three very interesting papers were read. Mrs.

Mary Rounseville was appointed Program Committee and Mrs. Mabel Sayre, Press Committee. We voted to complete the payment of our \$50 pledge to the Woman's Board and to raise this year's interest on the parsonage debt provided the church voted to liquidate that debt before 1911. This the church decided to do.

PRESS COMMITTEE.

From Nile, N. Y.

The Nile ladies met on April 21 and tied and finished one comfortable. A most interesting and instructive program on the Central Association was enjoyed by every one. The serving division furnished thirty-nine suppers. In the business meeting it was voted to send five dollars to the Missionary Committee for mission work in the Western Association and the sum of twenty-five dollars was pledged for the Alfred University Betterment Fund.

SECRETARY.

Notice.

We are planning for a good time in the Lord when the association shall meet with us the second of June. We are hoping and praying for a spiritual feast and a real soul quickening. We are hoping to have with us a large number of delegates from the various churches. If there are any lone Sabbath-keepers, or others, who have not been to association in a long time, meet with us the first of June and let us worship the Lord together.

All who are planning to attend the association will confer a favor upon the people here by sending their names to the undersigned at as early a date as possible, that all arrangements for entertainment may be duly made.

E. A. WITTER.

Notice.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the New Auburn (Minnesota) Church, June 3, 1910, at 8 o'clock, p. m. Rev. C. S. Sayre to preach the introductory sermon, and Rev. Madison Harry to act as alternate. A large attendance is hoped for, and that God's Spirit will be manifest at every session.

MRS. ROSA WILLIAMS, Cor. Sec.

New Auburn, Wisconsin.

We are always looking for mental food and spiritual refreshment in some cloud of dust enveloping the wake of a traveler gone before.—*The Center.*

Young People's Work

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

Is Ours a Christian Nation?

REV. E. D. VAN HORN.

Prayer meeting topic for May 28, 1910.

Daily Readings.

Sunday, May 22—The test of sacrifice (Matt. xx, 25-28).

Monday, May 23—The test of righteousness (Isa. lviii, 1-11).

Tuesday, May 24—The test of blessing (Num. xxiv, 3-9).

Wednesday, May 25—The test of obedience (Isa. i, 1-9).

Thursday, May 26—The test of justice (Zeph. iii, 1-7; Mic. ii, 1-3).

Friday, May 27—The test of priesthood (1 Peter ii, 9, 10; Rev. i, 5, 6).

Sabbath, May 28—Topic: Is Ours a Christian Nation? (Ps. xxxiii, 8-22.)

COMMENTS ON TEXT.

We have in this psalm what is characterized in the third verse as "a new song." Unlike the psalms which precede, it does not take us over the heights of joys and delights nor into the depths of sorrow and sin, but moves on a level plain of meditation and calm contemplation of the creative power and providential government of God. The psalm is evidently composed and designed for use in the temple service. Its divisions may be briefly noted as follows: Verses 1-3 form the introduction or prelude and summon the "righteous" to praise Jehovah; vs. 4-19 form the "central mass" and celebrate the creative and providential works of God in two parts, the first of which (vs. 4-11) ascribes to God the praise for his creative acts through all the world while the second portion (12-19) concentrates them upon Israel. The last three verses form the conclusion in which the worshipers express their faith and trust in the triumph of God.

The psalm is based upon historical allusions to the power of God in delivering the children of Israel from the pursuing Egyptians through the waters of the Dead

Sea. If we recall the haughty and furious Pharaoh with his chariots and horses pursuing, and the walled waters of the Red Sea as the children of Israel passed through, then the helplessness of the king's horses in the midst of the assembling waters of the sea, and read the psalm with these in mind, its meaning and vividness will be much greater.

"The psalm has no trace of special recent mercies, but to the devout soul the old deeds are never antiquated, and each new meditation on them breaks into new praise. So inexhaustible is the theme that all new generations take it up in turn, and find 'songs unheard' with which to celebrate it."

"The facts of revelation must be sung by each age and soul for itself, and the glowing strains grow cold and archaic while the ancient mercies which they magnify live on, bright and young. There is always room for a fresh voice to praise the old Gospel, the old Creation, the old Providence."

SUGGESTED LESSONS.

The psalmist ascribes blessedness to the nation whose "God is Jehovah." That Israel enjoyed such blessedness in comparison with the surrounding nations, is a fact of history. But I suppose the practical question for us to consider is, "Are we a Christian Nation?" To what extent and upon what grounds may we lay any claim to the blessedness of Jehovah our God? We may briefly answer the question thus: Only to that extent and upon the condition of our faithful obedience to his divine laws. No nation which does not reverence God in the administration of its government, which does not seek mercy, truth and justice for all its citizens, which does not formulate and administer its laws in such a way as to secure to every one equal rights and privileges has a right to the name of "Christian Nation." This may seem like a pretty rigid rule by which to test the matter, but anything less high in its ideal could not be called Christian. However, to merely pass judgment on the case does not lead us to any practical conclusion; for whether our Nation is Christian or not must depend upon the individuals which compose that Nation. Therefore when

the ninety million or more souls which make up our population become Christian in belief and practice then our Nation will be a Christian Nation.

We like to think of our Nation as a Christian Nation, as "the land of the free and the home of the brave"; we take pride in our churches and in the growing spirit of brotherhood; we rejoice in the growth of a moral consciousness that is making it harder all the time for a man to do wrong whether he is a criminal in the slums or in the legislative halls; it is a source of encouragement which political greed, graft and corruption can not exist long without being laid bare to public gaze and condemnation: *but* until we have purged our civic and national life of all corruption and unrighteousness let us not boast too much of a "Christian Nation." But you and I can help to make it such and the question is, will we?

SUGGESTIONS FOR THE LEADER.

Do not regard this as exhaustive of topic material. I have made the barest suggestions and you should use every possible source of material. Plan your topic a week ahead and lay out something definite for the members of your society. Make use of the "Daily Readings" in preparation of the lesson. Get older members to name some of our national evils, such as intemperance, extravagance, disintegration of the marriage relation as seen in the rapid increase of divorces, and then suggest how such evils might be corrected. Emphasize the fact that our government is "of the people, for the people, and by the people", and that it is the duty of every voter to use his vote in such a way as to correct all social and political evils.

Young People's Hour.

The program for the young people's hour of the quarterly meeting held at Milton Junction, April 23-24, was as follows:

The first two numbers were—as the leader, J. Fred Whitford, expressed it—to "bridge over the gap" between the laymen's meeting in the morning and the young people's hour. They were, in fact, numbers postponed from the morning, but they cer-

tainly fitted in with the general lines of thought of the two meetings. These were reports from Pastor Van Horn and Mr. G. R. Boss of their trip into central Wisconsin. Then followed four papers from representatives of the societies on the backing that we are going to give the quartet to be sent into the central Wisconsin field this summer. The members of the quartet were present and responded, expressing their gratitude in a few words by Mr. William Simpson. The quartet is composed of Mr. Ernest Hurley, Mr. Philip Coon, Mr. William Simpson, and Mr. L. O. Green. They favored us with three selections. Pastor Bond, Pastor Van Horn and others interested in the work gave us a few remarks.

A Message to the Young People of Southern Wisconsin, from the Milton Junction Christian Endeavor.

ROBERT WEST.

Read at the quarterly meeting held at Milton Junction, April 23-24.

In this paper I have been asked to tell about the work accomplished last year in the central Wisconsin field under the auspices of this society, as well as the work planned for this year. We tell this not boastfully, but merely to show to all who may be interested a novel and efficient method of raising money for this purpose.

The pastor is author of this plan (and, by the way, most of our clever plans originate with him), but we will not be stingy with his ideas.

Last year a special missionary committee was appointed to send two young men upon the field. It formulated its plans and presented them to the society for approval. Then a stock company was organized with the president, secretary and treasurer of the Christian Endeavor Society as officers, and the committee as managers. Stock was sold at ten cents a share and each stockholder was given a certificate duly signed by the officers of the company. In spite of the fact that we could make no promises as to the dividends, the stock sold at par. The boys in the Junior Society deserve special

mention, for it was they who hustled around with the certificates and sold a large part of the stock. When the money was raised, we sent Mr. Herbert Polan and Mr. William Simpson. But my paper is to tell about our plans, so I shall not say more about this matter except that we declared it a success, giving most of the credit to the consecrated young men who did the work and to the Master in whose name they were consecrated.

This year a committee has been appointed to raise funds to aid in a larger work on the same field, and we have taken upon ourselves a larger pledge. Last year we pledged ourselves to raise one hundred dollars to be spent as the society should direct for running expenses of the society as well as for charities, SABBATH RECORDERS, missionary work, etc. But this year we have pledged ourselves one hundred dollars for this one field besides our usual running expenses and regular obligations to other departments of the denomination.

Our plans for this year are not yet perfected; for inasmuch as the church was making larger demands than usual this year, we thought that it would be better to wait until its soliciting is over.

At the session of the quarterly meeting held at Walworth you brought into existence the committee composed of one member from each of the Christian Endeavor societies with Pastor Bond as chairman to carry on this work. You have given over the planning to us, but you shall be allowed to help when the plans are completed. The work will need your money and your prayers; for God alone can see into the future, and for this reason we must have his all-wise presence to guide our plans and the execution of them. So after you have given your money contribution, do not forget the work in which your money is used.

Our China Mission.

Fifth Study.

REV. WILLARD D. BURDICK.

Scripture lesson: Luke x, 1-20.

This study considers the work of the mission from its report to the General

Conference in 1886 to the report of July 5, 1891.

The foreign workers on the field were Elder and Mrs. Davis, till February 15, 1891; Dr. Ella Swinney, all of the time; Elder and Mrs. G. H. F. Randolph, after October 29, 1888; Miss Susie M. Burdick, after December 17, 1889. Native preachers, a part or all of the time: Dzau Tsung Lan, Zah Tsing San, and Le Erlow. Several teachers, Bible-women, and other helpers.

In this and succeeding studies we will consider the work of the mission under the following departments,—Evangelistic, School, and Medical,—never forgetting that "evangelization is the central idea of all our mission work. From the establishment of our mission, it has been the soul of all our effort."

EVANGELISTIC.

The regular services of the church were faithfully sustained; Zah Tsing San and others preached or did personal work on dispensary days among the waiting people; and occasional trips were made to neighboring towns and cities where tracts and Scriptures were distributed, the Gospel was preached, and much personal work done.

The printing outfit was enlarged and many tracts, calendars and hymn-books were printed for use, or to be sold or given away. Baptism was administered at different times. The last baptized before Elder and Mrs. Davis returned to America were Susie Davis and three others.

In 1888 Elder Davis reported: "We have adopted the plan of receiving members on six months' probation, to guard against a hasty reception of unworthy persons. This gives time for the real object of the applicants and the sincerity of their desires to be made manifest; and it also makes them special subjects of prayer and instruction." (See *Conference Report*, 1887, p. 12; RECORDER 1887, Nov. 17.)

The church membership increased from 18 to 32, and doubtless many others heard the truth to the salvation of their souls.

SCHOOL.

For several years Mrs. Davis continued to have charge of the day schools, and of the girls' boarding school till February,

1891, when it was transferred to Miss Susie Burdick. Till 1889 there were nine girls in this school, then three more were received, and in 1891 two more were taken. Not long after this one of the girls died.

From the opening of the school, in July, 1885, it had been hoped that some lady would offer herself for work in the school. In 1888 a plan of cooperation between the Missionary Board and the Woman's Executive Board of the General Conference was agreed to by the boards "with a view to their jointly sending out lady missionaries to China" (*Conference Report*, 1888, p. 16). In harmony with this plan Miss Susie M. Burdick of Alfred, N. Y., was called to become missionary teacher in China. Careful consideration of the call led her to accept. She was set apart to this work at Conference at Alfred, August, 1889, sailed from San Francisco, November 21, and reached Shanghai, December 17, 1889. The missionaries gave her a "right hearty welcome."

No time was lost in beginning the study of the Chinese language, each of the missionaries assisting as teachers till a native teacher was secured.

Miss Burdick gradually entered into the work of the schools, and at the departure of Elder and Mrs. Davis she took charge of the girls' boarding school, and the supervision of a day school in the native city.

BOYS' BOARDING SCHOOL.

Although the building for this school had been erected in 1883, it had not been furnished and the school had not been started, because of the lack of a foreign teacher and of means to carry on the school.

In October, 1887, a call was given Mr. and Mrs. G. H. F. Randolph to engage in missionary work in our China Mission, as soon after the completion of their studies in Alfred University as possible. The call was most carefully considered and accepted.

Brother Randolph was ordained to the ministry at Independence, N. Y., March 14, 1888. Farewell services were held at Alfred, September 9. They sailed from San Francisco, September 29, and reached Shanghai, October 29, 1888.

Elder Davis arranged a reception for them on the Sabbath after their arrival, and thirty-three Chinese, Elder Davis' family, Doctor Swinney, and Mrs. Fryer, who had just returned to Shanghai, gathered in the chapel and gave a glad welcome to the new missionaries. Toward the close of the service Elder and Mrs. Randolph were received into the membership of the church (*Conference Report*, 1888, p. 16; *Jubilee Papers*, p. 79; *RECORDER*, Jan. 3, 1889).

Under a native teacher they soon began the study of the Chinese language.

In accord with the instructions from the Missionary Board the boys' boarding school was soon opened,—February 15, 1889—under the general oversight of Elder Davis, who taught the Chinese language, Elder and Mrs. Randolph teaching English the first year. (The conditions for entrance into the girls' and the boys' schools are given in *Jubilee Papers*, pp. 79, 80, *RECORDER*, 1890, pp. 244 and 500.)

At the opening of the school the second year the teaching of English was discontinued, and the entire charge of the school was given to Elder and Mrs. Randolph. There were sixteen or eighteen boys in the school the first year; ten the second year.

In the fall of 1890 Mrs. Randolph opened a day school in a building near the boys' boarding school. This school outgrew the building, and in February it was enlarged so that it would hold as many scholars as Mrs. Randolph and the native teacher could care for. Only two of the twenty-four scholars in 1891 were girls.

The studies taught in our mission schools were the Chinese classics, arithmetic, geography, physiology and the Bible.

MEDICAL.

During the summer of 1886 Doctor Swinney had poor health; and upon the advice of Elder and Mrs. Davis and other physicians, she decided to open the dispensary only four days in the week. This with her previous decision to receive only women and children gave her more time to talk with the patients about the Christian religion, and much to her joy their interest in spiritual matters seemed to increase. She had urgent invitations to visit towns

and homes, not only to treat their physical ailments but also to talk with the women.

In 1887 she said that at times only three or four of her patients in one hundred had heard of the Gospel, and at other times none had heard. She writes: "How strange to look right into the eyes of people—intelligent on other subjects—and hear them say, 'I never heard of God in heaven!' Yet such is my daily life, and I trust the prayers of Christians at home are certainly ascending for us, that the people may hear, understand the Word, and believe." Doctor Swinney's helpers usually were her teacher, an assistant, and a gateman, with occasional extra help.

It was recognized, both at the mission and in the homeland, that Doctor Swinney greatly needed a foreign helper—either a nurse or a physician—and more and better accommodations for the care of patients. These matters were brought to the attention of the denomination and several hundred dollars were raised in the churches for the enlargement of this department of the mission. The Chinese responded to this call, giving about \$1,500, Mexican money.

Two native Christian women offered their services as soon as they were needed.

February 15, 1891, Elder Davis and family left China for America via England. They had spent eleven years of faithful service in China. They had welcomed four missionaries to the field; had supervised the erection of several buildings; started schools, and rejoiced in the establishing and growth of the medical department. Many had heard the Gospel from their lips and had seen its power in their lives. They needed the rest and recuperation that come from a visit to the homeland, and the churches in the homeland needed the inspiration and help of their presence.

They attended a meeting of the Missionary Board soon after their arrival at New York on May 9, 1891. Then they visited some of the churches and attended the associations. While at the meeting of the Northwestern Association they were summoned to Nile, N. Y., because of the sickness of their daughter, Susie, but she died before her parents reached her. She

died on her sixteenth birthday. She was planning to enter school in this country in the fall, to prepare for mission work in China.

During the period of this study there had been several deaths in the mission. Two of these were Albert Whitford Davis, twin son of Elder and Mrs. Davis, on July 26, 1888, aged ten months, and the preacher, Le Erlow, on February 8, 1891, aged fifty-one years. A sketch of his life will be given in a subsequent study.

SUGGESTIONS.

Valuable statistics of the mission for this period are found in "*Seventh Day Baptists in Europe and America*," Vol. I, pp. 382-390, and in *Conference Reports*, 1887-1891.

Much information can be obtained for your society by having talks on the following:

Mrs. Davis' letter about the erection of the boarding-school buildings (*RECORDER*, Aug. 11, 1887). Questions answered by Elder Davis (*RECORDER*, Jan. 13, 1887). The trip home, by Elder Davis (*RECORDERS*, 1891, pp. 301, 316, 332, 348, 309, 340). Short talks on Doctor Swinney's letters: (1) Sad cases (*RECORDERS*, Feb. 2, Mar. 8, 1888; 1889, p. 674; 1890, p. 4); (2) Pleasant experiences (*RECORDERS*; Mar. 8, 1888; 1889, p. 610; 1891, p. 740); (3) Leprosy (*RECORDER*, Sept. 6, 1888); (4) Betrothals (*RECORDERS*, 1890, pp. 197, 245). Ten reasons for enlarging the mission (*RECORDER*, 1891, p. 361). The poem by Mrs. Carpenter, "The Missionary's Farewell," is found in the *RECORDERS* of August 26, 1847, and 1889, p. 162.

Probably in our next study there will be a sketch of the life of Dzau Tsung Lan. I can furnish you, through our photographer, pictures of this good man, taken when he was in this country. The pictures are 25 cents each, postpaid.

Last Sabbath I gave our people a glimpse of those splendid books, *Seventh Day Baptists in Europe and America*, and said that I hoped to see a set of the books placed in the church for reference. At night a lady came to me and said that she and her husband wished to give a set to the church. *Get some one in your church to do likewise.*

Martha Burnham.¹

MARGARET BELL.

Chapter XX.

It was not long after Martha entered upon her new experience until she learned that she was not going to be left to rest quietly in that experience with no further conflicts of soul. The spiritual life demands seasons of conflict as well as seasons of rest if it thrives. As in the natural world there are seasons of rest and seasons of activity, days of sunshine and days of storms, so it is in the spiritual world; all are governed by one law—one Lawgiver.

While Martha was in attendance upon the meetings at Auburn Junction, the evangelist, who had espoused the seventh-day side of the controversy, announced that he would give a Bible reading on the Sabbath question.

Martha felt very much averse to attending this meeting. She thought it was wrong to waste time. There was no doubt that the seventh-day people were wrong, and why should she spend time in listening to a talk on that subject which could be so much better employed reading, especially as she had so little time for that purpose?

But then she was a guest in Doctor Heilman's house and was there for the purpose of attending the meetings. If she attended all the other sessions, as she wished to do, and remained away from this one, would it not put her in a strange light in the eyes of her host and hostess, and did not courtesy demand that she go to the meeting? She concluded that the only proper thing for her to do was to put aside her wishes in the matter and attend the meeting.

When the Bible reading was over, while Martha was far from being convinced that the arguments of the evangelist were conclusive, she felt that there might be more on that side of the question than she had ever thought possible. Like her father she adhered tenaciously to her opinions and it could not be expected that one Bible reading on such a question would revolutionize her ideas. But her curiosity had been aroused to know if the question could be

definitely settled. The more she thought about it the deeper became her conviction that it could not be determined which side was right. She decided to give the matter as thorough an investigation as her time and circumstances would permit—just for the sake of knowing who or if either party was right.

She did not think it made much difference anyway; that even if the seventh day was the day that ought to be observed as the Sabbath, it would do just as well if one day in seven were kept sacredly.

When she returned home she told her parents of the Bible reading and of her decision to investigate the subject, adding, "You know how prejudiced we have been against those people and how we have said there were so few of them that all they amounted to was to help increase Sunday desecration; but I think it is time that we find out whether they are right or not, and if they are right we must cease to look down upon them because they are few in number."

When she paused her mother said: "I have not been satisfied for years regarding the change of the Sabbath. I have tried to find in the Bible when the change was made, but have been unable to do so. My father was an able minister and he had a brother who was a minister of still greater ability, both of whom said the Sabbath had been changed from the seventh to the first day of the week in honor of the resurrection of Christ. Everybody else that I have known, excepting these few Sabbatarians, have coincided with them in that statement and I supposed it was due to my stupidity that I could not find when the change was made."

Martha listened in astonishment while her mother spoke; for up to the present no doubt but that they were right had ever entered her mind, and to be confronted on the threshold of the investigation with her mother's doubts only served to make the question still more perplexing.

As Mrs. Burnham ceased speaking all sat in silence for some time, each busy with his own thoughts. Mrs. Burnham broke the silence by saying, "A person is never too old to learn, never too old to accept the right when shown that he is in the wrong."

Martha expected that her father would rave over the matter, but instead of that he seemed to be absorbed in quiet thought. When he did speak it was to say, "Well, I declare, I don't know what to say! After all are we sure of anything? I have always been sure that I was right on this question, and if I find that I am not it will give me a tremendous shaking up. However, I'll take my Bible and concordance and investigate. I don't want anything else besides those two books."

As the investigation proceeded Martha noticed there was a very troubled expression on her father's face. Finally, as he closed his Bible one day he said, "It is settled. The seventh day is the Sabbath. The Bible recognizes no other."

Unlike her father Martha could not feel satisfied simply to take the Bible and the concordance. She felt that she must carefully weigh the arguments put forth by the opposing parties.

In a few days they were favored with a visit from a presiding elder who had come into the parish to conduct a quarterly meeting and who had been Martha's spiritual adviser for the last twelve years. He was a very able man, well read, possessed a logical mind and consequently was a great reasoner. Martha watched for his coming with intense interest, thinking he would be able to straighten out the tangle. As soon as there was an opportunity she told him of the trouble she was in and asked him if he had ever given the subject any special attention. He replied that he had given it a very thorough investigation several years before. Martha's heart fairly leaped with joy, for she felt sure that he would be able to establish the claims of the first day beyond doubt; but as the conversation proceeded her spirits went down, down, down, until they almost touched the bottom. As the extended conversation drew to a close Martha asked and received unqualified answers to several questions as follows:

Then, you believe that the Sabbatarians are keeping the day that God blessed and sanctified and commanded to be kept holy, do you?—I do.—Is there any proof in the Bible that the Sabbath has been changed from the seventh to the first day of the week by divine authority?—No.—How was

it changed?—By the customs and practices of the church.—Then the Sabbath was changed by man without divine authority was it?—Yes.

This was a strong testimony but Martha would not accept it as final. Possibly he might be mistaken.

Mrs. Burnham was taken sick immediately after this visit and it was the conviction of all hearts that she had come to her last sickness; and while Martha made the most of the investigation as she watched by her mother's sick-bed, it was nevertheless retarded in consequence of that sickness.

Perhaps the reader will be interested in knowing what Martha found in her search for truth, and briefly we will give the result of her investigation.

First, she found that she knew very little about the subject and had carelessly accepted as the truth what had been told her. Having been instructed that the Sabbath had been changed to the first day of the week she had taken it for granted that wherever the word Sabbath appeared in the New Testament after the resurrection of Christ it meant the first day of the week; but she learned that the Bible called only the seventh day of the week the Sabbath.

Second, she had always supposed the seventh-day Sabbath was a Jewish institution, a type of Christ which met its fulfillment in him as did the sacrifices for sin; but she found the Sabbath was instituted before the fall of man, hence could not be a type of Christ, as all types of Christ originated after man had become a sinful being.

Third, she found the Sabbath to be a memorial of Creation and governed by a law in harmony with that memorial. As she searched she reasoned that if the seventh-day Sabbath passed away in Christ and we were bound to keep the first day of the week in honor of the resurrection of Christ, then it was a new Sabbath commemorating a different event from the old Sabbath and there must be some law by which it was governed. A careful search from the beginning to the end of the New Testament failed to reveal where such a Sabbath had been instituted or any law

¹: Copyright, 1910; by Mrs. Martha H. Wardner.

given concerning it. She found where it said that "sin is the transgression of the law," but if there were no law how could she transgress it?

The advocates of the first-day Sabbath claimed that the law respecting the seventh day had been transferred to the first day; so she took the fourth commandment and tried to substitute the first day for the seventh.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the first day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for on the first day of the week Christ arose from the dead; wherefore the Lord blessed the sabbath day and hallowed it.

But oh, how the fourth commandment looked after she had made the substitution! And moreover, was it quite true? Did the Lord bless and hallow the Sabbath day because Christ arose from the dead on that day? Surely there were sufficient grounds now for saying that this was a disputed point. And in taking the seventh day out of the commandment and substituting the first day in its place had she not both taken from and added to the Word of God? As she remembered the warning against that she decided to leave the fourth commandment just as it came from the finger of God.

But in giving Sunday-school children the reason for keeping the Sabbath was she not teaching them from the Bible that its observance was based on the fact that God rested on the seventh day and then telling them that the reason for its observance was that Christ arose from the dead on the first day of the week? Was this consistent teaching?

Fourth, she found two codes of law given on Mount Sinai, the moral and the ceremonial. The former, known as God's law, the law, and my holy law, was written on tables of stone by God's own finger; and in this law she found incorporated the weekly Sabbath. The latter was known as Moses' law and written by him on parchments. In this law she found several an-

nual sabbaths, which it would not be improper to call Jewish sabbaths and which with other types found their fulfilment in Christ and passed away. But who would for a moment contend that the moral law met its fulfilment in Christ and became extinct?

Fifth, she turned to the Sermon on the Mount—that sermon which has been aptly termed Christ's inaugural address—and there she read: "Think not (lit.) that I have come to subvert the LAW, or the PROPHETS: I have not come to subvert, but to establish. For indeed, I say to you, Till HEAVEN and EARTH pass away, one *iota* or *one tip* of a letter shall by no means pass from the LAW, till all be accomplished."

Sixth, she noted as never before the difference God put between the sacred and the profane. The light thrown upon this subject was greatly intensified by her thoughtful study of the Bible; and while people were not struck dead at the present time for profaning sacred things, she wondered if God had not left on record the fate of Nadab, Abihu and others to show us how great was this sin in his sight? Could it be less under the light of the Gospel than in the twilight age of the world?

Space forbids that we follow Martha longer in her investigation of the subject; suffice it to say that when it was ended she had reached the conclusion that the seventh and not the first day of the week was the Sabbath and that God required her to keep it holy unto the Lord.

The question had assumed gigantic proportions. It was not, as she thought in the first place, the mere question of a day; but it was a question of obedience or disobedience, a question as to whether God's authority should be respected or not. If the principle of obedience to God's commands were cast away, must not the whole fabric of Christianity crumble to the ground?

But what was she to do about it? She felt that she was shaken to the very center of her being. At one time the temptation presented itself to her mind to abandon the search, accompanied by the thought that if she did not know she would not be responsible. She did not yield to the

temptation because she felt that it was unworthy of a Christian to do so.

Language has no words that will describe the conflict that followed her conviction of the truth. All the forces of her intense nature rose up in rebellion against God. She told him he required hard—yea, impossible things of her. It would be easier for some of the other Christians in the neighborhood to obey that command than for her to do so and they could carry a greater influence than could she. Why did he not call some of them out first and make the way easier for her? Why must she always travel over such hard, stony paths? How could she give up Sunday—the day around which clustered so many sacred memories? How could she give up her church, which was dearer to her than her life? When she came into the church it was to all intents and purposes for life. She did not belong to the class who thought one church was just as good as another. While she recognized the good in other churches the United Brethren Church was her home, and there was still in her heart the hope that she might one day give all her time to its work.

When she knelt on the floor that Sunday afternoon in an "upper room" and gave herself unreservedly to the Lord, did it mean that she must give up that day as the Sabbath? Yes. Did it mean that she must give up her church? Yes. Did it mean that she must sever the tie that bound her so sweetly and firmly with her Christian friends in the Lord's work and go among a strange people and attempt to work with them? Yes. Would the friends who had sustained her in all her trials stand this test? In this dark hour she feared they might not; and if not, did her consecration mean that she must give them up? Yes.

"O God," she moaned, "I can not do it. I can not do it." But listen! down through the centuries comes the sound of a voice saying, "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Was there sadness in this voice? Yes; for this was not an arbitrary declaration. It was the utterance of a truth that existed in the very nature of the case. The voice did not

say, He *shall* not, but He *can not* be my disciple. The boy who refuses absolutely to study can not be the disciple of a competent teacher; no more can he be my disciple who refuses to forsake all for me. I forsook all for him; and if he would be my disciple he must forsake all for me, that the fulness of my life may flow into his.

Yes, the voice was sad and the visage of the speaker was marred more than that of any man, because his heart of infinite compassion was yearning over souls that were fainting beneath the weight of the cross. But again, the voice comes this time in tones of melody sweeter than the strains of the eolian harp: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

And still the voice pleaded and still Martha refused its pleadings. But the scene changed. The heavens were opened and in vision she saw the same speaker. He had passed beyond death and the grave and was now the glorified man seated at the right hand of God. The same hands that were outstretched in blessing the disciples as he was parted from them and taken up into heaven were outstretched still as if he were waiting to confer upon her a blessing so soon as she should fulfil the conditions. But oh, as she looked upon that glorified form she saw the prints of the nails in those outstretched hands. Did he speak? After he had passed the boundaries of the grave he said, "Mary"; and now, not in words caught by the physical sense but only by the soul's inner consciousness, he said: "Martha, to all eternity I shall bear the prints of these nails as evidence that I died to save you from the curse of a broken law and to bring you back into harmony with God by being in harmony with his law, which proceeded from him and is the verbal expression of himself."

This was the supreme moment. Martha saw plainly that a cross had been set up in her pathway, so high that she could

not climb over it, so broad that she could not get around it, and that the only way she could advance in her heavenward journey was to bow beneath its weight and carry it.

In the hour of the soul's supreme need prayers do not take the form of words but ascend to the throne by spiritual communication only. So the prayer to God for strength to take up this cross arose from Martha's heart and as if in answer to this prayer the Bible she was holding in her hand opened of its own accord to Isaiah lviii, 13, 14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Instantly came the thought, Do you believe God? If you do act in accordance with that belief. Upon the entrance of this thought into her mind, the strong will bent and strength was received to forsake all in spirit, if need be, excepting her mother—from whom she knew no separation was possible—and simply to step out upon the bare promise of God.

If language can not describe the conflict through which Martha passed, it must utterly fail to describe the experience that followed when she yielded to the power of God's truth. In her fondest dreams she had not thought such fellowship possible between human spirits and the Divine as that which she now enjoyed.

And she lost not a friend in consequence of her decision. Those tried friends, so far as they remain, are still true in their friendships. When she rejoices, they rejoice; when she sorrows, they sorrow; in every trial that has come to her since that time, they have supported her with their love, their sympathy and their prayers. Thrice blessed is he who can claim friends that are true amid all the shifting scenes of this time world.

(To be continued.)

Education Society.

The regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., May 8, 1910. Meeting called to order by President, Prof. E. M. Tomlinson.

Prayer was offered by Dean A. E. Main. By request of President Tomlinson, G. M. Ellis presided.

C. L. Clarke was appointed secretary pro tem. Present: Prof. E. M. Tomlinson, Dean A. E. Main, Prof. A. B. Kenyon, Prin. G. M. Ellis, Prof. P. E. Titsworth, Mrs. W. C. Burdick, Prof. C. L. Clarke.

Treasurer's report for third quarter was read. Voted to receive and record the Treasurer's report.

A friendly letter read by Treasurer, from Martha H. Wardner, expressing her good will to the Society.

Voted that Treasurer Kenyon be instructed to write to Mrs. Wardner, expressing the Society's keen appreciation of her spirit and action in the matter of Nathan Wardner's pledge to the Education Society, and also to convey to her the best wishes of the Society.

Voted that \$650 be appropriated to Alfred Theological Seminary, and \$350 to Alfred University.

Treasurer reported the status of back interest on two mortgages.

Voted to refer matter of back interest on a mortgage to Treasurer with authority.

Education Society Program at Conference. The Annual Report of the Executive Board, Professor A. B. Kenyon, Treasurer, Rev. A. E. Main, Corresponding Secretary. Addresses: Christian Education with Reference to Country Life—Professor Clarence L. Clarke. Christian Education with Reference to City Life—Dr. George W. Post.

Reading and correction of minutes. Adjourned.

C. L. CLARKE, *Secretary pro tem.*

TREASURER'S REPORT.

Third Quarter—55th Year.

February 1, 1910, to May 1, 1910.

I.—REVENUE AND EXPENDITURE.

Dr.	
Balance, February 1, 1910:	
Seminary Fund	\$684 72
General Fund	353 28
Salem College Fund	12 00—1,050 00
Interest on Bonds:	
Alfred University	300 00
Japanese	87 66
Seattle, Renton & Southern Railway	37 50—425 16
Interest on Mortgages:	
C. G. Callen	50 00
A. J. Clarke	180 00
M. L. B. Merrill	21 42—251 42
Interest on Theological Endowment Note:	
T. B. Titsworth	26 50
Contributions for Theological Seminary:	
(a) From Southeastern Association.....	10 55
(b) From Churches:	
Second Brookfield, N. Y.....	\$ 7 60
Farina, Ill.	65
Farnam, Neb.	1 04
Fouke, Ark.	2 08
Milton Junction, Wis.....	27 48
Pawcatuck, Westerly, R. I.	13 58
Plainfield, N. J.....	32 37
Riverside, Cal.	60—85 40

(c) From Individuals:	
Sands C. Maxson, Utica, N. Y.	5 00
Martha H. Wardner, La Porte, Ind., balance of \$600 pledge of Nathan Wardner, D. D.	225 00—230 00—325 95
Total	\$2,079 03

Cr.	
Alfred Theological Seminary	\$ 600 00
Alfred University	300 00
Salem College	12 00
American Sabbath Tract Society (Conference Minutes)	85 00
Accrued Interest on Bonds.....	34 17
Stamped Envelopes	10 62
Salary of Treasurer	25 00
Balance, May 1, 1910:	
Seminary Fund	\$663 86
General Fund	348 38—1,012 24
Total	\$2,079 03

II.—PRINCIPAL.	
Dr.	
Balance, February 1, 1910	\$ 238 13
Alfred University Note paid	1,400 00
Theological Endowment Note:	
T. B. Titsworth	120 00
Total	\$1,758 13

Cr.	
Invested in Bonds:	
Seattle, Renton & Southern Railway 5% bonds	1,471 05
Balance, May 1, 1910	287 08
Total	\$1,758 13

III.—CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds	\$17,052 35
Mortgages	19,950 00
Loan Association Stock	1,980 00
Note	500 00
Theological Endowment Notes.....	3,070 00
Real Estate Contract	3,200 00
Cash	287 08—46,039 43
(b) Non-productive:	
Theological Endowment Notes.....	550 00
Total	\$46,589 43
Respectfully submitted,	
A. B. KENYON, Treasurer.	
Alfred, N. Y., May 1, 1910.	
Examined, compared with vouchers, and found correct.	
E. E. HAMILTON,	
G. M. ELLIS,	
Auditors.	

Program of the Central Association, Adams Center, N. Y.

Text for the association—Matt. vi, 33.

- Theme—The Kingdom of God:
1. What it means to the Individual—Thursday.
 2. What it means to the Home—Friday.
 3. What it means to the Church—Sabbath day.
 4. What it means to the Denomination—Sunday.

THURSDAY, JUNE 2.

The Kingdom of God—What it means to the Individual. Morning.

- 10.00. Devotional service.
- 10.15. Address of welcome—Rev. E. A. Witter. Moderator's address—Dr. H. C. Brown. Report of Program Committee. Communications from the churches of the association. Appointment of standing committees.
- 12.20. Annual Sermon, Requisites for Citizenship in the Kingdom of God, Matt. v, 20—Rev. H. C. Van Horn. Afternoon.

- 2.00. Devotional service.
- 2.15. Reports of delegates to sister associations.

Messages of delegates from sister associations. Messages of representatives of denominational societies.

3.15. Address, What is the Kingdom of God?—W. C. Whitford, D. D. Evening.

- 7.15. Business.
- 6.30. Song and devotional service.
- 7.45. A Reminiscence Session to commemorate the 75th Annual Session of the Central Association. Reminiscences—Dea. Chas. J. York. Some of Our Pastors—E. S. Maxson, M. D. Lay Workers—Rev. A. L. Davis. The Days of Old—Letters from ex-pastors—Pres. W. C. Daland and Rev. Clayton A. Burdick. General Reminiscence Meeting, conducted by Deacon York.

FRIDAY, JUNE 3.

The Kingdom of God—What it means to the Home. Morning.

- 9.30. Business.
- 10.00. Devotional service.
- 10.15. Address, What the Kingdom of God is to the Home—Clyde Ehret, Delegate from the Southeastern Association.
- 11.00. Education Society work, conducted by Wm. C. Whitford, D. D. Afternoon.

- 2.00. Business.
- 2.30. Devotional service.
- 2.45. Paper, What the Pastor Expects of the Home—Rev. L. A. Wing. Paper, What the Home Expects of the Pastor. General discussion of these papers.
- 3.20. Woman's Board work, conducted by Miss Agnes Babcock, Associational Secretary. Evening.

- 7.30. Song service.
- 7.45. Sermon and conference meeting, by Rev. E. B. Saunders.

SABBATH DAY, JUNE 4.

The Kingdom of God—What it means to the Church.

11.00. Sermon—Rev. Edwin Shaw, Delegate from the Eastern Association. Joint offering for Missionary, Tract and Education societies. Afternoon.

- 2.00. Sabbath school, conducted by Superintendent of Adams Center School.
- 3.00. Sabbath School Board interests, conducted by Rev. H. C. Van Horn, Vice-President. Evening.

- 7.30. Business.
- 7.45. Devotional service.
- 8.00. Young People's work, conducted by C. C. Williams, Associational Secretary.

SUNDAY, JUNE 5.

What the Kingdom of God Means to the Denomination. Morning.

- 9.30. Business.
- 10.00. Devotional service.
- 10.15. Missionary Society interests, conducted by Rev. E. B. Saunders, Field Secretary.
- 11.15. Sermon—Rev. T. L. Gardiner, D. D., Editor of the SABBATH RECORDER. Joint offering for Missionary, Tract and Education societies. Afternoon.

- 2.00. Devotional services.
- 2.15. Business.
- 2.30. Sermon—Rev. J. L. Skaggs, Delegate from Western Association.
- 3.15. Tract Society interests, conducted by Rev. T. L. Gardiner, Representative of the Tract Society. Evening.

- 7.30. Unfinished business.
- 7.45. Song service.
- 8.00. Sermon and closing consecration meeting, Text Matt. vi, 3—Rev. M. B. Kelly, Delegate from Northwestern Association.

Eastern Association.

To be held with the Rockville (R. I.) Church,
May 26-29, 1910.

PROGRAM.**FIFTH-DAY MORNING.**

- 10.30. Devotional service—Rev. L. F. Randolph.
10.45. Sermon—Rev. Jesse E. Hutchins.
11.30. Business.

Afternoon.

- 2.15. Business—Reports of delegates, communications,
etc.
3.00. Sermon—Rev. E. Adelbert Witter.
3.45. Devotional service.

Evening.

- 7.30. Praise service.
7.45. Sermon—Delegate from Northwestern Association.
8.30. Devotional exercises.

SIXTH-DAY MORNING.

- 10.00. Business.
10.30. Education Society's Hour—William C. Whitford, D. D.
11.45. Devotional service.

Afternoon.

- 2.15. Tract Society's Hour—Rev. Edwin Shaw.
3.45. Devotional services.

Evening.

- 7.30. Praise service.
7.45. Prayer and testimony meeting, led by Rev. Edgar D. Van Horn.

SABBATH MORNING.

- 10.30. Sermon—Theo. L. Gardiner, D. D.
Offering for Missionary, Tract and Education societies.

Afternoon.

- 2.30. Bible school—Sunt. Harold R. Crandall.
Offering for Sabbath School Board.
3.30. Young People's Society Christian Endeavor.

Evening.

- 7.30. Praise service.
7.45. Sermon—Rev. Henry N. Jordan.
8.30. Testimony meeting.

FIRST-DAY MORNING.

- 10.30. Missionary Society's Hour—Rev. E. B. Saunders.
Offering for Missionary, Tract and Education societies.
11.45. Devotional service.

Afternoon.

- 2.30. Woman's Hour—Mrs. Anna C. Randolph.
Collection for Woman's Board.
3.30. Business.

Evening.

- 7.30. Young People's Hour—Miss L. Gertrude Stillman.
With an address by A. Clyde Ehret.

HOME NEWS

LOS ANGELES, CAL.—Sabbath, April 30, was a good day for this little church, when Bro. Paul Frank Mahoney was ordained to the office of deacon. Pastor E. F. Loofboro and Dea. C. D. Coon of Riverside were present by invitation and assisted in the service; and Dea. I. A. Crandall of the First Brookfield Church being present was also invited and took part in the service. Pastor Loofboro preached the sermon and Doctor Platts offered the consecrating

prayer, the official brethren joining in the laying on of hands. Deacon Coon gave the charge to the candidate and Deacon Crandall gave him welcome to the brotherhood of Seventh-day Baptist deacons; Doctor Platts gave the charge to the church. At the conclusion of this very impressive service the Lord's Supper was celebrated.

Great gladness came to the hearts of the people when Doctor Platts announced that the Missionary and Tract boards had, jointly, accepted the proposition of the church to maintain a missionary pastor in this city and county, and that he would accept the call of the church to this pastorate. "Praise God from whom all blessings flow," sprang involuntarily to lips tremulous with joy.

Sunday, May 1, the Sabbath school of this church held a picnic at Ocean Park. Mrs. W. J. Davis spread a bountiful dinner at her home on Hill Street, two blocks from the open sea, of which about thirty-five persons partook (the bountiful dinner, not the open sea), paying a moderate price for the same. After paying the actual cost of the provisions used, the balance was put into the church treasury, leaving about \$3.50 for that fund. The afternoon was spent in visiting, strolling upon the beach, watching the sports of the thousands of Sunday visitors at these popular resorts, enjoying the fine music always in attendance upon these public gatherings, etc. P.

INDEPENDENCE, N. Y.—Sabbath day, April 30, 1910, was a good day for the Independence Church. The creek at the bridge, near the church, was dammed so as to make a baptismal pool. Three of our people confessed their Lord in his own appointed way by being baptized in his name. The weather was fine and the audience large. R. R. Thorngate, the Bible-school missionary for this association, was present and preached in the morning. In the evening the Ladies' Aid Society met at the home of S. W. Clarke and wife with a large attendance. Proceeds \$7.15.

The social life of the church is strong. The attendance at the Sabbath morning service is good and almost every one stays to Sabbath school.

Sabbath School

LESSON IX.—MAY 28, 1910.

THE MULTITUDES FED.

Matthew xiv, 13, 21; xv, 29-39.

Golden Text.—"Jesus said unto them, I am the bread of life." John vi, 35.

DAILY READINGS.

First-day, John vi, 1-21.

Second-day, John vi, 22-40.

Third-day, John vi, 41-59.

Fourth-day, John vi, 60-71.

Fifth-day, Luke ix, 10-17.

Sixth-day, Mark vi, 30-44.

Sabbath-day, Matt. xiv, 13-21; xv, 29-39.

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. Road, 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.

WANTED.

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

The Independence Church is interested in all our denominational enterprises and intends to do its part in maintaining them. Some of us enjoy the SABBATH RECORDER more than ever before. We should be glad to see it in every Seventh-day Baptist home.

A. G. CROFOOT.

DEATHS

CLARKE.—In Westerly, R. I., April 5, 1910, Mrs. Eliza Lewis Clarke, in the sixty-ninth year of her age.

Mrs. Eliza (Lewis) Clarke was born on Long Island, October 26, 1842. At the age of twenty she was married to Joshua Clarke of Hopkinton, R. I. She was baptized by Eld. Nathan Wardner, April 18, 1868, uniting with the Pawcatuck Seventh-day Baptist Church, continuing in its membership until death, which came after a very brief illness.

A Christian woman of sweet-temper and full of kindly deeds, one whose friends were very many, has passed away here. She made home a happy place for her family for many years, and was faithful to her Master. Her husband and one daughter, Mrs. Everett E. Whipple, survive her.

C. A. B.

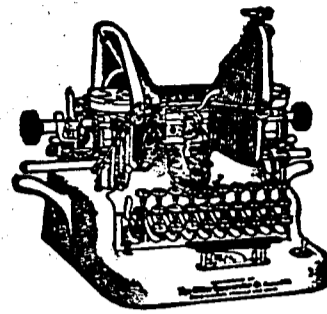
VARs.—In Niantic, R. I., April 5, 1910, Mrs. Jane P. Vars, wife of Alfred G. Vars, died very suddenly of hemorrhage of the brain. Age 80 years.

She had always lived in the vicinity or in the place where she died. Her maiden name was Hervy. She was married to Alfred G. Vars, November 2, 1851. He with their son, John Vars of Niantic, Mrs. Oscar I. Wells of Ashaway, and Mrs. Merrill Wilcox of Niantic, survive her. She made a public profession of religion, and with her husband became a constituent member of the Second Westerly Seventh-day Baptist Church, in 1858, where she retained her membership till the time of her death. She took her place in the church and became to it what Dorcas was to the poor widows (Acts ix, 36), "Full of good works and almsdeeds which she did." She was an inspiration to the little band of willing workers that procured their house of worship and erected it where it now stands in Niantic. Through her skill and persistency in the use of the needle, and the inspiration of her example to others, the newly erected house was furnished and beautified, and is still a memorial of her love and care. Well may it be said of her: She rests from her labors, but her works do follow her.

Funeral services, held at their residence on April 8, were largely attended by her many friends and acquaintances, and Rev. Clayton A. Burdick there spoke very fittingly of acting promptly in the use of present opportunities to be helpful to the living. Interment was made at the Vars Cemetery at Niantic.

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