

The Sabbath Recorder

HE TOUCHED THE BIER.

(A prayer when the sermon text was Luke vii, 14.)

We thank thee, Lord, for this bright day,
 For all the joy, the health that's ours.
 Give grateful hearts we humbly pray,
 And consecrate to thee our powers.

We thank thee for the Christ of love,
 We thank thee for his healing touch
 Sent down to earth from heaven above;
 It means to us, O Lord, so much.

We thank thee that he came to earth
 And mingled with the sons of men;
 He touched our lives of little worth
 And made them strong and well again.

We thank thee that he left the skies,
 We thank thee that he had no fear,
 That when he said "My child, arise,"
 He came close by and touched the bier.

Edwin Shaw.

Plainfield, N. J.

— CONTENTS —

EDITORIAL—Truth Shall Triumph; Monument to Lincoln's Substitute; Poem Reprinted; A Wise Order, Nevertheless; Eucalyptus Trees	193-195	1908, to Nov., 1909	204
CONDENSED NEWS—Congress Settles Down; Honor to General Sickles; The Question of Cost of Living	195	Our Need of Faith in God and Love to Man (poetry)	205
THOUGHTS FROM THE FIELD	195	My Denominational Platform	207
A Study of the Paradoxes of Jesus	196	In Memory of Dea. J. Lavern Clarke (poetry)	207
He and She Are Chums (poetry)	199	YOUNG PEOPLE'S WORK—Christ Winning Our Nation; Young People's Hour; Ideals of President W. C. Kenyon; Martha Burnham; News Notes	208-215
MISSIONS—Treasurer's Report	200	CHILDREN'S PAGE—Letter from South Africa; A Boy's Whistle	216
Did Jesus Abolish the Law?	200	Resolutions of Respect on Account of the Death of Miss Eliza R. Barber	217
Annual Report of the Milton Junction (Wis.) Christian Endeavor Society	202	Elder Richard C. Bond	217
A Book for the Times	203	"Bible Studies on the Sabbath Question"	218
WOMAN'S WORK—A Winter Afternoon (poetry); From Walworth Society; Independence Ladies' Aid Society; Report of the Ladies' Aid Society of the Seventh-day Baptist Church of New Market, N. J., Nov.,		HOME NEWS	219
		DEATHS	219
		SABBATH SCHOOL	221

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EDITORIAL

Truth Shall Triumph.

Sometimes God's children are filled with misgivings regarding the outcome of the long struggle between truth and error. The years go by in which faithful seed-sowing seems to bring no harvest. People appear so indifferent, and the enemy seems for the time being to be gaining ground. Error sits enthroned and, so far as men can see, the victory over truth is complete.

Thus it must have seemed to the generations of God's people during their bondage in Egypt; and even after Moses had grown to manhood, the hope of ever realizing the promises of God made to their fathers must have been very dim. To them the gods of the heathen appeared to be victorious over the true God. It was only with the eye of faith that God's well-chosen minority could see a ray of hope.

Thus has it been many times with God's cause since the days of Egyptian darkness. Only with prophetic vision, in the midst of gross heathenism that seemed triumphant, could Isaiah, Jeremiah, Ezekiel and their co-workers behold the foregleams of the gospel day. God was leading; and although the masses could see no light, the children of faith had the assurance of truth's final triumph.

In every dark day, when some great truth has seemed buried out of sight forever, the mighty hand of God has led and

upheld a few chosen ones through whom victory for that truth should come. In this way the victories of the Reformation were brought about, and many truths which were regarded as utterly useless and hopeless have arisen to take their places in the hearts of men. Sometimes the champions of truth have had to fight almost alone in what appeared to be a losing battle, only to die at last with no sign of victory. Yet they never wavered, but died true to the faith and confident of final success.

There are illustrious examples among Seventh-day Baptists, where generations of men have seen their trusted leaders fall after years of faithful service in behalf of the true Sabbath, with apparently little or nothing gained. But this has always been God's way, strange as it may seem. How disheartening it must have been for Israel to lose Moses after forty years of valiant service in the wilderness! What a death-blow it was in the eyes of the early Christians when their beloved leader, without whom they thought they could do nothing, was taken from them in the prime of his manhood! Yet this, too, was God's way. This was the road to victory, though their eyes were holden so they could not see it then.

Through the long process of years, God has many times raised up leaders to take the places of his fallen ones, and when the world by its very opposition to truth was being prepared to embrace it after all. Sometimes when error seems most triumphant, it is nearest the point of its downfall. God's days are long, but his times for victory are sure. No matter how strong error may seem today, in his own "fullness of time" truth shall prevail. The truth of his long neglected Sabbath is no exception. If it is his cause, and if it occupies the important place he has given it in his law, then there can be no doubt about its triumph.

It is, therefore, our glorious privilege to be true to God's holy Sabbath law, no matter how dark the outlook. As believers in the Bible, we have no other consistent way. The truth may triumph in our day or in some other—it matters not; when the victory does come, it will be grand to know that, under God, we have done what we could to bring it about. It is good to stand among those who mingle "in the harder strife for truths which men receive not now," and still hope for victory.

"Soon rested those who fought; but thou
Who minglest in the harder strife
For truths which men receive not now,
Thy warfare only ends with life."

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshipers."

"Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave."

Monument to Lincoln's Substitute.

A bill has been presented to Congress, looking toward the appropriation of \$20,000 for a suitable monument over the grave of J. Summerfield Staples, the soldier who went to war as the substitute of Abraham Lincoln.

This recalls an interesting incident of the Civil War. In 1863 President Lincoln proposed to his Cabinet that they each send a personal substitute to the front as an example to the country. To this they agreed, and Mr. Lincoln requested the Adjutant-General to find him a man "as nearly perfect, physically and morally," as could be secured. Young Staples was then eighteen years old, and when told of the President's request he quickly accepted, went to the White House to confer with Lincoln, received his benediction and went immediately to the front. He served until the war ended, and died in Stroudsburg, Pa., about ten years ago.

Poem Reprinted.

In publishing the poem by L. P. Burdick in RECORDER of January 31, four stanzas were unintentionally omitted, and we republish it in full upon another page of this issue.

A Wise Order, Nevertheless.

Some people seem inclined to make light of the order given recently by the First Assistant Postmaster-General, instructing postmasters to hand out stamps when sold, "in such manner that the gummed surface will not come in contact with the base of the stamp window." So far from being a trifling thing, as some seem to think, this appears to us a wise and considerate order. The gummed side of the stamp is moistened by the tongue of millions of people before applying it to the envelope. The base of the stamp window is wiped by multitudes of hands and sleeves and parcels from all sorts of homes and by people from all conditions of life. Whatever dust or germs may thus be left upon the window plate is easily caught up by the gum when stamps are thrown upon it gum-side down, and no thoughtful person wishes to apply his tongue to such a stamp. It is enough to have to taste the government mucilage without having it covered with dust and germs through careless handling before it comes into the user's hands.

And so this is a wise order, and whoever regards it as trifling shows how little he has apprehended all it involves. Such an order proves how carefully our government is considering everything that has to do with the health of the people.

Eucalyptus Trees.

The efforts of the Department of Agriculture to guard the public from being victimized by scheming land and tree advertisers have brought the eucalyptus tree prominently before the people. It seems that greatly exaggerated statements have been sent broadcast in advertisements, regarding the value of this tree in forest culture, and the Secretary of Agriculture is determined that his name shall not be used to deceive the people in the sale of either lands or young trees.

Many who read the statements may not be familiar with the eucalyptus tree. It is a native of Australia and the Indian Archipelago, a rapid grower and has proved to be a profitable tree in southern Europe and in California. It often reaches a height of 250 feet and sometimes a cir-

cumference of 70 feet at the base. There are about one hundred species, in most of which the timber is hard and heavy, and well adapted to fine work in all wood-using trades. It is a flowering tree yielding honey, and a gum or resin producing tree, from which may be obtained tars, oils, acids, dyes and tannin. The bark gives a medicine similar to that obtained from Peruvian bark, while the leaves and flowers of some species also contain valuable medicinal properties.

CONDENSED NEWS

Congress Settling Down.

The commotion and turmoil of the first weeks of Congress are over, and both houses seem to be settling down to the important business now pressing upon their attention. As the clouds clear away, signs of a unanimity of purpose to carry out the principal points in the President's plans become more apparent. At present there appears to be greater anxiety among members of Congress to avoid any clashes that might hinder the success of legislation urged by Mr. Taft. Of course there will be some opposition in regard to some of the Chief Executive's measures, but the outlook seems more hopeful now than at any time since Congress convened.

Honor to General Sickles.

Representative Sulzer is making a determined effort to procure for Major-General Sickles, the last surviving corps commander of the Civil War and the leader at Gettysburg of "Sickles' Brigade," the signal honor of being made a lieutenant general. General Sickles is almost ninety-three years old, and has been on the retired list for many years, but Mr. Sulzer believes that a grateful country could not do itself greater credit than by conferring this honor on the Civil War veteran in his declining years.—*New York Tribune.*

The Question of Cost of Living.

Much interest is being taken in the investigation of the causes of high prices in foodstuffs, now in progress through the Ways and Means Committee of Congress.

It really looks as though the inquiry would go deeper than a mere investigation of the effect of the tariff upon the expense of living. The inquiry is stirring up the beef trusts and the cold storage people in an interesting way. Thus far it has been revealed that tons and tons of meat have been held, in some cases for years, and millions of eggs and great quantities of butter and poultry have been kept in refrigerators many months, thus giving to these men control of the markets and forcing prices up to suit the companies. The trusts claim that the effort on the long run is not to force prices up, but to equalize prices by regulating the supply to suit the demand. Evidently there will be a thorough investigation of the claims on both sides of this question, in which everybody will be interested. Some surprising things have already been unearthed.

The Senate has joined heartily in this matter started in the House, and we have reason to hope that the entire question of high prices upon articles of food will be carefully considered.

THOUGHTS FROM THE FIELD

DEAR BROTHER GARDINER:

In the *Sunday School Times* of January 15, 1910, on page 10, is an article under "Notes on Open Letters" that I think is very fine. It is on the subject, "Did Jesus Abolish the Law?" The words of the editor seem to me to state exactly the Seventh-day Baptist position. I wish very much that you would publish the article entire in the RECORDER. I think it will do our people good to see it. It is not long. If you can not easily get the article, and are willing to publish it, let me know and I will send it to you.

D. BURDETT COON.

The article referred to will be found on another page.

No man accomplishes anything worth while until he is convinced that he has something definite and distinct to do.—
A. H. L.

A Study of the Paradoxes of Jesus.

REV. ARTHUR E. MAIN.

A paradox may be defined as an unexpected, epigrammatic, surprising, or puzzling statement, that seems to be self-contradictory and in contravention of received belief or of what would naturally be supposed to be truth and fact. For example, some persons are never less alone than when alone; or more alone than when in a crowd; Moses endured, as seeing him who is invisible. A chief purpose of the paradox, whether found in utterance, act, or personality, is to awaken thought in the unreceptive by partial concealment, or to stimulate thinking in the receptive.

I am greatly indebted to an article in the *Hastings Dictionary of Christ and the Gospels* for the substance of the following characterization of our Lord's paradoxical sayings:—

They are exaggerated expressions calculated to arouse sleeping dogmatism and easy-going piety; brief and vivid statements left to be understood by men's spiritual insight; attention-arresting and imagination-stimulating figures of speech, true but not true in every possible detail; unargued contrasts so striking as to compel the morally open-minded and thoughtful to reason things out for themselves; a form of teaching that, if taken with all literalness, would be destructive of social good order; utterances in sharp conflict with dead formalism, and running counter to conventional currents of thought, belief and practice; truths that, if accepted, would overthrow long-standing and cherished opinions and customs; and sayings that contain apparently conflicting conceptions of life, truth and duty, whose reconciliation we may believe is to be found only in the great divine world-plan, the whole meaning and purpose of Creation, viewed under the form of Eternity.

Such principles as unselfish social service, the federal union of Christendom, and universal brotherhood; and such persons as Elijah, Amos, Isaiah, Jeremiah, Jesus, Paul, Augustine, Savonarola, Copernicus, Luther, Calvin, Galileo, Cromwell, Wesley, Wilberforce, Carey, Judson, Garrison, Phillips and Lincoln, are paradoxes.

Jesus came to bring to the world the spirit and purpose of a new moral and so-

cial life,—not a cut-and-dried set of rules and a completely worked-out life-plan, for our guidance. He taught great truths and principles that appeal to reason and conscience, and whose demonstration is their practice in all human affairs and relations. He chose the paradox as one form of giving instruction and of approaching the moral judgments of men; and these sayings are among the most searching and important of all his expressions of truth and duty.

Men who are not seeking after the eternal good of a spiritual kingdom, in which one's righteousness must exceed the righteousness of scribe and Pharisee who sit on Moses' seat teaching but not doing, are not prepared to hear of physical need, poverty of spirit, mourning, meekness, hunger and thirst after righteousness, mercy, purity of heart, peaceableness, and persecution and reproach for the sake of Christ and righteousness, as an assurance of perfected happiness and as conditions of membership and qualifications for privileges in the kingdom of heaven.

To obey our Master literally when he says, Resist not the evil, Turn the yet unsmitten cheek to the smiter, Let him have thy cloak also who at law takes away thy coat, Go two miles with him who compels thee to go one, Give to the would-be borrower,—to obey such commandments literally would promote moral and social discord. But how this teaching ought to move to conscientious and deep thinking one who, when wronged, feels hatred and practices retaliation, because he can not love his enemy, pray for his persecutor, and salute a heathen, and so be on the way to a character completed in love, because a child of the heavenly Father, who maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

It is not enough to be conscientious in word and deed as if one's moral judgment could never become unsound and double-minded. What warning, what profound philosophy of character, in the teaching of Jesus that if the spiritual eye appointed to let moral light into the soul becomes darkened by a sinful and selfish love of the world, how great is the darkness!

How can we Christians be so censorious, hasty, unfair and unloving, in our judgment of one another, when our Lord says, Judge not? He can not forbid our making

any moral discriminations, for he also says, Give not that which is holy unto the dogs, neither cast your pearls of precious truth before swine. But he does condemn the disposition to be looking for motes in our brother's eye and to consider not the beam in one's own eye.

For our Saviour to say, Beware of the leaven of the Pharisees and Sadducees, was a far stronger word than Beware of their doctrine, would have been; Forgive thy brother seventy times seven times, than Forgive him at all times; and how the power of a personal vital trust in the help of our great and good God and Father is exalted by the promise, If ye have faith as a grain of mustard seed, trees shall be rooted up and planted in the sea at one's command; mountains shall be removed; and nothing be impossible.

Come unto me, all ye that labor and are heavy laden, and I will give you rest; for my yoke is easy, and my burden is light.

The gate is narrow, and the way straitened, that leadeth unto life, and few find it. For many are called, but few chosen. Not they that are whole,—the proud, self-assured Pharisee,—but they that are sick,—the penitent publicans and sinners,—need a physician. Not peace but a sword, variance, foes among one's own kindred, mighty tests of human ties,—such experiences as these must follow the preaching of the gospel of the kingdom. One who would be a true disciple of Christ must deny himself, take up his cross and follow him. For he that loveth and findeth and saveth his life shall lose it; and he that loseth his life for Jesus' sake, hating it in this world, shall keep it unto life eternal. And thou, Capernaum, shalt thou be exalted to heaven in thy prosperity and pride? thou shalt go down to Hades, because thou repentest not in the presence of mighty works, as Sodom and Gomorrah would have done. I thank thee, O Father, Lord of heaven and earth, said the Saviour, that it was well-pleasing in thy sight to hide these spiritual things from the wise and understanding and to reveal them unto babes. Unless those who proudly and selfishly mind the things of this world, humble themselves, turn, and become as little children, they shall in no wise enter into the kingdom of heaven. Whosoever hath, to him shall be given, and

he shall have abundance; but whosoever hath not the desire to know the mysteries of the heavenly kingdom, from him shall be taken away even that which he hath. Though seeing, yet they see not; hearing, they hear not; neither do they understand; their hearts are gross, their ears are dull, they have closed their eyes, lest they should perceive, hear, understand, turn, and I should heal them. Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, coming forth from the heart as evil thoughts, false words and sinful deeds,—these are the things which defile the man; but to eat with unwashed hands defileth not the man. A certain lord was wroth with his merciless servant-debtor, and delivered him to the tormentors, till he should pay all that was due. So shall also our heavenly Father do unto us, if we forgive not every one his brother from our hearts. Many shall come from the east and west to sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; but the sons of the kingdom, and the cruel, gluttonous, drinking and unprofitable servants, shall be cast forth into the outer darkness where shall be weeping and gnashing of teeth. Seven times in the twenty-third chapter of Matthew Jesus pronounced woe upon scribes and Pharisees, hypocrites and blind guides, because spiritually they were fools, and ethically they could not see. Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. Whosoever would become great among us shall be our servant; and whosoever would be first shall be bond-servant of all. For the Son of Man also came not to be ministered unto but to minister and to give his life a ransom for many. Ye can not serve God and the mammon of worldliness and wealth. I say unto you, Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles. How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. Who then can be saved? With men this is impossible; but with God all things are possible. I am the living bread, said Jesus; the bread which I shall give is my flesh,

for the life of the world. Except ye eat the flesh of the Son of Man and drink his blood, ye have not life. He that eateth my flesh and drinketh my blood hath eternal life. My flesh is true meat, and my blood true drink; he that eateth my flesh and drinketh my blood abideth in me and I in him. He that eateth me shall live because of me. It is no wonder that many of his disciples cried, This is a hard saying, who can hear it? because they could not realize how the flesh profiteth nothing; that it is the Spirit that giveth life; and that the words of their Master were spirit and life. Ye will not come to me that ye may have life; he that cometh to me and believeth on me shall neither hunger nor thirst; no man can come unto me except the Father that sent me draw him. No longer do I call you servants who know not what their lord doeth; but I have called you friends who know through me the things of my Father. Ye did not choose me, but I chose you, and appointed you unto fruitful lives and prevailing prayer.

The love and grace of God are free and boundless; but man may not take an overreaching advantage of heaven's infinite compassion. The blessings of salvation are offered to all men, but upon moral and spiritual conditions,—the only rational conditions, because the kingdom of God is righteousness, peace, and joy in the Holy Spirit. Go ye and learn what this meaneth, I desire mercy, and not sacrifice; for I came not to call the righteous, but sinners. Self-exaltation and self-righteousness have no standing in heaven. True religion, fundamentally, is inward life; and all externalism is without value and use unless, instead of being offered as a substitute for real godliness, the symbols of creed and cultus are vitalized by the power of an indissoluble life and become the believing and worshipping soul's true self-expression. To keep out of the grainfields on the Sabbath day and refrain from the work of plucking and eating the grain to satisfy normal hunger; to rest from the labor of caring for the sick and suffering; or to ceremonially wash the hands and bathe oneself because defiled in the public market-place, among all classes and conditions of men; or to observe, according to the tradition of the elders, washings of cups, and pots and brazen vessels; or a world of lifeless ritualism—all this

will not atone for sin and selfishness, or shield from the wrath of heaven the uncompassionate Pharisees who, when asked, Is it lawful on the Sabbath day to do good or to do harm? to save life, or to kill? held their peace, because unable or unwilling to distinguish in doctrine or practice between the outward and inward in true religion. The commandments of our Saviour are not arbitrary but essential to the soul's growth in holiness; and the tasks, burdens, service, kindness and purity of life required of the follower of Christ are the natural fruit of the guiding Spirit of grace. Redeeming love and power are not self-limited; the gate is not made narrow, the way is not straitened, and the finders thereof few, by the sole decree of divine justice, but by self-chosen sin, unbelief and moral blindness. It is not the new man created in Christ but the old man of sin that must deny himself and be crucified. What is called death, in the case of the planted grain of wheat, and in all normal world-processes, is but a stage in the evolution of the risen life of new and greater glory. God is love because he desires and seeks to give of himself in the redemption and sanctification of his children—a self-giving that does not impoverish. And we may find and save and enrich ourselves by this godlike self-giving in the loving service of our fellow men. Sin is a cruel master to its slaves and without mercy to its victims; and hell is a tormenting flame of fire, as every one can not but know who has been close enough to gnawing remorse, or beheld and measured the consequences of serving the devils that tempt to evil-doing. The preaching of Glad Tidings of salvation through Jesus Christ is necessarily followed by a sifting or separation process; the Seed of the Serpent is at enmity with the Seed of the Woman; the good and bad, light and darkness, can not dwell together in friendly fellowship even in the same household. Worldly glory, pride and greatness will not be enduring if they do not reckon honestly with a holy God and the demands of righteousness and kindness. By the laws of rational psychology in the sphere of morals and religion, heavenly things can not be revealed to those who are supremely wise and full of understanding in their own

esteem and without the capacity and disposition to discern spiritual realities. Prudence, far-sightedness, the improvement of opportunities, the use of money, in ways approved by an enlightened moral judgment, well become the stewards of the bounties of God. Great wealth trusted in tends to luxuriousness, oppression and corruption—transgressions of the laws of the kingdom of Christ. And if Mammon makes us blind to the evils of ignorance, poverty and want, he will keep us out of the heavenly kingdom. Men who are slaves to a materialistic literalism in the things of religion need to hear startling paradoxes about eating the flesh and drinking the blood of him who came to bring spiritual food and drink for the hungry and thirsty soul. We live in a moral as well as a physical cosmos of mutually related forces; the finite and infinite, the absolute and the dependent, the human and divine, freedom and an eternal purpose, are, if one may be allowed to use the homely phrase, geared together; and so men may will not to be pure and good, and they can not be, unless they feel the beckoning power of virtue. Those to whom the Cross is a stumbling block or as foolishness, need to be set to reasoning out its real significance by some striking testimony as to its rational, spiritual and moral dynamics. True bond-service in the Church of Christ must be rooted in personal friendship which is a masterful energizing passion. And circumstances of time connected with our entrance upon this holy service do not affect eternal values, but fidelity does. The last may become the first. These are some of the lessons our Lord taught in many a paradox.

From the shore, or a steamer's deck, one beholds the mighty ocean; from the summit of Mt. Righi the far-extending and snow-clad Alpine ranges; from Geneva the transcendent sunset glory and majesty of Mont Blanc; from Mt. McClellan the picturesque grandeur of the towering Rockies. But what a sacrifice of impressiveness if not indeed of reality, if one should seek to comprehend these vastnesses in a complete and self-consistent grasp of mental vision!

It may be that in our efforts to interpret

the whole of life; to solve every hard problem of being; to measure according to our capacity all the things of God and eternity; to reconcile to the demands of logical reasoning all the soul's mysteries of knowledge, aspiration, faith, hope and love, we are surrendering something of the actual greatness, depth, certainty and power of eternal truth and life, to false notions of intellectual consistency. This is not a plea for agnosticism but for a recognition of the principles of human limitation and growth.

If our Lord who was himself the way, the truth and the life, himself thought to be a paradox when seen by the murmuring Pharisees and scribes receiving publicans and sinners and eating with them—if he also spoke in paradox it must have been because that is one wise if not necessary way of teaching truth and duty, and of revealing to itself the life that now is, in its progress toward the life that is to be.

And let us rest not idly but contentedly in the assurance of a coming realized harmony of all things: For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; but the greatest of these is love (1 Cor. xiii, 12, 13).

He and She Are Chums.

UNCLE OLIVER.

Tom whistles off a merry tune
As down the street he comes;
He's thinking of the little home
Where he and she are chums.

He never has a fit of blues
When disappointments come;
She gives him courage, faith and hope—
His cheerful little chum.

His home's a bit of heaven on earth,
Where shadows seldom come;
A cozy, quiet, restful place—
She makes it so, his chum.

They're busy workers all the day,
But when the evening comes,
They read aloud and talk and write—
Those old home-loving chums.

John Smith, you stay out late o' nights
"Cause there's no fun at hum"?
Just try your cousin Tom's wise plan,
And make your wife your chum.

Missions

Treasurer's Report.

For the month of January, 1910.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr:

Cash in the treasury\$ 359 85

Church, at

Plainfield, N. J.	12 92
Richburg, N. Y.	4 17
Shingle House, Pa.	3 00
Nile, N. Y.	19 81
Hebron, Pa.	8 86
Ashaway, R. I.	95 79
Nortonville, Kan.	43 79
Marlboro, N. J.	8 12
Attalla, Ala.	12 00
Welton, Iowa	8 14
Westerly, R. I.	162 34
Shingle House, Pa.	4 50
Cumberland, N. C.	8 25
Niantic, R. I.	6 25
Sabbath school at Alfred, N. Y.	4 66
Sabbath school at Nile, N. Y. (Chinese Mission School)	15 00

Seventh-day Baptist Memorial Fund:

50% D. B. Burdick Bequest income	154 61
Income from Missionary Fund	26 08
Young People's Society, Rockville, R. I.	2 00
Income from Permanent Funds	523 31
S. C. Maxson, Utica, N. Y.	5 00
Collected by J. A. Davidson	19 76
Net income from Jane Davis Land, Milton	45 69
Collected by J. H. Hurley:	

Lone Sabbath-keeper	3 00
A Friend	5 00
W. R. Rood, Iron River, Wis.	5 00
Walworth (Wis.) Church	60 50
Friends at Pine Grove, Wis.	7 15
Cartwright (Wis.) Church	34 52
Loan	500 00

\$2,169 07

Cr.

G. H. Fitz Randolph, salary and traveling expenses, quarter ending Dec. 31, 1909	\$ 153 23
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J. H. Hurley, salary and traveling expenses, quarter ending Dec. 31, 1909.	171 56
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R. S. Wilson, salary and traveling expenses, quarter ending Dec. 31, 1909...	97 92
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For quarter ending Dec. 31, 1909,

Church at

Niantic, R. I.	18 75
Westerly, R. I.	18 75
Hebron, Pa., six months ending Dec. 31, 1909	100 00
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	25 00
Scott, N. Y.—balance due	17 50

Verona, N. Y.	16 66
Richburg, N. Y.	18 75
Hartsville, N. Y.	12 50
Garwin, Iowa	25 00
Farnam, Neb.	25 00
New Auburn, Minn.	37 50
Hammond, La.	25 00
Riverside, Cal.	37 50
Welton, Iowa	25 00

L. D. Seager, salary quarter ending Dec. 31, 1909	50 00
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S. H. Babcock, labor in Western Association	38 20
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J. A. Davidson, labor in southern Illinois, and expenses	160 16
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E. B. Saunders, labor of J. J. Kovats in Milwaukee	20 00
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Interest	9 01
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D. W. Leath, salary quarter ending Dec. 31, 1909	75 00
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E. B. Saunders, traveling expenses of J. J. Kovats	5 00
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Labor among Italians in New York to Dec. 31, 1909	50 00
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Traveling expenses of L. F. Hurley	15 00
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Cash in treasury, Jan. 31, 1910.	871 08
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\$2,169 07

GEO. H. UTTER, Treas.

E. and O. E.

Did Jesus Abolish the Law?

In connection with Professor Harnack's masterly presentation of the attitude of Jesus to the Old Testament Law, it may be well to have certain specific points of doubt considered here, as raised in the following letter from an Indiana reader:

You say, "Christ never did away with the Ten Commandments." Will you tell us why a man today should observe the Law, seeing:

1. It could not produce righteousness. "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. ii, 21).

2. It could not produce perfection. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. vii, 19).

3. It could not produce life. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii, 21).

4. It could not give a good conscience. "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience" (Hebrews ix, 9).

5. It could not justify the people. "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii, 39).

6. The law was ended when Christ died on

the cross. "For Christ is the end of the law for righteousness to every one that believeth" (Romans x, 4).

7. The law has been abolished. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away with: how shall not the ministration of the spirit be rather glorious?" (2 Cor. iii, 7-11).

In what light shall a man interpret the following Scripture? "He taketh away the first, that he may establish the second" (Heb. x, 9). And what meaning have these words: "For sin shall not have dominion over you: for you are not under the law, but under grace?" (Rom. vi, 14.) Was the law not nailed to the cross? "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. ii, 14). In studying Jeremiah xxxi. 31-34, Hebrews viii, 8-13, do we not find: (1) that God found fault with the old covenant; (2) he declared he would make another; (3) that it was to be unlike the old one; (4) that he would write his laws in the minds and hearts of the people, and not upon tables of stone; (5) the first covenant waxed old and passed away?

The best reason we have for obeying the Law is that it is God's will. Another reason is that Jesus Christ, the perfect revealer of his will, and the one on whom our salvation depends, has told us to obey it.

We must, of course, be careful to distinguish between the moral law,—such as is embodied in the Commandments and other similar passages,—which is eternal; and ceremonial law, which had to do with external details of temporary observance. The moral law is God's law, it was formulated for us by men inspired of God, and it can no more be done away with than can God's word. Christ came to enable us to keep the Law, not to authorize us to break it. Without Christ, no one can keep it. The more completely one's life is yielded to and controlled by Christ, the nearer he comes to keeping the whole Law. Christ himself as a man was the only man who ever kept the Law inviolate.

The fundamental difference between the Old Dispensation and the New was that, in the one, men sought to gain life and salvation by keeping the Law: in the other, men keep the Law because they have been given life and salvation. The Law stands unaltered through it all. The difference is that men could not keep it before; now they

can. When we look in this light at some of the points suggested in the above letter, there is no difficulty involved.

1. The Law could not produce righteousness, but Christian righteousness *does* produce Law-keeping. Said Jesus to his disciples: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. vii, 12).

2. The Law could not produce perfection, but perfection obeys the Law.

3. The Law could not produce life, but life—spiritual, eternal life—evidences itself *always and only* in its fidelity to the Law; and the result of the abandonment of the Law is death. "If thou wouldest enter into life, keep the commandments," said Jesus (Matt. xix, 17).

4. If by "good conscience" one means a clear or an approving conscience; of course the Law can not give that; but *obedience* to the Law will give it, and obedience is possible only in Christ. Conscience says, "Obey the Law"; man answers, "I can do all things in him that strengtheneth me" (Phil. iv, 13).

5. The Law could not justify the people, but the people who have been justified by Christ keep the Law, and only they *can* keep the Law. Law-keeping is a result and an evidence of justification and "the doers of the law shall be justified" (Rom. ii, 13).

6. The Law's function in leading men to righteousness came to an end when Christ appeared; but the Law did not come to an end. Romans x, 4 plainly seems to use the word "end" as meaning goal, or purpose, or fulfilment: as has well been suggested, Paul was showing that Christ is what the law leads up to. Christ offers us the righteousness which the Law demands, the end to which it points the way. It is Christ that makes men righteous, not the Law; but when they have laid hold on the righteousness that Christ alone makes possible, they show this by keeping the Law, as he did.

7. The Law has not been abolished. Jesus left us in no doubt as to this when he said: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say

unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. v, 17, 18). The Law was not to be done away with, but only its glory, or chief place, as leading men to God: Christ took that place.

So of the other passages cited. The function of the Law to lift men up was replaced by Christ; we are not judged now by the Law, we are under grace; but, being saved by grace, we keep the Law. Colossians ii, 14 reads, in the Revision, that Christ nailed to the cross, not the Law, but "the bond written in ordinances that was against us"—that is, the condemnation which resulted from our failure to keep the Law.

No, God did not find fault with the old covenant, but with his people for breaking it (see Heb. viii, 8 in American Revision). He made a new covenant with his people because, to save their lives, he had to. They had broken the old covenant. So he showed them a better, surer way of keeping the Law: by accepting Jesus Christ. That he did *not* do away with the Law is specifically shown by his saying that in the new covenant he would perpetuate it forever by writing it in their hearts (Heb. viii, 10). Tables of stone were perishable; the hearts of saved men live forever.

God's Law is God's love. We could not live another instant of time were it not for the control of the universe and of our lives by his Law of Love. The more place we give in our lives to Christ, who is the supreme evidence of God's love, the more fully are we enabled to live the abundant life of obedience to the Law. Let us learn to say with Paul: "Do we then make the law of none effect through faith? God forbid: nay, we establish the law" (Rom. iii, 31).

Annual Report of the Milton Junction (Wis.) Christian Endeavor Society.

At the beginning of the year we had a membership of 51. During the year four were added to this list while seven were dropped. We now have 48 active members and 36 affiliate. Forty-nine meetings were held during the year. Our officers were as follows: president, Robert West;

vice-president, Philip Coon; recording secretary, Nina Coon; corresponding secretary, Mercy Garthwaite; treasurer, Ross Coon; organist, Linda Buten.

The report of the treasurer is as follows:

RECEIPTS.	
Balance on hand, Jan. 1, 1908.....	\$ 5 60
Collections	13 42
Pledges	29 82
Socials	22 15
Special solicitation	31 75
RECORDER Fund	19 50
	\$122 24
DISBURSEMENTS.	
Religious Educational Association.....	\$ 22 50
Home-mission work	34 84
RECORDER Fund	23 50
Young People's Board	10 00
Delegate expenses to national and district convention	12 94
State work	2 00
Miscellaneous ..	1 00
Society expense	10 34
	\$117 12
Total	\$117 12
Balance on hand, Jan. 1, 1910.....	5 12
	\$122 24

Through the efforts of the society two young men—W. S. Simpson and H. L. Polan—were sent to Rock House Prairie, Wis., where they labored in evangelistic work for two weeks.

The \$22.50 paid to the Religious Educational Association was for the purpose of making our three denominational schools members of that association, thus securing for each school five volumes containing the minutes of their conventions and also bi-monthly pamphlets.

Thirteen subscribers and two renewals were secured for the SABBATH RECORDER.

Five hundred of the Sabbath postal cards have been distributed among members of the society, and a quantity of Sabbath tracts sent for distribution.

Miss Anna West was sent as a delegate to the National Christian Endeavor Convention at St. Paul, and Robert West and Eldon Crandall to the district convention at Geneva City, Wis.

The society with the help of the Ladies' Society entertained the Young People's Rally, furnished music for the meetings and gave the young people of the Rally a social time at Lake Koshkonong at the close of the meetings.

Through the summer and fall, services were held at the Burdick schoolhouse out about six miles from town, and an average of eight Endeavorers attended these bi-monthly meetings with Pastor Bond. They also conducted one service at this place and one Sabbath morning service during the absence of Pastor Bond.

Several interesting socials have been held under the auspices of the Endeavor Society; among them was a college social, a May-day social and a June breakfast. These helped in a small way to defray the expenses of the society and promote a social spirit among the members. A whistling concert was also held which proved very enjoyable.

Christmas greetings were sent to absent members and greetings were also sent to the Riverside (Cal.) Christian Endeavor Society for their rally in December.

On Christmas day the shut-ins and elderly people of the church were remembered with gifts of flowers.

There are several Endeavorers in the Friday evening Bible-study class, and five in a mission-study class conducted by Pastor Bond on the Uplift of China.

NINA COON,
Recording Secretary.

A Book for the Times.

REV. M. HARRY.

We might, without exaggeration, almost say, *the Book for the Times* is "The Problem of the Old Testament," by Prof. James Orr, Glasgow, Scotland (Charles Scribner's Sons, New York. 562 pp. \$1.50 prepaid). It deals with the work of the Bible critics as affecting the Old Testament scriptures. Howard Malcolm said of Butler's "Analogy": "He quietly walked out into the camp of the enemy and spiked every gun." It is hardly an exaggeration thus to speak of Professor Orr's book. If any doubt this, wait until you have studied the work. It is, indeed, a careful, candid, critical and logical examination of their hypotheses (assumptions), their application and results, first, on their own principles, and afterward, according to the natural and just interpretation of the Bible according to its own obvious im-

port; and in both cases shows beyond a doubt that the claims of the critics are neither critical nor scriptural.

In the Introduction Professor Orr states that the problem is twofold: religious and literary. That the latter is mainly determined by the skeptical rationalistic view so characteristic of critics generally. He shows conclusively, from their writings, that the critical school in its origin and character, as developed by its chief advocates, rejects the *supernatural* origin of the Old Testament religion and accounts for its origin and progress on *rationalistic* principles. On page 17, Orr says: "There is no gainsaying the fact that, historically, it was in rationalistic workshops, mainly, that the critical theory was elaborated and that from this circumstance a certain rationalistic impress was stamped upon it from the first."

He first allows the critical documentary origin of the Old Testament into "J," "E," "D," "P," etc., and shows that their conclusions do not follow. Later, he examines the so-called J. E. analysis, and proves beyond peradventure that it is indeed a most doubtful basis. He understands the Bible, and his familiarity with all grades of critics is ample.

The book should be in every minister's library. Some copies surely should be in the Theological Library at Alfred. (Are they there?) It is, indeed, a sufficient antidote for the boasted "modern view."

New Auburn, Minn.,
Feb. 2, 1910.

Keeping to the Whole Law.

One would not look in a school arithmetic to find the teaching of absolute righteousness. But in the arithmetic that my little girl brought home from school I saw a note to the teacher saying, "Impress on the pupil that the solution of the problems must be absolutely accurate. There is no such thing as an answer nearly right. It is wrong whether all the figures are wrong or only one of them." Is not this what James had in mind when he said, "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all"? —Theodore Soares, in *the World Evangelist*.

Woman's Work

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

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

A Winter Afternoon.

The sun, disconsolate and dim,
By chilling clouds rebuffed,
Shines like a bedtime candle, left
Upon the shelf unsnuffed;
A little flock of chickadees
Is plaintive in the homestead trees.

Too little air there is to sway
The dead vine by the door,
But faint sounds stir in the dry leaves
That strew the orchard floor,
As if the garments of the day
Were rustling as she steals away.

Along the hedgerows, here and there,
Shine red stems of the brier,
And dusky homestead windows hold
A scarlet flash of fire;
The bold wings of a crow astray
Is strangely black against the gray.

One bar of rusty red is all
The smothered sunset shows,
No room there is for twilight's grace,
So swift the darkness grows;
But on faint harp-strings in the wood
Some stray wind plays an interlude.

A flock of gulls above the marsh,
Within the fleeting light,
Flies toward the sea, where one dark ship
Seems bringing in the night,
And o'er its icy masts, full soon,
Hangs the blurred lantern of the moon.
—Susan Hartley Swett.

From Walworth Ladies' Society.

Possibly a few items from this society may be of interest to some one who reads this page. Our membership is not large, our enthusiasm not great, our works not abundant; and in a review of the year's work we have reason to fear that it has not measured up to our obligations or the needs of the cause which we represent. Nevertheless we find reasons for encouragement, and gratitude to our gracious Father, that he has blessed the work of our hands, and

so directed and sustained, that harmony and good-fellowship have prevailed. We have been permitted to do something for the good of his cause. Whatsoever has come to our hands to do has been cheerfully accepted. We were able to contribute somewhat more than formerly to denominational work. Our funds are raised in about the same varied manner, I think, as in the average society: quilting, family sewing, dinners and socials, besides annual membership dues.

At our last session we had an interesting program on topic outlined by Woman's Board. Right here I wish to say that I believe that these Mission Circle programs may be made a source of help to all our societies in stimulating an increase of interest in lines suggested therein, if the leading women in our societies will faithfully second the self-sacrificing efforts of the good women who outline our work. We would, I think, find that, were we to take the time to study the great and interesting work of missions, even though we limit the study for a time to our own denominational field, its history and needs, our interest would be quickened, our vision broadened, and our desire for service strengthened.

We enjoy reading reports of what our sister societies are doing. Our president is Mrs. Eva McLearn. Our secretary, said to be elected for life, has served twenty-five consecutive years.

SECRETARY.

Independence Ladies' Aid Society.

This society meets regularly once a month in the evening, serving suppers for which we receive from four to six dollars each time. At our last meeting we voted in four new members; among the number were three young brides who have come to live among us and wished to help us in so worthy a work.

I believe all our Seventh-day Baptist women now belong to our society. I think our next move will be to invite the gentlemen to become honorary members, as they seem quite as interested in attending our meetings as the ladies do, especially about supper time.

We have made two quilts, and, with a nice lot of garments, have sent them to the "Home for the Friendless" in New York City.

January 10 the society held an extra business meeting for election of officers, which resulted as follows: president, Mrs. Lena Crofoot; vice-president, Mrs. Maude Clarke; second vice-president, Mrs. Nona Kenyon; secretary, Mrs. Amelia Cottrell; treasurer, Mrs. Emma Crandall; soliciting committee, Mrs. Selucia Livermore and Mrs. Caroline Greene.

SECRETARY.

Report of the Ladies' Aid Society of the Seventh-day Baptist Church of New Market, N. J., Nov., 1908, to Nov., 1909.

Your secretary respectfully submits the following report. During the year we have held twelve business meetings and two special meetings. In addition ten suppers have been held. We have now twenty-three active members on our roll and six honorary members, making a total of twenty-nine members.

In the last year we have lost four members, three by removals and one by death. In the death of our sister, Mary E. Dunn, we lost a faithful member. But our loss is her gain.

During the year we have added one new member to our number.

I will now try to show in figures what we have done for different purposes:

For improvements on parsonage, papering and carpeting session room.....	\$ 56 30
Curtains and papering parsonage.....	13 50
Home missionary work	32 00
Foreign	10 00
Total	\$111 80

<i>Receipts.</i>	
From suppers	\$ 70 00
For quilting	7 00
For newspapers sold	6 33
Total	\$ 83 33

Just previous to the beginning of this report, in September, 1908, we received from the sale of newspapers, that had been collected by the members of the society, \$28.00, and \$25.00, the proceeds from a sock social. With the sum of these two

amounts we have been able to pay \$50.00 toward our church debt.

There is something else that I feel ought to be mentioned in this report, although it can not be put down in figures. That is, the members of this society have worked faithfully, shoulder to shoulder, in a Christian way. May we be made stronger by the mistakes we have made and, in this year, do better work than in the past.

Yours in the work,

MRS. JESSE G. BURDICK,

Sec.

Our Need of Faith in God and Love to Man

WM. L. CLARKE.

Read at the Old Folks' Meeting, Ashaway, R. I.

The tempest's breath swept o'er the troubled sea,
And a good ship was caught within its range,
That battled bravely with the surging waves,
But all in vain. The cruel sea took ship
And crew, save that by boat eight men escaped,
Who drifted day by day until fatigue
And hunger wore them out, and blighted hopes,
With thirst and pain, no longer tortured them,
For sweet unconsciousness possessed their souls.
While thus, a vessel with a precious freight
Of merchandise by chance passed near, whose
watch

Espied the silent boat with signal set
Of dire distress, and to the mate gave word.
The mate, though rough of speech and reckless as
The raging waves he long had buffeted,
Still had a soul of sympathy for all
Unfortunates. He turned the vessel from
Her course, and soon from watchman came the
call,

"I see on board the little craft the forms
Of men in quiet as of sleep." Just then
The captain from his cabin came, a man
Of prayer, who daily at the throne of grace
Would plead that God should save the needy in
Their trial hour, and bless humanity.

He said, "What meaneth this, that from her
course
My vessel has been turned?" To him the tale
Was quickly told, who thus in wrath replied,
"Put back my vessel to her course, nor dare
To compromise the profit of my trip
By such delay." The mate with scorn replied,
"Put back this craft upon her course?" Then
came

An oath with all the pent-up vengeance of
His angered soul. He swore by heaven, by hell,
By land, by sea, and all that in them are,
Or e'er shall be, that sooner would he from the
Yard-arm hang for mutiny, than heed
The vile command. In stern defiance of
The captain's word and wrath, the silent crew
Performed their work, and soon eight lives
Were rescued from their peril and were saved.
This captain, like the scribe and Pharisee,
Was blinded by his greed, and thus became
A hypocrite. Of such, Christ says to all,
"They have received their full reward, be not

Like them, else ye have no reward in heaven." The mate was true and generous at heart Toward his fellow men, but never gave A thought to God, from whom his comforts came. Both mate and master heeded not the great Commandments, "Thou shalt love the Lord thy God

With all thy heart, with all thy soul, with all Thy mind," and "Thou shalt love thy neighbor as Thyself." Our lesson from these lines is this: The Christian Church the wide world over has Upon its roll of membership a host Of names of whom this captain and this mate Are justly fitting types in heart and deeds. When we shall purge Christ's Church from mam-

mon's greed And selfishness, then shall the advent of His kingdom on this earth full soon appear, And peace and great good will to men, with truth And righteousness shall reign on earth supreme, And each shall love his neighbor as himself.

God's blessings granted us should give us faith Like Paul's, who counted all things else but dross If he by self-denial thus could win

A soul to Christ. We each should do our best By precept and example, and close walk With Christ to lead all men to him to whom All power is given in heaven and on earth.

Through faith, the meek and lowly ones of earth Have oftentimes brought to those in direst need, The choicest gifts that heaven vouchsafed to man. We all are subjects of God's loving care, And in his service is a special place

And work for each and all. Fred Douglas was A slave who longed for liberty, and took The north star for his guide and found the way To Canada. When freedom's price was paid

To him he once as slave had served, he soon Returned to the United States and made The cause of freeing all from slavery's bonds His great and leading work. For this he prayed

And plead; but public sentiment was strong, And oftentimes harsh against his purposes. He once addressed a vast assembly where

The voice of all arose against his views, And jeers with threats of violence were rife; But faith forsook him not, and he replied,

"I know that God is on my side, that he And I are a majority even though All else oppose." The arm of flesh alone

Is weak and tires, so that Elijah fled Before his foes and longed for death to still His woe, until Jehovah called him back

To faith and duty. Thus God tried the faith Of Douglas at a later day. I think 'Twas in Wisconsin that this trial came.

The opposition was so harsh, his faith And courage waned. Sojourner Truth was in The audience, and she like him had been

A slave. She saw the danger of the hour, And rising to the height of her tall frame, With long black arm and hand extended high

Tow'rd heaven, she cried, "Fred, Fred, is our God dead?"

With lightning speed his faith and hope revived, And he again was strong and confident.

If these despised and poor and lonely souls Whose way was hedged by foes on every side, Through faith in God, could still rejoice and be Exceeding glad while persecution's hand

Lay heavily upon their way; and could Complete a task so glorious, that God Shall cause their deeds to be remembered on This earth for ages yet to come, while names Of many now renowned shall be unknown, Much more should we give loving service to Our Lord, whose brimming cups of peace and love

Have filled our lives with comfort and with joy. With hearts inspired by love and gratitude For God's sustaining grace and watchful care, Let each and all of us unite in prayer.

Father in heaven above,
We bring to thee our love,
And humbly pray
That from our souls all stain,
All sorrow and all pain
From sin's relentless reign
Take thou away.

Show us the narrow way
In which from day to day
Our walk should be.
As in that way we go,
Help us to rightly know
What we to others owe,
And what to thee.

Inspire us by thy love,
That sent Christ from above,
That he might win
All souls that dwell on earth
To recognize the worth
Of his, our Saviour's birth,
To free from sin.

When o'er our troubled souls
A tide of sorrow rolls,
Then let us see
Christ's power that stilled the storm,
His bright, transfigured form,
His love, so great, so warm
Unceasingly.

Our hearts are known to thee,
We can not hide nor flee
From thy watch-care;
Accept our praise this day,
Abide with us, and stay
To guide us in the way
Thou dost desire.

And when our race is run,
And our earth-work is done,
Grant this our prayer,
That where our loved ones bring
Their praise to Christ our King
We there with them may sing
In heaven's choir.

And to the Father, the Son and the Holy Spirit be all praise, dominion and glory evermore. Amen.

The one who wilfully goes in the way of evil is as one who thrusts his hand into a hornet's nest or into the adder's den.—
Presbyterian of the South.

My Denominational Platform.

DEAR BROTHER EDITOR:

I am trying to formulate for myself a sort of denominational platform. It is as yet very incomplete and undeveloped. I am sending you five planks in this platform, for publication in the SABBATH RECORDER, and I shall be very happy to receive suggestions as to changes, improvements, and additions, from any one, either in personal correspondence or through the columns of the RECORDER.

2. No less emphasis upon the individual character of religion, but more emphasis upon the social nature of Christianity.

4. More interest in Bible study along lines of present-day methods; graded-lessons for the Sabbath school, but something every week uniform for all classes in the school.

5. A denominational system of organization which maintains the liberty of the individual and the local church, but which is really *e pluribus unum*.

7. The education of our boys and girls during the high-school period in our own denominational schools.

9. A more extended and general interest in *permanent investments*, that is, in endowments, for our educational work.

EDWIN SHAW.

Plainfield, New Jersey.

In Memory of Dea. J. 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 its 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.

Looking backward at times
Through the fast fleeting years,
Which were once filled with gladness,
Now oft filled with tears,

Regrets are but useless,
Words of comfort in vain;
What to us is but loss,
To them now is gain.

But they who were holy,
Whose examples were right,
Shall live—yes, forever,
As day follows night.

For the friends we once had,
Who are now lost to view,
For the deeds they have done,
For the lessons they knew,

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.

How to Solve the Jewish Problem.

Read and help to circulate the following booklets that have been issued by Philip Sidersky, the Yiddish evangelist: Unto the Jews as a Jew (in English); The Missionary Problem, a reply to the Jewish Comment (in English); Ebige Freindshaft, translation of Eternal Relationship, or a Lawyer's Appeal, by Philip Mauro, Attorney at Law, (into the Yiddish by Philip Sidersky); Yiddish Open Air Meetings for Jews (in English); Abide With Me (hymn in Yiddish); Give the Gospel to the Jews (in English); Bible Truths, for mutual consideration by Jews and Christians (in English and Hebrew).

To be had from

PHILIP SIDERSKY, Superintendent,
300 North Eden Street, Baltimore, Md.

Young People's Work

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

Christ Winning Our Nation.

REV. ALVA L. DAVIS.

Prayer meeting topic for February 26, 1910.

Daily Readings.

Sunday, Feb. 20—The King's messengers (Matt. xxviii, 18-20).

Monday, Feb. 21—The King's message (2 Cor. v, 11-20).

Tuesday, Feb. 22—The King's coöperation (1 Cor. iii, 5-11).

Wednesday, Feb. 23—The King's kindness (Titus iii, 3-7).

Thursday, Feb. 24—The King's Spirit (Phil. ii, 3-11).

Friday, Feb. 25—The King's victory (Rev. xi, 15-19).

Sabbath day, Feb. 26—Topic: Christ winning our Nation (Luke x, 1-17).

HINTS ON THE TOPIC LESSON.

Verse 1. *Sent them.* The Christian is sent, unless he refuses to be sent. Each is sent on a distinctive mission, sent with a message some one may never get, if he prove unfaithful. He is sent to continue the work begun by Christ. What if we fail to deliver the message, or do the work assigned?

2. *The harvest truly is great . . . pray ye.* There is no lack of Christian work. Fields are inviting, and souls are crying out: "Come over into Macedonia and help us." Pray, pray! God will send the workers when there is sufficient agonizing in prayer.

3. *Lambs among wolves.* How significant the statement. Recount the hardships and sufferings of the disciples and early Christians. When Christ called his disciples he said: "Follow me." The call was not to discipleship only, but to martyrdom.

4. *Salute no man by the way.* Time was too precious, the work too important for men to needlessly delay. Today souls

are lost, sin-sick and dying. Are we thinking more of purse, or script, or shoes than these?

9. *The kingdom of God is come nigh unto you.* This was to form the text for their preaching. The terms, "kingdom of God" and "kingdom of heaven" seem to be used interchangeably, the former by Mark and Luke, and the latter by Matthew. What do we mean by "the kingdom"? Jesus told us what it is like, but he never defined it. Doctor Hort says it is "the world of invisible laws by which God is ruling and blessing his creatures." Bruce defines it as "the reign of divine love exercised by God in his grace over human hearts believing in his love, and constrained thereby to yield him grateful affection and devoted service." To me the kingdom means more than a "world of invisible laws," more than "the reign of divine love," or "social order." To me, Jesus Christ is the kingdom. Read Matthew xiii with this in mind.

11. . . . *Is come nigh unto you.* Jesus is very near the Christian, near in the hour of temptation, discouragement, sickness, sorrow. Yes, "the kingdom of God is within you."

17. *The seventy returned with joy, etc.* According to Luke they were to preach and heal the sick. They had more power than promised. God always fulfils his part, doing more even than he has promised. Devils will fall back, sin will give way, not before the wisdom or philosophy of men, but before the Christ.

MEDITATIONS.

Do you ever grow discouraged because the cause of Christ progresses so slowly? Does Christianizing the world, sometimes, seem to you an impossible task? Does even the winning of our own Nation to Christ seem herculean? Have you ever wondered whether or not the world is really growing better?

Not long since, a good Christian man said to me in substance: "I wish I could share your optimism. I would like to believe our Nation is growing better, but I can't." "Well," said I, "as one who believes in the Gospel of Christ I can't help believing that the church is a growing institution, that the things which make for

righteousness are gradually but surely gaining the ascendancy in our national life."

As an optimist I am not unmindful of great problems before us, problems that seem almost insolvable. In our highly developed political system, party allegiance, regardless of personal qualifications, has too strong a grip upon us; boss rule has too long dominated party organization; public office means too often opportunity for graft, instead of a sacred trust. And recent investigations have uncovered so much that is evil that many have grown suspicious of all. But we need to take a "long view" in seeking to form right conclusions. Standing at the foot of the mountain one can form but little estimate of its grandeur and beauty. It must be viewed from a distance.

Compare today with fifty or even twenty-five years ago. Recall the days of human slavery; the days of carpet-bag rule, when the Southern States were at the mercy of unscrupulous and adventurous politicians; recall the days of the Ku Klux Klan, of the Erie and whisky rings; the days when Boss Tweed was supreme in New York, when men like Senator Hoar in a passionate speech declared that these frauds were "eating the heart out of the Republic and turning our national triumph to bitterness and shame." Compared with this period we have progressed far. The saloon even, the darkest spot in American life, the greatest curse to our citizenship, the greatest menace to home, church and society, is on the "go." Thank God for this.

Jesus has come. His Gospel of love, of righteousness, of faith and hope is the leavening power in our Nation today. True, there exist far too much selfishness and sin. Compared with conditions fifty or a hundred years ago, we have traveled far. Compared with the New Jerusalem which is above, we have yet a long way to travel. But thank God, we are well on the way.

But we must not be satisfied with present attainments. The work ought to go forward more rapidly than it does. In our own denomination, if we but laid the burden of the Master's work on our hearts, consecrated our time, money and service

to him, we would not have needy fields unoccupied, nor would we hear the pathetic appeals for men and means with which to do even the work we are now doing. I am not often given to criticism, but it does seem to me that we are living in the past too much instead of the present, worshipping our history instead of the Lord God Almighty. Now I am proud of our history, but, brethren, young people, unless we get to work in dead earnest, I fear the coming generation will be ashamed of the history we are now making. We have men and money enough, more than we are now using. Our Conference minutes have grown cumbersome in size, almost "a thing of terror." What we need most is grace, more grace of God in the heart.

Yes, we have men enough; what we want is laborers. How shall we get them? Answers vary. One says, "Import them." The evangelist is called. Another says: "Train our workers." A personal-worker's class is organized. Without condemning these, Jesus says: "Pray for laborers." Yes, pray. Pray until the burden of the work weighs you down, and then help answer your prayers, by giving your life to his service.

A STRING OF PEARLS.

"I do not know how a man can be a Christian and an American, and despair."
—Phillips Brooks.

"Let us have faith that right makes might, and in this faith let us, to the end, dare to do our duty, as we understand it."
—Lincoln.

"If the kingdom is ever to come to our Lord—and come it will—it never will come through a few ministers, missionaries, or evangelists preaching the Gospel. It must come through every one of you preaching it—in the shop and by the fireside, when walking abroad and when sitting in the chamber. You must all of you be always endeavoring to 'save some.'"
—Spurgeon.

"Hark, the voice of Jesus calling.
Who will go and work today?
Fields are white, and harvest waiting.
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free:
Who will answer, gladly saying,
'Here am I, send me, send me?'"

—Daniel March.

Young People's Hour.

REPORTED BY P. L. COON.

The young people's hour of the quarterly meeting held at Milton was profitably spent in a discussion of the topic, "What are we at today?" Two very interesting talks were given by H. L. Polan and H. P. Ingham, delegates from Milton College to the Student Volunteer Convention at Rochester, N. Y. Mr. Polan presented, in outline, many of the beautiful and uplifting thoughts gained at the convention, and Mr. Ingham brought to our attention, in a very forceful manner, the crying needs of the four countries, China, Japan, Africa and South America, dwelling especially on the responsibility which rests on our own Nation for the uplift of the people of South America as our nearest neighbors. Can we as young people take any part in this work?

The meeting then turned to a somewhat local phase of work which is of especial interest to the young people of Wisconsin. This was concerning the evangelistic work of Rev. J. H. Hurley in northern Wisconsin. Elder Hurley is in the midst of a great work on this field and has been in need, for some time, of some one to assist him. Realizing this, the young people at the last quarterly meeting, in October, appointed a committee, composed of the four presidents of the different societies, together with Rev. A. J. C. Bond as chairman, to secure help and support for this work. This committee has been busy during the last three months and they reported, through their chairman, that a movement is in progress toward sending a quartet on this field during the summer months. This is to be under the direction of the Young People's Board, but will be backed financially, in the main, by the young people of this State. It is believed that a quartet of consecrated young men can be of great value in this field.

The meeting closed with an opportunity for testimony in which many expressed their determination to "do the will of God" as best they knew how.

Ideals of President W. C. Kenyon.

COMPILED BY PROFESSOR E. M. TOMLINSON.

In a private letter, dated May, 1849, President Kenyon wrote as follows:

"We need men of thorough training, of extensive and varied learning, to meet the exigencies of the age, and, above all, the exigencies of the denomination; and so ardently do I wish this, that I would make any sacrifice in my power to accomplish an end so much to be desired. . . . I feel that the struggle must be a mighty one to bring us up to the point which we ought to occupy; but it must be made, and if made with undaunted hearts, I can not doubt its success. We must have, however, a college, or we need not expect to take rank among the denominations to whom favors are to be shown. . . . I am more anxious to have a move made for a college as soon as practicable, since it will necessarily take a long time to mature plans, and secure the necessary funds to carry it into operation; yet I do not wish to have anything crowded unnecessarily. On this object I am bent; for it my life is pledged."

The following brief extracts are taken from an address by President Kenyon before the Seventh-day Baptist Education Society, September, 1856:

"1. We need a college in which to educate young men for the ministry. Every reason assigned by other denominations for providing themselves with a learned and pious ministry, applies with equal force to our own denomination. What a dearth prevails among us in the number of our ministers! And how these destitute churches are torn asunder because they have no one to break unto them the bread of life! Where the shepherd is absent, the wolves destroy the flock. It is sufficient to have suggested this thought; we dare not trust ourselves to discuss it.

"2. We need a college to educate our youth to enjoy the highest privileges of citizens of this country. They can never enjoy the same rights and privileges as the youth of other denominations, till we provide them with the intellectual advantages that others enjoy. If these are very inferior, they must be content to occupy less

conspicuous positions in all the civil and political relations of society. . . .

"3. We need a college that our youth may be educated in the faith of their fathers.

"If we would save to our cause our young men of the highest order of talents, we must have a college.

"If we would have an educated people who will venerate the faith of their fathers, we must have a college.

"If we are to have a literature that shall fully vindicate our faith and our practice, we must have a college."

No fuller and more comprehensive statement of President Kenyon's ideals seems to be at hand than is contained in an address by the late Prof. Darius R. Ford, at the dedication of Kenyon Memorial Hall, October 25, 1882. No apology is needed for the fact that some of Professor Ford's own views are interwoven with what he says about President Kenyon's opinions, as Professor Ford was for many years a member of the faculty at Alfred and was always a representative of high ideals.

The following quotations are taken from Professor Ford's address:

"Let us turn now and observe the mental traits that form a great teacher. What kind of talent do we find in such men as Arnold of Rugby, or Nott of Union, or the senior Silliman of Yale? These men all had their own theories of human nature and of scholarship. Kenyon, too, had his bundle of theories and personal philosophies. No sketch of his labors could be lifelike, if these were omitted. By turning over the leaves of olden memories let me bring some of them before you. What old student or friend does not bring to mind his famous Theory of Thorough? How he used to scorn a sham! He always was urgent to go to the bottom of things and taught his pupils to love the rugged labor of being thorough and accurate. Before him no student ever gained favor by guessing or shirking. I think all teachers having fidelity and ability feel this way. They have insight and forecast enough to perfectly comprehend that it is the vital and thoroughgoing men who generally take the prizes in life. They know that it is the

superficial teacher that fails, that it is the half-trained inventor that is baffled, the careless workman that loses the job, the unskilled seaman that founders his ship. . . .

"Every one is the son of his own work.' 'Carelessness and success never draw together in the same team.' 'Look close to the items; take in all the details of your study or your work,' was President Kenyon's steady advice. 'Whatever you try, go through with. There is no such word as "I can't".' 'Young men, be something,' was his frequent and almost daily caption to the morning chapel lecture. In my old notes of those scholarly and stimulating addresses, I find one sentence worthy of a place on any monument of earthly greatness: 'Young men, I wish I could write all across the sky, in letters of gold, these words: "Perseverance conquers all things".' Patience, attention to little details and a stout heart under poverty and discouragement, was the silver thread running all through his Theory of Thorough.

"One more of President Kenyon's philosophies was 'the Power of Education.' He used to admit that slavery was powerful, and he hated it, but he thought that the despotism of ignorance was worse, if possible. He regarded education as one of the great national interests. The welfare of the public is linked in with it, the safety and perpetuity of the Nation depend upon it. His theory of education included three things: letters, liberty and religion.

"There is a teacher's maxim found in 'Sartor Resartus' which hits the same point: 'Would'st thou plant for eternity, then plant into the deep infinite faculties of man, his intellect and heart.' This makes a balanced and comprehensive education. Of all systems of reform introduced into the world none is so complete. It touches human nature on every side. It trains the soul manward and Godward, and therefore takes in the whole circle of responsibilities. Mere intellectual knowledge is a razor for keenness, but only a hair for enduring strength. There is a meteoric brilliancy in mere mental power, but there is sunlike glory in a great brain interlaced with a great heart. One great truth is connected with all great truths. All knowl-

edge is a symmetry, if we can get at it. One truth seen points to the next; the mind that has touched the borders, if truly progressive, must push toward the center of the land. In God is all ultimate truth. . . .

"We believe that striving is a part of education itself. 'Young man, a college is a place of strenuous intellectual exertion,' was a phrase of deep meaning to many a student. Looked at in this way, strenuousness is good for us. It breeds manhood. It is the royal road to scholarship. Wonderful is the magic of drill! We have heard our old teacher say, that the noblest epitaph he could have upon his tombstone would be that he had been good at drill, securing mental concentration, steadiness of nerve, steadfastness of purpose. Drill means discipline, attention, training, education. We saw its power during the Civil War. The trained regiments which dashed over the ramparts of Donaldson; that fought in fire above the clouds on Lookout Mountain; or crossed bayonets that fearful day at Gettysburg, when victory and the Union trembled in the balance; or belted with a zone of steel the broken battalions of 'the lost cause' at Appomattox; all these veterans, whose tread shook the earth and made immortal history, were but a little while before raw men from the farms, shops, factories, stores and mines of the North, with uneven gait, unsteady aim, and with the hayseed and sawdust still in their eyes. But see the confidence produced by drill, the courage of numbers, discipline and trusted leaders. . . .

"We can allude to only one more of President Kenyon's philosophies. It was his theory of self-sacrifice; nothing new, but something very noble the way he put it. It was what is implied by self-denial for the sake of duty. He considered it the blossoming of true souls and the forerunner of great fruits. Be true to your friends, your country and your God, because this is right. It is better to suffer for the right than to prosper in the wrong. Do your duty, and God will take care of all your real interests. But youth is the season when pleasure is very alluring, and duty often rather rugged. Thereupon he

formulated a good law: 'Duty first, pleasure afterwards', giving as a reason that it is the best working principle for a useful life. It puts a person on the alert for every good deed. It is also the method and law of promotion. 'Whosoever will be first among you, let him be the servant of all.' The self-denying worker shall be called up higher. This law of life also gives a young man great power over his own affairs and opportunities. We can then always say, 'Speak, Lord, for thy servant heareth.' We are in readiness to lay hold of all occasions and openings. Others, with a chain of neglected duties dragging along, are unready, and the great opportunity goes by forever. A chance to rise is lost. They are hampered with their behindhand affairs, are not real masters of the situation, and hence are filled with worry and unhappiness. They lie in the trough of the sea and merely drift, while the ready man, with his affairs solidly under his feet, is like a staunch ship under good headway, so that the rudder takes hold upon the water, and the pilot makes her go where he wills. Self-denial, duty first, pleasure afterward, gives both mental and moral headway.

"Self-denial also brings the enlargement of personal gifts. New and unsuspected talents are often discovered in one's self. New men with a deep respect for your fidelity begin to flock to your standard with zeal and sympathy. Conquests over self become easier, worldly fear is outgrown, and you get the way of doing much good incessantly, and without reluctance or worry.

"Time is too short to describe the wide influence of self-sacrifice. It is the central idea of Christianity. It was taught by him who laid down his life for us. It will be found among the glorious themes of heaven.

"This was the principle which controlled President Kenyon's life work in education and its outcome is this University. For it he wrought self-sacrificingly as long as he lived, and died before his natural time through overwork for its welfare. This institution is his legacy and his monument."

Martha Burnham.

MARGARET BELL.

Chapter VII.

It is the purpose of this narrative to deal with the Civil War only as it affects this story. The spring of 1864 found the eyes of the whole Nation looking at the armies under Grant and Sherman. It was plainly to be seen that the final conflict was drawing on. The South saw the coming storm and braced itself to meet it.

A most difficult campaign had been planned by Sherman. To march an army of one hundred thousand men three hundred miles from its base and keep this long line of communication open was a desperate undertaking. Military men in foreign countries said at once he was marching on to certain defeat. The South was also of the same opinion.

Jesse Burnham was in this army which in May began its march from Nashville to Atlanta. He was confident of success and there was a larger vein of hopefulness in his letters than ever before. He wrote to his parents, "This war will soon be over and I can go home to build the house and care for you. Tell Martha I received a letter from one of my friends which said she was the best scholar of her age in school. I am proud of her and shall see to it that she has a chance to cultivate her talents. I expect great things from her and have great hopes for her future."

This letter was followed by one of a different tone. It ran as follows: "Dear mother, there is something I feel impressed to say to you. You know my life is constantly exposed to danger. I hope to come home; but if I should fall, it is all right so far as I am concerned. I am prepared to go if the summons comes. I thought if such a thing should happen, it would be a consolation to you to know how I felt." This consolation was both bitter and sweet. It sent a dagger to the mother's heart, for it sounded like a premonition; but it offered untold comfort to know that his faith in God was still unshaken. The letter also contained that familiar song which was the heart cry of so many homesick soldiers.

"Just before the battle, mother,
I am thinking most of you,
While upon the field we're watching,
With the evening star in view.
Comrades brave around me lying,
Filled with thoughts of home and God,
For well they know that on the morrow,
They may sleep beneath the sod.

"Oh, I long to see you, mother,
And the loving ones at home,
But I'll never leave our banner,
Till in honor I can come.
Tell the traitors all around you,
That their cruel words we know,
In every battle kill our soldiers
With the help they give the foe.

"Hark, I hear the bugle sounding,
'Tis the signal for the fight,
Now, may God protect us, mother,
As he ever does the right.
Hear the battle-cry of freedom,
How it swells upon the air;
Yes, we'll rally 'round the standard,
And we'll perish nobly there.

Chorus—

"Farewell, mother, you may never
Press me to your heart again,
But, oh, you'll not forget me, mother,
If I'm numbered with the slain."

Mrs. Burnham was growing more and more feeble and it was not long before she was so prostrated that she was obliged to take her bed. The fifteenth of June, the second anniversary of little George's birthday, arrived. He was beginning to talk and his cunning ways cast a ray of light in the darkened home. Martha had to stay at home from school to watch him, for Hannah was not strong and the care of her mother was all she could endure.

A few days after this anniversary, as Martha was playing in the orchard, she saw a covered carriage draw up containing two ladies who went to the stable where her father was at work. She wondered why they did not go directly to the house, but thought they were afraid of disturbing her mother. She recognized one of them but the other was a stranger. She did not go to the house for her bashfulness was increasing and her dread of meeting strangers correspondingly great. Covered carriages were not seen very frequently on that road, in those days, and as these people had come in one probably they were of considerable importance, and it became an awkward, homely girl like her to stay where she was. She saw her father take

them into the house and in a few minutes a cousin, who was living there at that time, came out and told her her mother wanted to see her.

"What does she want?" she asked.

"I can't tell you," her cousin said, "you must go and see."

She obeyed reluctantly for the ladies were still there. When she entered the room an oppressive silence was reigning. Her father sat in his easy chair, his head resting on his hand and a look on his face such as she had never seen there before. Hannah looked troubled and her mother paler than when she went out to play. The ladies greeted her without a smile and her mother said, "Come here, Martha, I have something to tell you."

She stepped to the bedside and her mother took her hand in hers saying as she did so, "Your brother has been shot. He is dead and buried."

This blow came to the child with stunning effect. With the hopefulness characteristic of one of her years she had never thought before but that Jesse would come home sometime. She stood there speechless and as motionless as a statue.

The ladies departed after expressing their sympathy. A neighbor was dispatched to announce the sad news to the school and Martha sent to carry the tidings to Rebekah. She received the news as the others had and said quietly, "I will go down home as soon as I have told William." Martha could not wait until she returned from the field, where her husband was at work, but ran home as fast as she could. She was at a loss to know what to do with herself. All her little plans for life had been spoiled and her beautiful air-castles demolished by this startling intelligence. Seeing Martha return alone, Hannah asked eagerly if Rebekah was not coming. "She will be here in a few minutes", was the reply. All sat there quietly that dreadful afternoon until Rebekah opened the door, when Hannah looked up and said, "O Rebekah, we haven't any brother now." This opened the fountain of tears. Blessed relief.

"Thank God, bless God, all ye who suffer not More grief than ye can weep for. That is well, That is light grieving! lighter none befell

Since Adam forfeited the primal lot.
Tears, what are tears? The babe weeps in its cot,
The mother singing; at her marriage bell
The bride weeps, and before the oracle
Of high-faned hills the poet has forgot
Such moisture on his cheeks. Thank God for

grace,
Ye who weep only! If, as some have done,
Ye grope tear-blinded in a desert place
And touch but tombs,—look up! those tears will
run
Soon in long rivers down the lifted face,
And leave the vision clear for stars and sun."

The news of Jesse's death had been sent to Jacksonville to a gentleman living there by the comrade who was with him when he was shot. He had been in the war a year and ten months. He had passed through three heavy battles and several severe skirmishes unharmed. He had come safely through (as we have seen) the typhoid pneumonia. He had endured the horrors of Libby Prison forty days and had stood the fatigue of that march from Nashville to Marietta, Georgia, only to be shot down by a sharpshooter on the afternoon of June 16, 1864.

The letter stated they had been having a little skirmish that forenoon and in the afternoon Jesse, in fulfilment of his duties as corporal, had gone out from camp to carry the men some coffee, accompanied by the writer of this message. As they were returning they stopped for a moment, to pick some blackberries from a bush that was hanging full of ripe, luscious fruit. While there Jesse was struck by a bullet which passed directly through his heart. As he fell, he said, "O Hill, I am a dead man."

"We were on the march," so the letter continued, "and could not stop to make a box to bury him in, so we wrapped him in his blanket and tenderly laid him to rest, near Marietta, Georgia. Carry this news to the stricken parents and tell them they have the sympathy of all who knew their son; for we all loved him. He was a noble youth and a brave soldier. He was never known to shirk duty, but was always ready to bear his part of the burden. His parents have reason to rejoice over him, as well as to mourn his untimely departure. If I live to come home I shall visit them; but the war is not over and perhaps I, too, may fall before its close."

We wish to pause long enough in this narrative to congratulate Mrs. Burnham. Do I see the reader start back with a shudder and exclaim, "What an inopportune time to offer congratulations!" But is it not proper? The hour of seeming defeat is after all the hour of victory. Her son had solved the problem of life and passed on to his reward. He had withstood the temptations of army life nearly two years and at its close could say, "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness." He had conquered self and is that not the greatest victory one can achieve? He had brought his life's ambitions, his feeble parents who needed his care, his little sister whose footsteps he desired to guide, and laid them all down at the foot of the cross, saying, "Thy will, O God, be done;" and having done this he took his pen and wrote,

"Just before the battle, mother,
I am thinking most of you."

What better tribute could he have paid to his mother, or what could have been more fitting, than after making this surrender of self, that his thoughts should turn to the one who gave him life, who watched over his helpless infancy with tireless devotion and, at her knee, implanted in his heart the principles of righteousness and led him to the path that would open into unending glory?

Can any one fail to discover the brilliant crown that is resting on Mrs. Burnham's silvered head? But how about that mother who has sacrificed her children upon the altar of fashion; who left their training to the care of servants that she might answer the demands of society? Can any one discover her crown? In doing so has she not trampled under foot one of the most sacred privileges heaven has bestowed upon her? What reason can she assign for such dire neglect when she stands before the Judge of all the world to render an account of her stewardship? Whatever may be the duty of the woman who is alone in the world, it is certain that the first duty of a woman who is called to preside over a home is that home; and whatever fame she might win in the world, there is no glory to be compared with that which enshrouds

the faithful wife and mother. It is the most honored position in life she can fill. Woe to our beloved Nation when the wives and mothers allow the fires to go out on the home altars that they may float on the flickering wave of popular applause.

(To be continued.)

News Notes.

NILE, N. Y.—A Sabbath school convention was held in our church, January 18-20, by the field secretary of the Sabbath School Board, the Rev. Walter L. Greene, assisted by other workers making up a touring party of the association. A profitable time was had by all who attended.

ALFRED STATION, N. Y.—An interesting "guess" social was held by the Endeavor Society, New Year's night.—Pastor Cottrell, assisted by Pastor Randolph of Alfred, has been holding three or more meetings a week since New Year's.

RICHBURG, N. Y.—At the regular business meeting of the church, recently, Elder Sherman was reelected pastor for the coming year. We regret the illness of our pastor and his wife and trust that they will be on their feet again soon.

WEST EDMESTON, N. Y.—A donation, was given Pastor R. G. Davis on Wednesday evening, January 19, which was well attended. About \$51 was realized.—Memorial service in honor of the late Rev. J. B. Clarke, one time pastor for about nineteen years, was held at the church Sabbath day, January 29. Pres. Boothe C. Davis of Alfred University was present and delivered an impressive address. A memorial window was unveiled. In spite of the severe storm raging without, the house was well filled by an appreciative audience.

NEW MARKET, N. J.—The evangelical churches of Dunellen and New Market held union services during the week of prayer. The four weeks succeeding, meetings were held, a week in each church, led by the pastors of the First Baptist, Seventh-day Baptist, Presbyterian and Methodist churches. Most of the time the weather has been most unfavorable, but in spite of this fact, the attendance and interest have been good.

Children's Page

"When God makes a lovely thing,
The fairest and completest,
He makes it little, don't you know?
For little things are sweetest.

"Little birds and little flowers,
Little diamonds, little pearls;
But the dearest things on earth
Are the little boys and girls."

Letter From South Africa.

DEAR MR. EDITOR:

I want to thank you very much for sending me the SABBATH RECORDER, which I have received now for several weeks. I was quite surprised to see my letter in print. Father has started a Bible school for training native evangelists; and as some of the students are now keeping the Sabbath, I am sending on my copies of the SABBATH RECORDER. I am sure some of the African Sabbath-keepers would be very pleased to get a paper for themselves straight from America sometime; I will try to send you the names of some of them later on. Some of them have found trouble (because they began to keep Sabbath) from their Sunday friends.

Perhaps if you knew some of them by name, some of your readers would like to pray for them and perhaps put a little letter in your paper for them. It would encourage them a great deal if they knew that some one who kept God's Sabbath in another land was thinking and praying for them; don't you think so?

I promised to try to send the subscription money for my copy. I am sorry I have not got quite enough yet, but I will send it as soon as I can. Christmas time does take all one's pocket-money. We spent a very quiet Christmas as it was Sabbath day. I did mean to write and wish you and all the readers a happy Christmas and a happy new year. It is very late to do so, but as the proverb says, "Better late than never," I will wish you a very happy Christmas and a bright new year.

PS.—Please thank somebody for send-

ing me the *Sabbath Visitor*. I like it very much and should like to have it regularly.

Your little friend,

MARY WINIFRED BOOTH.

*Albany House,
Sea Point, near Cape Town,
S. Africa.*

A Boy's Whistle.

He was an odd-looking little figure as he came whistling down the street the morning after the big snow. His nose was red, his hands were bare, his feet were in shoes several times too large and his hat was held in place by a roll of paper under the inner band; but he piped away like a steam whistle and carried the big snow shovel much as a marching soldier carries his rifle.

"How much?" came from an imposing looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I could do no better; but I've got to do the best I can and business is rushing. Good morning." And the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" shouted the man, whose admiration and better nature had been aroused.

"Just see that little rascal make the snow fly!" he laughed to his wife, who stood at the window with him. "Why, he's a regular snow-plow, and he does it well, too."

"What a little mite and how comical! I wonder if he's hungry."

She called him in as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man as he insisted on settling for twenty-five cents.

"I'm going to get mother a shawl for Christmas. She's wearing one you can see through, and it ain't right."

On he went with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took a shawl to the mother, and it was the husband who installed the sturdy little snow

shoveler as office boy in a bright new uniform and with permission to whistle when he felt like it.—*Evangelical Messenger*.

Resolutions of Respect on Account of the Death of Miss Eliza R. Barber.

The following resolutions were adopted by the Ladies' Aid Society of the Seventh-day Baptist Church of Scott, N. Y., on January 12, 1910.

Whereas, Death has removed from us our dear sister, Miss Eliza Barber, therefore—

Resolved, That in her death this society is called to mourn the loss of an efficient member, a trustworthy friend, and one ready for every good word and work.

That while our hearts are deeply saddened at her departure, yet we will bow in humble submission to the will of our heavenly Father, knowing that he does not willingly afflict, but that in his infinite wisdom he has seen best to take our sister to the better life.

That we tender our sincere and loving sympathy to her deeply afflicted friends and point them to Jesus for comfort, who alone can console in every trying hour.

"A broken life, a cherished grave
That holds the form we could not save;
A golden hope that weaves its chain,
And whispers low, 'She lives again.'"

Resolved, That a copy of these resolutions be presented to her friends, one placed on record, and one sent to the SABBATH RECORDER for publication.

In behalf of the Ladies' Aid Society,
(MRS.) LUCY BROWN, Pres.

Elder Richard C. Bond.

Rev. Richard Clayton Bond was born April 11, 1813, at Lost Creek, Virginia, now West Virginia, and died at Milton Junction, Wis., January 21, 1910, lacking less than three months of being ninety-seven years of age. He was the son of Abel Bond Jr. and Sarah Powers Bond. His grandfather was Maj. Richard Bond, a soldier in the Revolutionary War.

Richard's father was born in Cecil County, Md., whence he went into the wilds of western Virginia, where Richard was born. The latter was baptized in his eighteenth year by Rev. Lewis A. Davis and became a member of the Lost Creek Seventh-day Baptist Church.

April 10, 1835, he was licensed by the Lost Creek Church to preach, in case he should feel it to be his duty to do so. In 1840 he was granted a license to preach wherever he might be

called. He was ordained to the gospel ministry on October 16, 1842, at Port Jefferson, Ohio, at a session of the Southwestern Association. Previous to his ordination he preached once a month for the Lost Creek Church. He preached the introductory sermon at the fifth session of the association, at Lost Creek, in 1843, and was moderator the following year, when the association met at Jackson Center, Ohio. At this session he was appointed delegate to the General Conference. At the seventh annual session, held at New Salem in 1845, he preached the introductory sermon and was appointed agent for preaching on the Sabbath question for the ensuing year.

During the year 1844 he represented the Seventh-day Baptist Missionary Society upon the western Virginia field, visiting the Woodbridgetown (Penn.) Church, also. He had four regular preaching stations, visiting each once a month.

The last entry in the book of records of the Woodbridgetown Church is dated August, 1844, and records a visit from Richard C. Bond, at which time he baptized Richard C. Bond Jr., who soon after removed to Rock County, Wis. In December of this same year he baptized fifteen persons, who joined the New Salem Church. This seems to have been the year of his greatest activity in the ministry, rich in results and a year to which he was pleased to refer often when reviewing his past life.

He was married to Eliza Grant of Lost Creek, and in the spring of 1846 they came to Milton, Wis.

He immediately took up a government claim in the new country, and in 1856 bought three eighties of Aunt Polly Goodrich.

He possessed many qualities necessary for success in pioneer life, and his energy was soon rewarded with a farm clear of debt and an ample competence for his old age.

A few years after the close of the Civil War he bought a home in Milton Junction where he has since resided, being loved by many and respected by all who knew him.

His wife died in 1896. To them were born four children—two boys and two

girls: Arthur G., Luther L., Mary M., and Louise, the last named dying in infancy.

There is but one surviving member of the family, Dr. Luther L. Bond of Dennison, Iowa. A brother, Deacon Levi Bond of Lost Creek, W. Va., now past ninety years of age, still lives.

Elder Bond was a man of sterling qualities. His theory was of the old orthodox type. His life was genuine. With him, to believe a thing was to know why, and to be able to defend his position. He was not fond of argument for its own sake, but belief was so closely related to conduct that both were guarded with equal earnestness. His theology was not something separate, but a part of his life. His orthodoxy was the orthodoxy of a right life, and there was nothing better.

He was a member of the Milton Junction Seventh-day Baptist Church and his interest in the church was constant and abiding. Although the burden of many years had weakened the body so that he was confined to his room for many months, his mind remained strong and active to the last.

He was a loyal supporter of the denomination, contributing to the work as he saw the needs. And because of his knowledge of the fields, he was able to give the work an intelligent support. He left a legacy of \$100 each to the Missionary and Tract societies.

Funeral services were held Monday, January 24, at the Milton Junction Seventh-day Baptist church, conducted by his pastor, Rev. A. J. C. Bond, assisted by Rev. O. S. Mills and Rev. F. O. Burdick. Interment was made at Milton. A. J. C. B.

"Bible Studies on the Sabbath Question."

This book has been printed some time; but owing to a lack of understanding with reference to the manner of binding there has been considerable delay in getting it before the people. The cloth-bound copies have not yet reached the Seminary.

In the preparation of the book the writer has had in mind pastors, students, Sabbath schools, young people's classes, home study, and private reading. In the history and philosophy of the Sabbath Doctor Lewis was far in the lead; but it is believed that

this little book is a rational and thorough treatment of the subject from the biblical point of view.

The moderate prices announced in the advertisement have been made possible by contributions from the following friends: S. Whitford Maxson, H. W. Maxson, Dr. S. C. Maxson, Roy L. Cottrell, Dr. H. L. Hulett, C. H. Stanton, Ira B. Crandall, Dr. F. S. Wells, O. W. Babcock, Mrs. Oliver Davis.

Although published under the auspices of our Sabbath School Board the author assumes all financial risks. If the receipts from all sources exceed the cost of publishing and circulating the book the balance will go toward a fund for the publication of another work for which the writer is now gathering material,—“The Doctrinal and Ethical Teachings of the Bible.” His first plan was to incorporate the contents of “Biblical Studies” in this work; but as this anticipated book must be the work of years he decided not to wait, but to send out now this booklet on the Sabbath.

The writer receives no special financial remuneration unless it be the privilege of using one of the contributions for the purchase of needed and helpful books; neither does he desire any. His time belongs to the denomination through the Trustees of Alfred University, who have courteously granted his desire to carry on a little book work in connection with his regular teaching and lecturing. For this courtesy and those shown at the RECORDER office he wishes here to express his appreciation.

A. E. MAIN.

Alfred, N. Y.

The Denominational College.

There are some who are inclined to sneer at the denominational college. But the *Pacific Baptist* says that sixteen out of twenty-six presidents of the United States were educated in denominational colleges, and that of the nine justices of the Supreme Court, eight are college men, and seven graduates of denominational colleges. Such facts as these won't help the sneerer much.—*Exchange*.

“Never open the door to a little vice, for fear a greater one should enter.”

HOME NEWS

BATTLE CREEK, MICH.—Though this department has not heard from Battle Creek in some time, I want to assure you that we are neither dead nor sleeping. The Sabbath afternoon service in our chapel across the street from the Sanitarium continues to prosper and the attendance is slowly increasing. We have recently given a call to a very popular and eloquent young preacher, and expect that he certainly will not be able to resist the eloquent plea and golden opportunity for yeoman's service that Battle Creek presents.

The local union of Christian Endeavor societies has recently discovered our society and sent a representative up to our meeting, which has always convened Friday evening, to invite us to appoint delegates to act with the committees already working among the societies in the “East End.” The writer, at least, was surprised to find ours the only Christian Endeavor Society in this “West End” of the city. The committees were gladly appointed and the best of good feeling prevails.

Our church in this city has never deemed it wise to start a Sabbath school of its own, but we meet in connection with the Sanitarium school. A long time ago, Rev. L. C. Randolph, while taking treatment at the Sanitarium, organized a Baraca class, which has prospered ever since. The last time the writer counted, there was a membership of thirty, a goodly number of whom are Seventh-day Baptists. The missionary spirit has got a firm grip upon every one and the growth and influence of that class is beautiful to see. Dr. E. L. Eggleston, one of the Sanitarium staff, is teacher, and Dr. B. J. Johannson, formerly of Milton, Wis., teaches when the regular teacher has to look after a critical case. Others of our people also take an active part in the work of that Sabbath school and are always made welcome. If it were not for the inborn modesty of a Seventh-day Baptist wherever you find him, we should be yet more to the fore there than we are. But “the place of honor” has always been “the private

station,” and it is well that it is so, too.

On November 13, 1909, the Battle Creek Seventh-day Baptist Church ordained Mrs. W. C. Titsworth to the office of deaconess, Rev. E. B. Saunders and Rev. William Robinson, formerly a Seventh-day Adventist preacher, performing the ceremony.

New Year's day we celebrated by a communion service. There were about sixty present, some of whom had never attended a Seventh-day Baptist service before. Some of them said to me after the meeting: “You don't know how much I did appreciate the service this afternoon.” For all these words of commendation we thank God and take courage.

We were all greatly pleased to have Rev. L. C. Randolph with us a short time in January. He lectured at the Sanitarium one evening and the next a reception was arranged at the home of Bro. N. C. Babcock on Bedford Street, where he had a chance to meet and greet a goodly number of the brethren. We trust he will come again.

Pray for us, brethren; it will help us over many hard places.

C. H. GREENE.

DEATHS

VAN HORN.—Job S. Van Horn, son of William and Mary Davis Van Horn, was born in Clark County, Ohio, near North Hampton, September 8, 1828; died at his home in Stokes Township, Logan Co., Ohio, December 18, 1909, aged 81 years, 3 months and 10 days.

February 15, 1849, he was married to Charity Taylor. To this union nine children were born—eight sons and one daughter. Of this number only four sons survive him. He had for many years been a member of the Seventh-day Baptist Church at Jackson Center, Ohio.

Funeral services were conducted at the home by the writer. Burial in the Van Horn Cemetery.

D. K. DAVIS.

SMITH.—Mary Elizabeth Smith, daughter of T. J. and Cincinnati Wilson, was born January 23, 1876, in Colorado Co., near Eagle Lake, Texas, and died at her home near Humble, Texas, December 29, 1909, at 7 o'clock p. m.

Mrs. Smith united with the Eagle Lake Seventh-day Baptist Church in early life; and when the Eagle Lake Church disbanded, she with the few remaining scattered members joined the Fouke (Ark.) Church, in which she remained a

faithful member until her death. She died in the triumphs of a Christian life. She leaves a husband; one little girl six years old; two sisters, Mrs. W. C. Lammes and Mrs. A. J. Smith; one brother, R. W. Wilson, and a host of friends to mourn her departure. She had a long, painful illness, suffering ten long months, but bore it all with sweet submission, patience, and implicit trust in the love and wisdom of the all-wise Father who is too good to err and too wise to make a mistake. It was indeed a blessing to have her with us. She seemed a bright star, pointing us when we became overburdened with the trials of this life, to the weary, homeless, suffering Jesus, who overcame all and invites us to cast all our care on him. But now her summons has come silently, gently, as we hoped, and her sweet spirit is free.

To those who knew her best, she will be sadly missed, but our loss is her eternal gain. In the sweet comfort of this thought, we bid thee farewell, sweet sister, "till we meet at Jesus' feet."

J. E. L.

BARBER.—Eliza R. Barber, a loyal and efficient member of the Scott Church, passed into the higher Sabbath rest in paradise on Sabbath day, January 1, 1910.

She was a daughter of Silas Barber and Phebe Burdick, and was born here February 15, 1845. She was baptized February 16, 1861, by Elder J. Bennet Clark, and joined this church at that time, when sixteen years old. Some twenty years ago she spent a while at Alfred, caring for her nephews, Ernest and Lucian Barber, who were there at college; but nearly all her life has been in quiet, faithful, loving service in this community, in which she fulfilled the Bible injunction to be a "worker at home." Not only the Scott Church but the neighborhood at large will miss her greatly. Never marrying, her home during her later life was with her sister, Mrs. Calvin F. Cobb. She leaves three sisters, Mrs. Clarinda Barber, Mrs. Olivia Knapp and Mrs. Finette Cobb, and one brother, Samuel Barber, all of this place.

She was buried beside her parents in the old Scott churchyard, on January 3. Sermon by the pastor from Heb. iv, 9: "There remaineth therefore a sabbath rest for the people of God."

JOHN FRANKLIN BROWNE, *Pastor.*

BURDICK.—Hannah Hull Burdick was born in Farmington, Ill., August 7, 1842, and died at Milton, Wis., January 20, 1910.

She was the daughter of Rev. O. P. and Emma Davis Hull, being the second in a family of seven children, and the only daughter. When but a girl she was baptized by her father and joined the Seventh-day Baptist Church at Walworth. She was educated at Milton and Albion. On finishing her school work at Albion, she taught for a short time in the public schools. There are those still living, now past middle life, who speak of her sympathy and kindness as a teacher.

On October 13, 1866, she was married to Silas G. Burdick at Alden, Minn. Mr. and Mrs. Burdick began housekeeping on the old Burdick homestead, northeast of Milton, where most of their married life was spent. From here, in

later years, they removed to Milton Junction, where Mr. Burdick died October 29, 1893. To this happy couple were born three children, all of whom are still living and were permitted to minister to her in her last sickness—her who had given so much of her own life for them. The children are: Nellie, wife of Rev. Geo. B. Shaw of North Loup, Neb.; Harold M., a deacon in the Milton Junction Church, who lives on the old homestead; and Lura, wife of Dr. Paul Johnson of Clarkston, Wash. There are nine grand-children. Two brothers are still living: O. P. Hull of Corona, Cal., and C. B. Hull of Chicago.

Mrs. Burdick was always a consistent member of the Seventh-day Baptist Church. From Walworth she removed her membership to Milton, and when the Milton Junction Church was organized in 1875, became a constituent member, and has ever since been a loyal member of that church. She was an unselfish mother, possessing that love which is "never calculating, always hoping." The esteem in which she was held by all who knew her was attested by the large number of friends and neighbors who attended her funeral.

Services were held at the home where she died, in Milton, and at the Seventh-day Baptist Church in Milton Junction, conducted by her pastor, Rev. A. J. C. Bond, assisted in the home by President W. C. Daland. The body was laid to rest beside that of her husband in the Milton Junction Cemetery.

The following lines were contributed by Mrs. James Kelly, a lifelong friend:

"An angel came to bear away
Our friend from childhood's early day;
Too good, too pure for earthly sod—
A life made holy unto God.
"Nor should we ever mourn the loss
Of one who thus has borne the cross,
And gladly laid life's burden down,
Exchanging suffering for a crown;
"The victor's palm to also bear,
The glories of the faithful share;
To sing the song the ransomed sing,
To dwell with Christ our heavenly King."
A. J. C. B.

STILLMAN.—Albert Scofield Stillman was born in Alfred, N. Y., July 17, 1842, and died of internal cancer, upon the same ancestral farm, January 26, 1910.

His parents, Phineas C. and Orpha Crandall Stillman, were loyal supporters of church and school. Of the seven children, only three are now living. Mr. Stillman gained a liberal education in the schools his ancestors had done so much to build up. February 14, 1863, he was married to Celestia Amelia Slingerland. There are two sons, Linn Alton and Albert Clark, and three grandchildren. He was baptized in youth and became a member of the First Alfred Seventh-day Baptist Church. He was a deeply religious man. Although not carrying his heart on his sleeve, his feelings were deep and tender. He was a believer in practical religion, shown in kindly deeds.

Pastor L. C. Randolph and Pastor I. L. Cottrell both spoke in his memory, January 29, 1910, at his late home.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Mar. 5. Jesus the HealerMatt. viii, 2-17.
Mar. 12. Two Mighty WorksMatt. viii, 23-34.
Mar. 19. A Paralytic Forgiven and Healed,
Matt. ix, 1-13.
Mar. 26. Review.

LESSON IX.—FEBRUARY 26, 1910. TRUE AND FALSE DISCIPLESHIP.

Matt. vii, 13-29. Commit v. 13, 14.

Golden Text.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii, 21.

DAILY READINGS.

First-day, Matt. xxv, 31-46.
Second-day, John xv, 1-16.
Third-day, 2 Cor. xi, 1-15.
Fourth-day, Luke xiii, 22-35.
Fifth-day, Matt. xxi, 28-46.
Sixth-day, Luke vi, 39-49.

Sabbath-day, Matt. vii, 13-29.

INTRODUCTION.

Nearly all that precedes this lesson in the Sermon on the Mount has been in regard to the conduct and character of the citizens of the kingdom of heaven. The contrast between the false righteousness of the Pharisees and the true righteousness that is required of the sons of God has been clearly set forth. We now come to some practical warnings in conclusion.

Jesus has not been presenting a beautiful ideal of character to be admired. It is an ideal, but it may be to some extent put into life if men are in earnest in their adherence to the Master who is willing to aid. To assist those who would make an earnest effort Jesus adds the suggestions of our lesson. The character of these admonitions is in accordance with the nature of the kingdom.

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

OUTLINE:

1. The warning about the narrow gate. v. 13, 14.
2. The warning against false prophets. v. 15-20.
3. The warning in regard to outward service. v. 21-23.
4. The warning in regard to valueless foundation. v. 24-27.
5. Conclusion. v. 28, 29.

NOTES.

13. *Enter ye in by the narrow gate.* The man who would be in the way to eternal life needs to exercise an intelligent discernment. The one who is careless goes with the many in the road

which requires no effort for its finding. *Many are they that enter in thereby.* There are of course other means of recognizing the broad way beside the fact that many are traveling in it. Jesus has already spoken of some of them.

14. *Narrow is the gate,* etc. The word "strait" in King James' Version is sometimes confused with the word "straight." But the thought of the passage is in regard to the difficulty of the way. *Few are they that find it.* That is, comparatively few in contrast with the many that go in the broad way. The disciples are warned in order that they may be among the number of the few.

15. *Beware of false prophets.* A prophet in biblical usage is one who speaks in the name of God and for him. The prophet is not so much a predictor of future events as a teacher giving instruction in regard to conduct. The warning of this verse is not so much against being deceived in regard to future events as being led astray in conduct. We have a duty to exercise discernment in the case of a teacher who would tell us what we ought to do. This paragraph presents a truth in contrast to the teaching of v. 1-5. *In sheep's clothing.* An oriental shepherd would naturally have for his outer garment the skin of a sheep. The false prophet equips himself for deceiving the people by the outward appearance of the true leader of the people. Under this seemingly exterior he is really a deadly enemy.

16. *By their fruits ye shall know them.* Just as a tree or a plant is certainly known by the kind of fruit that it bears, so shall a man be recognized as to his true value and character by what he does and the results that come from his actions. Of course a man may deceive the observers to some extent, and that is why we should be so careful in exercising our powers of discernment. *Grapes of thorns,* etc. An impossibility. Really good fruit implies a really good source.

17. *Every good tree bringeth forth good fruit.* The exceptions to this rule are only seeming. The next verse shows that the results referred to do not come by accident, but from the very nature of the case.

19. *Every tree that bringeth not forth good fruit is hewn down.* The farmer is so sure that the tree is bad when he sees the bad fruit that he proceeds to cut it down without waiting for further evidence.

21. *Not every one that saith unto me, Lord, Lord,* etc. Our Lord turns from referring to false prophets to false disciples. There are many who address Jesus by the title of *Teacher*, and thus mistake a claim to discipleship which they are unable to verify. Since they do not have the qualities of a true disciple they will not receive the reward mentioned in the beatitudes. They may have confessed Jesus as Master and listened with approval to his teachings, but the real test is obedience. It is not the profession of loyalty that counts, but rather the actual manifestation of loyalty in life.

22. *In that day.* That is, the judgment day. Our Lord makes the illustration very vivid by the use of dialogue. *Did we not prophesy by thy name?* These that thus appear before the

Lord are not those who have distinctly reckoned themselves as his enemies. A casual observer would call them his disciples, and that is what they call themselves. *By his name cast out demons.* Certainly a very wonderful testimony. But even the power to do miracles using the name of Jesus is not a sure sign that a man is really a citizen of the kingdom of heaven.

23. *And then will I profess unto them, I never knew you.* Their protestations of loyalty to him and of cooperation in his work serve only to draw from him a confession that in spite of all that they have done as his seeming representatives he has never been really acquainted with them—he has never reckoned them as his disciples. Jesus does not deny that they have done what they claim to have done with power coming from him. It is only their failure to obey the commands of God from their hearts that makes them aliens to the Master whom they profess to serve. *Ye that work iniquity.* An allusion to Ps. vi, 8. We are not to infer that they had distinguished themselves for evil doing; but just because they have not been clearly loyal is reason sufficient for classing them with the opposers of righteousness. Compare 2 Tim ii, 19.

24. *These words of mine.* That is, the teachings of Jesus concerning true righteousness. *And doeth them.* This is the essential point. Hearing must have the doing combined with it. Those who were referred to in the previous paragraph were without doubt hearers of Jesus' teachings. Compare Jas. i, 22-25. *Shall be likened unto a wise man.* That is, a man of prudence or thoughtfulness, one who has good common sense. He sees that the essential element of the religious life is not to listen with approval to what Jesus says, but to put it into practice. *Build his house upon the rock.* In building a house he exercises ordinary prudence, and lays a foundation appropriate to the structure for which he has planned.

25. *And the rain descended,* etc. The time of testing came to this house as it is sure to come to every building and to every man. Some have thought to discern just the particular kinds of temptations that are symbolized by the various clauses of this verse, but there is danger of pressing the figure too far. The multiplied attacks are graphically portrayed. *For it was founded upon a rock.* This is the important consideration. The thoughtful man looked forward to just such a time of trial as did come to the house and made adequate provision.

26. *And doeth them not.* This is the fundamental difference. Both men had heard and approved the sayings of Jesus, but this man failed to put them into life. *A foolish man.* It is worthy of curious notice that we have here the same word for fool as in ch. v, 23; but Jesus is far from disobeying his own admonition. There is no malice in calling this man a fool. *Upon the sand.* We are not to suppose that this man after mature deliberation chose sand, saying to himself that he believed that it was better than rock foundation. He was simply careless. The man who lets hearing take the place of doing usually does not stop to think at all of the outcome of his course, or thinks that

sand will do just as well for the present. In Palestine the beds of many streams are often entirely dry in the summer time, and one who was inexperienced would have no idea that a rushing stream several feet in depth might quickly arise after a little shower. The smooth sandy bed of the stream would very likely present a more pleasing location for a house than the rugged hillside above high water mark.

27. *And it fell.* Travelers in the East testify that our Lord's illustration is true to life. *Great was the fall thereof.* The overflow was complete with no chance for repairs.

28. *The multitudes were astonished at his teaching.* His teaching produced a profound impression. Perhaps this was occasioned in some part by the vivid way in which he brought to view what was right and what was wrong, and by his teaching that the outward form of obedience amounted to nothing in comparison to the intention of the heart; but the great reason for surprise on the part of the people was that Jesus taught with authority, and not like the scribes who were accustomed to say that Rabbi So-and-so said thus as taught by the fathers. Compare Mark i, 22.

SUGGESTIONS.

A man may be in appearance among the chiefest of the disciples of Jesus and yet really be no disciple at all. He may even be exceedingly helpful to others, and yet not help himself.

As a general rule a man is fully as apt to deceive himself as to deceive others. A man is just as certainly known by his deeds as a tree by its fruit. If we can discern the quality of a man's acts we have discerned the man, and know him thoroughly.

The overthrow of a human soul is a tremendous catastrophe. We shudder at the news of a physical accident; but the misfortunes that come to character are worse than those which come to the body.

This lesson is not intended to discourage those who begin to follow the Master and fail to do as well as they intend, but rather to warn those who are not whole-souled in their purpose.

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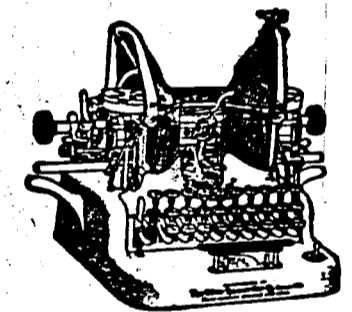
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