

The Sabbath Recorder

CHRIST AND THE OLD BIBLE.

The Bible of the Jews in our Lord's time was practically our Old Testament. For us its supreme sanction is that which it received from Christ himself. It was the Bible of his education and the Bible of his ministry. He took for granted its fundamental doctrines about Creation, about man and about righteousness; about God's providence of the world and his purposes of grace through Israel. He accepted its history as the preparation for himself, and taught his disciples to find him in it. He used it to justify his mission and to illuminate the mystery of his Cross. . . . Above all, he fed his own soul with its contents, and in the great crises of his life sustained himself upon it as upon the living and sovereign Word of God. —George Adam Smith, D. D., LL. D.

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THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

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EDITORIAL

Significance of the Laymen's Missionary Movement.

Probably New York City never witnessed a greater conference for distinctly religious purposes than the Laymen's Missionary Movement held there last week. This great convention—or rather, series of conventions—owes its existence entirely to laymen. They are conducting the campaign not only in Greater New York, but in many cities; and laymen are doing nearly all the speaking.

It is a significant fact in these days, that the great army of men engaged in this work for Christian missions is composed of the highest type of educated, keen-sighted laymen. On the important committees and in the list of speakers are to be found many of the representative men, lawyers, business men and city officials, as well as acknowledged reformers. It means much when such men as Bryan, Roosevelt, Wanamaker and Taft become enthusiastic for foreign missions; but even more when the great army of practical business men and men of all professions—the rank and file of the Christian churches—rally around the standard of the cross, giving great sums of money and addressing the multitudes in behalf of home and foreign evangelization.

There were thousands of these men—many of them strong young men—in the campaign of the metropolis last week. We can not refrain from expressing the

thought, which comes over and over as we read of their doings and of the hundreds of thousands of dollars they secured for the great work, that surely this is a most significant movement! Especially is it so just at this time, when the wide-spread fear of the influences of destructive criticism has all but paralyzed so many hearts. It can not be that these adverse influences are making such headway against our holy Christianity as some people seem to think. There never was a time when so many strong, God-fearing men, in love with the dear old Gospel, were giving themselves and their money to the work of soul-saving as there are today.

What does it signify? It assures us that the spirit of true Christianity still holds sway over the hearts of men. It points unmistakably to a deeper interest in missions among all the churches in the year to come. It means greater offerings for the Master's work. It means that these men now in the movement will be much stronger Christians, and the churches to which they belong must become stronger through their influence. The true outcome of all such work for others as these men are doing is always greater spiritual power for the men themselves. If you are weak in faith and spirituality, go to work for somebody else and you, too, gain strength. This principle holds just as good with churches and nations as it does with individuals. When great numbers in our own Nation become interested in helping other nations, ours must receive a great blessing.

Who can help seeing the prophecy of a mighty spiritual uplift to all the world in this wonderful men's movement for missions. We have been accustomed to think of women as being specially enlisted in church and religious work; but this is a men's movement. This in itself is significant. When such a host of laymen arouse to the work of sending the Gospel into the regions beyond, what may we not hope for in the line of true revivals both at home and abroad.

Just See What Nonsense!

Our readers will remember the open debate last year between Mayor Rose of Milwaukee and President Dickie, on the prohibition question. The mayor does not seem to know when he is thoroughly whipped before the world, and is therefore still posing as a model temperance advocate who seems to think that the most effective way to stop the drink habit and its untold evils is by establishing saloons wherever the people want them. In Boston's recent campaign upon the issue, license or no license, Mayor Rose was a speaker for the saloon forces. Among other things he said:

I am opposed to prohibition because it increases intemperance, inspires a disrespect for law, encourages hypocrisy, strikes down untold revenues, ruins a field of employment for labor, cuts off the market for farm products, inspires lawlessness for law observance, the confiscation of private property lawfully acquired without returning adequate compensation, and above and beyond all, destroys the basic principle of our republican form of government by depriving the citizens of the most personal rights of personal liberty.

Who ever heard such nonsense! It does not seem possible that any man with brains enough to address great audiences and intelligence enough to be mayor of a hustling Western city could be so shortsighted and inconsistent upon the great question at issue. No doubt he is "opposed to prohibition." In this one thing he seems sincere and consistent. But what about his reasons for being opposed to it? He says: "It increases intemperance." Who believes it? If this be true, more rum must be consumed under prohibition than under license. Then why make such a desperate fight against prohibition? Wherever intemperance increases, there we see indisputable evidence that the liquor traffic is prospering. Why make such strenuous efforts to defeat prohibition and to secure license, if the business prospers so much better without the license? Can it be that the liquor men are so patriotic that they prefer to pay license revenues for government support, when so much more liquor can be sold without license?

Again, he says: "It inspires disrespect for law." It is refreshing to hear men representing the most notorious lawbreakers, expressing such high regard for law! Did you ever know a law-abiding saloon

keeper, one who did not have to be watched nights and Sundays and when minors were about and when licenses were withheld? Men whose respect for law is clear below zero when without a license are not likely to be so completely transformed by receiving a license as to make them models for the law-abiding citizens. Talk about "hypocrisy"! This characteristic is by no means confined to the church people. Why not notice some of the hypocrites outside the church?

The other reasons given in the item above are such as many a criminal would urge against sheriffs and laws that interfere with his "liberties." Everybody knows the need of protection for society against the saloon curse. Everybody understands that all legitimate industries thrive better where the drink shop is unknown. It goes without saying, that close proximity to a saloon discounts the best real estate in our towns and cities. If the saloon stands for any one thing in the world, that thing is drunkenness with all its demoralizing evils.

Again, every candid man can see that the \$200,000,000 paid as revenue to the government is many times overbalanced by the cost of prisons and reformatories and criminal courts and misery and woe and pauperism. Besides all this, the license system makes a Christian nation a partner for a part of the profits in the worst criminal-making business known to the civilized world.

Are the Churches Hypercritical?

I fear that many churches are too particular about the style, characteristics, age and qualities of the men they are willing to call for pastors. It is well to be particular in many things concerning the standing and consecration of him who becomes an undershepherd; but it may well be questioned whether it is wise for a small church to go pastorless because it will accept only the younger, more gifted and more brilliant men. This would seem all the more questionable in cases where several consecrated, godly men, who have been faithful pastors for years, are longing for one more chance and having to leave the ministry because no church calls them.

All preachers can not be eloquent, neither

can all be men of polish or fine address. Ministers can not stay the tide of years. Signs of age will creep in, faculties and senses become dulled and they can never again hope to possess the brilliancy they once had. Still, many times, these older and humbler men are the very wisest and best of counselors. They love the church, and their hearts go out with genuine sympathy to their fellow men; and many a church might think itself fortunate in securing the devoted services of such pastors. They are safe teachers, good spiritual advisers, and experience has enriched their lives and mellowed their hearts.

It is sad to see a pastor whom the people begin to regard as growing old and therefore out of date. Here is one who has lived a self-sacrificing, godly life in the ministry; who gave up more remunerative positions and devoted himself entirely to his Master's service for the sake of others; whose years of strong manhood and whose best energies have long been given to his people; and whose remuneration has been too small for him to save anything for the necessities of old age: such a one is now compelled to face the stern fact that his church wants a younger, brighter man.

He too realizes that signs of age are creeping upon him, that he is losing some of his early fire, and that he can not endure hardships as once he could. Both eye and ear have lost something of their old-time alertness, his step is shortened, his form begins to show the wear of toil, his face is furrowed with care. Day by day he fights against the conviction which will not down at his bidding, that his people are half wishing he would go away, and that other churches are not likely to call him because he is too old. In his own heart he knows he can preach the Gospel with power for some years yet and longs for one more chance. He is humble, and does not look for a large church or desire a high salary. He has always lived on a small income and asks no greater boon than the privilege of serving in one more pastorate before he retires forever from pastoral work. It seems to him as though some churches that might call him exaggerate the apparent feebleness of his health and fear

lest he might die on their hands. He is the last man who would remain a month with any church after he should be unable to serve it well. Faithful service to the extent of his powers has been his motto through life, and his heart still longs to serve. He can not yet be reconciled to the idea of being set aside. Indeed, he is able to give years of good service to some pastorless church, and it will be too bad if he can not do so.

Do our pastorless churches know of any such men? If so, why go pastorless? Years of trial must show how difficult it is to find young, strong, eloquent men for all the little churches. The fact that a worthy consecrated man begins to show gray hairs should not debar him from modern pulpits. Indeed, the very best thing that could come to some churches would be to call and unitedly support some good, wise man of years as a leader in their work.

CONDENSED NEWS**\$2,000,000 for Friendless Children.**

Henry Curtis Elliott, a mine owner killed by a snowslide in Alaska on January 4, left a gift of two million dollars to establish in Chicago a home for friendless children. The will was filed last week. No definite date is fixed for carrying out the provisions of the will.

Roosevelt's Smithsonian Specimens.

Ex-President Roosevelt writes from Nairobi, Africa, that the expedition under his direction has already secured for Smithsonian Institute eight thousand eight hundred and forty-six specimens of vertebrates, a large number of mollusks and other invertebrates, several thousand plants, about two thousand photographs, and a variety of anthropological specimens.

News Indeed!

A most interesting item of news comes from Montclair, N. J. The Rev. A. H. Bradford, who has been pastor of the First Congregational Church of that town for forty years, recently, on account of feeble health, asked his people for a colleague. Thereupon his church decided to continue his full salary until next October; and

after that date to give him the use of the parsonage and a competence of three thousand dollars a year for the rest of his life. In addition to this, the church and society will pay the premium on his life insurance policy of twenty thousand dollars, which matures in three years.

A committee is now searching for a colleague for the pastor.

More Public Bequests.

Much has been said by the newspapers in wholesome eulogy of the late Darius O. Mills, the noted philanthropist who died on January third in California. Mr. Mills was the founder of the three famous Mills hotels for poor men in New York City. His will, just offered for probate, contains six generous bequests as follows: Metropolitan Museum of Art, \$100,000; American Museum of Natural History, \$100,000; Home for Incurables, \$100,000; New York Botanical Gardens, \$50,000; American Geographical Society, \$25,000; and American National Red Cross, \$25,000.

In addition to these legacies, Mr. Mills requested his children to make a gift out of his estate to St. Luke's Hospital, of San Francisco, in fulfilment of which request they will, upon final settlement, bestow \$100,000 upon that institution.

Death of Mrs. Franz Siegel.

Mrs. Elsie Dulon Siegel, widow of the late Gen. Franz Siegel, died in Brooklyn, N. Y., January 17, aged seventy-five years.

Gen. Franz Siegel was a conspicuous figure during the Civil War. When the war broke out he left his teaching work in St. Louis, raised a German regiment and led it to the front. Mrs. Siegel's family and the General fled from Germany after his active part in the revolution of 1848 and 1849; and after a short stay in Switzerland and in England, they came to New York and became loyal citizens of the United States.

Important and Significant Meetings.

Two most important conventions were held in Washington during the week. On Tuesday the eighteenth, the National Civic Association held its first session, and on the nineteenth the governors of thirty States and territories met in convention for a three days' conference. After the organization was perfected, the governors called upon

President Taft who gave them a cordial welcome.

The Civic Federation is organized as a conference on uniform state laws, and the governors were called by the President to confer on the great national questions that have to do with both the general and the state governments. It is proposed to have an annual meeting of the "Board of Governors" without a special call from the President or from Congress.

Governor Hughes of New York is chairman of the committee for the governors, and Governor Harmon of Ohio is the presiding officer. President Taft has great hopes that much good may come from this movement. He feels assured that the governors of the different States can do much toward securing such national legislation as the country needs; and that they can also do much toward preventing the enactment of undesirable laws. The President is convinced that the state executives can be of great service in promoting the movement toward the conservation of natural resources, to which the Chief Executive is committed. Having the governors hold their convention simultaneously with that of the Civic Federation was President Taft's own plan. It seems like a move in the right direction, and the country will watch carefully for the results.

England's Great Fight.

All the world is just now interested in the contest between the Lords and the Commons in England. For a year or so the lines have been drawn closer and closer, until the House of Lords rejected the financial budget passed by the House of Commons. This was an unprecedented step in the history of English legislation for many years. The English people have regarded it as the constitutional right of the lower house to propose and carry the financial budget; and when the House of Lords after a long bitter debate rejected this budget, there was only one course to pursue, namely, to dissolve Parliament and carry the issue to the ballot-box of the people. The historian of the future will record this as one of England's greatest battles. It will settle the question regarding taxation of the unused lands of the rich lords and of the wealthy breweries. Many lords who had not performed duty in the upper house

for years, crowded into Parliament in order to defeat the financial bill. Only a few lords sided with the people, and the debate was all one-sided. Since Parliament was dissolved both sides are out, hard at work among the people. It is a fight between the aristocracy and the common people, and a bitter one. If the Lords win, it means an awful burden for the English people. They have so often been deceived by the tactics of their lords and military leaders, that there is great reason to fear that they may again be defeated. All the world will watch the contest with the greatest interest.

DENOMINATIONAL NEWS

Pastor Jordan Stays in New Market.

The Rev. Henry N. Jordan, pastor of the Seventh-day Baptist Church of New Market, has definitely declined the call to the important church of that denomination at Leonardville, N. Y., which was extended to him before Christmas.

It has been rumored for several days past that Mr. Jordan had declined; but it was officially announced yesterday. Mr. Jordan seemed somewhat inclined at first to accept, but pressure was brought to bear upon him, not only by his own members, but also by the pastors and churches of New Market and Dunellen. Added to that there was the deep attachment he has for his church and people.

Another matter has strengthened the ties between himself and this vicinity. Mr. Jordan has for some time past been the superintendent of the Home Department of the State Sunday School Association for Middlesex County, and his work has been so satisfactory that the association has asked him to add Somerset and Monmouth counties to his list, which he has consented to do. This work will involve at least one visit during the year to each of the schools of all denominations in the three counties.

It has now been seven years since Mr. Jordan first came as pastor to New Market, and each year has added to his influence for good in that district. This is really his first regular pastorate, for he previously was a theological student in the western part of New York State, and supplied pul-

pits in the vicinity of the seminary.—*Plainfield Courier-News.*

Rev. Dr. Randolph Pleases.

Rev. Dr. Randolph preached in the Seventh-day Baptist church Sabbath morning and in the evening gave his popular lecture, "That Delightful Fellow, the American Boy." The church was well filled in the morning and was crowded in the evening by attentive hearers.

The church at the special business meeting Sunday offered Doctor Randolph a salary of \$900, the equivalent of a parsonage and moving expenses if he should decide to accept the pastorate. We understand that he has had a call to Battle Creek, Mich., and has not at the present time decided where to locate. His many friends here hope that he will locate in Milton as they think he would be very successful. Doctor Randolph is a man who makes friends readily with old and young and is well adapted to the needs of the Milton Church.—*Milton Journal.*

THOUGHTS FROM THE FIELD

Another View.

Not many are likely to be glad at seeing such articles in the RECORDER as "The Attitude of Religious Teachers Toward New Truth," but many are bearing a sore and heart-breaking burden as they think of their sons and daughters coming under such influences.

Two years ago Doctor Lewis said: "We are at the parting of the ways." It looks as if we had passed that point and were moving rapidly to the end. It is not so much now a question of the Sabbath, as it is a question of any faith at all. When it comes to be boldly announced that the mistake of the Protestant Church is an infallible Bible, and that the Scriptures are not the oracles of God; when the virgin birth, miracles, and the resurrection of our Saviour are doubted or denied, and even the blessed doctrine of the atonement is relegated to the myths of the poets, it seems to me it is time to ask, "Where are we?"

In the article referred to, speaking of evolutionary egress of chaos, we are asked:

"If we came from chaos, what may not come from us?" Well, that is a problem. I know what came to a lot of fellows in Laodicea, who thought they had progressed to a new era of Christianity and were rich and had need of nothing, and knew not that they needed to have their eyes opened. O.

DEAR BROTHER EDITOR:

I was glad to see the little item in the November RECORDER about tobacco. It was on page 597, and I wish it might appear again. I have been hoping to see some word against the growing tobacco habit. It seems that everything tends to encourage its use. So many openly smoke or chew that it seems very strange to us who have been taught that tobacco is a poison, and the tobacco habit an evil.

Even our farm papers and reports of the Department of Agriculture are devoting more space to the question of tobacco raising than to that of any other product. We seldom see a word against the use of the weed.

I am fully convinced that the use of tobacco is one of the greatest hindrances to the prosperity and intelligence of the people both in the South and in the North. I have spent years in both sections. What can we do to check the evil? D.

DEAR EDITOR:

I am glad you published the paper entitled "The Attitude of Religious Leaders Toward New Truth" in the RECORDER, for if that is the kind of theology being taught in our Seminary, the sooner we "common people" know it the better. I have been looking for an answer from some capable person, but thus far have seen none with the exception of Miss Barber's protest in the issue of January 3, with which I heartily agree. Therefore we are allowed to infer that this is the belief of our people.

Mr. Wilcox says of the evolution theory of man and the Bible: "Above all else, it gives us a teachable and a preachable Bible, richer, deeper and truer than we have ever known." Let us see. Out of chaos comes life. It may be animal, it may be vegetable, who knows? It develops, it grows, until finally it becomes a bit of protoplasm buf-

feted about by the sea. It multiplies and fills the waters of the sea. During the process a spore is produced which gives us the two forms of life, animal and vegetable. One of these, the animal, gradually develops during the various ages of fishes, reptiles and mammals into something like a frog, of which our bullfrog is a direct descendant. (And as we listen to the croaking of the frogs on a summer night, perhaps we are listening to the most primitive form of music, out of which has sprung our great anthems.) The development goes on until finally our animal assumes the form of a monkey, then an ape, and finally man. Therefore we are brothers to every creature on the earth. All that makes a difference between us and them is environment at some time in prehistoric periods.

If we have a soul (as we commonly use the word), so has everything that has life, only it may not as yet be as well developed as ours. For this, our Bible account of the origin of men is set at naught, and for what reason?

Man has traced some other animals by their fossils through a number of epochs; the horse, for instance, which can be traced to an animal the size of a cat. Bones and skulls of men have been found, far removed from where the Bible and historians would lead us to suppose man originated, which I believe were those of the descendants of outlaws, who had degenerated almost to the level of beasts.

Evolutionists conclude, because some things have developed by evolution from a lower into a higher form, that the law holds good in everything, and that man must have developed by that same law or process, although they have no proof of it, but are living in hopes of blundering on to it some day.

If man developed by evolution in and of himself, so did his religion, and Mr. Wilcox's "somewhat startling though thoroughly logical and consistent conclusions that the Ten Commandments, as they now stand, are the crystallization of the religious insight of the great prophets of Israel" must be correct. In other words, the Commandments were not given by God and written

by his hand upon tables of stone, but were the written expression of what man had found by experience was good for himself.

If we take the Old Testament and judge it by this standard, what do we find it is? Some will say a history of man showing his emotional nature and the mental illusions which were necessary for his mental and moral development.

I ask in all candor, are men who place science and mental philosophy ahead of the Bible capable of criticising it and telling us which parts are inspired and which are not?

What are we, the laity, going to do about this? Shall we call young men who hold such views to be our pastors and to become the spiritual advisers of our children? Are we justified in forcing our young men who are studying for the ministry in our schools to study under such teachers? If we do, what will become of us? We welcome all honest investigation and would put a muzzle to no man's mouth or pen. If he teaches what we conscientiously believe to be a grave error, we must certainly refuse to accept it and refuse to support it for the best good of our denomination and for the sake of truth. That men who are profoundly educated believe and advocate these doctrines is no safeguard against fatal heresy. Every form of teaching, good and bad, has grandly educated advocates. Every religious system known in the world has profound thinkers to advocate the same. We sincerely believe that this doctrine as revealed to us occasionally in these profound papers read at Conferences and Convocations is a blow to the moral and immutable law of God as given in the Bible, a blow to the "faith once delivered to the saints," a blow to the belief of a divine revelation to man as given in the Bible. Surely God's truth will eventually prevail, but we must stand by what we believe to be the Gospel of Jesus Christ and the law of God.

Why do not you "educated ministers" take this matter up and answer it as it should be answered? Are you afraid of being called a "back number" and of incurring the pity of some so-called better educated man or men? Our very existence as a denomination is at stake if we do not settle this question now and settle it right.

Honest hearts all over our beloved Zion are waiting the results of these teachings.

ARTHUR E. ELLIS.

Dodge Center, Minn.

Relief Fund for Ministers.

DEAR EDITOR:

I have been reading with interest the various articles in the RECORDER upon the Ministerial Relief Fund. The subject has a vital side, and it is high time it was thoughtfully and judiciously considered. The plan suggested by H. L. Hulett is one of which I have thought much and should have suggested it, but being "one of 'em," thought perhaps it would be better to let another do so. I believe that every one of the pastors can afford to put one per cent of his salary aside for such a purpose, if such a plan shall be adopted, the payments to be made quarterly.

A larger per cent would produce a fund that would give more adequate care to the needy preacher and his family, but I am certain there are many of our pastors who could not well put aside a much larger per cent for such a purpose. I have not yet laid the matter before my people, for I wanted something definite to work to before presenting it. It is not unreasonable to suppose that the people, as a whole, will respond to such a call and so very much add to the amount the pastors could lay by for such a fund. Would it not be well for some of our insurance men to take the various actuary tables and work up a scheme, by which pastors in need, because of sickness or old age, or for any other cause, might be helped to a certain annuity, according to time of service and to the amount they had put into the fund during their time of activity.

Special offerings might be made by churches or individuals, the income of which should be used for certain cases, or for those whose peculiar needs might make special help necessary.

Certain it is that ministers should not expect the people to create this fund for them, without their putting a certain per cent of their earnings into the fund.

Respectfully,

E. ADELBERT WITTER.

Adams Center, N. Y., Jan. 14, 1910.

Missions

Missionary Board Meeting.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, January 19, 1910, at 9.30 o'clock, President Clarke in the chair.

Members present: Wm. L. Clarke, G. B. Carpenter, Horace Stillman, Chas. H. Stanton, Ira B. Crandall, Paul M. Barber, E. B. Saunders, A. S. Babcock, Alex. C. Kenyon, John Austin, L. F. Randolph, Wm. L. Burdick, J. Irving Maxson, Geo. H. Utter. Visitor: Rev. D. Burdett Coon.

Prayer was offered by Rev. D. B. Coon of Shiloh, N. J.

Minutes of three previous meetings were read and approved.

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

Correspondence from Rev. D. H. Davis, Shanghai, and Rev. H. Eugene Davis and Doctor Palmberg, Lieou-oo, China, was read and considered. It was voted that the Rev. D. H. Davis have the approval of the Board to complete the purchase of the land and to erect and complete the Shanghai Chapel as soon as may be done.

Letters from President Washington and Ebenezer Ammokoo, Tuskegee, Ala., inform us that while Brother Ammokoo has had some illness which required hospital treatment, he has resumed his work and study. He likes the school very much and appreciates greatly the privilege he has of using its advantages.

It was voted to appropriate \$250 toward the Italian Mission in New York City, to be expended under the direction of the New York Church.

Rev. L. A. Platts presented report of work commenced on the California field at Los Angeles.

It was voted to appropriate at the rate of \$600 per year for the year 1910, to assist the Battle Creek (Mich.) Church in the support of a pastor.

The following minute presented by A. S. Babcock was unanimously adopted:

"Joseph H. Potter died in the town of

Westerly, R. I., August 9, 1909, in his eighty-sixth year. He became identified with the Board of Managers of the Seventh-day Baptist Missionary Society in the year 1860 and served continuously as one of its working force during a period of forty-nine years. This exceptionally long service was marked by a singular fidelity to the trust placed upon him in constant attendance at the meetings of the Board, even attending the last meeting held only ten days previous to his death, and in an unchanging interest in our work and plans.

"A good adviser, always courteous, Brother Potter loved to meet the members of the Board as his personal friends. His was conscientious service; and it has helped to establish our work."

The afternoon session opened with prayer by Rev. Horace Stillman.

An interesting report of the work of Brother Kovats among Hungarians in Milwaukee and Chicago was given by the Corresponding Secretary.

The following letter was received:

DEAR BROTHER SAUNDERS:

It seems best for me to spend at least half my time somewhere in the North or West, hoping to gain strength by the change. So it will be necessary for me to discontinue my work here as general missionary not later than April 30, 1910. If the Board can use me at any point where I can get the needed change it will be perfectly agreeable to me.

Your friend and brother,

G. H. FITZ RANDOLPH.

Fouke, Ark., Jan. 3, 1910.

It was voted that the resignation of Brother G. H. F. Randolph tendered in his communication dated January 3, 1910, be accepted. It was also voted to appropriate \$200 and traveling expenses for labor on the Southwestern field from January 1, 1910, to April 30, 1910.

It was voted to appropriate at the rate of \$150 for the year 1910, to the Hammond (La.) Church.

A committee to prepare a minute of the death of Gideon T. Collins made the following report which was adopted:

Resolved, That the Board of Managers of the Seventh-day Baptist Missionary Society hereby expresses its sorrow for the loss it has sustained in the death of Dea. Gideon T. Collins. For the twenty-seven years he had served as a member of this body, his interest in its work and the effect of that work on the cause of the Master was manifest by a regular attendance on the meet-

ings held and a hearty cooperation in all its plans. We are confident in the victory of his faith, but deplore the loss of his counsel and zeal.

Resolved, That our Corresponding Secretary be instructed to express to the bereaved wife and the brethren of the First Westerly Church our sympathy with them in their bereavement and our share in their sorrow.

HORACE STILLMAN,
CLAYTON A. BURDICK,
Committee.

A committee consisting of E. B. Saunders, Ira B. Crandall and Chas. H. Stanton was appointed to consider matters pertaining to the work on the Boulder (Colo.) field and report at our next meeting.

Rev. D. Burdett Coon was elected a member of the Missionary Board to fill the vacancy caused by the death of Gideon T. Collins.

The following report was received and adopted:

Report of the Missionary Board's Members of the Joint Committee of Tract and Missionary Boards.

TO THE BOARD OF MANAGERS OF THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY:

Your members of the Joint Committee of the Tract and Missionary Boards would report that a meeting was held in Plainfield, N. J., January 9, 1910, at which were present all the members from the Tract Society, and Ira B. Crandall and Geo. B. Carpenter representing your committee. After full discussion the following resolutions were adopted:

"I. *Whereas*, It has seemed to many of our people that our denominational interest would be materially advanced if the Boards of the Tract Society and the Missionary Society were represented by one and the same man, therefore,

Voted, That this committee recommend to its several Boards that for the year 1910 the Missionary Board permit its Corresponding Secretary to represent the Tract Board on the field, the Tract Board to pay the Missionary Board \$400.00 toward his salary and also to pay one-half his traveling expenses. That he report to the Tract Board monthly as to his work in their behalf.

"II. *Whereas*, A definite Sabbath interest has been developed in and about Cape Town, Africa, and whereas it seems desirable that something more definite be known about our interest on the Gold Coast, Africa, therefore,

Resolved, That this Joint Committee recommend to the Tract Board that it shall consider favorably the sending a representative to these places who shall report upon the existing conditions there with reference to our work.

"III. *Resolved*, That this committee recommend that for the year 1910 the two Boards jointly assume the support of Marie Jansz as a joint worker in Java, under the direction of the Missionary Board, at an expense of \$25.00 per

month, each Board to pay one-half the expenses."

We would recommend that the above resolutions and recommendations, so far as they pertain to the work of our Board, be adopted.

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

It was voted that

Whereas, It is recommended by the Joint Committee on the part of the Tract and Missionary Boards that a representative be sent to the Gold Coast and Cape Town in Africa by the Tract Board to report upon existing conditions there with reference to our work, therefore,

Resolved, That the Missionary Board contribute to the Tract Board one-half of such expense.

Correspondence from D. N. Newton, E. D. Van Horn, W. L. Davis, A. P. Ashurst, S. R. Wheeler, Wardner Williams, D. M. Andrews and others was received and considered.

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

Treasurer's Report.

For the three months ending December 31, 1909.
GEO. H. UTTER, Treasurer,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Cash in treasury, October 1, 1909	\$1,126 79
Cash received in	
October, 1909	541 21
November, 1909	626 24
December, 1909	734 80
	\$3,029 04

Cr.

E. B. Saunders:
Salary, September, October,
November, December \$300 00
Expenses, same time 260 86
\$ 560 86

G. H. Fitz Randolph:
Salary, quarter ending Sept.
30, 1909 150 00
Expenses, same time 34 96
184 96

J. H. Hurley:
Salary, quarter ending Sept.
30, 1909 150 00
Expenses, same time 9 36
159 36

R. S. Wilson, salary, quarter ending
Sept. 30, 1909 90 00

For quarter ending Sept. 30, 1909,	
Church at	
Westerly, R. I.	18 75
Niantic, R. I.	18 75
Salemville, Pa.	25 00
Marlboro, N. J. (9 weeks)	17 28
Shingle House, Pa.	25 00
Scott, N. Y. (16 weeks)	30 72
Richburg, N. Y.	18 75
Hartsville, N. Y.	12 50
Cumberland, N. C.	6 25
Welton, Iowa	25 00
Garwin, Iowa	25 00
Farnam, Neb.	25 00
New Auburn, Minn.	37 50
Hammond, La.	25 00
Riverside, Cal.	37 50
Salary, Jan. 1 to March 31, 1910:	
Rosa W. Palmberg	150 00
Susie M. Burdick	150 00
J. W. Crofoot	250 00
H. Eugene Davis	250 00
Account of Ammokoo education	78 45
Chas. S. Sayre, traveling expenses to	
Arkansas	21 06
J. Franklin Browne, on account	7 50
J. J. Kovats:	
Traveling expenses	\$ 5 00
Salary, September, October,	
November, 1909	60 00
	65 00
L. D. Seager, salary, quarter ending	
Sept. 30, 1909	50 00
S. H. Babcock, labor in Western Asso-	
ciation	47 36
Ira S. Goff, labor in Oklahoma	40 00
E. B. Saunders, labor account with	
Italians in New York	115 00
L. A. Wing, labor at Lincklaen	12 50
Henry N. Jordan, expenses as editor of	
<i>Pulpit</i>	1 75
N. O. Moore, express to Conference ...	2 15
Interest on loan	4 80
J. A. Davidson, labor in southern Illinois	
Transferred to Shanghai Chapel Fund .	4 00
Cash in treasury, Dec. 31, 1909	359 85
	<u>\$3,029 04</u>

E. & O. E. — GEO. H. UTTER,
Treasurer.

Treasurer's Report.

For the month of December, 1909.

GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
<i>Dr.</i>	
Cash in treasury, December 1, 1909 ..	\$ 813 62
Collection, yearly meeting at New	
Market, N. J.	11 55
Mr. and Mrs. O. H. Perry, Verona,	
N. Y., Ammokoo education	2 00
A. M. Clarke, Earlville, N. Y.	10 00
Woman's Executive Board:	
General Fund	\$35 25
China Mission	5 00
	<u>40 25</u>
Sabbath school at Albion, Wis.	5 88

E. L. Ellis, Dodge Center, Minn., life	
membership of E. L. Ellis, Mrs.	
E. L. Ellis, Geo. M. Ellis, Berdie	
Ellis	100 00
Sabbath school at Los Angeles, Cal. ...	3 45
Rosa W. Palmberg, Shanghai, China ...	15 00
Sabbath school at Rockville, R. I.	10 00
Mrs. Fannie Heseltine, Independence,	
N. Y.	2 00
Sabbath school at Dodge Center, Minn.	
.....	5 00
Sabbath school at Farina, Ill.	12 10
Society of Christian Endeavor, Leon-	
ardsville, N. Y., Ammokoo education	
.....	5 00
A. S. Maxson, Milton Junction, Wis.,	
Ammokoo education	5 00
G. W. Witter, Wausau, Wis.	5 00
Mrs. D. E. Coon, Nortonville, Kan.	1 00
A Friend, Stone Fort, Ill.	1 00
Subscriptions for the <i>Pulpit</i>	6 00
Church at	
New Market, N. J.	2 45
Alfred, N. Y.:	
Ammokoo education	\$ 65
General Fund	35 97
	<u>36 62</u>
Plainfield, N. J.	17 95
Welton, Iowa	15 00
Portville, N. Y.	3 22
Chicago, Ill.	10 00
Andover, N. Y.	2 25
Walworth, Wis.	25 50
Nortonville, Kan.	15 00
Independence, N. Y.	18 00
Adams Center, N. Y.	41 00
Riverside, Cal.	6 43
North Loup, Neb.	37 71
Salemville, Pa.	5 05
Little Genesee, N. Y.	22 42
New York, N. Y.	37 62
First Syracuse, N. Y.	1 00
Milton, Wis.	119 98
Leonardsville, N. Y.	4 50
Hammond, La.	3 96
Dodge Center, Minn.	12 43
Farina, Ill.	15 95
Shiloh, N. J.	16 53
Battle Creek, Mich.	24 00
	<u>\$1,548 42</u>

<i>Cr.</i>	
N. O. Moore, express paid	\$ 2 15
E. B. Saunders, traveling expenses and	
salary, Nov. and Dec., 1909	297 97
Salary, Jan. 1 to Mar. 31, 1910:	
Rosa W. Palmberg, Shanghai	150 00
Susie M. Burdick, Shanghai	150 00
J. W. Crofoot, Shanghai	250 00
H. Eugene Davis, Shanghai	250 00
E. B. Saunders:	
For Ebenezer Ammokoo	28 45
For labor in Oklahoma	15 00
For labor in Milwaukee	40 00
For traveling expenses of J. J. Kovats	
.....	5 00
Cash in treasury, Dec. 31, 1909	359 85
	<u>\$1,548 42</u>
E. & O. E. — GEO. H. UTTER, Treasurer.	

China Without Christ.

"It is appalling to think," says the *Missionary Review*, "what would be the result of allowing the antagonists of missions—Oriental and Occidental—to have their way and exclude Christian missionaries and the Gospel from the Chinese Empire. China is certain to move. The only question is, will she move toward righteousness and peace, and true prosperity, or will she move forward only in greater shrewdness and duplicity, more skill in warfare, and increased worldly wealth and wickedness? Her doors have been opened to Western ideas of life and civilization, and many of her brightest young men have grasped the idea of bringing the nation out of her sleep of conservatism and stagnation; the land is awakening and will progress toward God and truth, but it will be in spite of those who wish to shut out the Gospel."

The Very Best for Missions.

"Never was there greater need for teachers, evangelists, leaders. The crisis demands that the best-equipped and strongest men and women be sent into the foreign field. The late Professor Henry Drummond saw in China the greatest mission field in the world; he was a seer. He saw that nothing but the Gospel could save China. No culture is too great, no genius too high, and no gifts in genuine consecration too simple, to devote to the peerless service of the mission field. For young men and women, who combine all the modern culture, the consecrated spirit and the Christlike life, who have the highest originality and power, and who will capitalize their personality into a passion for saving men—to such there is a career in the foreign mission field, at least as great and as rational as there is at home."—*Rev. Wm. Remfry Hunt.*

Opportunity.

There is a pretty Indian legend of a good spirit who, wishing to benefit a young princess, led her into a ripe and golden cornfield. "See these ears of corn, my daughter; if thou wilt pluck them diligently, they will turn to precious jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this

cornfield, and canst not return the same way." The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones further on. But presently the stems grew thinner, the ears poorer, with scarcely any grains of wheat on them; further on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost. To each of us are golden opportunities offered; life speeds on to the goal from which there is no return; let us redeem the time, for fields are white to harvest.—*Illustrated Missionary News.*

"Preach the Word."

DR. W. D. TICKNER.

The recklessness with which many theologians expound the Scriptures is, indeed, remarkable when considered in the light of their oft repeated assertion that they believe the Scriptures to be the Word of God.

Not only is the inspired Word entitled to better treatment, but those who look up to these religious teachers for spiritual guidance have claims that should not be ignored. It is no great wonder that atheism shamelessly intrudes where angels dare not enter, when professed ambassadors of Christ do not hesitate to adopt questionable methods of interpreting scripture texts.

It is not surprising that the Holy Scriptures are ridiculed by the thoughtless throng when our so-called higher critics say that the Bible is full of mistakes. This fast and loose method of scripture interpretation can not fail to bring the Word of God into contempt.

The Word of God either means something definite or it means nothing. If it means something definite, theologians have no right to wrest the words of inspiration so as to fit their pet theory. To illustrate: A certain preacher, discoursing upon the punishment of the wicked, quoted scripture to the effect that they would be turned into hell. He then added, "How long will they stay there?" and replied, "Let us see." He

turned to Matt. v, 26 and read, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Any one at all conversant with the Bible can readily see the inconsistency of the whole matter, as there is no connection directly or indirectly between the teaching in Matt. v, 26 and the time that the wicked shall spend in hell.

This is not a fancy sketch, but the relation of an actual occurrence. When ministers garble the Scriptures, who can blame the atheist who convinced a friend of mine that the Bible taught that a married man would never go to heaven? As proof of his assertion he read Luke xx, 36. My friend, who was not a Bible student, failed to notice the deception that Doctor B. was practicing, until another took the Bible and read not only the thirty-sixth verse but the thirty-seventh also.

Another teacher of the Word proved(?) to me that the devil would be burned up. He asked me to read Ezek. xxviii, 18. As I found that these words were addressed to the prince of Tyre, I failed to see the connection between the death of the devil and this prophecy, so I asked if the prince of Tyre was the devil. The answer came unhesitatingly, "Yes." Illustrations might be multiplied almost indefinitely. Not only do they garble the Scriptures, but they are not averse to the use of methods of interpretation that, to say the least, are far from being ingenuous.

Ezra vii, 11-26 is explained as being a command to restore and build Jerusalem, as prophesied in Daniel, although, in the whole letter, not a word is said about building anything; but a theory, having been formed, must be sustained at all hazards, and scripture texts must be trimmed or enlarged upon so as to fit the theory.

Another, a D. D., and professor in a theological seminary, says: "When John says (Rev. i, 10) that he was in the Spirit on the Lord's day we may assume [note the expression] that he did this because Jesus had commanded him and others to celebrate the Lord's day themselves and also to appoint this celebration in the churches, as a memorial of his resurrection, and that the apostles must unanimously

have endorsed this observance" (Saturday or Sunday, Which Should We Observe, page 40). As Rev. i, 10 makes no reference either directly or indirectly to any command of Jesus as regards the celebrating of any day to commemorate his resurrection, the assumption of the writer is as presumptive as his argument(?) is baseless.

This same theologian, in commenting on Gal. iv, 9, which reads, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" asks the question: "What are the weak and beggarly elements?" He answers his own question by saying: "First, the celebration of days." Of course this is too broad, for that would include Sunday observance; and so he adds the following most remarkable clause by way of limitation: "For instance, the celebration of the seventh day together with the first or to the exclusion of the first." Strange logic indeed! These explanations of Gal. iv, 9 and Rev. i, 10 are culled from a remarkable series of assumptions and conjectures edited by Rev. A. Rauschenbusch, D. D., professor in the Rochester Theological Seminary, and sent to me by "The New York Sabbath Committee" as an exponent of their belief.

Not alone are these that have been cited. This recklessness is found nearly everywhere, even among those who claim that the Bible is their only rule of life.

It has been said time and again that we are at the parting of the ways. It is apparent to even the superficial observer that the entire structure of the Christian religion is being shaken, and the faith of many is being overthrown. The entire civilized world is watching with intense interest to see what the outcome will be.

Is this Book in which our forefathers placed such implicit confidence the Word of God, and as such, entitled to perfect credence, or is it in any respect unworthy of our highest conception of a spiritual message from God, the Father, if, indeed, we are able to demonstrate the existence of such a being? To one who has from earliest childhood placed implicit trust in the

Scriptures as the Word of God, as a revelation of the Creator to his creatures, this "new theology" comes like a deep, gray fog that shuts out from sight one after another of the familiar landmarks that have for many generations guided the weary traveler to rest and safety. So dense has this fog become, that we may well halt and inquire: Whence came we? Where are we? Whither are we going?

If the first chapters of Genesis are not history but allegory, then the thing stated is not the thing meant, but a mere symbol of some other truth, which we are left to discover. It requires no very keen perception to discover that with the denial of the first two chapters of Genesis as actual history, the last definite landmark has been blotted out, and we are like one in a ship on the trackless ocean without compass, sail or rudder. Nothing of definite value can be found to answer our three questions: Whence came we? Where are we? Whither are we going?

Take from us the historical statement that God made the earth, and pantheism is the logical result. Allegorical personages can not beget actual human beings. Like begets like. If Adam and Eve were allegorical beings, all their progeny were, in like manner, allegorical or mythical. Take from us the historical statement that God made man out of the dust of the earth, and the history of our race is shrouded in impenetrable darkness. Our knowledge of sin becomes extremely vague and uncertain. The theory that death is the punishment for sin becomes a mere vagary without definiteness.

The law of the Decalogue, if not written by the finger of God on tables of stone, as the record declares, becomes a cunningly devised ruse on the part of Moses, the lawgiver. It is denied that God spoke to Moses in an audible voice. So much is, in fact, in so many words denied, or is explained as being poetry (as though poetry must of necessity be removed at least several steps from actualities), that the whole doctrine of sin, redemption and judgment becomes so thin and ghostlike that it seems about ready to be swept away by the besom of "new theology," so called.

It is useless to deny what is all too apparent to the masses, that the effect of the new theology upon our young men and women has been to weaken the sense of responsibility. It is no wonder that religious services are neglected while the haunts of pleasure are overcrowded, if the Decalogue is, mainly, the "crystallization of the religious insight of the great prophets."

Perhaps few Seventh-day Baptists will go so far as that, but that this is the tendency, I became firmly convinced by hearing one of our ministers suggest that God did not speak to Moses by an audible voice. (See Ex. xix, 9; Deut. iv, 12, 13.) Another minister affirmed that he did not believe that God wrote the Decalogue upon tables of stone.

Denial of these scripture statements bears abundant fruit. Is it any wonder that our young men should refuse longer to follow in the footsteps of their fathers? Is it any wonder that they should do a little theorizing on their own account, and should conclude that the doctrine of responsibility to God is only a device of religious fakirs, and so turn aside to walk in a broader way? Desire of heaven or fear of hell is banished from their minds. Who is to blame?

Brethren, is it not time to call a halt, and inquire for the "old paths"? Is not the religion that takes the Scriptures as the unerring Word of God good enough for us?

Suppose we do not understand it all and suppose there are *seeming* contradictions and inconsistencies, so many of these *seeming* errors have been found to be errors, not of the Scriptures, but of these wise(?) critics, that it reveals a mind of very small caliber that will presume to say, This is a mistake.

Rather let us confess that we can not comprehend the Infinite, and instead of trying to refute a biblical statement because we do not understand it, let us rather trust the divine Author to see to it, and we give ourselves to those things that make for peace and love.

If we, as a denomination, ever minimize the inspiration of the Scriptures, "Ichabod" will be written over our door.

Woman's Work

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

Thou crownest the year with thy goodness.

If I May Serve.

If I can let into some soul a little light,
If I some pathway dark and drear can render
bright,

If I to one in gloom can show the sunny side,
Though no reward I win, I will be satisfied.

If I to some one can reveal a nobler view
Of life and work; if I can reach some spirit
true

With but one word, if that word means his bet-
terment,
Though without recognition, I shall die content.

If I can serve the cause of truth and liberty,
If I by deed or song can help to make men free,
If I can lift some burden from the toiling poor,
Although unknown and friendless, I will ask
no more.

If I can add one little spark to the world's love,
If I can show the inward path that leads to
God above,

If I can give some comfort to a soul in pain,
Though nameless, I shall feel that life is not
in vain.

If I can show the beauty of my inmost dream—
The temples of the coming age with light agleam,
And thus can help the world to brotherhood,
I'll feel that life is sweet to me and God is good.

If I can win some soul to see the higher way,
If I can help somewhat to bring the better day,
If I can feel my work and words have others
blessed,

In silent satisfaction I will seek my rest.

—Selected.

Woman's Board Meeting.

The Woman's Board met in regular ses-
sion at the home of Mrs. Morton, January
sixth, at 2.30 p. m. Mrs. A. B. West, Mrs.
Crandall, Mrs. Clarke, Mrs. Morton, Mrs.
Whitford and Mrs. Stillman were present.

Mrs. Babcock read the thirty-seventh
Psalm and Mrs. West offered prayer. The
minutes of the last meeting were then
read.

Upon motion the report of the Treasurer
was adopted as read. This was followed
by the report of the Corresponding Secre-
tary. This included letters from Mrs.
H. D. Witter, Mrs. Lucy F. Randolph,
Miss Agnes Babcock and Miss Ethel
Haven. Missionary leaflet number four
was adopted as prepared by the Secretary.

Mrs. Morton read a letter from Mrs.
Lammes expressing sincere thanks for the
timely aid sent her sister.

The minutes were then read and approv-
ed and the meeting adjourned to meet with
Mrs. Crandall, Feb. 3.

MRS. H. C. STILLMAN,
Rec. Sec.

Milton, Wis., Jan. 11, 1910.

India's Women.

"As the fruit of righteousness is wealth
and peace, strength and honor, the fruit of
unrighteousness is poverty, anarchy, weak-
ness and shame. This is an ancient doc-
trine and yet one ever young. The Hebrew
prophets preached it in words that are ful-
filling themselves around us every day. It
is the great root law."

I come to you from a people who for
long ages have been given over to unright-
eousness, who are reaping all its bitter
fruit. "Their understanding is darkened,
being alienated from the life of God
through the ignorance that is in them be-
cause of the blindness of their hearts." And
the women of this people know all the
depths of shame and suffering experienced
in a land where God has been forgotten.
For the knowledge of the love of God have
I found not at all in the heart of any
woman in the land, excepting those few
who have received the glad tidings. I
would take you to that far country; I would
have you see for yourselves her women,
sit beside her even within the dark walls
that shut her in from all the beautiful
things of life. You will feel the darkness
that presses upon her as she gives you
glimpses of her sad life. She will tell you
of the day when, a little child seven years
old, she was called in from her play to
be made ready for her wedding. Draped
in gorgeous color, perfumed with sweet-
est water, laden with jewelry, her heart full
of a child's joy in the hour of music and
mirth, little thought had she of the hus-

band, the full-grown man whose face she
was allowed to look upon for one little
moment during the ceremony. Little
thought was there of the life that hour was
ushering in. The years that followed were
full of a quiet kind of shut-in pleasure.
She was still in her mother's home, sur-
rounded by brothers and sisters, though
never more allowed to leave the small court-
yard, to romp and play as her child's heart
would desire. She is growing old now
before her time, preparing for life in her
husband's house by learning to do the
work of the household. Then came the
day that she was taken from the mother's
house to the house of her husband in a far
city—only a child still in years. On that
day her real sorrow began. Of the long
life in her husband's house she speaks lit-
tle. All the cruel, hard treatment she en-
dured she mentions not at all, for she is
loyal, this little woman of India. She only
lets fall one little word that tells you these
years were hard years. "The gods were
angry with me," she says; "they gave me
no man child; they gave me only daughters.
Aye, their anger was heaped up against
me, for they made me a widow, and when
that day of terror came I would fain have
ended it all in one act of suttee, but I was
held back." Then she will tell you with
pride in her voice of her faithfulness as a
widow from the day of the ceremony that
ushered in her life of deeper gloom, when
her head was shaven and her bracelets
broken, and she donned the sad garments
of the accursed one. From that day life
had been all bitterness. She was the bear-
er of all the heavy burdens. Upon her
was laid the blame of all sickness and death
that came. She taught herself to refuse
all that was pleasant for food and to take
only enough to keep up life. She was
expected to seek seclusion when there was
feast or festival in the house, for to have
looked upon her would have been an ill
omen for any guest.

Then came one of the emissaries of the
Puri temples to her town. He sought her
out and persuaded her to join the band of
pilgrims on the way to Jagernath, telling
her that this pilgrimage would liberate
her from the anger of the gods and
remove her curse—that he himself would
guide the pilgrims to the distant shrine.

She tells you of this pilgrimage, of how the
way was long and very hard, of the com-
panions whose strength had given out long
before they reached the holy city, of how
these weak and ill were left alone by the
wayside far from their native town. She
tells of her own bleeding feet and aching
limbs, and of the bitter disappointment that
had been gnawing at her heart since she
had been privileged to have this sight of
Jagernath. Yes, she tells you all this, for
her heart is aching for some one to con-
fide in, and your face is full of sympathy,
the first sympathy she has known since she
left her mother's house years ago, a child-
wife. Ah, sisters, if you could only know
the joy of telling her of him in whose sight
the widow and the fatherless are dear, who
gave his life that he might "bear our griefs
and carry our sorrows;" if you could only
see the light dawn in her darkened mind
and hear her eager question, "And you are
sure it is for me?" you would desire above
all else the joy of witnessing for Christ
in the midst of such desolation. In Bengal
alone there are over four thousand child-
wives under one year of age. But this
marriage is nothing more than a betrothal,
you exclaim. Aye, it is more, for of
these there are five hundred and thirty-
eight widows under one year old, and that
means that if they survive the sore neglect
of babyhood they will never know the joys
of childhood, and though they live to old
age, all the brightness of life is gone. They
are even now prematurely old, wedded to
sorrow. Of the three hundred thousand
pilgrims who come into Puri daily during
the great festivals, at least seven-tenths are
women, and by far the larger number of
these are widows. Truly in this land

"They are a feeble folk who greet you,

But old in grief and very wise in tears.

And, being desolate, they entreat you

That you ease the burdens of these sad years;
For you have seen the light, and it were grievous
To withhold its shining till these sisters leave us.

"Go forth beyond the fields she may not roam
in—

Go forth through shade of trees that rim her
city,

To whatsoever dark place she hath her home in—

Go forth, with wealth of love and pity
Into her darkness pass, and seek her singing—
'There is no gift like Jesus' love for bringing

"By hands uplifted to the gods that hear not,

By gifts that find no favor in their sight,
By faces bending above the babe that stirs not,

By nameless horrors of the shifting night?
By ills foredone. Your peace to her discover;
Tell her God lives and loves in heaven above
her."

I went one day to visit a queen. She was a sister of the great rajah of Revah and queen over ten thousand subjects. Hers was the largest house in the land, and yet, palace though it was called, it was only a number of dark cells opening upon an inner court. Hers was a low ceilinged room with no opening for light and air excepting the low doorway. We sat on the veranda of the court, the high walls about us on every side. She was glad to see a white woman and she did honor to her guest. When she saw that the white stranger came in love, she opened her heart to her and told something of her life sorrow. Though she was a queen, she was a widow, and though she had sons, they cared little for the widowed mother. Then I opened my book, saying, "Sister, there is a precious word here." I read to her, "Let not your heart be troubled," and told her of him whose message it was, of how he was the loving friend of the weary and heavy laden. The old queen's eyes were filled with tears as she said: "It must be a word of your own. It can not be that a god thinks on our sorrow and would speak comfort words." "Is there one in your household that can read?" I asked, and she called her grandson. I gave him the book and said, "Little brother, read this to the mother," and he read slowly: "Let not your heart be troubled, neither let it be afraid," and the queen's face brightened. "It is there, even as you have said. Leave the book with me, that I may hear more of him who spoke such words." And we left the book, knowing it was filled with living comfort words. She asked us to come into her kingdom to live near her, that we might teach her and her people. And this was our great desire. But her brother, the great rajah, allows no missionaries in the land and he refused to make an exception in our case. So the mission home was placed just six miles from the border of her land at Pendra Road. The old queen is dead, but we are remembering her pleading and are striving to reach her people across the border.—*Bessie Farrer Madsen, in Missionary Tidings.*

(To be continued.)

In Memory of Dea. Lavern Clarke.

(Died January 7, 1910.)

Crushed and bleeding our hearts,
Slow and quiet the tread;
One so manly and noble
Now lies cold and dead.

Seeming robust and strong,
Filled with courage and cheer,
To the old and the young
He was friendly—yes, dear.

The strong and the noble,
The trusted, the true,—
Why gleaned from our ranks,
Which before were too few.

In the morning of life,
All is sunshine and fair;
No trials or heartaches,
Are ours then to bear.

Day by day, year by year,
The worthy ones go,
Who have fought the good fight
While down here below.

Tenderly, tearfully
Lay them away;
To them comes no anguish,
No cold, bitter day.

No envy, no hatred,
No strife and no sin;
Their present condition
We all yet must win.

To live is to struggle
And suffer defeat;
Disappointments and failure
We're destined to meet.

We will ever give thanks;
And will now humbly bow,
Trusting all will be clear
That we question just now.

L. P. BURDICK.

Brookfield, N. Y.,
Jan. 15, 1910.

"Keep heart, O comrade, God may be delayed
By evil but he suffers no defeat.
Even as a chance rock in an upland brook
May change a river's course, and yet the rock—
No, nor the baffling mountains of the world—
Can hold it from its destiny, the sea.
God is not foiled: the drift of the World's Will
Is stronger than all wrong. Earth and her years
Down joy's bright way or sorrow's longer road
Are moving toward the Purpose of the Skies."

If we were more like Christ, we should be more ready to hope for the hopeless, to value the worthless, and to love the depraved.—*Spurgeon.*

Young People's Work

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

Texts That Help.

REV. ALVA L. DAVIS.

Prayer meeting topic for February 12, 1910.

Daily Readings.

Sunday, Feb. 6—My help in weakness (Phil. iv, 13).

Monday, Feb. 7—My help in want (Ps. xxiii, 1).

Tuesday, Feb. 8—My help in sickness (James v, 13-18).

Wednesday, Feb. 9—My help in sorrow (2 Cor. iv, 16-18).

Thursday, Feb. 10—My help in living (Gal. ii, 20).

Friday, Feb. 11—My help in dying (2 Cor. v, 1-5).

Sabbath day, Feb. 12—Topic: Bible texts that help me (Ps. cxix, 97-104).

HINTS ON THE TOPIC LESSON.

Verse 97. *O how I love thy law!* Love leads to meditation. The deeper the love, the more frequent and joyous the meditation.

98-100. *Wiser than mine enemies . . . teachers . . . ancients.* The psalmist was wiser than teachers, enemies, ancients, because of his constant meditation upon the Word, and his obedience to the commandments of God. Obedience is wisdom. How important it is that we feel that the Gospel is the power of God unto salvation, and that we have the witness of the spirit within us! "A child that obeys God is wiser than an old man that disobeys God."

101. *I have refrained, etc.* The great purpose of education, training, is to give one the power of self-control. God's Word gives power over sin and self. We need a religion adapted to practical life.

103. *How sweet are thy words, etc.* He who loves and obeys God's law finds it a source of indescribable joy and happiness. The test of one's love for the Bible is found in Bible-reading and meditation.

104. *Through thy precepts, etc.* The Bible is a safe guide, a test as to what to seek and what to avoid. To grow in spiritual life and power requires obedience.

MEDITATIONS.

Some one has said: "The Bible is *one book*, with one Author, one theme, one purpose and one central and commanding figure. Its author is God, its theme is redemption, its purpose to make redemption known to all men, its central figure is Jesus Christ, the Redeemer, the only begotten Son of God." This statement, I believe, is not contradictory to the statement that the Bible is "not a single book, but a library of sixty-six different books."

The Bible is a unique book, rich in literature. From no other source can we obtain such a variety of masterpieces as from the Bible, masterpieces touching practically the whole range of human interest and experience. To the Bible we must turn for the world's greatest sermons and orations. What drama can stir us like Job? What idyl is to be compared with Ruth? What love story excels the Songs of Solomon? What ode approaches some of the Psalms in grandeur and sublimity? Here we have the noblest hymns and greatest lyric poetry of all ages. What elegy surpasses David's lament over the death of Absalom?

A person does not have to adopt the "new appreciation," or "modern methods" of Bible study to see these beauties. Men and women half a century ago, who never heard of the term, "modern thought," before the days when "Higher Criticism" had made any appreciable headway, saw history and philosophy and poetry in the Bible—appreciated the beauty of the Bible as literature. Fairness and honesty demand that we who take a little more liberal view of the Bible do not assume that all true knowledge and appreciation of the Bible rest with those who have this "new conception." There can be no real conflict between science and religion. The conflict is between theories. In fact, the conflict is between science as it *was* and science as it *is*. I personally feel that time is too short, too precious, to spend much of it in caviling over what are only theories. We can't afford to be dogmatic. For my part I think

it unwise in the extreme to attempt to reconcile the Bible statements with those of science until we know we have an absolutely correct interpretation of the Bible records, and that science has given us its final word. The most of our trouble today between science and religion comes from the fact that we have adjusted our doctrines to scientific teachings, and then when science changed we have been unwilling to make a readjustment. Science once taught the sudden creation theory; she now says evolution; what next? Well, wait. Have I digressed? Well, pardon me. I have spoken my mind.

But we must see more than history, poetry, tragedy, etc., in the Bible. We must see God. There is inspired eloquence in the orations of the prophets and apostles, inspired imagination in Job, an inspired message in Jonah, inspired poems and prayers. The Bible is inspired. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," says Paul. This may be challenged, but it stands impregnable. From its pages we draw inspiration for our daily tasks. It is here we get our real help.

Let us commune with the good in everything—science, literature and art. God speaks to us also through the material world. There is a message in the flower, the song of the bird. But above every other source stands the Bible. Says Doctor Rice: "Those of us who turn away from these God-breathed pages to draw our inspiration from alien and less vital sources may discover the tragedy of a perverted life when it is too late, while those of us who live close enough to him will have every chord touched and every octave tuned in the well-nigh infinite compass of our finite hearts."

Texts that help.—The Bible is full of them. We can't live without friends. How they cheer, comfort and encourage us! But in the hour of our greatest need, the soul cries out, "Lead me to the Rock." Then with the psalmist we can truly say, "O how I love thy law." We enjoy good literature. But Cicero, or Tennyson, or Browning—the literature of the world—

can not take the place of the Bible in our lives. Precious Book! May we love and reverence it more. May we study it, faithfully and systematically. But let us remember there are ways *not* to study it. It is not a text-book on science; it is not a collection of Hebrew literature. If we study the Bible for these, it will help us, will give us increased knowledge, but we will miss completely the aim of the Bible. The Bible-theme is redemption. That is a historic fact. In the Bible we can find all we need in order to accept, to understand, and to tell others of the work of God in redeeming man from destruction and death.

A STRING OF PEARLS.

"Nothing is revealed in the Bible that can not be transmuted into life."—*H. G. Weston.*

"Amid the crowds of the street that still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest."—*W. E. Gladstone.*

"He who is taught by the Word of God, instructed in his wisdom, and is loyal to his divine law shall find full assurance for mind and soul and a constant delight in the presence and service of Jehovah God."—*H. N. Jordan.*

"The Bible is a rock of diamonds; a chain of pearls; the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sun-dial by which he sets his life; the balance by which he weighs his actions."—*Watson.*

"Not until the human heart no longer aches with sorrow; not until the time comes when there remains no more a prodigal to be brought back to the Father's house; not until the time comes when the despairing and desolate call no more for help, until tears cease to flow, until love has no task to perform, until the cup of cold water is no longer needed to refresh the parched wanderer on the highway of life—not until then will the Bible lose its power and beauty, and cease to be enthroned in the hearts of our humanity."—*George H. Ferris.*

Minutes of the Young People's Board.

The Young People's Board of the Seventh-day Baptist General Conference met in regular session because of the cold weather, in the home of President M. H. Van Horn, Salem, W. Va., January 9, 1910, at 11 o'clock a. m., President M. H. Van Horn in the chair.

Members present: President M. H. Van Horn, Vice-President O. A. Bond, Secretary Maleta Davis, Treasurer A. Clyde Ehret and Associational Secretary Draxie Meathrell.

Prayer was offered by A. Clyde Ehret. The committee appointed to arrange topic cards reported that they were printed without change.

The Treasurer's report was read and adopted. Bills amounting to ten dollars to the Recorder Press were allowed and ordered paid. It was voted to pay twenty-five dollars on printing of the Rally Minutes.

Communications were read from Rev. G. H. F. Randolph, C. C. Van Horn, Rev. A. J. C. Bond, Rev. H. C. Van Horn and N. O. Moore.

It was voted that the Young People's Board pay the traveling expenses of Archie Hurley of Welton, Iowa, as a helper for Rev. J. H. Hurley on the Northwestern field; same to be paid as bills are presented.

It was voted that the Secretary request the Recorder Office to send to the corresponding secretaries of the various societies the remainder of the copies of "Our Young People," the minutes of the Rally and President Clark's address at the Rally, "Duty of Our Young People to Education," for free distribution in the societies. the expense of sending to be met by the board.

It was voted that the President prepare and send the annual letter to the different societies.

Treasurer's Report.

October 10, 1909 to January 9, 1910.

A. CLYDE EHRET, Treasurer,

In account with the SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Balance on hand, Oct. 10, 1909	\$203 74
Received from	
Middle Island Sabbath school	1 00
First Hopkinton Church	10 00

Milton Junction C. E.	1 50
West Edmeston C. E.	1 50
Riverside C. E.	3 00
First Alfred Church	5 60
New Market C. E.	5 00
Mrs. G. C. Irish	50
Alfred Station C. E.	3 00
First S. D. B. Church, N. Y. City	2 02

Total\$236 86

<i>Cr.</i>	
Express on books	\$ 74
Rev. H. C. Van Horn, postage expense	5 00
Lieu-oo School	4 00
Shanghai Chapel	4 00
Fouke School	4 00
Missionary Board	10 00
Ammokoo education	93 15
Two subscriptions to the RECORDER	3 00
Topic cards	50
Balance	112 47

Total\$236 86

Standing of the different accounts.

Doctor Palmborg's salary	\$ 1 00
Young People's Work	43 99
Scholarship Fund	1 00
Missions	16 00
China Missions	5 00
Tract Society	2 00
Student Evangelistic Work	18 08
Aid to young people preparing for ministry	1 00
Education	5 00
Library Fund for Alfred, Milton and Salem	5 00
RECORDER subscriptions for needy	6 50
Religious books	1 00
Ammokoo education	3 00
Work in Southwestern field	3 00

Total cash on hand Jan. 9, 1910\$112 47

Martha Burnham.

MARGARET BELL.

Chapter V.

These were gloomy days for the Nation. All hope of a speedy termination of the war had been given up and every one realized that we were in the midst of a civil war, the end of which no man could foresee.

Never in the history of the world had a single shot been fired so pregnant with meaning as the one Beauregard fired on Fort Sumter. It rent the mightiest republic on earth in twain, opened a fountain whose crimson flow would drench the whole land, and shook the entire civilized world. The defeat of the national troops at Bull

Run the following July, where so much was expected of them, while it struck terror to the hearts of all concerned, inspired them with loftier patriotism and a greater determination to crush out the "Rebellion" and restore the Union. Among this number was Jesse Burnham. His parents watched him anxiously as they saw his interest increasing day by day, but said nothing until he broached the subject. Autumn came and went. The winter months dragged slowly by. Jesse and Martha attended school, Jesse drawing his little sister on a hand-sled he had made for that purpose. They were close friends. All of his life's interests seemed to center in her. True, he sometimes liked to tease her a little to draw her out. He would scarcely have possessed a boy's nature with that important trait wanting. He was particularly fond of telling about the day she suddenly appeared before him and informed him with a very important air that father had sent her to get the three-tined pitchfork (pitchfork).

With the coming of spring, Jesse found the courage to open his heart to his mother. She listened to him with her usual self-control, but when he had finished she said:

"Jesse, I want you to be sure of your duty before you decide in that direction. Your father and I are getting along in years. Your father's health, while better than for many years, can not be relied upon; my own is breaking; the older girls are married, and Martha is a little child. We have always expected you to care for us in our declining years and have the homestead after we are through with it. Should you come home all right, it would do. We could spare you a while; but, if you should not—"

Here her voice faltered and the sentence was never finished. Mother and son mingled their tears together for some time. When calmness was again restored Jesse said:

"I have thought of all this, mother. I am satisfied Hannah and Rebekah have thrown themselves away. Martha has a keen, thoughtful mind and I believe she will make her mark in the world if she can have a chance to do so. It looks as if I

am the one to give her that chance, and yet I feel my duty drawing me in another direction. The appeals of a race of people groaning beneath the taskmaster's lash are calling me to their aid. I have heard the Macedonian cry, 'Come over and help us,' and if I heed it not, I feel that I shall be recreant to my trust and cast dishonor upon the training I have received at your hands. May I go?"

"Well, my son, I can not decide the question for you. You must be your own judge, only be sure zeal is not leading you into a mistaken course."

The effect of this conversation was to postpone the decision.

Mr. Holtze said nothing about getting a home for himself and it was evident to Mr. and Mrs. Burnham that he intended to stay where he was. His company was very disagreeable to Mrs. Burnham. Her nervous system was giving way beneath the double strain of family trials and national disasters. She finally told her husband that she feared she could not long keep up if she was obliged to live with William, as he was now called in the family. So Mr. Burnham told him he must get a home of his own and move into it by fall. William resented this greatly, and adding this to the opposition to his marrying Rebekah, was given a good reason, so he thought, why he should consider himself and wife much abused persons. "Rebekah was turned outdoors by her parents," he said. Poor man! How great his disappointment. He thought he had married a home. He never forgave his wife's parents, but nourished and cherished his wound.

In the meantime, Charles Hoag began to consult Mr. and Mrs. Burnham as to what he should do. Not having any property he said he was afraid he could not make a living in that country, and he thought he had better go to California for a few years and get rich, providing he could leave his wife at home. He said he didn't want to go and if he only had sixty acres of land where he was he would not think of going anywhere else. Mr. and Mrs. Burnham understood this to be an invitation for them to divide their land with him, but they proposed to do no such thing. They advised

him not to go, telling him they thought it was a pity if two young people with good health could not make a living in a place like the one where they were living. He took this as a sign that they did not want him to go; and thinking they would give him a home to keep him from going away, finally said he had decided to go if Hannah could come home. They told him Hannah was welcome to a home with them until he returned. His countenance fell; he too, was disappointed, but he had gone so far he was shrewd enough to see that it would not do to back out, and in May he started for New York where he sailed for San Francisco.

Martha felt more friendly towards Hannah's husband now that he had gone off and Hannah was coming home again. She almost thought she could welcome him into the family as a brother. He had never done anything that raised himself in her estimation as much as this act. If William would only step out they would have their family again just as it used to be.

About a fortnight after Mr. Hoag's departure, when Martha came home one day from a neighbor's she discovered a queer looking bundle lying in bed by her sister, which, upon examination, proved to be a baby—a real live baby. She gave a scream of joy, when a lady stepped forward and asked her if she would promise to help take care of the baby if she would leave it there. Oh, yes, she said, she would be glad to give it all the care she could, but whose baby would it be? The reply was it would be Hannah's baby. She rebelled against this. She thought it ought to be mother's baby. When told that her mother was too old to take care of the baby she said she guessed she could manage it with her help, and she would probably take more care of it anyway than Hannah would. She was very much disappointed in not being able to bring this woman, whom she supposed owned the baby, to her terms, but she had already learned that she could not always have her own way, and so she submitted with as good grace as could be expected.

Mr. Burnham's first grandchild made his advent into the world on Sunday, a step

none of his own children had ever dared to take.

The little newcomer was a great favorite in the household, and the mother named him George, in honor of a minister who had preached in their neighborhood and who accompanied the child's papa to California.

Shortly after this occurrence, William Holtze purchased forty acres of land, only a quarter of a mile away. There was a small frame house on it which had two moderate-sized rooms, with a chamber over one of the rooms. Rebekah made a rag carpet for the front room and fixed it up so it looked very neat and cosy. Martha felt very sad when told Rebekah was going to leave home, but it was so near she said it would not take her long to run up there and probably she should spend half her time there if she could leave the baby so much.

Rebekah found it hard tearing away from her childhood's home, which had been the scene of so many pleasant associations. The day they moved, after everything else had been taken away, she came back for her looking-glass. Taking it in her hand and starting for her new home just as the twilight hour was drawing on, after she had passed through the gate, she turned around, with a look on her face that left its impress on the minds of those who saw it, and said with trembling voice, "Good-by, mother."

Jesse was growing more and more uneasy and it was plainly to be seen that his country's call would not much longer be unheeded. These were among the most trying days of the Rebellion. The news of the retreat of the Army of the Potomac from around Richmond with such an immense slaughter of life came with deadening effect. The eyes of all Unionists had long been fastened upon this army, impatient at its delay and anxious to have it move forward and capture Richmond and end the war. No one thought of defeat. So sure of victory was the Nation that in many places preparations were completed for a grand jubilee as soon as the electric wires should flash the news of victory.

One day in August Jesse came home from Jacksonville and announced to the family that he had enlisted for three years or dur-

ing the war. What passed between his mother and her God as she withdrew to her closet after receiving this information can only be inferred by her actions. She received the strength to go calmly on with her duties and make the few remaining days her son remained at home as pleasant as possible. Mr. Burnham was almost stunned by the intelligence, but he soon rallied and acted his part bravely. There was a large vein of hopefulness in his nature and he flattered himself Jesse would come home all right.

How fast the days flew by until the morning that was to witness Jesse's departure arrived. The family assembled on the porch, after sitting down to a breakfast that was scarcely touched. Mr. Burnham drove up. Jesse passed quietly around, taking leave of those he held so dear. Not a tear was shed. Each one had been to the throne of grace for help in this hour that Jesse might not carry in his mind the picture of a weeping family. "Good-by" and "God bless you" were calmly said by each one until he reached Martha. He stooped down and lifted her up in his arms, covering her face with kisses and almost smothering her in his embrace, but she was silent. "Can't you say good-by to brother, little sister?" This was too much for her young tender heart and she burst into tears. He gently placed her down beside her mother and stepping into the wagon seated himself by his father; yet he seemed loath to go without her parting word, and turning around he once more said, "Can't you say good-by, Martha?" The only answer was a wail. Mr. Burnham touched the whip to the ponies and they were off. What a memory for that brave youth to bear with him to the field of carnage. Martha did not realize this. Her own grief was uppermost in her mind. Her heart had never been rent with such keen anguish before, but this was only a drop in the cup her trembling lips must drain even to the bitter dregs.

What is man? Who can describe him; loving his kindred as himself, sacrificing his own interests for theirs, turning resolutely from them when duty points in another direction, and yet often overcome by some petty weakness. We read that man was

made in the image of God; and although that image has been marred by sin, some traces of its former grandeur are still visible and when he is again fully restored by redeeming love he will be an object over which angels may rejoice.

When it was settled that Jesse was going into the army, Mrs. Burnham dropped all thoughts of herself. When he first mentioned the subject to her, her first query was, "How can we spare him?" A nature like hers could not long think of self when her child was exposed to hardships. It was the thought of his sufferings that caused her cheeks to grow pale. As she watched the team bearing him from her sight that dreadful morning, she thought how much easier it would be to follow him to the tomb. Yes, this was a hard hour for Mrs. Burnham, and yet had she not great reason to rejoice? Her son was going forth in the strength of a pure manhood to battle against a giant wrong and if he fell he would fall at his post and be buried with honor. What does that mother think about it who has seen the "pride of her life" beguiled by the tempter, his manhood ruined and he at last buried in an ignominious grave?

The neighborhood was filled with sadness when it became known that Jesse had enlisted in the service of his country. He was a general favorite and looked up to as a leader. Over and over the question was asked, "Why must he go?" There were plenty of worthless fellows in society who could be spared just as well as not. Let them go and leave him at home. They did not stop to consider that these worthless fellows would amount to no more in the army than they did at home. The cause demanded the best the Nation had to give, and the demand was granted. It took heaven's best gift to redeem the world and it has taken the best earth could give to wage the warfare of right against wrong.

Baby George was a great comfort in the home made lonely by Jesse's absence. Is it not wonderful what a beam of sunshine these little cherubs throw upon mourning hearts? They are often God's messengers of peace to troubled spirits.

(To be continued.)

Ideals of the Founders of Milton College.

PROFESSOR ALBERT WHITFORD.

A select school, later called Milton Academy, was started in Milton, Wis., in 1844. Bethuel C. Church was its first principal teacher. For several years its sessions were held in a small one-story building erected for this purpose by Joseph Goodrich near the northwest corner of the public park. Its aim was to furnish to the youth of Milton and vicinity better facilities for instruction in elementary and higher branches of learning than could be found in common schools.

Milton Academy received its charter from the State Legislature in 1854. Its doors were opened for students in the fall of the following year in what is now the north half of the main building of the college campus. The funds for erecting this building and the ladies' dormitory, built two years later, were largely furnished by the Goodrich family. The school owes its beginning to their enterprise and generosity. Ambrose C. Spicer, who had conducted the select school for three years previous, became its first principal teacher. After his resignation in 1858, he was succeeded by William C. Whitford, who at that time was pastor of the Seventh-day Baptist Church of Milton.

At this early period there were but few academies in the State of Wisconsin, still fewer high schools and no normal schools. The income of the normal school fund of the State was apportioned among such academies as maintained a normal department for the preparation of teachers for the public schools. Milton Academy shared with other academies in this benefaction and consequently emphasized those courses of study suited to the preparation of teachers for their vocation. At the same time it strove to furnish a thorough course in the studies of the Latin and the Greek languages, sufficient to prepare its students for an advance standing in colleges. The graduates of its classical course of study were allowed to enter the junior class of the University of Wisconsin and that of Alfred University.

Soon after the close of the Civil War, the board of regents of the normal schools of

Wisconsin began the founding of such schools in different parts of the State. Platteville Academy in the western part accepted the offer of the regents to come entirely under its supervision. The same offer was made to Principal Whitford, who at that time was a member of this board, but the offer was declined. Though the acceptance of this offer meant a larger salary and a permanent position to the head of the school, it also meant a radical change in the plans and purposes of its founders. He had in view the founding of a Christian college that would meet the needs not only of the youth of his section of the State, but also of the youth of the churches of his faith in other States who might wish for a better and more generous culture. He obtained from the State Legislature the charter for founding Milton College in 1867, and made an addition to the main building in the same year.

The motives that actuated him in taking this step may be gathered from a few brief extracts from an address he afterwards delivered in commencement week.

"The origin and therefore the basis of a higher institution of learning is found in the religious needs of the people who dwell in its immediate vicinity, particularly those of the religious denomination to which it may belong." "In it the best interests of civilization and Christianity are most closely interwoven and rendered mutually helpful." "Here the soul under proper conditions receives the complete and harmonious training of all its powers with the inspiring view of performing in the near future more effective, useful and honored service."

College classes were formed in the fall of 1867, the scope of instruction was enlarged and additional instructors were employed. What the college lacked in equipment, in endowments and in different courses of study, it sought to make good in thoroughness of instruction and in arousing in the student a desire and a purpose to be and to do his best. Its graduates from the classical course of study from the very first were accorded by the State the same privileges that were extended to the graduates of the State University.

The school has always sought to magnify the Christian ideals of character. Its aim

has been to inspire a reverential faith and earnest purpose to live an honorable and useful life.

A Friday evening prayer meeting was instituted in the first year of the Academy, and, so far as the writer remembers, has ever since been maintained. Several years later began the mid-week prayer meeting, held under the auspices of the Young People's Christian Association, now known as Y. M. C. A. and Y. W. C. A. It is not too much to say that the influence of the school and of such associations has served to lead many to a profession of faith in Christ and to consecrate their lives to his service.

News Notes.

GENTRY, ARK.—Christian Endeavor election of officers was held January 9 in connection with which was rendered a short program, followed by a social good time with apples and refreshments.—At the annual church election L. H. Babcock was made secretary and Mrs. G. H. Johnson, treasurer.—We expect the Rev. Wilburt Davis, now of Farnam, Neb., to be with us by the 22d of January. We are praying that he may come filled with the Holy Spirit and that great good may be done.

JACKSON CENTER, OHIO.—The Christmas entertainment was given Sabbath night by the Sabbath school.—There was a good attendance at the annual business meeting of the church, January 2, at which time the annual dinner was served. About six hundred dollars were raised for church expenses for the ensuing year.—Pastor Lippincott started, January 16, for Garwin, Iowa, to hold a series of special meetings. Brothers Herbert Polan and William Simpson each gave a helpful sermon while visiting their homes during the holidays.—Attendance upon the Endeavor meetings continues good.

LOST CREEK, W. VA.—The Rev. G. H. Snyder, of the M. P. Church, filled our pulpit Sabbath day, January 1. Brother Clyde Ehret of Salem College filled his appointment with the church on January 8.—A good interest is maintained in the work of the Sabbath school under the efficient

leadership of our superintendent, Dea. L. A. Bond

MILTON JUNCTION, WIS.—The church was beautifully decorated for Christmas with holly and evergreen by the primary Sabbath-school superintendent and her helpers. The Christian Endeavor Society furnished flowers for the pulpit which were sent to sick ones after the Christian Endeavor meeting. In the evening the choir, assisted by the Sabbath school, gave a sacred concert which every one enjoyed. Sunday afternoon from 2.30 to 5 o'clock the little folks were entertained by their teachers to a Christmas party.—We were glad to have with us on December 19, Brother E. B. Saunders, who told us of the coming to America and of the trip South, of Ebenezer Ammookoo.—Despite the storms and cold a goodly number greeted Pastor Bond each evening during the week of prayer. He gave a series of sermons which were very helpful. The pastor has now gone to Dodge Center, Minn., to help Rev. C. S. Sayre for ten days.

C. E. Topic and Daily Reading Booklets for the year 1910 are now on sale at the RECORDER office. These booklets are published and sold at the RECORDER office by order of the Young People's Board. Address the SABBATH RECORDER, Plainfield, New Jersey.

The Days.

I must arise and meet the new-born Day.
She comes with eager step; but shall I dare
To look upon her purity, and share
The virtues of her brief, untrodden way?
For Yesterday and I went far astray.
She took my hopeful hand, she cried, "Be-
ware!"
But long ere sunset she was bowed by care;
My thoughts or deeds had made her old and
gray.

Still, let me try again, and yet once more,
O messengers of the frowning sky!
For though thy lessons be forgotten lore,
Though disappointed months and years flit by,
And this dear, puzzling life will soon be o'er,
I crave one perfect day before I die.

—Century.

"If we urge men to enthrone Christ in their hearts, we must ourselves believe in his universal triumph."

HOME NEWS

NORTONVILLE, KAN.—The State of Kansas is one of the most splendid States in the Union, and Nortonville is one of the very best sections of the State. While land is worth from \$100 to \$125 an acre, one of our most enterprising farmers has repeatedly remarked that with present facilities for farming and increased values for farm products, any hustling man who is adapted to farming can pay for a good farm here now as easily as he could twenty years ago when land was worth \$25 to \$30 an acre. Any one, therefore, who is thinking of buying a farm had better look this way before making a final decision. We have a good church here and some of the best people in the world. This locality ordinarily enjoys very mild winters, but this year it froze up during the latter part of November, and we have had steady winter weather ever since, the lowest temperature being nine or ten below zero.

All the church services are well attended, and all seem to be much encouraged at the growing interest in things spiritual. For myself, I never enjoyed life, or the work to which I have been called, more than since coming to this field.

Besides the regular services of the church, we have a Bible-study class which meets on Tuesday evenings, and a singing class on the evening after the Sabbath, in both of which there is a good and growing interest.

M. B. KELLY.

Jan. 16, 1910.

ADAMS CENTER, N. Y.—The roll-call meeting of this church was a success so far as having testimony from the larger part of the membership of the church is concerned. We had communications from twenty-three of the absent members and several who were absent for the day sent in a passage of Scripture to be read in answer to their names. There were 102 testimonies given either verbally or by communication. The day was pleasant. A very interesting early-morning prayer meet-

ing had been held. The hand of fellowship was given to three before the use of the sacraments, they having been previously voted into the church.

DODGE CENTER, MINN.—On the evening of December 4, 1909, occurred the annual election of the officers of the Dodge Center Seventh-day Baptist Sabbath school, Mrs. Flora Tappan, being re-elected as superintendent. Under her efficient management the school is in a flourishing condition.—The Sabbath school voted to send \$10 to the Fouke School as a Christmas gift.

On January 2 occurred the annual church meeting. The following officers were elected: moderator, Andrew North; church clerk, Frank Tappan; collector and treasurer, Bert Severance; chorister, Cora Ellis; assistant chorister, Pastor C. S. Sayre; correspondent, Mrs. G. W. Lewis. K. R. Wells was elected trustee for three years.

The Rev. A. J. C. Bond, of Milton Junction, Wis., arrived in Dodge Center, January 16, to assist Pastor Sayre in a series of meetings. We are praying that many precious souls may be gathered in.

MRS. G. W. LEWIS, *Correspondent.*

A Chinese Custom.

The Chinese have a custom that would do credit to a Christian people. On every New Year's morning each man and boy from the emperor to the lowest peasant pays a visit to his mother. He carries her a present varying in value according to his station; thanks her for all that she has done for him and asks the continuance of her favor for another year. They are taught to believe that mothers have an influence for good over their sons all their life.—*Exchange.*

"The smallest and mildest act of religious intolerance contains the whole principle of intolerance, and its justification is therefore just as vigilantly to be opposed as the greatest act of oppression would be. The greatest things are not always the most dangerous. The little thing is often capable of doing more harm than something of ponderous size."

MARRIAGES

STUTLER-STUTLER.—At the home of the bride's parents on Greenbrier, W. Va., December 25, 1909, by Rev. L. D. Seager, Arlet L. Stutler and Jessie M. Stutler.

GATES-POOLE.—At the residence of the bride's parents, Mr. and Mrs. Everett Poole, at Lincklaen, N. Y., December 29, 1909, by Rev. L. A. Wing, George S. Gates and Mary A. Poole, both of Lincklaen.

COON-GATES.—At the residence of the bride's parents, Mr. and Mrs. William Gates, at Lincklaen, N. Y., December 29, 1909, by Rev. L. A. Wing, Lyman A. Coon of De Ruyter, N. Y., and Nina M. Gates of Lincklaen.

POTTER-SMITH.—At the residence of the bride's parents, Mr. and Mrs. Edward F. Smith, at Alfred Station, N. Y., December 29, 1909, by Pastor I. L. Cottrell, Mr. Clarence Darwin Potter and Miss Susie Eugenia Smith, all of Alfred Station.

DEATHS

AKEY.—Mrs. Elsie Alma (Vandenburg) Akey was born to Mr. and Mrs. George W. Vandenburg, in Pardee, Kan., July 18, 1874, and died of tuberculosis, in her home at White City, Kan., December 25, 1909.

In the tenth year of her age, she was baptized by Eld. J. J. White into the membership of the Nortonville Seventh-day Baptist Church, but afterward became a member of the Christian Church, where she retained her membership till death. January 9, 1895, she was married to Herbert Akey, who is left, with the mother, an aged grandmother, two brothers, and a large circle of friends, to mourn her loss.

The funeral services were conducted by M. B. Kelly in the Nortonville Seventh-day Baptist church.

M. B. K.

BOND.—Mrs. Electa Saunders Bond was born at Andover N. Y., February 28, 1827, and died in the town of Milton, Wis., December 30, 1909.

When a little girl, in pioneer days, she came with her parents to Rock County, Wis., from New York State. October 21, 1848 she was married to Abel Bond, and for some time they made their home near Milton. Then they removed to Iowa, and later to South Dakota, where the husband died. Mrs. Bond then followed a son to Washington, which became her home for two years. She returned to the home of her girlhood and young womanhood, and spent the last four years of her life with her nephew, and two surviving sisters, Mrs. Lucinda Boss

and Miss Lois Saunders. Mr. and Mrs. Bond had two children: Edwin, who died in May, 1907, and Herbert, who is living in Toppenwish, Washington. When a young woman Mrs. Bond was baptized by Rev. Stillman Coon and joined the Milton Seventh-day Baptist Church. While much of her life was spent away from the church, she always remained a loyal and consistent member.

Funeral services were held at the home, New Year's morning, conducted by Rev. A. J. C. Bond, of Milton Junction. The body was taken to Dunlap, Iowa, for burial beside her husband.

A. J. C. B.

DAVIS.—Augusta Campbell Davis, the eldest daughter of Charles E. and Mary Ann Pratt Campbell, was born in Grafton, Mass., August 1, 1841, and entered into rest at her home in Andover, N. Y., December 31, 1909.

When four years of age she removed with her parents to Allegany Co., N. Y. On December 26, 1860, she was married to Charles F. Davis of Andover, who still survives. To this union were born three children: two daughters, Mrs. L. M. Trowbridge and Mrs. W. S. Clarke, both of Andover, and a son, Frank C., who resides on the farm in Independence upon which his father and mother spent the greater part of their working days. After reaching maturity Mrs. Davis embraced the Sabbath and was baptized into the fellowship of the Independence Church by the Rev. Jared Kenyon. Eleven years ago she, with her husband, removed to Andover and at once entered willingly into all the work connected with the church of her faith at that place. In 1903 Sister Davis united by letter with the Andover Church and remained a faithful and efficient member to the time of her death. She was also a member of the Ladies' Aid Society, the Relief Corps, and Woman's Christian Temperance Union. With her decease these societies have lost a valuable helper and she will also be greatly missed by the entire community.

Farewell services were held at the church, January 3, 1910, conducted by her pastor, R. J. Severance, assisted by the Rev. A. L. Boynton, pastor of the First Baptist Church of Andover. Interment was in the Valley Brook Cemetery, N. Y.

R. J. S.

MCCASTLIN.—George McCastlin was born in Greenwood, N. Y., November 24, 1887. He was injured by a falling tree, December 29, and died about 60 hours later, January 1, 1910, at the home of William Green.

I. L. C.

PLACE.—Leander C. Place was born March 17, 1841, and died near Ceres, N. Y., January 7, 1910. He was buried in the East Valley Cemetery, Alfred, N. Y., January 10.

I. L. C.

ORMSBY.—Mary Elizabeth, wife of William Ormsby and daughter of the late Job and Nancy Champlin Mattison, died January 13,

(Continued on page 157.)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Feb. 19.	The Golden Rule—Temperance Lesson,	Matt. vii, 1-12.
Feb. 26.	False and True Discipleship,	Matt. vii, 13-29.
Mar. 5.	Jesus the Healer	Matt. viii, 2-17.
Mar. 12.	Two Mighty Works	Matt. viii, 23-34.
Mar. 19.	A Paralytic Forgiven and Healed,	Matt. ix, 1-13.
Mar. 26.	Review.	

LESSON VII.—FEBRUARY 12, 1910.

WORLDLINESS AND TRUST.

Matt. vi, 19-34. Commit v. 24.

Golden Text.—"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. vi, 33.

DAILY READINGS.

First-day, I Kings x, 1-13.

Second-day, Luke xii, 22-34.

Third-day, I Peter v, 1-14.

Fourth-day, Luke xi, 29-44.

Fifth-day, I Kings x, 14-29.

Sixth-day, Luke xvi, 1-15.

Sabbath-day, Matt. vi, 19-34.

INTRODUCTION.

Many a man misses of success in life because of divided purposes. If he had centered his plans and endeavors in one line of effort he would have won prosperity. There may be exceptions to this rule in the realm of material things, but man's ideals must certainly be consistent or his life is a failure. Jesus has said that his followers must certainly avoid the hypocritical pretense of righteousness manifested by the scribes and Pharisees, and now turns to speak of single-hearted devotion in the service of God.

It is certainly a difficult lesson to learn that we can truly serve but one master. Jesus' followers must learn this lesson not only that they may be efficient in the work of the kingdom, but also for their own peace of mind. The man whose heart is set on riches is not only less useful for the kingdom, but also less happy. The man who does not trust the heavenly Father for the material necessities of this life wears himself out with worry to say nothing of withdrawing his attention from more important matters.

The citizens of the kingdom of heaven must be loyally devoted to their king.

It is to be noted that several portions of this section of the Sermon on the Mount are found in different connection in Luke's Gospel. See Daily Readings. It is possible that our Evangelist has grouped sayings of Jesus which refer to the same general topic although first spoken under varying circumstances.

TIME, PLACE, and PERSONS.—Same as in last week's lesson.

OUTLINE:

1. True riches. v. 19-21.
2. Simplicity of purpose. v. 22, 23.
3. The two masters. v. 24.
4. The folly of anxiety. v. 25-34.

NOTES.

19. *Lay not up for yourselves treasures upon the earth.* At first sight our Saviour seems to be encouraging the improvident. But the real warning is against esteeming treasures of material things as most valuable. *Where moth and rust consume.* Earthly riches are transitory. Any valuables that we may lay away will not last for long. *Thieves break through.* The successful burglar in Palestine usually avoided the barred door, and dug through the mud wall of the house.

21. *For where thy treasure is, etc.* The great danger for the man who has earthly treasure is that he will center his affection upon it, and thus forget what is most worth while in life.

22. *The lamp of the body is the eye.* The lesson to be learned from this paragraph is rather obscurely stated by our Evangelist. There is probably a reference to the eye as that which indicates the thought and character of a man as well as that which gives him information. If the eye is in normal condition it gives to the mind an accurate picture of all that is to be seen, and thus enables the man to make accurate judgments, and manage himself and his property with prudence.

23. *But if thine eye be evil, etc.* The eye that is defective will give such a distorted picture that the man may easily be led astray, and make mistakes. The reference is doubtless also to moral defects as well as physical. *How great is the darkness.* If the eye supposed to give light to the body, is morally defective it will do the very opposite of that which it is supposed to do. If for example the eye of a man is hindered by covetousness from performing its true function, the man will be so far wrong in his judgments and in his conduct that where we expect light we find nothing but darkness.

24. *No man can serve two masters.* The slave can not at the same time render allegiance to two different masters; for each will claim his obedience and his service. If he seems to be serving both, we know that there is some pretense in one direction or the other; for if he loves one of two opposites he must necessarily hate the other. If he clings loyally to one, he must despise the authority of the other. *Ye can not serve God and Mammon.* The lesson from this brief parable is obvious. We can not render allegiance to God and that opposite, the material things which this world has to offer. *Mammon* is a personification of wealth. Jesus is not saying that a man can not have riches and serve God at the same time. The point is in regard to the attitude toward riches. A poor man who worships riches is not a servant of God.

25. *Therefore I say unto you.* Anxiety concerning the matters of this earthly life is akin to the service of mammon. *Be not anxious.*

This is a much better rendering than that of King James' Version. It may be said however in defense of the earlier translation that "thought" was often used in the sense of anxiety three hundred years ago. *Is not the life more than food*, etc. When we stop to realize that our heavenly Father has given us the great gift of life we certainly should be willing to trust him for the lesser blessings of food and clothing.

26. *Behold the birds of the heaven*, etc. As an encouragement to believe in the care of our heavenly Father for us we have but to look at the birds. They make no provision at all for storing up food, and yet God provides for them. *Are ye not of much more value than they?* Since we are the children of God we may be sure that we are rightly reckoned as of more consequence than the birds of the heavens, and may accordingly feel sure that our heavenly Father will make certain provision for our needs.

27. *By being anxious can add one cubit*, etc. Worry is not only altogether unnecessary, but it is also entirely useless. The birds get what they need without worry, and so do we. And if we should worry we would not be able to get more. *The measure of his life*. This expression might be equally well translated "his stature," as in King James' Version. While the earlier translation corresponds a little better to the word *cubit*, there is no reason why we should not regard the word *cubit* as used figuratively of a short span of life. The adding of a cubit—a full quarter of a man's height—would certainly be a stupendous undertaking, and does not fit well in this connection. Worry can not accomplish much; it can not even accomplish a little.

28. *Consider the lilies of the field*. The wild flowers are of no especial value or consequence. They are incapable of the wearisome toil with which men devote themselves to the struggle for the things that they want.

29. *Even Solomon in all his glory was not arrayed like one of these*. Although the flowers are so insignificant, yet they are provided for. And their raiment is not scanty or meager. Not even the greatest of earthly kings at the height of his prosperity has been more richly clothed than the unpretentious flowers of the field.

30. *The grass of the field*. The word translated "grass" is a general term to include the various kinds of verdure in the fields: grass, weeds, and flowers. The flowers which please the eye today may be tomorrow cut down with the weeds and used for fuel. If the heavenly Father makes such ample provision for the raiment of these perishable flowers, how much more may we his children be sure that he will make ample provision for our clothing.

31. *Be not therefore anxious*. Referring back to v. 25 and the arguments that intervene. It is of course just as foolish to worry about food and drink as to worry about clothing.

32. *For after all these things do the Gentiles seek*. The Gentiles of course know nothing about a Father in heaven. It does not therefore seem so absurd for them to be worrying. But for those who recognize themselves as children of the heavenly Father, what can be less fitting than they should be thus questioning his care!

33. *But seek ye first his kingdom*. In order that we may fittingly reckon ourselves as children of God, and thus the objects of his tender care, we ought to be ourselves devoted to the furtherance of his kingdom. We ought to possess the virtues mentioned in the beatitudes, and be putting into life the suggestions of Jesus in regard to conduct. *And all these things shall be added unto you*. The material blessings which the heathen will regard as of the first importance will also be yours, but they will come as extras and incidentals in addition to the far more valuable blessings of the well-developed Christian life.

34. *Be not therefore anxious for the morrow*. A concluding exhortation in regard to anxiety. We do not often worry about the things of today. If now we can rid ourselves of tomorrow's cares we will have practically heeded the exhortation of Jesus. There may be cares that can not be avoided tomorrow, but do not contemplate them so as to forget the heavenly Father's care of you today. *Sufficient unto the day is the evil thereof*. There are enough of misfortunes and troubles in each today without bringing in the worries and disappointments that may come tomorrow.

SUGGESTIONS.

"Never cross a bridge till you come to it," is an exceedingly valuable proverb. We use up in worry much of the energy with which we might overcome the real difficulties of life. And in this worrying we are also dishonoring our heavenly Father who will surely care for us.

Our Saviour would not condemn an intelligent study of the problems and difficulties which we will have to meet in the future. Foresight and planning are not worry.

We can not say that Jesus would disapprove of savings bank accounts and life insurance. Such means of laying up earthly treasures, when they are used with the right attitude of heart, are very different from those which he condemns.

In spite of the warning of our lesson many men strive to serve two masters. We might almost imagine that they think that they can conceal their divided allegiance. But such double dealing can not be concealed. If the service of God is mixed with the service of mammon, it is no service at all so far as God is concerned.

WANTED.

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

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

SPECIAL NOTICES

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

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

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

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

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

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

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

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(Continued from page 154.)

1910, at her home in Alfred, N. Y., in the sixty-third year of her age.

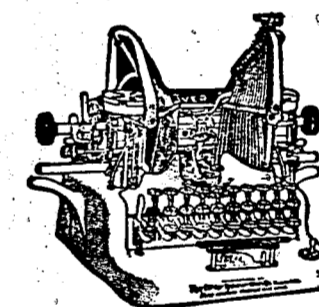
She and Mr. Ormsby were married by Rev. L. R. Swinney, February 26, 1877. She united with the Second Seventh-day Baptist Church of Alfred in 1878, during the revival in Dr. A. H. Lewis' pastorate, when over eighty members were added to the church. Sister Ormsby was a beloved member, and a hard-working woman. She suffered much in her last sickness and longed for rest. She selected the text for her funeral, Job xiv, 1-3, and expressed her wish where it should be held, about the music and the place of her burial.

Beautiful flowers from the Ladies' Union Sewing Society and the Doris Sunshine Society attested their love and sympathy. I. L. C.

Measure thy life by loss instead of gain; Not by wine drank but the wine poured forth, For love's strength standeth in love's sacrifice; And whoso suffers most has most to give.

—Ugo Bassi's Sermon.

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He—"So your husband has given up smoking? It requires a pretty strong will to accomplish it."

She—"Well, I'd have you understand that I have a strong will."—*New Zealand Free Lance.*

"Will there ever be a woman President?"
"No. The Constitution says the President must be over forty-five years old, and women don't get that old."—*Kansas City Times.*

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FARM AND FIRESIDE



NOVEMBER 10TH 1909



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