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## EDITORIAL

### The Minister's High Calling.

We hear more in these days about the minister's profession than we do about his calling. Paul made much of his "calling," and said little about his profession as a minister of the Gospel. He was a tent-maker by profession or trade, but was a preacher under a "high calling." He opens his wonderful letter to the Romans with the words: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God;" and introduces his letter to the Corinthians with the same impressive words, to which he adds, "through the will of God." He was writing to those who were "called to be saints;" but regarded the high calling of God to become a minister of the Gospel as something more than the call to be a Christian. To Timothy, the young man called to "preach the word," he wrote of the power of God who not only had saved them, but had "called" them "with an holy calling." Aaron was "called" and so was Samuel; and who can read of the call of Isaiah and Jeremiah without a deep sense of the high estimate they placed upon their calling. Read the sixth chapter of Isaiah and see how the prophet felt when the live coal had touched his lips, and he had heard the voice of God saying, "Whom shall I send, and who will go for us?" Out of the depths of his soul Isaiah said, "Here am I; send me."

Do you think Paul or the prophets could

look upon their life-work as a mere profession by which they were to earn a living and serve society and secure thereby certain comforts and emoluments? No, indeed. Read the first nineteen verses of Ezekiel, thirty-third chapter, where the called servant of Jehovah is regarded as a watchman upon the towers to warn the people, and you will see there how much it means to be called of God and made responsible for the souls under your care. If the watchman is indifferent and men are lost without warning, Jehovah will hold the watchman guilty for such loss.

It is a great thing to be called of God to stand between "the living and the dead." There is no work like that in which a man becomes a coworker with God in saving men from sin and in bringing in the kingdom of heaven. While it may be called a profession in the sense in which it is to be prepared for, and in the sense in which it affords a living, still it is far more than that. It is different from all other professions; it is a high calling: and the one who regards it in the same way he does any other profession makes a great mistake.

Yet, I fear this is a mistake that is all too common. Fathers and mothers put the sacred calling of the ministry into the scale with the lawyer's profession, or that of the physician or of the teacher, when helping the boy choose his life-work, and talk about them all as if they could be weighed together. He who does this belittles the ministry, and loses sight of the real thing that should cause the boy to choose it.

And this way of regarding the ministry may be one great reason why so few young men do choose it for a life-work. Of course, if it is no nobler and grander than other vocations, then why turn from them and choose this? This does not promise so much money, and it does present more difficult problems. It takes longer to prepare properly for the ministry than it does for the other professions: and if we do



not place the ministry in the highest scale; if we fail to see its far-reaching and divine purpose; if we do not regard it as the greatest honor God can bestow upon man—this making him his ambassador, his spokesman, his messenger,—then the chances are that the boy goes to the other professions.

We need a revival of the spirit of New Testament times, as to the unspeakable worth to the world of the gospel ministry. We need fathers and mothers who are more ambitious to see their boys become ambassadors for God than they are to see them get office under the government. We need more mothers who consecrate their boys to the ministry before they are born; who make the home atmosphere during all their children's early years one that will show the boys how much higher and holier and more to be desired is a life of service in the ministry than that spent in any other work.

So long as parents appear more anxious for their boys to follow other professions, the ministry will be short of men. But when we all come to regard the ministry as a high calling of God into which his servants go as his own ambassadors of peace to a lost race; a calling to a life of sacrifice and labor for the good of our fellow men; a calling to the most sacred and devoted service, in which Christ led the way, and in which we become coworkers with him to bring the kingdom of God on earth,—then, and not till then, will we have plenty of candidates for the gospel ministry.

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#### The Immortality of Our Works.

This morning I heard one speaking in high commendation of a teacher now gone, who greatly helped her in her childhood. In closing she said: "Some of the best things in my life are due to the influence of that teacher." Then I immediately thought of another case, years ago, in which the characteristics of a village teacher were reproduced in the young ladies of her school, until many of her ways were plainly discernible in some homes for years after she had gone from among them. There are women today, growing gray, in whose very handwriting I trace the char-

acteristics of that teacher's peculiar penmanship.

You may say: "Of course it is to be expected that a student in penmanship would closely follow the copy set by the teacher, and thereby acquire some of the characteristics of her handwriting." True; but did it ever occur to you that in our daily life, our words, the spirit we manifest, our attitude toward truth, toward the church, toward the world, we are setting copies that are being carefully followed, and shaping characters in which our good or our bad is to be perpetuated after we are gone? Did you ever visit a congregation after years of absence only to find an audience of strangers where was once a great company of well-known friends? If so, you were able to discover to which families many of the young people belonged, by the characteristics of their parents reproduced in them. You would expect to find some more spiritual in mind and heart than others, some more devoted and loyal to the church, and some more given to questionable habits than their fellows, because you knew the characteristics of the parents and the home life in each case.

Thus it is the wide world over. The characteristics of teachers, parents and other persons in common life are reproduced in the new generation. The world is better or worse according to the influences of our lives. Not a soul can prevent the results of his manner of living; they must become as immortal as the characters they produce. Death does not end our work. This is as true when the tendency of our doings is bad as when good. Who can realize the power of this unchangeable law without concern as to the quality of his life-teachings? Happy is the one who so orders his ways that others can say after he is gone: "Some of the best things in my life are due to the influences of that one." The good Book teaches that the work of true men is immortal. Though they rest from their labors, their works do follow them.

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#### Can It Be True?

In another column is a letter from Bro. S. H. Babcock, expressing his deep regret that our Missionary Board is compelled to

borrow money in order to pay current bills. Can it be true that just now, when the world is more awake to the interests of missions than ever before; when the Laymen's Missionary Movement is in the midst of a wonderful campaign in our own land under the watchword, "All the world for Christ;" when the World Missionary Conference is firing England and Scotland with zeal—that, face to face with all this revival of missionary spirit, our own churches are compelling their board to go heavily in debt to meet its regular bills? At first thought it does not seem possible. Yet this is, after all, the record we are making! What can be the cause of such a condition? Have we read the pleadings of Secretary Saunders during the last few weeks? Have we noticed in Treasurer Utter's last report that a thousand dollars had to be obtained by loan in order to pay the missionaries? Have we read the Macedonian cries from fields in the homeland? Have we noted the reports regarding the disadvantages under which our China missionaries are working for want of better equipments for teaching? Have we read how much a helper for Miss Burdick is needed; and have we been interested in the movement to build a much needed house of worship in Shanghai? With all these great needs unsupplied, and the distress of our missionary secretary over them, have we yet allowed the Missionary Board to come into such distress? Again we ask, "Can it be true?"

What shall we do about it? Shall another quarter be allowed to pass with bills piling up, and mere dribbles coming in as gifts from the churches, thus compelling another loan? Why not everybody wake up and hasten to the relief of the Missionary Board, and square up the accounts before the quarter is ended?

In regard to the Shanghai Chapel, we are glad to say that Bro. D. H. Davis has at last been able to secure the remainder of the land so much needed, and the chapel is being built. This land purchase made some \$1,100 deficit necessary before the chapel could be completed, and the Missionary Board is being relieved of the necessity of providing for this deficit by the generous gift of a friend of the mis-

sion, who gladly sends Mr. Davis the \$1,100 to complete the building and pay for the extra land. This is a great lift, and must remove a heavy load of anxiety from the board just at this time. Now why can not all the friends of missions cheerfully join in removing this burden of debt?

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#### Don't Mistake the Shell for the Meat.

Suppose you were given a coconut for food in a land where that nut is the main dependence. You are hungry, and having heard much about how excellent the coconut is you accept it gladly and begin to gnaw away at the shell. After long, tedious effort you give up disgusted, fling it from you, and with hunger still gnawing at your vitals and with no other way to find relief, you declare the coconut worthless and say it contains no food. What a pity it would be for one to starve in such a way when he had held in his own hands, without realizing it, the nourishment that might have been to him both meat and drink!

Yet this is the way some people are doing with the Bible. They are gnawing away at the shell, and failing to find the real meat. They cling to the letter regardless of the spirit. They insist upon the literal rendering of symbolic language, and lose the deep spiritual truth which is the real thing. They haggle over mere forms of statement, but seem to receive no practical spiritual help for themselves. If we could all get at the real meat, there would be less controversy over the shell; and we should all see then that even the shell is valuable, as without it the meat could never have been preserved for our use.

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#### Evidences of Christianity.

We have all heard much about the "Evidences of Christianity" in connection with studies in theology. Men have written elaborate arguments filling volumes, which students have mastered by weeks of toil in order to be well equipped for life's work and to meet the criticisms of unbelievers. These studies are all good. I have read some able and helpful articles upon the evidences of Christianity; but the very



best evidences are not always found in books.

It was my privilege recently to witness a scene in New York City which impressed me with the thought that men do not need to ransack the pages of literature for evidences of Christianity. It was in front of the great Madison Square Garden, where the thousands who had witnessed the wonderful exhibition of the habits and customs of the wild West and the far East were pouring forth into the streets, from the afternoon entertainment.

We had noticed the great number of coaches and taxicabs that lined the curbing for an entire block, each of which gave, in large letters, information that it was for the present devoted to the service of orphans and crippled children from various hospitals and asylums about Greater New York. This of course attracted our attention, and we were anxious to see what it all meant. We soon found a fine object-lesson revealing unmistakable evidences of an abiding Christian spirit in the hearts of men. Procession after procession, in which were hundreds of children, filed out of the broad doors, under the escort of men and women whose faces and manner revealed tenderness of heart and sweetness of temper, and whose ministrations to the cripples and orphans plainly told of the Christ-spirit. The unfortunate children showed their joy in their faces, and their tidy appearance gave assurance that kind hands had cared for them.

One after another of the great double-decked coaches were filled with the children, until all were provided for. Many of them were carried in arms, some with crutches were carefully aided, little hunchbacks walked grotesquely along, while a squad of policemen kept guard, that no crowding should interfere with the little ones. The children ranged in ages from little tots of five or six years to girls and boys of fifteen or sixteen. Many of the orphan children were sound in body and had fine faces. They had come from orphan schools and asylums, where they are being educated for citizens.

Some systematic plan is constantly in operation by which these are fed, clothed

and educated; and through the efforts of many benevolent persons they were given this wonderful afternoon of entertainment.

This was only one instance of the way in which poor and helpless children are being cared for in this Christian land. As the summer advances, thousands will be sent to the country as "fresh air children"; excursion boats will be filled with them for free outings to the seaside. Thus life will be brightened for them, and the hearts of hundreds will be happier for the efforts they make to send them.

In all these things we see unmistakable evidences of Christianity. The world waited for the nations to become inspired by the Christ, before it could set on foot such systematized plans for the amelioration of human suffering. Where else but in a Christian land where the influences of the church have been felt for generations could you witness such scenes as those I have described? Who shall say that Christianity is dying out?

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#### College Men and the Bible.

The *Century Magazine* for May contains a timely and encouraging article upon the subject given above. It shows that through the efforts of the Young Men's Christian Association of the United States and Canada there has come to the undergraduates of American colleges a great revival of interest in genuine Bible study. It tells of a West Point cadet who in 1903 addressed his fellow students, expressing regret that West Point boys knew comparatively little of the Bible, and prophesying that they too would soon have a part in the revival along lines of Bible study. In less than two weeks, more than two hundred students were studying the English Bible. This study has been kept up each week during the nearly seven years, and today two hundred and sixty students meet weekly for Bible study.

This is only one illustration of a widespread interest, among colleges, in this good work. Last year five hundred and thirty-nine institutions reported thirty-two thousand college men in voluntary attendance upon Bible classes. The list given begins

with Yale, which has six hundred and seventy-three students working in seven classes. The University of Toronto reports six hundred, Pennsylvania five hundred, and Cornell four hundred and fifty-eight. The fourteen leading schools specified show Bible students in numbers ranging from six hundred and seventy-three to two hundred and twenty-three each. These men belong to representative classes, being members of glee clubs and athletic teams, class presidents, college editors and prize scholarship men. The faculties are reported as cooperating heartily in the work, and it is meeting the approval of many great leaders in the world outside of college life.

The growing question today in college life is, How can educated men make the Bible a means to life service? The tendency of the study is to make men feel that they have something of value to do in the world. It is sending students out, as never before, into various kinds of social service, and it is having much to do with their choice of a life-work.

#### CONDENSED NEWS

##### The Launching of a Great Ship.

The greatest feat of ship launching ever witnessed in this country was accomplished when, on May 12, the battle-ship *Florida* was put afloat at the Brooklyn navy-yard. Thirty thousand people were assembled to see the ship glide into the water. The *Florida* represents the highest type of American naval construction, and is the heaviest mass of steel ever sent down the ways in the United States. The immense ship floated like a swan—more as if made of cork than of heavy steel. As the vessel began to move after the stays were removed, Miss Elizabeth Fleming threw a bottle against the bow and exclaimed: "Go, brave ship, I christen thee *Florida*."

Such a launching is a great undertaking. It required several tons of tallow to grease the ways over which the vessel must glide before reaching the waters. Those who

saw it ride majestically down the incline say it was an impressive sight.

##### The World Movement for Peace.

Ex-President Roosevelt's address at Berlin, Germany, upon "The World Movement" was highly appreciated by his hearers. Mr. Roosevelt reminded them that there is such a thing as a world movement of civilization which makes for peace, and for international justice which is the only secure foundation for peace. He believes that the achievements of science and invention in recent years have helped the world to closer fellowship in lines of peace, and that under such influences the habitual thoughts of diplomacy among nations, as well as the occasional peace congresses, have all tended to establish higher ethical standards. Mr. Roosevelt's plea for each nation to establish justice within its own borders before it can do justice to its neighbors, and for each citizen to be a good citizen in his own land before he can become a good citizen of the world, is well worth the study of every man. The true spirit of patriotism is the spirit that guarantees success to a movement for worldwide peace.

Great numbers of Americans have gone to London to witness the funeral of King Edward VII. Before this paper reaches its readers the body of the dead king will have found its last resting-place.

Two hundred and fifty clerks will be dropped in the Treasury Department at Washington on July 1, as the result of Secretary Mac Veagh's retrenchment plan.

Congress has ordered the raising of the battle-ship *Maine* in Havana Harbor, and provides for the burial of all dead soldiers whose remains may be found in the wreck.

The city of Belfast, Ireland, has decided to confer on Andrew Carnegie the honor of the freedom of the city, in recognition of his services in the cause of education.

The decision of the Supreme Court of Tennessee has been confirmed by the Supreme Court of the United States, in ousting the Standard Oil Company from doing business in that State.



## THOUGHTS FROM THE FIELD

SABBATH RECORDER:

I have been contemplating writing to the SABBATH RECORDER for a long time, but just kept putting it off from day to day thinking I would do so some other time. Just so it is with one who has never accepted Christ as his Saviour, thinking, "Oh, well, I will some other time," until it is too late. I do want to help some one to be happy, and I think the only way I can do so is by teaching him or her to do God's will, and by so doing keep the Sabbath.

It has been almost three years since I began keeping the Sabbath. I can truthfully say they have been the happiest years of my life. It may seem strange, but before becoming a Seventh-day Baptist I was a Catholic and my people are still Catholics. Before I became a Sabbath-keeper I went to church because I had to, and now—oh, how I love to work for Jesus and read his Holy Bible, because I understand what I am doing.

It is so easy to work for our Saviour; I want to be always ready to do what little I can for him. I hope some one who is not a Sabbath-keeper will read this and try keeping the Sabbath, then see how happy he will be. I could write a book and not say all I want to about my Saviour and the Sabbath. I remember so well the thirteenth day of July, 1907, when I accepted Christ as my Saviour. That Sabbath afternoon I was baptized and in the evening became a member of the Seventh-day Baptist church at Jackson Center, Ohio. I wish I could describe my feelings of that day. Now I am placed where there is no Seventh-day Baptist church, but I am continuing to keep the Sabbath. Feeling the need of spiritual help I ask to be remembered in your prayers.

Your sister,

MRS. ROSALEA HUGHES.

13 Miller St.,  
Detroit, Mich.

A friend writes as follows: "Say, when you have so much matter (good matter), you don't know what to do with it, ask the

long-winded fellows to go easy on the scholastic essays, etc., etc."

This friend says some more pointed things along this line; but we will deal out the prescriptions in homeopathic doses, under the belief that a word to the wise is sufficient.

Then we are not so overwhelmed now with good copy as we were some weeks ago, and do not wish to discourage any one who will send us some. Just *boil it down*, and send it on.

President Davis reports that pledges have been secured for \$3,319 towards the Betterment Fund, and that \$802 of this amount should go toward the RECORDER \$10,000.

## A Rally Song for the Betterment Fund.

Tune, "Hail to Thee, Alfred."

JOHN H. WOLFE.

Alfred, dear name, time-honored, all hail!  
Fair shrine in our memories we hold;  
Politely she stands with debt-burdened hands  
Requesting a share of your gold.  
She has int'ests at stake that will pay you to  
make  
Investment as soon as you can;  
"She's deserving and worthy," friend Carnegie  
said,  
"To urge on this Betterment plan."

Chorus—

Lend her a hand, then, dear people, we pray,  
Help the old College to win.  
Alfred will sing on your praises for aye—  
Let the clear, ringing dollars roll in.

Opportunity golden lies at your hand,  
All laden to bless and revere  
The earnest who plead for Alfred's deep need  
To gladden her future career.  
The Lord's prospered you this fund to help  
through.

Remember the giver's reward;  
Your dollar will help let the hundreds roll in,  
Each one let his gift record. *Cho.*

Let ardor and loyalty now be aflame,  
Self-sacrifice breathe on the air;  
Stir hearts to beat strong to join in the throng  
Our president's burden to share.  
For dear Alfred's sake, we surely must break  
Her fetters—her freedom unfold;  
A commencement of cheer and a jubilee year  
We'll bring to the "purple and gold." *Cho.*

The ultimate triumph of doubt is to wrap the soul in gloom.—*Presbyterian of the South.*

## About the Missionary Board's Debt.

DEAR BROTHER GARDINER:

My heart has been deeply stirred as I have seen by late numbers of the RECORDER that our missionary treasurer has recently been obliged to borrow \$500 at one time and \$1,000 at another, in order to pay current expenses; and right on the heels of that, I have read the appeal of Mrs. Davis for a much needed assistant teacher for Miss Susie Burdick, and of the exceedingly inadequate equipment now furnished for giving instruction.

Perhaps I feel the more so because of the fact that the necessarily small amount I have been able myself to contribute to the mission fund must soon be less, as the main source of my income will be discontinued when my resignation as pastor shall go into effect.

No doubt there are many of our religious household that are contributing all they can and some, perhaps, more than they ought; but I can not avoid the conviction that if all our people were as fully committed to the evangelization of unsaved men as it is their duty and privilege to be, the necessary funds would be forthcoming. The wide-open doors of opportunity, and the Macedonian cries for help, so frequent in their appeals to us, can not be other than the voice of God bidding us to enter in and occupy. And if it is *his* call, we have both the workers and the means with which to answer; for he is too just to be unreasonable and too good to require the impossible.

There are surely great things in store for us as a denomination if we will only arise to the occasion; and now while there is so much religious unrest and earnest inquiry and search after the truth, the finding of which alone can satisfy, it is certainly a most opportune time for us to make our influence felt, and proclaim to a lost world the message God has given us.

S. H. BABCOCK.

Little Genesee, N. Y.,  
May 10, 1910.

"The eye of faith turns darkness into day."

## Character Sketches.

VIATOR.

The church in the town of N—— had been without a pastor for some three years; and though the best element in the church wanted a pastor, many were indifferent, and some objected to every one proposed.

The church had lost much by being pastorless, as few took interest in the church meetings, and the prayer meetings had become a thing of the past. At length the better element prevailed sufficiently to correspond with several ministers to find, if possible, some one available as pastor.

Through the influence of friends a young minister, a thousand miles away, was corresponded with, and called. This minister, whom we shall call Brother Ernest, knew not a soul in the church, nor in the town where it was located, neither did he know the name of any one there, except through correspondence.

But he received this call as from the Lord, having asked the Lord to open a door. He was willing to accept at once, writing the church that he would come as soon as he could get ready. The official members knew not when to expect his arrival, and made no arrangement to meet him. Mr. Fast, a member of the church, met all trains coming from the East, looking anxiously at each new face, hoping to find some one who should answer the description of the coming pastor.

At last one evening his anxiety was rewarded. A portly young man with a ministerial air stepped off the train, and soon Mr. Fast had him by the hand, introducing himself and telling him how anxiously he had awaited him.

"Come right home with me," said Mr. Fast, "my family is anxious to meet you and supper is now awaiting us."

The pastor readily complied, of course, and was soon in the cozy home of Mr. Fast, where he received a warm welcome. The supper was good and the minister being hungry ate with a relish, secretly congratulating himself that he had such kind, whole-souled people to shepherd in this land of strangers.

Mr. Fast, whose loquacity was very great, gave the pastor some idea of the

magnitude of the work before him, not hiding his own importance as a prominent factor in the prosperity of Zion. Fast wanted the pastor to make his home with him. He had, he said, a fine buggy and a span of beautiful bays which should be at the minister's service whenever the latter wanted to drive around. After a pleasant conversation, about the work and needs of the church, they had prayers and retired. Brother Ernest lay down, first kneeling at his bedside and thanking God for such kind people, and invoking God's blessing upon them and his anticipated labors. Then, with pleasant reflections and high hopes of a great and successful work in his new pastorate, he was soon sound asleep.

Next morning, after fervent prayers by Brother Ernest, and a breakfast during which he enjoyed pleasant conversation with Mr. Fast and his family, Mr. Fast proposed going around with the pastor and introducing him to some of his flock.

He met many members that day, among whom was Brother Tall whose name was a synonym for truth and honor. He met also Brother and Sister Diamond, who were pillars in his church, and persons of much spirituality. He became acquainted with Brother and Sister Gold, and splendid people they proved to be.

The Sabbath came and a large congregation greeted the new pastor. The singing was excellent, led by Brother Dimajohn as chorister. The pastor learned that many of his members had not come out to hear him; and to his greater astonishment, that some never came, and others rarely, and still others only on great, and funeral occasions. Among the latter were two of Fast's brothers, Mrs. Ballroom and her daughter, Miss Haughty, Mrs. Euchre, and her daughter, Miss Proud, Brother Bottle, Brother Jug and Brother Skinflint, the last being a deacon.

Brother Ernest was at his best and preached a sermon with demonstration of the Spirit and power, which caused Sisters Diamond and Gold to rejoice in loud praise to God, and brought a spirit of seriousness upon the entire congregation. Many received the sermon as spiritual food indeed, and when dismissed were anxious to meet the pastor and gave him many

glad hand-shakes. But others thought he must have alluded to them in some things he said, and they left as fast as possible.

The pastor became acquainted with many more of his members. The next day he called on two of Mr. Fast's brothers. These informed him that they would have nothing to do with the church, because it was run by hypocrites, and that their brother Fast was the biggest one in it,—that he had robbed them of hundreds of dollars. The pastor thus learned that these brothers and their families were alienated from the church, and that the younger did all he could against it.

The pastor met also Rev. Mr. High and Rev. Mr. Surmise. They were local preachers, but had formerly been pastors of the church. Mr. High had fallen out with the church some years before and had joined another denomination. Mr. Surmise remained in the church after quitting the pastorate, but both were enemies to every pastor, and publicly exhibited their jealousy. Rev. Mr. Unstable was another local preacher, who had been pastor of the church years before, but having become angry with the church had joined another denomination. He had come back after three years, yet held only slack allegiance to the cause. He claimed that the church did not appreciate home talent, but had to send off for "a foreigner" to become its pastor.

Weeks passed away, and the pastor preached many powerful and spiritual sermons; yet some of his members never came out. Mesdames Ballroom, Euchre, and daughters did come out one evening, but sat back among the worldly, and made light of everything the pastor said. He had said something against dancing and card-playing and this may have accounted for their conduct. He had told them that the Christian life is antagonistic to worldliness; that those who love the world, its follies, its sins, its pleasures, have not the love of God in them and are dead while they live; that God is holy, and that he requires us to be holy in all manner of conversation, purified in heart and clean, if we would serve God and get to heaven; that we must not be unequally yoked together with unbelievers, but come out from

among them and be separate; that card-playing, dancing and play parties, theater-going, etc., should not be tolerated by a Christian, or even named among the Gentiles.

The pastor announced prayer meeting for Wednesday evening and urged all to attend. The church had had no prayer meetings when without a pastor, but had many entertainments, such as "Martha Washington tea-parties", "old folks' concerts", "shadow socials"; "water-melancholy socials", "fish-ponds", "post-offices", "cake-walks", etc. They had played "Old Dan Tucker" to the tune of a fiddle, "Strip the Willow", "Skip-to-me-loo", etc. They had cut cakes at fifty cents a slice for a ring, and the one who had put the ring in the cake knew she put it under a certain piece of colored candy, and when others had cut around to it she hid herself to the cake and cut out the ring. Brethren Euchre, Bottle and Dimajohn and their families were very prominent in these things, and at a cake-walk to the music of a cornet band, how they would laugh when they won a cake, and enjoy themselves with much hilarity. They all thought the shadow social, with the fish-pond and postoffice as side-shows, the greatest bonanza to raise money.

The new pastor had already given them a hint that he did not approve of such things.

(To be continued.)

#### Card-Playing.

The following is substantially the answer given by a pastor to a young member of his church who asked him, "Why is it wrong to play cards?"

Opposition to card-playing is, with me, first of all, a matter of spiritual instinct. Ever since I knew the Saviour as mine, I have felt that that amusement which more than anything else is the joy and the passion of the worldly and the vicious, the dishonest and depraved, must of necessity be inconsistent with high spirituality and unfavorable to growth in grace. I have felt that that which Satan uses so largely to ensnare and destroy men must necessarily be bewitching and destructive.

I would not assert that none who indulge in card-playing can be Christians. It may not be inconsistent with the existence of grace in the heart; but I feel very sure that it is inconsistent with a high state of spirituality, and that it is in many ways unfavorable to the growth of piety.

In addition to these personal considerations, it seems to me to be of pernicious tendency as an example to others, especially to the young, many of whom undeniably are being constantly destroyed by it. And, to say the least of it, it is a needless, a trifling, and therefore a profane appeal to God's providential decision. For these, and for other reasons, every Christian ought to say of it, as Paul said of eating meat, when his example might lead others into sin, "I will eat no flesh while the world standeth."

The heart has much more to do with the formations of our opinions on such subjects than either our reason or our conscience. Many say, "I see nothing wrong in it." Very likely. It is written of another transaction that "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." Yes, she did; and she therefore "brought death into the world, and all our woe." She saw no harm in it, but the harm was there, notwithstanding.

The true antidote to the love of cards, and all other dangerous or doubtful recreations, is the love of Christ. Fill the heart with this and it will expel the other, just as certainly as light drives out darkness, or heat banishes cold. All the sophistries and illusions of a world-loving, pleasure-seeking reasoning are easily dissolved and dissipated by the divine, transcendent logic of John and Paul: "We love him because he first loved us"; "The love of Christ constraineth us."—*Dominion Presbyterian*.

A young author reading a composition perceived his auditor very often pull off his hat at the end of a line, and asked him the reason. "I can not pass a very old acquaintance," replied the critic, "without that civility."—*Exchange*.



## Missions

### The Scorn of Job.

"If I have eaten my morsel alone,"

The patriarch spoke in scorn:

What would he think of the Church, were he shown

Heathendom, huge, forlorn,  
Godless, Christless, with soul unfed,  
While the Church's ailment is fulness of bread,  
Eating her morsel alone.

"Freely as ye have received, so give,"

He bade, who hath given us all;  
How shall the soul in us longer live,  
Deaf to their starving call,  
For whom the blood of the Lord was shed,  
And his body broken to give them bread,  
If we eat our morsel alone?

—Alexander.

### A Plea for Home Missions.

[The following correspondence explains itself. We gladly give it place knowing that many RECORDER readers are deeply interested in the movement by laymen to bring the knowledge of Christ to the heathen world.—ED.]

Editor SABBATH RECORDER,

MY DEAR BROTHER:

By direction of the Home Missions Council I am sending copies of some correspondence bearing upon the matter of the inclusion of Home Missions in the scope of the Laymen's Missionary Movement.

The petition for such inclusion was presented to the Laymen's Missionary Movement by a joint committee representing the Home Missions Committee of the Federal Council and the Home Missions Council. Both the petition and the reply of the Laymen's Missionary Movement are enclosed.

As there has been much discussion why the cause of Home Missions has no place in the program of the Laymen's Missionary Movement, the Executive Committee of the Home Missions Council transmits this correspondence in the hope that you will give it space in your columns.

Yours most cordially,

J. BROWNLEE VOORHEES,

Sec. Home Missions Council.

New York, May 5, 1910.

To the Board of Directors of the  
Laymen's Missionary Movement.

DEAR BRETHREN:

A Joint Committee on Home Missions, representing the Federal Council of Churches of Christ in America and the Home Missions Council, has been of late freshly considering the relation of the remarkable movement, which you have in charge, to the work of extending the Kingdom of Christ in the United States and its dependencies. We venture to present to your fraternal consideration the thoughts which have come to our minds. We rejoice most heartily in the Laymen's Missionary Movement as one of the notable indications of this present time that the salvation of the world is a matter of deepening concern to men who are heavily burdened with the heavy cares of business. We rejoice in it as well, because it is one of the ways in which people of God of many names are enthusiastically moving together. We appreciate, we think, to the full that deep solicitude for the evangelizing of the uncounted dwellers in pagan lands who have no hope and are without God in the world, which has led you in past days to desire that their sacred and pathetic claim should be urged upon the churches separate from every other. We can not, however, escape the feeling that it would be a great misfortune if such should be your permanent plan of procedure. To say nothing of the fact that it does not adjust itself readily to systems of benevolence adopted and in force in the several denominations represented, and to pass lightly by the perplexity which you and we continually feel in explaining why a Laymen's Missionary Movement should exclude from the field of its vision a large and important section of the world, we face the more serious fact that such an attitude appears to ignore certain most appealing types of missionary service. It does not, for instance, include

(a) The pagans native in this country, some thirty tribes and bands of whom have no Christian work of any kind among them.

(b) The heathen from various parts of Asia who live in our land, some of whom when converted are the most avail-

able and economical missionaries in Asia.

(c) The unevangelized foreigners from other parts of the world, who are coming here in such numbers as will largely determine the character of this country before long as a base of operations for evangelizing the old world.

(d) The Africans in this country, some of whom are no farther removed from pagan ancestry than are some of our native Christians in pagan lands.

(e) The Spanish Americans who are our nearest foreign neighbors and also those who have recently come under the national flag.

(f) The overwhelming multitudes of the unevangelized who threaten to paganize the metropolitan centers of the Nation.

(g) The new communities which are just now being created and which are sure to speedily become, as the history of the past proves, either enthusiastic and generous centers of force for world-wide evangelization, or else impediments to that work of the most serious kind. In these days of world unity what we are to the nations of the earth counts for infinitely more than what we say to them.

It is our earnest hope, therefore, that as you approach the Congress at Chicago and consider the adoption of a national missionary policy you will be led to enlarge your plans so as to include all the great outstanding features of missionary endeavor.

Permit us in closing to say a frank and brotherly word. We can easily imagine that some of you hesitate to take such a step as we urge, because of your fear that the endeavor to combine two sets of interests, which, however closely related, are in form and organization separated, will be accompanied by differences of judgment as to the proportion of emphasis, relative place or presentation, division of funds, etc.

We have, as we believe, wide acquaintance with the minds of the men in positions of leadership in home mission councils, and are confident that we speak for them in the fullest way when we say that their chief concern in this matter is that in these days, when all the currents of Christian thought and endeavor are flowing

together, the Laymen's Missionary Movement shall not be, even in appearance, a force making for division. We could behold with unmixed pleasure the mounting of contributions for foreign missions to sums hitherto undreamed of if only there be in the effort which produces such results a program and policy of inclusiveness.

We are more than content that home mission work shall get such hearing and such support as its intrinsic worth and the devotion of those charged with its guidance shall command. We do not desire in any way to share in the fairly won prestige of the Laymen's Missionary Movement, save as we bring to it like contributions of solid achievement and footing in the regard of the churches. We seek not yours, but you. We have no stipulations to make, no claims to assert. We simply desire that a situation which, though it involves no possible reflection on the notions or deeds of any one or of any organization, is yet a source of anxiety and embarrassment, shall by your large minded action be transformed into an opportunity and an inspiration.

Fraternally yours,

L. C. BARNES,

Chairman of Joint Committee.

New York,

April 16, 1910.

To the Joint Committee of Home Missions  
Representing the Federal Council and  
the Home Missions Council.

DEAR BRETHREN:

The Executive Committee of the Laymen's Missionary Movement received with pleasure the communication which you addressed to them under date of April 16 setting forth your reasons for including home missions in the policy to be adopted at the National Missionary Congress in Chicago, and they desire to express to you their warm appreciation of the fraternal spirit in which your communication is conceived and stated, and to assure you of their earnest wish to reciprocate that spirit. Recognizing fully the vital relation of the religious conditions and needs of the homeland to the missionary enterprise abroad, the Laymen's Missionary Movement, far from countenancing any depre-

ciation of the work at home, desires to emphasize in a strong way its supreme and indispensable importance, and is eager to give all the aid it can to this work. Throughout the conventions thus far held, the movement has laid special stress on the appointment of a missionary committee in the local church, which should see that all missionary interests, both home and foreign, are adequately provided for, and has also recommended that the weekly offering system be adopted for all missionary work. The movement has sought and will continue to seek, in the future as in the past, to emphasize the claims and importance of the home work and urge that in each denomination and in each local church the whole missionary duty must be, faced and adequate provision made for all the work that waits to be done both at home and abroad.

Upon receipt of your communication, the Executive Committee of the Laymen's Missionary Movement again fully considered the questions raised and reached the conclusion that the interdenominational movement can not, at this time, wisely change its basic principle of standing in a special way for foreign missions, for the reason that the Executive Committee fears, after conferring with various communions, and under existing conditions in the United States of America, that it is not possible at present to unite in cooperative home mission work in the fields which you suggest all of the Christian bodies which are now united in this movement in carrying forward the work abroad. The hope, however, is strongly entertained that eventually by the efforts now being put forth, relations will be brought about, which in the future may render such united effort possible. The Executive Committee also determined to authorize a conference with the Home Missions Council, or with the Joint Committee, as you may determine, as to practical ways in which the movement can further assist the home mission causes of the church.

Fraternally and sincerely yours,

EXECUTIVE COMMITTEE OF THE LAYMEN'S MISSIONARY MOVEMENT.

(Signed) per Mornay Williams,  
April 25, 1910. Vice-Chairman.

**A Naturalist In His Sap Bush.**

A recent visitor to John Burroughs at his cottage, Slab Sides, found him in his sap bush, tapping trees and boiling down sap in a big pan over a roaring brush fire. He seems, wrote the caller, to like the old, primitive methods best for private use on a small scale. The fresh wooden troughs for receiving the sap are not to be despised if kept clean, nor the evaporating pan in the woods. He believes in keeping the process as close to nature as possible in order to preserve the true woodland flavor and fragrance in the products.

All around him there in the woods are birds. They have just returned from their winter resorts, he says, and he is in hourly converse with the little songsters.

One bold little fellow lit on a twig only a few feet away and greeted Mr. Burroughs in bird language which he said meant "Good morning." But when he tried to introduce the visitor, then off flew the tiny bunch of feathers like a flash.

Next came a dignified chap—oh, how large and fresh and beautiful he seemed to the visitor, not a feather ruffled or displaced. A few characteristic chirps, which Mr. Burroughs answered cheerily in his bird vernacular, and then—no, the bird didn't fly away. He kept on chattering, conversing with the naturalist perhaps as to the best place to build his nest.

"Why, do you know," said Mr. Burroughs, "I often forget to keep the fire going under that pan when I get talking to these birds around here. The bluebird is a home bird. His coming or reappearance in the spring marks a new chapter in the progress of the season; things are never quite the same after one has heard that note. The males often come about a week in advance of the females."—*The Interior.*

**The Call of Love.**

He who for love has undergone  
The worst that can befall,  
Is happier thousandfold than one  
Who never loved at all.  
A grace within his soul has reigned  
Which nothing else can bring;  
Thank God for all that I have gained  
By that high suffering.  
—Lord Houghton.

**Woman's Work**

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

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

**Our Best.**

Christ wants the best. He in the far-off ages  
Once claimed the firstlings of the flock, the finest  
of the wheat;  
And still he asks his own with gentlest pleading  
To lay their highest hopes and brightest talents  
at his feet.  
He'll not forget the feeblest service, humblest  
love.  
He only asks that from our store we give to him  
The best we have.

Christ gives the best. He takes the hearts we  
offer,  
And fills them with his glorious beauty, joy and  
peace;  
And in his service as we're growing stronger,  
The calls to grand achievement still increase.  
The richest gifts for us on earth, or in the heav-  
en above,  
Are hid with Christ in God. In Jesus we re-  
ceive  
The best we have.

And is our best too much? O friends, let us  
remember  
How once our Lord poured out his soul for us;  
And in the prime of his mysterious manhood  
Gave up his precious life upon the cross.  
The Lord of lords, by whom the worlds were  
made,  
Through bitter grief and tears gave us  
The best he had.  
—Author Unknown.

**Meeting of Woman's Board.**

The Woman's Board met in regular session, May 5, 1910, at 2.30 p. m., at the home of Mrs. A. R. Crandall. Members present: Mesdames S. J. Clarke, J. B. Morton, A. R. Crandall, J. H. Babcock, Nettie M. West, J. F. Whitford and H. C. Stillman.  
In the absence of the President, Mrs. Clarke presided, reading as the Scripture lesson Isaiah lii. Mrs. Babcock offered prayer.  
The reading of the minutes of the previous session was followed by the report of the Treasurer, which was adopted. The report included a quarterly report for publication in the SABBATH RECORDER.  
The Corresponding Secretary read communica-

tions from Mrs. Anna C. Randolph, Plainfield, N. J.; Mrs. W. F. Randolph, Lost Creek, W. Va.; and Miss Mary A. Lackey, Little Genesee, N. Y. A paper, as prepared by the Corresponding Secretary for the Woman's Hour of Southeastern and Eastern associations, was approved by the board. Missionary Leaflet, No. VIII, was adopted.

Plans were discussed for the program of the Woman's Hour of the Northwestern Association. Upon motion it was voted that the Corresponding Secretary be instructed to attend to the matter of having new report blanks printed.

Our interests in the China Mission field were considered, especially those of the medical department.

The minutes were read and approved. The Board adjourned to meet with Mrs. Whitford, June 2, 1910.

MRS. H. C. STILLMAN,  
Recording Secretary.

**Treasurer's Report.**

For three months ending April 30, 1910.

Jan. 31, 1910, Balance on hand.....	\$443 90
RECEIPTS.	
Feb., 1910:	
Jackson Center, O., Anna C. Babcock, Unappropriated .....	5 00
Milton, Wis., Woman's Benevolent Society, Jennie B. Morton Scholarship.....	50 00
Nortonville, Kan., Woman's Missionary and Be- nevolent Society, Unappropriated .....	\$30 00
Shanghai Chapel .....	25 00—
Salem, W. Va., Ladies' Aid Society, Unappropriated .....	25 00
Adams Center, N. Y., Ladies' Aid Society, Salem Student Aid .....	10 00
Fouke, Ark., Ladies' Aid Society, Unappropriated .....	10 00
Welton, Iowa, Woman's Benevolent Society, Missionary Society .....	5 00
Brookfield, N. Y., Mrs. Anvernette Clark, Missionary Society .....	\$5 00
Ministers' Relief Fund .....	1.00—
March, 1910:	
New York City, Woman's Auxiliary Society, Milton Scholarship .....	\$3 00
Alfred Scholarship .....	3 00
Salem Scholarship .....	3 00
Board Expenses .....	5 00
Fouke School .....	3 00—
Albion, Wis., Home Benefit Society, Fouke School .....	5 00
New Auburn, Minn., Ladies' Aid Society, Missionary Society .....	2 00
Boulder, Colo., Woman's Missionary Society, Board Expenses .....	\$15 00
Fouke School .....	5 00—
Gentry, Ark., Ladies' Aid Society, Unappropriated .....	6 00
Plainfield, N. J., Woman's Society for Christian Work, Tract Society .....	\$25 00
Missionary Society .....	25 00—
Albion, Wis., Ladies' Missionary and Benevo- lent Society, Ministers' Relief Fund .....	5 00
April, 1910:	
Westerly, R. I., Ladies' Aid of Pawcatuck Church, Tract Society .....	\$35 00
Missionary Society .....	35 00
China Missions .....	5 00
Alfred Scholarship .....	25 00
Board Expense .....	5 00
Fouke School .....	20 00
SABBATH RECORDER .....	10 00—
Daytona, Fla., Mrs. Lucy G. Langworthy, Unappropriated .....	10 00



North Loud, Neb., Woman's Missionary Society, Board Expense	15 00
Alfred, N. Y., Woman's Evangelical Society, Tract Society	\$10 00
Missionary Society	10 00
Fouke School	10 00—30 00
Walworth, Wis., Ladies' Aid Society, Board Expense	15 00
Hammond, La., Ladies' Missionary Society, Unappropriated	10 00
Albion, Wis., Missionary and Benevolent Society, Missionary Society	5 00
Alfred Station, N. Y., Evangelical Branch of L. I. Society, Tract Society	\$4 56
Missionary Society	4 56—9 12
Nortonville, Kan., Woman's Missionary and Be- nevolent Society, Unappropriated	30 00
Total	\$974 02

## DISBURSEMENTS.

Feb., 1910:	
C. E. Crandall, Acting Treasurer of Milton College,	
For Jennie B. Morton Scholarship	\$ 50 00
Geo. H. Utter, Treas. Missionary Society, General Fund	\$65 20
Ammokoo Fund	5 00—70 20
F. J. Hubbard, Treasurer Tract Society	59 20
Davis Publishing Co., printing	2 00
March, 1910:	
Davis Publishing Co., printing	2 00
April, 1910:	
The SABBATH RECORDER	10 00
Davis Publishing Co., printing	2 00
Geo. H. Utter, Treas. Missionary Society, General Fund	\$72 00
China Mission	5 00
Shanghai Chapel	25 00—102 00
F. J. Hubbard, Treas. Tract Society	60 00
M. H. Van Horn, Treas. Salem College, Student Aid	10 00
Total	\$367 40
Balance on hand, April 30, 1910	\$606 62
Mrs. J. F. Whitford, Treasurer.	

## Letter from the President.

DEAR SISTERS:

In accordance with the suggestions made at the last Conference the Woman's Board will close its year, July 1, instead of August 1, in order to be more nearly in harmony with other societies.

This brief letter is for the purpose of calling the attention of the local societies to the change and to ask that each will cooperate by sending in reports a month earlier than usual. The blanks will be sent them in time to do this.

This will shorten our year one month, but the next will be correspondingly longer. No doubt the financial report will this year suffer somewhat by the change, but we trust the local societies will endeavor to make the loss as little as possible, so that we may come to the Conference with an encouraging report.

I wish to call attention also to the quarterly report of our treasurer. A little

study of that will reveal the fact that some extra effort will be needed on the part of many of the local societies if the \$3,000 asked for by the board is raised during the present year.

Sincerely yours,

HATTIE E. WEST,

Pres. Woman's Board.

Milton Junction, Wis.,

May 10, 1910.

## Don't Wait Until Tomorrow.

Oh, my dear friends, when you are letting miserable understandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give some day—if you could only know and see and feel all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—*Phillips Brooks.*

## Flowers Forecast Weather.

The weather is a matter we are always speaking about, and to a gardener it has a greater importance than to any one. In a sense he lives from hour to hour, changing his plans and his work, because of the weather. And his flowers teach him weather lore—ay, even the poor weeds. I keep my "weather eye" on the chickweed, and if its flower opens in the morning I know that no rain will fall for four hours.—*The Watchman.*

It is really a more serious problem in social study what to do with our multi-millionaires than with our paupers.—*T. W. Higginson.*

## Young People's Work

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

## Christ Our Judge.

REV. E. D. VAN HORN.

Prayer meeting topic for June 4, 1910.

## Daily Readings.

Sunday, May 29—No respect of persons (Ps. lxxii, 2-9, 13-17).

Monday, May 30—Righteous judgment (Isa. xi, 3-5).

Tuesday, May 31—Purifying judgment (Mal. iii, 1-3).

Wednesday, June 1—The judgment seat (2 Cor. v, 9-11).

Thursday, June 2—Self-testing (1 Cor. xi, 27-34; 2 Cor. xiii, 5).

Friday, June 3—Secrets uncovered (Heb. iv, 12, 13).

Sabbath, June 4—Topic: Christ Our Judge (Matt. xxv, 31-46).

## COMMENTS.

We have in this passage a pictorial description of the judgment of the world at the end of time, in which the Judge is sitting on his throne judging the nations of the world. The scene is an impressive one, and evidently the one to which Jesus referred in Matthew xvi in the words, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." It is quite different now from many of the dark and humiliating experiences of his earthly career. "We must think of him now as all radiant with his royal glory—that visage which was 'so marred more than any man' now shining with celestial light—that form which was so distorted 'more than the sons of men', now seen to be the very 'form of God', 'the chiefest among ten thousand' of the highest angels around him, 'altogether lovely', the personal embodiment of that glorious kingdom he had been preparing through all the centuries from the foundations of the world—disclosed at last as the

answer to every longing soul, the satisfaction of every pure desire—the KING."

In the midst of such a dazzling scene of glory all the nations of the earth are gathered to be judged and yet they are not judged as nations but as *individuals*, and upon the basis of actual deeds. This point is worthy of our special notice. Men are not judged by what they mentally assented to or believed on earth, but what as Christians they really did. Men may become confused in their religious obligations and conclude as they often do that "it makes no difference" whether they openly confess Christ or not so long as they lead clean, upright lives; but we must not overlook the important fact that Jesus said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And then this passage enforces this conviction that we will be judged by our attitude towards Christ, whether our deeds of mercy and acts of charity have been performed as "unto him." We may try to comfort ourselves that our salvation is not dependent upon our openly confessing Christ as our Saviour, but "there is no other name under heaven given among men whereby we must be saved."

Another interesting feature of this judgment is the sharp line of distinction. The judge separates the good from the bad as readily and as easily as a shepherd would separate sheep from goats. There is not the doubt in his mind that there is among finite beings on earth. He knows who have openly confessed him on earth, and who have loved him and ministered to his children in love. To these who have been placed on his right hand he says, "Come, ye blessed of my Father." But to those who have openly denied him or through silence failed to honor him, those who have hoped for salvation through philanthropy, as such, he will say, "Depart from me. . . I never knew you."

But there is another side to this question of judgment. It does not all come in the final consummation—it is going on at the present time. Jesus said, "For judgment I am come into the world." It is an obvious fact that the coming of Christ into the world was like the coming of the morning light. It dispelled the darkness



of error and superstition and imparted to men the power of spiritual discernment. In this discernment there has been an increasing judgment upon right and wrong and in this process of judgment there is a gradual separation of those men who are evil-minded and those who have a love and reverence for truth and purity. In this increasing knowledge men are coming to see that Christ's judgments are not arbitrary but according to the eternal laws of truth and justice. Men are learning through experience that spiritual blessings are the rewards of right conduct while mental suffering, pain and hardship are the inevitable rewards of the wicked. John's Gospel tells us that the former are called even now to everlasting life (iii, 36; vi, 47), while the latter "abide in death" and have an immediate consciousness of the wrath of God (iii, 36; I John iii, 14f).

#### SUGGESTIONS.

From the parables and teachings of Jesus we may learn of many of the tests by which we may judge ourselves, a few of which are the following: "Following him (Matt. iv, 18-22; x, 38; xix, 28; Mark viii, 34); confessing him (Matt. x, 32; Luke xii, 8); failure to appreciate him; his presence and work (Matt. xi, 21); failure to come to him (John v, 40); failure to believe in him (John iii, 18); failure to obey him (John iii, 36); failure to stand with him (Matt. xii, 30); failure to help men (Matt. xxv, 31-46)"—Hasting's Dictionary of the Bible. These with a score of other tests may be applied to our daily conduct to enable us to judge rightly whether we are among those who are acceptable to Christ.

Other helpful suggestions may come by placing emphasis upon the different words of the topic. For example, *Christ Our Judge*. We are not to judge one another. *Christ Our Judge*—that is, we need not worry over what others say of us so long as we do right; for Christ is to be our judge and we know his judgments are according to truth.

Now while the thoughts of Christ as our Judge are passing through our minds, let us not forget that his words, "Come, ye blessed of my Father", are simply the echo

of his gracious invitation given to us all throughout life. He says continually, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; "The Spirit and the bride say, Come"; so that if we do not heed this invitation we can not be surprised when, in the last day, he says, "Depart."

#### A Prayer.

All-wise and all-powerful God, Creator, Redeemer and Father, "we would again renew our vision of thee. Nothing but thyself can hold or satisfy us." We need thee. Gracious Father, make us thine indeed. From youth to old age we are thine, and only by our wilful neglect or rejection wilt thou leave us.

In youth draw us to thee and inspire us to lead the Christ-life; in the vigor of manhood give us not only strength for the burdens of the day, but a sense of our need of thee day by day; in old age comfort us, strengthen our hope and keep us and give us courage for awaiting changes. Grant that we may grow old, sweetened, and comfortable to those around us. Forbid that we should ever be sour, vindictive or unkind. Grant that thy spirit may shine out of our faces and become a benediction to those around us.

We thank thee for our loved ones, friends and acquaintances who in their increasing years have remained young and fresh in spirit and have given us courage to face the coming days.

In all our lives may we bless thee and glorify thee and magnify thy name in all the earth.

For Jesus' sake.

Amen.

#### First Things First.

L. A. PLATTS, D. D.

If I were to ask the young people, for whom I now write, What should be the first great concern of a young person or any young person, looking out upon life and its problems, I make no doubt the answer would uniformly be, "To make the right choices and decisions concerning the religious life." Very likely the majority

of them would quote the words of Jesus: "Seek ye first the kingdom of God and his righteousness." If the further question were asked, What is the prime motive of this earnest seeking? would the answer come as quickly and as uniformly, "The glory of God, of course"? After that, is our first thought of what this means to us, of our own happiness? Or do we stop to think that the glory of God is as surely wrapped up in the salvation of others as in our own? Or that our own greatest good necessarily lies in doing the greatest good to others? As to motives, is it self first, or not-self?

Again, when it comes to interest in, or work for, others, I wonder if we realize how much of it centers in ourselves? This question was brought very forcibly to my mind a few evenings since in a prayer meeting in one of the churches of this city. The pastor read and commented upon the twelfth chapter of Isaiah, directing attention to the joy of drawing water from the wells of salvation. Several excellent testimonies were given, when I called attention to the way Jesus put the matter, when, standing at the well of Jacob he had asked for a drink of water and didn't get it, he said to the woman:—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." "A precious gift waiting for the parched lips of dying men and women too ignorant to ask for it!"

Evidently there was a little desire to know who the stranger was, and possibly to get something more from him. One good woman hoped he was a new member who had come into the church while she had been away, etc. I felt it my simple duty to say that I was a Seventh-day Baptist who, in passing, saw their notice and invitation, and had come in to share the service and the blessing. That seemed to be all they wanted to know. One by one they turned away from me, and, I believe, no one but the pastor said anything more about coming again, and his cordiality seemed to be toned to let me down easy. Evidently their interest in me oozed away when they discovered that there was in me

no Presbyterian material. I have very little respect for any person who does not believe profoundly in his own church, whatever it is, but is he putting first things first who sees no further or no deeper than his church?

We want all our young people to be strong, loyal Seventh-day Baptists; but we want them first of all to be profoundly Christlike; they can not be the true Sabbath-keepers that we want them to be, without it. A young man who had been swept away from the church and the Sabbath by the tide of worldly influences was asked if he was trying to keep up his religious life, and made quick answer, "No, if I were I should also be keeping the Sabbath." Be the loyal disciple of Jesus you ought to be, and then, among other things, keep the Sabbath as Jesus kept it. Let us put first things first; and if second things do not come second, let us go back and see whether we have really yet done the first thing. So in all our sympathies with, and services for, others, let us first love them as Jesus loved them, and *then* (or let me say *thus*) love them into full obedience to all his holy commandments. Let us put first things first, and second things second, and keep them coming.

Los Angeles, Cal.,

May 2, 1910.

#### Milton College Notes.

Only a month more and another school year will be past. Already our school life has taken on that busy attitude which means extensive preparations for commencement. The annual Shakespearean play, which is Julius Cæsar this year, promises to be one of the best plays that we have ever put on, and the large chorus, under the efficient leadership of Prof. A. E. Whitford, is preparing some excellent music.

The excavating for the new gymnasium is almost completed and the contractors are now ready to begin the construction of the walls. It is expected that by commencement time the structure will be well under way.

On the evening of May 7, the students and others who desired enjoyed the great



privilege of hearing a lecture on "Henrik Ibsen," given by Dean E. H. Lewis. We are especially grateful to Mr. Lewis for this treat.

A short time ago the "Freshies" blossomed out in their official colors and of course they had to be humbled and "brought to the ground" by the "Sophs."

The Miltonian Lyceum, the new literary society organized among the ladies, is progressing rapidly and more enthusiasm exists at the present time in lyceum work than has been shown for years.

#### Pamphlets on Our China Mission.

In the SABBATH RECORDER for April 18, 1910, in the Young People's department, in an article by Rev. W. D. Burdick, a reference is made to two papers printed in pamphlet form. Requests have come to the publishing house for copies of these papers to be used in mission-study work. There are no copies here for distribution, but the articles may be found in the SABBATH RECORDER as follows:

Pen Pictures of Christian Chinese Women, by Mrs. G. H. F. Randolph, SABBATH RECORDER, Vol. 49, p. 423, July 6, 1893.

Woman's Mission and Work for the Women of China, by Mrs. Sara G. Davis, SABBATH RECORDER, Vol. 47, pp. 581, 597, 613, being three numbers of 1891,—Sept. 10, Sept. 17 and Sept. 24.

#### News Notes.

MILTON, Wis.—Circle III served dinner and supper to the delegates attending the convention of the Wisconsin First District Federation of Women's Clubs, which met in Milton, April 21. About forty-three dollars was cleared. Circle V served the two meals on a similar occasion when the Rebekahs met in convention. A neat sum was netted. An individual communion service has been purchased by this circle.—Those occupying the pulpit during the past month are the Rev. W. C. Daland, Leslie Greene, Fred Burdick and William Simpson.—Very few were able to attend the quarterly meeting, April 23, at Milton Junction, on account of the severe snow-storm.

ALFRED STATION, N. Y.—Seventeen were baptized April 23. Nine were received into the church by letter.—The Ladies' Industrial Society served dinner April 15.

Jesus Christ lifts the mortgage of our past.—John Douglas Adam.

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

MARGARET BELL.

#### Chapter XXI.

The struggle through which Martha passed on the Sabbath question revealed to her more deeply than she had realized before how far her natural spirit was from being in conformity to the divine will. One would suppose that after the years of suffering through which she had passed regarding the question of her salvation, when assured of that she would have yielded instant and glad obedience to God's commands. But she was strong in her attachments and when once they were formed it was almost like taking her life to break away from them.

After she had decided to observe the Sabbath according to the commandment it was with some anxiety that she waited to know what her parents would decide upon.

Her father had been convinced that the claims of the seventh day were valid much more easily than she would have thought possible, and judging from the general tenure of his life he would conform his actions to his belief. Judge of her surprise then when he said to her one day: "Martha, I have been thinking a great deal about the Sabbath question and I tell you it's a miserable mess. I understand that Doctor Heilman has been a missionary to China. Of course he told those heathen they must keep Saturday, and other ministers were telling them to keep Sunday. How could they know whom to believe? Don't you think it would be better if all were agreed in keeping one day?"

Martha replied that she greatly regretted the confusion caused by Christians' observing two different days as the Sabbath and that it would certainly be much better if all were agreed in keeping one day, providing that was the right day, but asked him who should give up,—the ones who were wrong or the ones who were right.

"Why," he said, "the ones who are wrong. Doctor Heilman is right in his position that the seventh day is the Sabbath, but he has located his day in the wrong place. I have thought it all out and

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

have decided that Monday is the first day of the week, so I am keeping the seventh day."

Martha was disappointed but said no more; for she knew that if her father had decided that Monday was the first day of the week, the calendars would all have to undergo a change to harmonize with his views. But she threw the mantle of charity over the decision he had made, because he was now in his second childhood. She noticed, however, that after his decision his feelings against the Seventh-day people for observing "the sixth-day Sabbath" was more intense than before and he missed no opportunity for making sarcastic remarks about them.

One day a couple of ladies who were members of Doctor Heilman's church came to visit Martha. After the visit was over her father remarked that they seemed to be very nice ladies, that he could find no fault with any of them only the day they kept; but they were making so much trouble on that question that the Government ought to set off a reservation for them the same as it had for the Indians.

In making this statement Mr. Burnham evidently did not recall the fact that in ancient days it was said of a certain man, "We shall not find any occasion against him, except we find it against him concerning the law of his God."

Several weeks passed by before Mrs. Burnham said anything, but one day as she and Martha were alone she told her that she was thoroughly convinced that the Seventh-day Baptists were right on the Sabbath question; "But," she added, "considering your father's age and excitability it will be best for you to avoid all controversy on the subject either with him or in his presence. He has made his decision and nothing can change it. You will have to stay here while he lives, but after he is gone I think you better sell the home as quickly as possible and settle somewhere, where you can again take up your work for the Lord.

"We know this is my last sickness though I may linger for some time, and there is something else that I feel I must say to you. The best part of your sisters' lives came at first and the hardest at the

last. Your life has always been hard. I have hoped a change would come so that you might see pleasant days, but I have given up the idea. My opinion is that your life will be hard all the way through, and you better make up your mind to settle into the harness and bear it heroically. If you fret in the harness you will add to your suffering by that means. The more cheerfully and patiently you bear your hardships the better it will be for you and for all who are connected with you."

She paused for a moment and then as a smile passed over her wan face added: "But the twelve years of that dream have not expired. I was deeply impressed by it at the time and perhaps a change for the better is yet to come."

Later in her sickness Mrs. Burnham said to Martha: "We have talked over nearly everything excepting the arrangements for my funeral. I have deferred that until the present; but fearing that I may be taken suddenly worse, I feel that it is the part of wisdom to speak now. I have spoken to your father of the matter and he is perfectly willing that the arrangements be made in harmony with my wishes. As I told you before, I am satisfied the Seventh-day Baptists are right on the Sabbath question. I want Doctor Heilman to conduct my funeral services, the sermon to be preached from the words, 'Blessed and holy is he that hath part in the first resurrection.' I also desire that his choir shall furnish the music."

Side by side this mother and daughter had always stood, the most perfect companionship existing between them, and it filled Martha's soul with joy to know that on this important question they saw eye to eye. Each had shared the other's perfect confidence and the last days they spent together tightened the cord that bound their souls each one to the other.

Martha nursed her mother the first three months of this sickness, she and Patience doing the housework together; then she was compelled to take her bed and the care of her mother for the remaining four months of her life fell to other hands. In the many sick spells through which Mrs. Burnham had passed in the last seventeen years of her life Martha had been



her sole nurse, and it was no small trial to each of them that in the last days of her life others must give her the needed care.

At the close of an unusually beautiful day in October, as night let his curtain of darkness fall over the earth, Mrs. Burnham said, "Good night", and folding her weary hands over her breast fell asleep to awaken in a brighter world and say good morning to the dear ones awaiting her there.

It was not until after Mrs. Burnham had passed to the life beyond that any one, even her physicians, realized the wonderful fortitude with which she had borne her sufferings; for the autopsy revealed a physical condition much worse than had been suspected.

During the forty-three years this remarkable woman had lived in her Western home she had not been outside the boundaries of her own county half a dozen times, and for several years had been confined to her home almost exclusively.

Do I hear the reader say, "How very circumscribed was her life, how very small her circle of influence"?

Yes, her life of high ambitions was circumscribed, her circle of influence small; but all who came into her presence received something of the impress of her godly life, and it was in God's plan that the waves of influence she set in motion in her little circle should expand and become greater after her death than they were before. No one should despise the humble sphere in which he finds himself placed, but should to the utmost of his ability be faithful to the trust committed to his keeping. It does not make so much difference whether one is given a large work to do or a small one, but it makes the greatest difference whether or not he does that work faithfully and well.

Doctor Heilman met Mrs. Burnham first when he came to her home after the evangelist who was there visiting. He did not even know her by reputation at that time and was in the house only long enough for the evangelist to prepare for the drive; yet at her funeral he told the congregation that the first time he met her he felt that he had come into the presence of a su-

perior light and that impression was deepened by each succeeding visit.

Shortly before Mrs. Burnham's decease the physician who was in attendance upon Martha—Doctor Blakely of Auburn Junction—called Doctor Whitmore for a consultation upon her case. It was the opinion of the physicians that while there was no immediate danger to her life she would in all probability never be able to be around the house again. She was obliged to see her mother borne from the house without being able to follow her to her last resting-place. But the Comforter was dwelling in her heart now, and underneath were the everlasting arms.

Contrary to all expectation her general health improved and in a few weeks she could walk around the house, then do light chores, and as her strength increased, heavier ones, until she could do all the housework. She was not outside her own doorway all that winter.

James went away in a few weeks following his grandmother's death and not long after that Patience married.

When Martha found she had recovered sufficiently to work she bought a sewing-machine, and when it was brought into the house she felt about as rich as she did when she received the dollar as a prize for her spelling.

One of the first pieces of work she did on the new machine was to make a heavy winter overcoat for a neighbor.

After the grandchildren left, Mr. Burnham and Martha lived alone save as Paul Holtze stayed with them nights. Besides her housework she did all the sewing she could.

When a year had thus passed there were some alarming symptoms in Martha's case and at the request of her physicians she went and consulted Doctor Berg, the young surgeon who was rapidly coming into prominence. The surgeon was unwilling to operate and urged her to take the best possible care of herself and not worry over the trouble.

She came through the winter as well as could be expected, but in the spring unfavorable symptoms were increasing. Nevertheless she plodded along all summer and into the fall, but in almost constant pain.

Money was more scarce that summer than she had ever known it to be before, and although she could have hired her washing done for twenty-five cents a week she felt that she could not do so under the circumstances.

In the fall the financial condition was somewhat relieved by the Government's granting Mr. Burnham a small pension, which was secured through the efforts of Doctor Blakely.

About this time the physicians became urgent that Martha should again consult a surgeon, and accordingly she went to Chicago to interview Doctor Bradford, the leading surgeon in his specialty of the United States. She secured a housekeeper and went prepared for the operation, but the surgeon declined absolutely to remove the abnormal growth that was threatening her life. She returned home and continued doing the work for a few weeks when the disease became master and compelled her to take her bed. A most distressing sickness lasting a couple of months followed.

Doctor Blakely was unable to come when summoned and Doctor Whitmore took the case. A dear friend who was very efficient came to her relief; and while others rendered assistance the burden, which extended all through the winter, fell upon this friend and Paul.

As the improvement in Martha's general health commenced, Mr. Burnham was stricken with pneumonia. He was nearing the eighty-second anniversary of his birth, but that indomitable will had not succumbed to age. Every day at eleven o'clock in the morning he arose and with some assistance dressed, spending the remainder of the time until nine o'clock in the evening on the couch and in his easy chair.

One morning as he was about to arise Doctor Heilman called and he decided to remain in bed until the doctor had gone. After a few moments' pleasant converse, by his request Doctor Heilman offered prayer and then went to Martha's room to pray with her. A moment later Martha's friend came into the room with the message that Mr. Burnham was dying. Martha was taken to his bedside, but he was already unconscious. A few moments more

and this brave spirit, one of the bravest that ever came down to earth, was released. All of his father's family had preceded him to the spirit world, and all of his own family save the baby whose coming he at first regretted.

(To be continued.)

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

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, May 8, 1910, at 2 o'clock p. m., Pres. Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, J. D. Spicer, E. D. Van Horn, T. L. Gardiner, D. E. Titsworth, W. C. Hubbard, Asa F. Randolph, J. B. Cottrell, H. M. Maxson, M. L. Clawson, A. L. Titsworth.

Visitors: Wm. E. Witter, F. S. Wells.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

The Advisory Committee presented the following recommendation:

To the American Sabbath Tract Society:

Your Advisory Committee would recommend the establishment of a Sabbath Reform page in the SABBATH RECORDER, to form a regular feature of its weekly issues and would further recommend that Editor Gardiner have the power (should he find his present manifold duties too onerous to prevent his giving this page the attention it might demand) to secure the services of Rev. A. E. Main and Rev. Edwin Shaw, as contributing editors for the purpose, at an expense not exceeding two hundred dollars annually.

Respectfully submitted,

WM. M. STILLMAN,  
J. A. HUBBARD,  
C. C. CHIPMAN,  
Advisory Committee.

Recommendation adopted.

The Supervisory Committee reported matters as usual at the Publishing House, and presented the following communication, which was referred by that committee to the Board of Directors:

To the Supervisory Committee of the American Sabbath Tract Society:

DEAR BROTHERS: I hereby tender my resignation as manager of the publishing house, to take effect September 1, 1910.

I do this with reluctance, but after careful con-



sideration of various reasons of family and personal nature, deem it advisable and right.

The past four years have been years of exceeding pleasure to me in the effort faithfully and efficiently to fill my place, and although the results seem far from satisfactory in many ways, it is with sincere regret that I have come to this decision, which I trust the Board will accept.

Sincerely yours,

May 1, 1910.

N. O. MOORE.

Pursuant to the reception of the above communication the following resolution was unanimously adopted:

*Resolved*, That we express our sincere regret at receiving the resignation of our brother, N. O. Moore, as Manager of the Publishing House, his occupancy of that position having been so satisfactory to the Board. Recognizing, however, that the personal reasons adduced by him for the resignation must be considered, we reluctantly accept his resignation, to take effect September 1, 1910.

The following report was presented:

The Committee on Distribution of Denominational Literature at a meeting, May 8.

Voted that the selling price of "Spiritual Sabbathism," by Rev. A. H. Lewis, be one dollar and fifty cents, postpaid.

Voted that agents have a discount of 25 per cent, and that free delivery be made to agents in lots of ten or more copies at one time.

Voted to ask Edwin Shaw, delegate to the Central, Western and Northwestern associations, from the Eastern Association, to present the interests of the sale of the book at the several associations (and Editor Gardiner to represent the same interests at the Southeastern Association).

Voted to instruct the Business Manager to print an advertisement in the SABBATH RECORDER as soon as the book is ready for delivery until the time of the coming General Conference.

Voted to instruct the Business Manager to make arrangements for copyrighting of the book.

Report adopted.

The Treasurer presented report of cash on hand, and stated that all bills were paid and no notes outstanding.

Cor. Sec. Shaw presented copies of letters sent to Senator Ernest R. Ackerman and Assemblyman Carlton B. Pierce as directed at the last meeting of the Board, and presented replies to the same received from each. He also reported correspondence from A. E. Main, E. B. Saunders, A. E. Wentz, I. N. Medill, A. J.

C. Bond, Mercy Garthwaite, G. Velthuysen Jr.

Correspondence from G. Velthuysen Jr. was by vote referred to the Committee on Distribution of Literature with power.

Correspondence from E. B. Saunders embodied his report for the month of April.

The Tract Committee of the Joint Committee presented correspondence from Jacob Bakker stating that he left London, Eng., on April 29 for Cape Town, Africa, and will visit Gold Coast, Africa, on his return from Cape Town.

Dr. T. L. Gardiner reported that he visited Alfred, N. Y., the past week and delivered four lectures before the students of the Theological Seminary, the expenses of the trip being paid from the "A. H. Lewis Lecture Fund."

The Committee to whom the communication of A. E. Wentz was referred at the last meeting of the Board, reported that they had supplied him with literature, and had engaged him to distribute the same for thirty days at an expense of \$25.00.

Report adopted.

Voted that we request Corliss F. Randolph and Rev. Edwin Shaw to visit Snow Hill, Penn., if convenient, on May 21, and attend the Annual Meeting of the German Seventh-day Baptists of that vicinity, to be held at that time.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Rec. Sec.*

#### Clerks and Pastors, Attention.

Soon after reading this notice, you will receive the Conference blanks to be filled out for the Corresponding Secretary's report. Time enough, but not too much time, is thus allowed for collecting and forwarding these necessary data. July 15 must be the limit for supplying this material. Will the clerks take care that this year's numerical data correspond with the report of last year?

Any information regarding the interests of our beloved Zion will be thankfully received.

T. J. VAN HORN,  
*Cor. Sec.*

## Children's Page

### Points of View.

I'm thankful for so many things  
'Tis hard to name them all:  
I'm glad that I am not grown up,  
But still am nice and small.

I'm thankful that I live today,  
And not long, long ago  
Before my dear mamma was born,  
And all the friends I know.

I'm thankful for my little pets,  
For every doll and toy.  
And, oh, I'm thankful I'm a girl,  
And not a horrid boy!

### II.

I'm thankful that it doesn't rain,  
So I can go and play;  
I'm thankful that I'm growing big,  
And bigger every day.

I'm thankful for a holiday,  
For football, dogs and skates,  
For candy and all sorts of things,  
For our United States.

I'm thankful for my rubber boots  
And that my hair won't curl.  
And, oh, I'm thankful every day  
That I am not a girl!

—Abbie Farwell Brown.

### Pansy Beds.

There was a pansy bed on each side of the garden gate. One was Betty's and one was Hetty's. Hetty and Betty were cousins. "Twins," they called themselves sometimes, but, of course, they were not, being cousins.

"Not much twins about them," said Martha, the cook, "inside." She said it with a sniff. And she said, besides, "It's a pity they wouldn't be, if a person could choose which was to be twin to the other."

The pansy beds were very flourishing when the cousins came to visit their grandfather. Hetty chose hers and Betty took the one that was left.

"I am going to have these," Hetty said, "because they are more all-over purple. I like them better than with so much yellow in them. The others will be yours. There really isn't much difference, you know."

Betty looked a little sober for just a minute. Then she smiled back at the little golden-hearted flowers that seemed to be smiling up at her, and stooped down to touch their velvety faces. "They are all dear and pretty," she said.

"I wish they were roses," said Hetty. "Roses aren't such common flowers as pansies."

While they were working at their gardens Mat Griggs came to the kitchen door on an errand. "Hello!" he said. "You are learning to be country girls, eh?"

"Yes," said Betty. "It's fun."

Hetty said nothing. She went on marking off her bed with pebbles and drawing her eyebrows very close together across the bridge of her small nose.

"Could you spare me a bunch of your flowers for my mother?" asked Mat. "My mother is very fond of a nice posy."

"Why, yes, I guess so," said Betty a little slowly. Then she stole a look at Mat's hat brim and elbows, and added in haste: "Yes, certainly. We have a lot."

"You can, if you choose," said Hetty in a whisper that was not much of a whisper. "I'll not."

Already Betty was busy picking pansies—"the very purplest ones," Hetty noticed, while her frown grew alarmingly big for such a small face. "He is nothing but a poor boy," she said, before she was quite sure that Mat was too far to hear. "What was the use of giving him so many?"

"He wanted them for his mother," said Betty. "It was good of him to want them for his mother."

One afternoon the minister's wife asked Betty and Hetty to come to Bible school the next day.

"I am not going to a country Bible school," said Hetty afterwards.

"I am," said Betty.

Hetty stole a look at her out of the corner of her eyes and saw by her face that she meant to be obstinate. When Betty would not do anything but her own way, she wouldn't, and you couldn't make her. Hetty went to Bible school after all, because, she said, "It would have been horrid and lonely" to stay by herself. "But I didn't enjoy it a bit," she told Betty on the way home. "It was very poky. The



teacher's bonnet looked as if it were a hundred years old."

"I don't think her bonnet is any of our business," said Betty a little indignantly. "She talked about the Bible as if she loved it. I am going to take her some of my pansies."

It was wonderful how many bouquets Betty carried to the village from the flower bed on her side of the gate.

"She wastes them dreadfully," Hetty said. "But she'll not stop."

The cousins stayed a month at their grandfather's. When the last week of their visit came Mat brought Betty the cunningest little puppy that anybody ever saw. Jamie Burns, the postmaster's crippled boy, sent her a lovely picture frame that he had made for her out of birch bark. The minister's wife asked her to hold the baby when he was having his photograph taken and be in it with him. She promised to give her one for herself. Old Miss Mann wrapped her marvelous plaid shawl around her, one warm morning, and tied her bonnet under her chin and walked all the way to grandfather's. She was taking Betty a pink coral necklace that her sailor brother had brought home from a cruise many years ago.

"And everybody," Hetty told herself out on the back porch, "is sorry that Betty is going; but nobody cares about me."

By and by Martha came along with a basket of dried clothes. "What's the matter?" she said. She did not speak as sharply as Martha sometimes did. When Hetty looked at her through the porch railing her eyes were kind.

"Everybody likes Betty," said Hetty. "Nobody likes me. Even Betty's garden grows more than mine. Hers is full and mine isn't."

Martha set down her basket and came close up to the railing. "It's a funny thing about pansies," she said. "If you want them to keep growing and flourishing you must keep thinning them out and picking them off. If you don't they'll get sickly and pine away. Letting them keep all their blossoms to themselves isn't good for them. The good Lord made pansies that way, and other things besides."

Martha went. Hetty looked at the place

where she had stood. She looked at the garden beds down by the gate. She thought. "Girls," she said at last. "Martha means girls, And it's—maybe it's the truth."

They were going home tomorrow.

"I don't know," said Betty, "how I can carry everything."

"I'll help you," said Hetty. "Together we can carry them."

Martha shut the oven door upon some pies and laid her big hand on Hetty's arm. She whispered to her, smiling broadly: "You have the idea of it, dear. You'll learn if you keep trying."—*Sally Campbell, in the Comrade.*

#### Dea. William H. Burdick.

Dea. William H. Burdick was born at Hopkinton, R. I., November 14, 1835, and died at the home of his son, Prof. L. H. Burdick, in Leonardsville, N. Y., April 29, 1910.

Mr. Burdick was a son of Samuel and Mercy Crandall Burdick. He was married to Miss Ann Elizabeth Stillman, March 10, 1857. To this union were born three sons: Charles Kerrie, Carlton H., and L. H. Burdick. The deceased was educated at DeRuyter Institute, and for a number of years was engaged in the teaching profession. Soon after his marriage to Miss Stillman he located at West Edmeston and was received to membership in the Seventh-day Baptist Church. Being especially gifted as a vocal musician, he was chosen as choir leader, which position he very acceptably filled for many years. In addition to this appointment he was again honored by the West Edmeston Church, when during the pastorate of Eld. J. B. Clarke, he was chosen and ordained to the office of deacon. In this capacity he was proficient and served the church faithfully until he removed his membership to Leonardsville some years later. Deacon Burdick was especially attentive in making provision for the sick and others that were in need. He loved the cause of Christ and gave of his time and means in supporting the work. Of him it is said that he prayed much and exercised great faith in God.

By his decease the church sustains the loss of an efficient and faithful member, a beloved and much esteemed deacon, while the community at large has lost a loyal citizen, a kind and obliging neighbor.

Funeral service was held at the home of his son, Prof. L. H. Burdick, Leonardsville, N. Y., May 2, at 1 p. m., conducted by Pastor R. G. Davis of the West Edmeston Church. The parting message was from 2 Timothy iv, 7. After the service the body was taken to West Edmeston and tenderly laid to rest beside his faithful companion who died some years ago.

#### Mrs. Hattie Eloise Burdick—Wife of Rev. Clayton A. Burdick.

Mrs. Hattie Eloise Burdick was born in Walworth, Wis., February 2, 1862, and was the daughter of Charles W. and Frances Denison Crandall. With the exception of a few years spent in Chicago, Ill., and a short time in Minnesota, she grew up in Walworth, and was educated in the Walworth Academy. After teaching school for a time she and Clayton A. Burdick were united in holy wedlock, October 1, 1884. Immediately following the marriage she went with her husband to his first pastorate, Utica, Wis. In her husband's work as a pastor in Utica, Wis., West Edmeston and Brookfield, N. Y., and Ashaway and Westerly, R. I., she has been a most helpful pastor's wife. In the twenty-six years since she and her husband commenced life's pathway together, she has given herself unselfishly, unreservedly, and joyfully to her family and home. In meeting the demands made upon the wife of a pastor she succeeded most admirably.

Being of a quiet and retiring nature she did not form friendships so quickly as she otherwise would, but when people came to know her they ever thereafter cherished her friendship dearly.

Nearly five years ago she found herself a victim of consumption, and though it seemed at first that the disease would triumph, yet for five long years she bravely held the enemy at bay, giving her family five years more of a mother's presence and counsel. It was a long weary conflict, and in Westerly, R. I., Wednesday, May 11,

1910, she was set free and passed to the summer land of the soul.

To mourn her passing away, she leaves, besides the many friends in Rhode Island, central New York, and Wisconsin, her husband, Rev. Clayton A. Burdick, four daughters—Frances, who when her mother was taken ill left college to take charge of the home over which her mother had presided, Grace, who is teacher of literature in Alfred, N. Y., and Ruth and Rachel, now left motherless as they pass out of childhood into youth,—and a sister, Mrs. Fanny F. Darling of Washington, D. C.

Sabbath afternoon, May 14, a large company gathered at the home, where a farewell service was conducted by the writer assisted by Rev. Samuel H. Davis, and amid the fragrance and blossoms of spring, fit emblems of the resurrection, all that was mortal was laid to rest in River Bend Cemetery.

WILLIAM L. BURDICK.

#### Commencement Week at Alfred— Outline Program.

- Saturday, June 4.
- 10.30 a. m. Annual Sermon before Christian Associations.
  - 8.00 p. m. Alleghanian-Alfriedian Public Session.
- Sunday, June 5.
- 8.00 p. m. Baccalaureate Sermon.
- Monday, June 6.
- 8.00 p. m. Annual Concert.
- Tuesday, June 7.
- 10.00 a. m. Annual Meeting of Trustees.
  - 1.00 p. m. Annual Meeting of Stockholders.
  - 2.00 p. m. Class-day Exercises.
  - 8.00 p. m. Orophilian-Athenaeon Public Session.
- Wednesday, June 8.
- 10.00 a. m. Alumni Association, Directors' Meeting.
  - 2.00 p. m. Alumni Association, Public Session.
  - 7.00 p. m. Alumni Dinner.
- Thursday, June 9.
- 9.30 a. m. Commencement Exercises.
  - 3.30 p. m. Dedication of Agricultural Hall.
  - 8.00 p. m. President's Reception.

If I can put one touch of a rosy sunset into the life of any man or woman I shall feel that I have worked with God. He is in no haste; and if I do what I may in earnest I need not worry if I do no great work. Let God make his sunsets: I will mottle my little cloud. To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition.—*George Macdonald.*



**Some Ideas of Happiness.**

The following is taken from the *New York Tribune*:

Cambridge, Mass., May 15.—Dr. Charles W. Eliot, Harvard's president emeritus, asserts "that the lust for gold and the thirst for power, considered by Americans as the main objects for existence, have caused the present reign of discontent which is sweeping over the country."

"The object of life with the individual as with the nation results from the succession of pleasurable emotions and feelings," he adds. "Progress is measured by happiness, not by dollars and cents. The average workingman fails to realize this. Neither social prestige nor riches can promote happiness or retard it. The happiness of a community can be furthered not by increasing its total wealth or distributing it more evenly, but by improving its physical and moral welfare."

"Sensuous pleasures, like eating and drinking, are sometimes described as animal, and therefore unworthy, but men are animals and have a right to enjoy without reproach those pleasures of animal existence which maintain health, strength and life itself. These pleasures, taken naturally and in moderation, are all pure, honorable and wholesome."

Again Doctor Eliot has given us nothing new. Why should he? "There is no new thing under the sun." But is what he says true? Is progress "measured by happiness"? Happiness may be an end to hope for, to struggle for,—something to keep our old world spinning "forever down the ringing grooves of change"; but as Tennyson says again, "Through the *shadows* of the globe we sweep into the younger day." Would not being happy mean being contented—ceasing to struggle? The swimmer battling with the waves keeps on the surface where he can hold his face up to the light, and at the same time feels the delightful consciousness of growing strength. The soul buffeted by hardships develops power and sweetness. And here we do not forget that now and then a poor brother or sister goes under, never to rise again in this world.

Is it to be wondered at that the "average workman fails to realize that "progress is measured by happiness, not by dollars and cents"? His physical welfare does in a great measure depend upon dollars and cents. These "sensuous pleasures, like eating and drinking," which Doctor Eliot says "are all pure, honorable and wholesome," and rightfully to be enjoyed, cer-

tainly do depend upon money. Little of that which makes mere worldly happiness is attainable without it, especially in these times when the monopolists are crowding the poor from their rightful inheritance in life.

From Doctor Eliot's new thoughts that are not new I turn to the old thoughts of the old Book and I read:

"He that hath mercy on the poor, happy is he."

"Where there is no vision, the people perish: but he that keepeth the law, happy is he."

"Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty."

"Happy is he that condemneth not himself in that thing which he alloweth."

"If ye suffer for righteousness' sake, happy are ye."

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

From all these I understand that the idea of happiness held by godly men of old was of something attained by unselfish service, restraint, adversity, suffering, sacrifice, even reproach, not the "succession of pleasurable emotions and feelings." The Bible idea of happiness does not debar progress. However, it does not belong to the flesh. It is in the "spirit and glory of God" resting upon us, present now and here, but uncircumscribed and timeless.

A.

**From Different Points of View.**

"Improvement," says Gov. Charles E. Hughes, of New York, for years a member of the National Municipal League.

I have been more encouraged in noting the number of citizens of the State who, in voluntary organizations, are trying to do good, than by any other one thing. I refer to these associations that are springing up everywhere through the State, and I believe all through the country, demanding good government, improvement of local conditions, better supervision of charitable organizations, better work in every line of philanthropic effort, applying training and skill, knowledge and force to the betterment of conditions that are right about us.

And that force is growing to such a degree and these associations are multiplying to such a degree that you may be sure that, although here and there there may be a little falling back, a lit-

tle less progress at one time than at another, administration of government, conduct of affairs and social conditions in this country will show marked improvement in the near future.

The intelligence, the best intelligence of the people, is directed to those ends, and he makes a great mistake who looks upon American life and sees nothing but the chase of the almighty dollar, knows nothing but the exhibition of love of display and selfish gratification, sees nothing but selfishness and cynicism. That is not American life. American life is represented in an honest, sincere effort to make the best of one's self and to help one's neighbor, and *there never was a time when the true spirit of our democracy was so evident as it is at this hour.*

"Decadence," says Dr. Harry Pratt Judson, president of the University of Chicago. The *Tribune* quotes him as saying that *the present age is the most decadent in history, with the exception of the days just before the fall of the Roman Republic and before the French Revolution.* Doctor Judson adds:

If there is to be social and political regeneration in our Republic, and in the rest of the world, it must be by a tremendous regeneration of moral ideals. We recognize in the world's life today four prolific sources of evil, and from these sources come the disruptive forces which are so seriously tending to disintegrate the society of the twentieth century. One of these is international. It is war.

Another source of endless evil is dishonesty, permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting at times even the church itself. Another vital source of infinite evil is drunkenness. A fourth source of infinite evil in every modern society is impurity of word and act.

**One with God.**

It is a wonderful thing to think of, that weak and sinful man can be one with God. It seems impossible; but we have the prayer of Jesus, and theologians tell us that the essence of religion is union with God. If that is the truth, the most important thing for man to know is the nature of this union with God. It is possible that there may be some oneness of essential being including both God and man; but it is not spiritually profitable to dwell upon subtle philosophical distinctions. We would rather inquire in what this oneness with God consists, which is the essence of pure religion.

And we surely may be one with God in spirit; for we have the promise that the

Spirit of God shall dwell in us. Moreover we are charged to be filled with the Spirit. In true prayer it is the Spirit which maketh intercession for us, and which abides in us, so that we may ask what we will and it shall be done. In service also we are strengthened with might by his Spirit, so that we may accomplish his will. It is, therefore, in the full possession of the Holy Spirit, sanctifying, sweetening, strengthening and controlling our human spirits that oneness with God may be found. The one who follows the guidance of his human spirit will be led astray and fall into error and sin, and in such a case can never be one with God. But those who yield completely to the leading of the Holy Spirit are in full union and communion with God, because they have his Spirit dwelling in them.

We may be one with God in love. To be one with God it is not sufficient to have love, but to be love; for God is love. Just here is a wide opportunity for failure in very sincere believers. We control ourselves, and would compel ourselves to have charity for others as we call it. Toward the sinful, the scornful, the opposers of God, and even regarding those who differ from us, we hesitate within ourselves to call it love. And even if we do so, it is but an exercise of the mind. Admirable as this may be in itself, it is not oneness with God, for God is love. If we are to be in complete union with God love must be our being and nature. Not to have charity, nor to show love in our dealing with others, but to be love as God is love makes us one with him.

If then we are one with God in spirit and in love it follows that we shall be perfectly one with him in purpose. All prayer will be subject to the thought, uttered or unexpressed, Thy will, not mine, be done. There will be no question of submission of our wills to God, because his will then is our will. All plans will be drawn from the mind of God: all inquiry will be to learn his designs; all effort will be to carry into effect his purposes. And to those who are in this perfect oneness with God comes not only the peace which floods the soul in union with the heavenly Father, but also the perfect peace of one working in



complete harmony with the established order and full harmony of the courses of the universe.

It follows also that all those who are in this perfect oneness with God will be perfectly one with each other. Here is a beautiful application of the rule of mathematics, that the greater includes the less. Absolute unity in God is not consistent with division. In the perfection of God there is diversity to include all sorts and conditions of men and every variety of service; but no place is found for division in spirit, for any failure of love, or for any conflict of purpose. How perfect the expression of this complete oneness of God and all believers in him and in each other, in the words of Jesus!

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one.

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—*The Watchman*.

#### "The Critical Moment."

G. M. COTTRELL.

"The critical moment for Alfred has arrived." So writes President Davis. So say we all, and there is nothing left for us to do but to meet it like brave men. This is no child's play, no dime collection, and *the time is short*. \$100,000 all told! or over \$60,000 debts to pay and \$25,000 Carnegie Fund to secure. Probably when this reaches the press the sum needed will be around \$10,000. Some of us made our contribution several years ago and thought we were going to pay the debt then, and have signed up again, and may possibly have to double up once or twice again at commencement time. But we can make the work light by working all together. Let all the old students and graduates rally to the rescue. They should. They will if they have the true Alfred spirit. But let not the RECORDER readers leave it with

them. Alfred University is a child of the denomination. Seventh-day Baptists should know her need and hear her cry of distress. Aid should not be simply local, but should come from every nook and corner of the denomination. Some can give thousands. Many can give hundreds. Everybody can give some. Let us each do our whole duty—nothing less. Here is a chance for the scattered members of the flock—the non-residents, that escape so many of the regular burdens, and surely a chance for all business men and monied men. We might appeal to the preachers if they only had any cash. We know the spirit is willing, however weak the purse. But the preachers can render a grand service from the pulpit with a rousing sermon for this cause a Sabbath day between this and commencement, and then round up the subscriptions and wire them in if necessary, to headquarters. Fifty sermons, at \$100 *per* would pay off \$5,000 of the debt. Let us all have a part—that we may all rejoice together, for "Victory" must be on our banner on Commencement Day.

Topeka, Kan.,  
May 18, 1910.

The Disciples' Church of Dayton, Ohio, has discontinued its Sunday morning preaching service, substituting a Bible-study class. The whole congregation is invited to attend, the pastor being the teacher of the adults. The one sermon of the day is in the evening, and the whole service is made definitely evangelical.—*Presbyterian of the South*.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*Exchange*.

King Edward had a large private collection of walking sticks, also a big collection of weapons and relics from every war that has been fought during his lifetime. He also had the programs of every play and opera he ever saw.—*Morning Star*.

## HOME NEWS.

DODGE CENTER, MINN.—As nothing has been reported from Dodge Center in some time, it seems but fitting at this juncture to do so. Minnesota has been favored with one of the earliest springs in her history for many years. Most of the farmers put in their crops during the month of March;—an unusual occurrence. We have not been favored with as much rain as in former springs. Notwithstanding our beautiful forward spring some of our families desiring a warmer winter climate took a trip to Cosmos, Oklahoma, purchasing homes, expecting to move there in the future. What will be the loss of the Dodge Center Church we trust will be a gain to the little Christian band at Cosmos.

The Dodge Center Church is trying to hold up the banner of Christ. As a proof of this one young lady offered herself last Sabbath for baptism and church membership. Our Sabbath school is in a growing condition, with a membership of 110 scholars, 12 teachers and 9 officers. Total 131.

Our town was recently stirred by a rousing temperance lecture by C. J. Hall, the California Wizard. He expects to strike telling blows against the liquor traffic in the next forty days and help to make Minnesota a "dry State." His slogan is "Give the boys a chance." May God hasten the day when every State in the Union may be free from the evils of rum.

MRS. G. W. LEWIS,  
Correspondent.

May 10, 1910.

## DENOMINATIONAL NEWS

Tuesday was Mrs. O. U. Whitford's seventy-second birthday and the event was remembered by many of her friends. She had a number of callers in the afternoon and at tea she was surprised by a few relatives whom her daughter had invited in. And last, but not least, she received through the mail sixty-two letters and post-cards. May she enjoy many more as happy birthdays.—*Milton Journal*.

Doctor Platts will be in Milton about May 15 to assist Mrs. Platts in moving to California.—*Milton Journal*.

Indirectly we have news of the death, at Berkeley, Cal., May 10, of Mrs. John Fryer. We have, as yet, no particulars.

Rev. Riley G. Davis, who has been pastor of the Seventh-day Baptist Church at West Edmeston, N. Y., for nearly two years, tendered his resignation last Sabbath morning. He deemed this course best on account of ill health of his wife, who needs his constant help and attention. He has many friends here who regret exceedingly his decision.—*Brookfield Courier*.

#### Farewell to Stillman Family.

On the evening following the Sabbath, the many friends of Rev. and Mrs. M. G. Stillman gathered at the Seventh-day Baptist church and enjoyed a social evening. A purse was presented Mr. and Mrs. Stillman to help them in their moving expenses and show the esteem in which they are held. After a response by Mr. Stillman all repaired to the church basement, where refreshments were served by the ladies.

Mr. Stillman preached the sermon at the Congregational church Sunday and a large congregation turned out to hear his farewell to Walworth. They left Monday morning for their new home in Lost Creek, West Virginia, and take with them the hearty good wishes of all. Their daughter, who is attending college at Milton, will remain there until school is out.—*Walworth Times*.

President Daland started on Tuesday, the tenth, for Jackson Center, Ohio, where he is to deliver the address to the graduating class of the high school, Thursday evening, the twelfth. He will preach in the Seventh-day Baptist church at that place, May 14.—*Milton Journal*.

#### Alcohol Causes Disease.

Numerous observations show that the use of alcohol predisposes a person to succumb to sickness and diminishes the resistance to all contagious diseases. In Pennsylvania insanity from intemperance is increasing in the ratio of five to one. Germs of tuberculosis and fearful skin diseases are given away by the saloon in every drink. Those training for athletic contests are forbidden all alcoholic beverages. It reduces the working efficiency ten per cent.—*The Issuc*.

Beautiful is the year in its coming and in its going, most beautiful and blessed, because it is always the "year of our Lord."  
*Lucy Larcom*.

## DEATHS

JOHNSON.—Brightie Estelle Johnson, daughter of William and Phoebe Hazen, was born in Calamus, Iowa, October 2, 1862, and died in Welton, Iowa, April 4, 1910.

Her earlier years were spent in the place of her birth. She attended the Wheatland High School, graduating at the age of seventeen. She afterwards attended Hillsdale College in Michigan for two years. During her attendance at college she made a public profession of religion and united with the Hillsdale Free-will Baptist Church. She maintained her profession until death. After her return she followed the profession of teacher for twenty-five years—the last eight years in the Welton school. Her love for her work and a cheerful temperament greatly endeared her to her pupils. November 30, 1905, she was united in marriage to Mr. William A. Johnson of Welton, who with her aged parents and two brothers mourn her loss.

G. W. B.

MILLS.—Mrs. Katy S. Mills was born at Wasioja, Dodge Co., Minn., October 28, 1852, and died at Hammond, La., May 5, 1910.

Mrs. Mills was the wife of R. J. Mills. She was married by Rev. G. M. Cottrell, April 3, 1880. She was converted and became a member of the Seventh-day Baptist Church in 1879. In the fall of 1891 she came to Hammond with her husband and has since that time had her membership in the Hammond Seventh-day Baptist Church. She leaves to mourn her loss a husband and five children: Mrs. Ella Johnson, Elmer, Esther, Harold and Wallace, the latter three and one-half years old.

The funeral services were conducted at the Mills residence by Pastor A. P. Ashurst. Scripture read, John xiv. Beautiful and appropriate music was furnished by the Hammond male quartet. The interment was at Greenlawn Cemetery, Hammond, La.

A. P. A.

BURDICK.—Dea. William H. Burdick was born at Hopkinton, R. I., November 14, 1835, and died at the home of his son, Prof. L. H. Burdick, in Leonardsville, N. Y., April 29, 1910. Obituary elsewhere.

BURDICK.—In Westerly, R. I., May 11, 1910, Mrs. Hattie Eloise Burdick, wife of the Rev. Clayton A. Burdick, in the forty-ninth year of her age.

For a fuller notice see elsewhere.

BABCOCK.—At his home in Oshkosh, Wis., May 3, 1910, Pearl Babcock, in the forty-seventh year of his age.

He was the only son of the late Rev. Thomas E. and Eliza Potter Babcock, born near Emporia, Kan., August 23, 1863. He came with his parents to Albion in 1864, where he grew to manhood. After a course of training in Al-

bion Academy, he graduated from the musical department of Milton College in 1883.

He was baptized by Eld. S. H. Babcock and joined the Albion Seventh-day Baptist Church in 1886. His marriage to Louise, daughter of Franklin and Harriet L. Wescott, occurred the same year. For many years he wrought at his trade as sign-painter with rare skill in the city of Oshkosh. Having also a fine gift for music, he was identified with the musical interests of that city.

Though suffering from poor health for a number of years, his final illness was brief. He was brought to Albion for burial by the side of his father. Funeral services in the presence of a large circle of relatives and friends of former years, was conducted by Pastor Van Horn at the home of his mother, Mrs. Eliza Crandall, on Sabbath afternoon, May 7. The text: "And when he saw her, he had compassion on her and said, Weep not." The aged mother, the wife, three children—Ione, Harriet and Thomas L.—and an adopted sister, Mrs. J. J. Noble, are thus left in sorrow and loneliness by his departure.

T. J. V.

Every branch of knowledge which you seek only to enrich your own learning, only to accumulate treasure for yourself, leads you away from the Path: but all knowledge which you seek for working in the service of humanity and for the uplifting of the world, brings you a step forward.—*Rudolph Steiner; The Way of Initiation.*

An Indian was once asked what the Lord had done for him. Gathering some dry leaves into a circle, and placing a worm in the center, he set them on fire. As the flames drew nearer on every side, he lifted the worm out, and placing it safely on a rock said: "That is what Jesus did for me."—*Sunday School Times.*

National Rating League, of Chicago, wants some more Seventh-day road men. Write D. L. Coon, Mankato, Minn., who secured his position through a RECORDER ad, or write direct to our office. National Rating League, W. M. Davis, Mgr., 438 W. 63d St., Chicago, Ill. *tf.*

**Sunday.**—What is it? Its origin? Its influence on Paganism? On Judaism? On Christianity? How regarded by them? How regarded by God? Answered in "**Sunday as Sabbath.**" Third edition, just out. 48 pages, 10 cts. Address Albert D. Rust Sr., 1010 9th St., N. E., Washington, D. C.

## Sabbath School

LESSON X.—JUNE 4, 1910.  
JESUS WALKS ON THE SEA.

Matthew xiv, 22-36.

*Golden Text.*—"Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." Matt. xiv, 33.

DAILY READINGS.

First-day, Exod. xiv, 15-31.

Second-day, Exod. xv, 1-21.

Third-day, Josh. iii, 1-17.

Fourth-day, 2 Kings ii, 1-18.

Fifth-day, Matt. viii, 18-27.

Sixth-day, Mark vi, 45-56.

Sabbath-day, Matt. xiv, 22-36.

## SPECIAL NOTICES

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

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

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

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

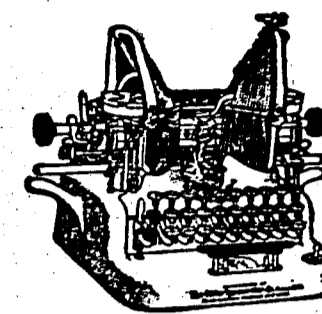
The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

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

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

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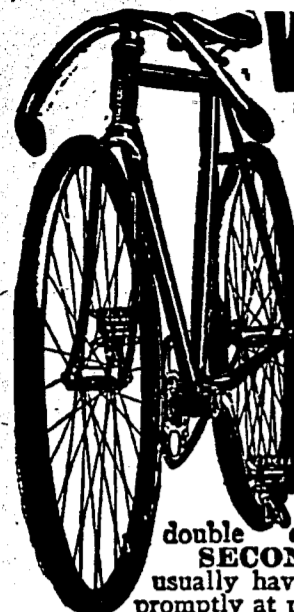
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