

# The Sabbath Recorder

MY GUIDE.

There is no path in this desert waste  
 For the winds have swept the shifting sands;  
 The trail is blind where the storms have raced,  
 And a stranger, I, in these fearsome lands.  
 But I journey on with a lightsome tread;  
 I do not falter nor turn aside;  
 For I see his figure, just ahead—  
 He knows the way I take—My Guide.

There is no path in this trackless sea;  
 No map is lined on the restless waves;  
 The ocean snares are strange to me  
 Where the unseen wind in its fury raves;  
 But it matters naught; my sails are set,  
 And my swift prow tosses the seas aside;  
 For the changeless stars are steadfast yet,  
 And I sail by his star-blazed trail—My Guide.

There is no way in this starless night;  
 There is naught but cloud in the inky skies;  
 The black night smothers me, left and right,  
 I stare with a blind man's straining eyes;  
 But my steps are firm, for I can not stray;  
 The path to my feet seems light and wide;  
 For I hear his voice—"I am the way!"  
 And I sing as I follow him on—My Guide.

—Robert J. Burdette.

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## EDITORIAL

### "In the Beginning."

These words occur twice in the Bible, and in both cases they must refer to the same thing. Many Bible readers appear to pass them by with no special notice; but when one stops to weigh them and tries to comprehend all they imply, he is overwhelmed with the far-reaching thoughts. The first words in Genesis are "In the beginning God created"; the first in John's Gospel are "In the beginning was the Word."

For years these three words in Genesis have helped me over the apparent discrepancies between science and the Bible, and enabled me to cling more closely to the Book when critics have assailed it. As a student of geology, I came years ago to recognize the unmistakable messages of God written in the rocks. No one can study reverently and carefully the story of the earth's formation as recorded in the strata of its crust, so full of fossil proofs of ancient life, both animal and vegetable, without being assured that ages of time were required to build and fit the world for the home of man. I regard the records found in nature—in earth and sea and sky, in mountain and plain and rock—as expressions of God's doings just as certainly as are the records of Creation, found in Genesis. To me the pages of nature speak as truly and as unmistakably of God's creative work as do the records written by

Moses, and I am overjoyed to feel that there are no serious discrepancies between the two.

If we insist upon literal interpretations of what is evidently poetical and symbolic language, we shall find insurmountable difficulties. But we find in all literature, ancient and modern, that the very choicest gems of truth are best expressed in poetry and figure and allegory. Sometimes this is the most impressive way to express great and sublime thoughts. Why should the Bible be an exception in this respect? Surely the ancient men of God would use the most impressive forms of language to convey the sublime truths of God. Indeed, we know that its grandest truths are imparted to men by parable and figure and symbol and allegory.

So when I would harmonize God's story of Creation, as told in the Bible, with the record he has written in the rocks, if I insist upon a literal twenty-four hour day as the only Bible meaning, I am overwhelmed with difficulty. I know God made the record in the rocks, and that no human hand held the pen that wrote it. I must accept the teachings of the book of nature quite literally as to the fact that ages of time were required. But when I come to the Genesis record, I find some of its great truths are told in symbols, and why should not the story of Creation be told in such a way, especially in regard to the length of time required to fit the earth for the habitation of man. When, therefore, I regard the great days or ages of God in Creation as being symbolized by twenty-four hour days, to bring all within the comprehension of finite beings, and when I regard the expression, "in the beginning," as covering all the long ages or days of Creation before man was placed upon the earth, then the difficulties fade away and my faith in God's Word—even in both his books—stands unshaken.

Then the literal twenty-four hour days which God used as symbols of his own

great creation days have a greater significance. And when I realize that God's great "seventh day" is still in progress, and may be for ages yet to come, then it is that the return of each literal Sabbath he has given to symbolize it and to bring God nigh to man has for me all the deeper meaning.

Again, when I find in the New Testament the same words, "in the beginning," used in regard to the Word made flesh, the Son of God, I recognize them as covering the same ages indicated by their use in Genesis, and I am impressed with the pre-existence of my divine Lord. Thus his last prayer about the glory he had with the Father before the worlds were becomes strikingly significant.

Between the wonderful apocalypse of the "beginning" and the glorious apocalypse of the end of our Bible, we have the revelation of God's love and the messages of salvation, not found in the book of nature, but in the Bible through Jesus Christ, the "Alpha and Omega, the beginning and the end, the first and the last."

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#### Tract Society's Work.

The corresponding secretary, Rev. Edwin Shaw, has sent letters to all the Endeavor societies, calling for volunteers who will pledge themselves to distribute our literature among people outside our churches. It is his purpose to see that the tracts are actually distributed and he has accordingly arranged for regular reports from all who are willing to take hold of the work. About forty per cent of our churches have responded thus far. Some of the letters he has received are interesting and we shall give them now and then for the encouragement of others. The secretary of the Verona society writes as follows:

It is not because we are uninterested in the work of Sabbath reform that you have heard nothing from the Verona Christian Endeavor Society; but it is because we have been waiting for a committee to canvass the society to learn how many tracts each one is willing to send out. Although we have not been able to see quite all the members, we now send the following order: 250 booklets, The Sabbath and Seventh-day Baptists; 200 leaflets, Pro and Con; 200 Bible Readings on Sabbath and Sunday; and 140 post-cards.

Yours for the Master's work,  
MRS. ARTHUR FRANKLIN.

Ira S. Goff, of Cosmos, Okla., says:

The tracts came all right. Our young people are interested in Sabbath reform, but most of them are less than twenty years of age, and I shall be responsible for most of this work. Have organized a Sabbath school at Prairie View, with eighteen charter members. A family of ten and a young lady of another family recently embraced the Sabbath truth. There are others interested who, we believe, will soon accept the truth. Have been preaching there once a month for nearly two years. Send me a year book and two dozen copies, Exposé of Faith.

Brother Kelly of Nortonville writes for his young people, asking for one hundred each of the tracts suggested. He writes further that the serious illness of his wife and daughter has prevented earlier action on his part; but now they are well he can do more. He asks for a general supply of all tracts for his own use, and says, "I think our young people are becoming more interested in our work all the time."

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#### Rev. D. W. Leath's Pamphlet.

This pamphlet is a review of a book by D. S. Webster, entitled, "The Sabbath; or Which Day to Keep." Brother Leath's review covers seventy-one closely printed pages, covering the entire ground of the Sabbath question. It meets the arguments of Mr. Webster at every point, makes the plain distinction between the law of Moses and the law of God—or the ceremonial and the moral law, and takes strong ground regarding the teachings of Christ and all New Testament writers upon the Sabbath question. The history of the transition from Sabbath to Sunday is also fully given. The book should be of special value in the field now occupied by its author, and where Mr. Webster's book has been extensively read.

This review can be had by sending 25 cents to Rev. D. W. Leath, Logan, Alabama.

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#### Serious and Suggestive Conditions.

If we look a little closely at the facts as they come to light in the searching investigation now going on in regard to bribery in the New York Legislature, two or three things will impress us deeply. Of course we are saddened when any of our fellow men are accused of crimes that will

bring them into dishonor; and we always hope when investigations are in progress, that the accused may be able to prove their innocence. But when every step in the testimony points without mistake to the guilt of the accused, and when every move implicates some new man in high position, until prison doors seem sure to open to receive him, the case is sad indeed. But this is not the worst phase of the case at Albany. To me the naturalness with which political leaders accept as a matter of course every revelation of corruption, just as though they knew all about the wrongdoing before, and the united efforts to prevent investigation of high-handed crimes lest others be exposed, is a far worse feature in all such cases. And when to this characteristic of the case in Albany, you add the fact that the public mind has become so completely saturated with the conviction that bribery and corruption are common among the representatives of the people that on every hand we hear the expression, "Just as I expected," and "I knew it was so," or "I am prepared to believe it all," then, indeed, do we find the very worst feature of all.

When the popular mind and heart lose confidence in public men; when the feeling exists that graft and bribery are things to be expected, and when the hope of obtaining pure, honest, incorruptible men for public office almost fades from the public mind, the conditions are most serious and suggestive. Then it is high time for all true patriots to unite in efforts that look toward a remedy. Then, indeed, does the folly of Christians who keep out of politics, and allow wicked men to run things, appear in a most convincing light. Give us godly men in politics!

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#### "Crime and Criminals."

This is the title of a book of three hundred and twenty pages, published by the Prison Reform League Publishing Company, Los Angeles, California. It is dedicated to Leo N. Tolstoy, and on its dedication page, at the bottom, these words of President Taft are given: "I believe, and I regret to say it, that throughout this country the administration of the criminal

law and the prosecution of crime are a disgrace to our civilization."

There are some fifteen chapters, beginning with one upon the increase of crime, and one upon capital punishment, all of which are crowded with most convincing data and most touching incidents showing the history of capital punishment and the increase of criminals in Great Britain and in the United States. The cruelties of prison life in many States are proved beyond all question. The efforts at prison reform from the days of Howard to the present day are interestingly told. The effect of abolishing the death penalty is shown by comparing the results in States where it has been done away with, with the results in other States where it still exists.

Real life in various prisons is revealed; but the one portion of the book that holds the reader spellbound and fills him with indignation is the story of two years' life in San Quentin Prison, California, told by Griffith J. Griffith, the secretary of the Reform League. Really, it seems almost incredible that such abominable cruelties could exist even in the darkest prisons of our civilized land. One can not read this book without feeling that the real object of punishment has been lost sight of, and that the inhuman systems for treatment of criminals in many States must do more harm than good.

Whatever profits are realized, if any, from the sale of this book—price \$1.00—are to be set aside by the league as a fund for the relief of prisoners.

If every American citizen could read this book and ponder its revelations, there would undoubtedly go up from all the land such a cry for reform in many an awful pest hole called prison, that the government would make quick work in correcting the evil.

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#### Account of Memorial Service Postponed.

We have an interesting account of a service held at the unveiling of a memorial window at West Edmeston in honor of Rev. J. B. Clarke, for twenty years pastor of the church at that place, which will appear in the next RECORDER. We regret

that several articles have had to wait in our hands, some of them for weeks, because the RECORDER columns have been overcrowded. One of the hardest questions we have to solve in these days is, what to leave out. We have to hold back matters of only general interest in order to give preference to current items that would be inappropriate if held too long. Sometimes all death notices are crowded out when the forms are made up; and too frequently, the entire Children's Page has to wait two or three weeks at a time.

This state of affairs is quite different from the conditions not long ago, when we were distressed for sufficient original material, and were driven to the use of the shears. We like the present abundant supply better than the meager supply of former times.

#### Philosophy Versus Religion.

REV. F. O. BURDICK.

Text.—“The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth.” 2 Tim. iv, 3, 4.

“As for the truth, it endureth and is always strong; it liveth and conquereth forevermore.” Esdras iv, 38.

Introduction.—The last part of the text is from the Apocrypha. Seldom in my ministerial experience have I ever gone outside of the canonical Scriptures for a text. But these words from Esdras furnish such a fitting and truthful climax to the words of Paul that I deem it wise to add them to the text.

The first part of the text, as doubtless you will recognize, is taken from Paul's “farewell message” to Timothy; and its declaration should, therefore, be considered the more weighty, especially as it is the summing up of his long Christian experience and the result, not only of profound study, but long observation.

I am sure Paul weighed well every word of that statement in his final charge to Timothy, so that he and all subsequent expounders of truth might realize beforehand something of the heresy that they would

have to meet in their ministerial experience. And for my part, I confess I am simple enough to believe that that message was inspired of God.

We need not be greatly surprised if, in this day and age, we find men of much learning running breakneck speed after some “new doctrine.”

The second part of the text is in sharp contrast with Paul's declaration. Men may go off on a tangent—but truth is truth still. Philosophers may philosophize, but the truth stands rock-like.

I infer, then, from this double text, that while there are many men who can not endure sound doctrine, and who follow after their own lusts, heaping to themselves teachers having itching ears, yet there *are* those, ever have been, and ever will be, who believe in the good old Book as the inspired Word of God.

So in every age, no matter how strongly tintured with philosophy, we will find men and women strong in faith, fully in accord with the poet who said,

“How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word.”

There are many anecdotes told illustrating the feeling of deference that the nations of the world have for America. To use a semi-slang expression, they are powerful careful how they tread on our toes. I read, in a late periodical, the following concerning Karl Ludwig, father of Franz Ferdinand, crown prince of the Austrian realm. It was stated that he is a wicked, voluptuous, old bluebeard of the Hapsburg family.

“A beautiful girl of twenty summers, who happened to be spending a season at the Austrian capital, attracted the attention of the Earl. Love stirred him and she was summoned into his presence. On her appearing he made known his love. But it so happened that she was engaged to an American youth and she promptly responded No. Fair promises and golden offers did not move her. Threats were of no avail. As she was a foreigner she was informed by the police that she must leave Vienna and Austria within twenty-four hours. She was further ordered to ap-

pear at the police magistrate's office at noon, sharp. A half-hour before noon the young man to whom she was betrothed, who happened to be a student in the realm, appeared at the magistrate's headquarters on the girl's behalf. The officer was haughty and emphatically reaffirmed the sentence, that she must leave the country within twenty-four hours or go to prison. Said he, ‘She is a foreigner of an evil way of life.’ ‘That is false,’ replied the young man. It took only a minute to say it and the next minute he was placed under arrest. And now comes the point in the anecdote which verifies the statement, that the nations of the world stand in fear of American power. ‘All right,’ said the young man, ‘I am your prisoner and I have no desire to escape. But I should inform you that the United States Ambassador knows of my presence here and if at 4 o'clock I am not back at the embassy, accompanied by the girl, he will know exactly what to do. Moreover, after 4 o'clock the embassy will probably be less discreet with you than I have been inclined to be.’ ‘Are you an American, then?’ was the inquiry. ‘I am,’ was the response, ‘and so is the girl.’ There was a hasty consultation among the officers; the young man was promptly released and the couple permitted to remain in Austria as long as they chose.”

Some time since, a mission-school building on the coast of China, full of pupils and teachers, was fired upon by a passing gunboat. The occupants were in great consternation. They expected the building would be burned, and probably they would lose their lives. What to do they did not know. Luckily one of the teachers thought of the flag. It was an American mission, and she ordered it hoisted over the building. The enemy, on seeing the Stars and Stripes, desisted and not another shot was fired.

Again, in a certain Spanish university, recently, a professor of Barcelona, because of too liberal teaching, was condemned and ordered executed by command of King Alphonso. I have no doubt that if that professor had been teaching in one of our universities he might have taught his pet doctrine and nothing would have come of

it, save possibly a little flurry for the time in the press and pulpit.

From these illustrations I have two points to make:

I. America has gained her reputation for greatness and power in the eyes of the nations of the world because she has builded on the foundation stone, Christianity. “In God we trust” is our national motto, and it adorns the most of our coins.

II. No country in the world has ever granted its citizenry such freedom of thought, speech, and press; “That all men are created equal” forms a prominent part of our declaration principles. The rank-est infidel, heretic, agnostic, has the freedom to talk as long and as loud as he pleases. He has the freedom of the platform, the press and the halls of learning to teach his agnosticism; and Christian people furnish the material, in the youths of our homes, out of which infidels may be made.

And just here I wish to pause to say, that I have no fight to make against the higher institutions of learning. I am enthusiastically in favor of them. I do not wish to say one word against the character of the men who are teaching in our colleges and universities. But I do wish to be understood as waging an uncompromising war, in so far as I am able, against the infidelic notions which many of these teachers of the “new philosophy” are persistently foisting on the minds and hearts of our youth under their tutorage.

When they teach our young men and women that the plan of salvation can not be accepted because it is unreasonable; that it is “absurd for humanity to stake its hopes of salvation on what the Christian world has accepted as inspired writing;” that “the books of the Bible are mythical and legendary and that their authorship is unknown,” “giving them a psychology without a soul, a science which excludes the necessity of a Creator and an ethics which is based on the unstable will and inclination of the multitude”—then I protest, and every lover of the truth ought to protest.

In the further treatment of my subject, I shall

I. Quote from these instructors of

philosophy in the field, especially of political economy and religion.

II. From these, as a basis, draw some conclusions.

First, (a) Prof. Barrett Wendell of Harvard teaches that the Declaration of Independence is only "spectacular rhetoric"; that "democracy is a failure, and because of this failure to reach the desired end the people are greatly disappointed. The Revolution was fought to uphold a delusion and maintain the fallacy that 'all men are created equal'."

So the principles of '76, which, as I have suggested, have had much to do in making us a great nation, have become, according to this professor, a dead letter. Says Prof. Wm. Graham Sumner of Yale: "We must drop this jingle about a 'government of the people, by the people and for the people'."

These teachers of "new thought" find little in the whole system of government to their notion. Our long-cherished tenets are all wrong. In fact, with these advanced thinkers, everything is ajar, unless it has been thought out from the standpoint of later day investigation. The history of the past and contemporary times must be corroborated by these teachers, and pass through the scrutinizing gaze of "scientific" investigation or it must fail. Think of it! You who fought for the emancipation of the slave, and you who have been taught to believe that the slave traffic is a hellish business, listen to what these men tell our children: "Slavery," say they, "taught steady labor and alleviated the status of women; and that slavery gradually became a thing of the past when steam was loaded with heavy tasks." "But as steam means coal," says Professor Sumner, "and the amount of coal in the globe is an arithmetical fact, it is not improbable that slavery will be reintroduced when the coal measures are exhausted." What are we to infer from this? Simply, if we need the slave, use him—principle cuts no figure. The Declaration of Independence is "spectacular rhetoric"; that men are created equal is a false doctrine; the color-line is all right; God made one man to be master and another to be slave—one to serve, another to be served. But this is not all.

(b) "The line of demarcation between the college and the church is fast becoming to be clean-cut." And if this thing keeps up, the antagonism between these two great and essential institutions, the college and the church, will be keen, the battle will wax hot, and the enemy of our cherished religion will have to be met, in the arena, on the platform and in the pulpit.

When philosophy attempts to brush aside the sanctity and divinity of our cherished religion, teaching that "the Decalogue is no more sacred than a syllabus", that their principles are "obsolete mental feudalism", resorting to scientific analysis to prove the falsity of the church's claim in her belief in Christianity, it is high time that the church awake to the importance of her mission in the world.

When philosophy teaches that "it is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on the rock", I repeat it—it is high time that much be said and done to check this mighty tide of infidelity.

Says a prominent instructor in the Syracuse University: "Change from one religion to another is like getting a new hat;" conscience is a false guide and moral precepts are a "passing shibboleth"; "conceptions of right and wrong are unstable as the style of dress, and theology is fast breaking down."

Civilization from the standpoint of these teachers of "new thought" has not proved a success. "Changes in the standards of religion are so noticeable", say they, "that there should be an annual supplement to the Decalogue"; and yet we are told that the Decalogue is no more sacred than a syllabus and that there are no absolute evils.

Prof. Chas. H. Cooley of Michigan University makes bold to say that "immorality is simply an act in contravention of society's accepted standards." The University of Chicago bristles through and through with this "new thought." Prof. Albion Small proclaims loudly that the church is inadequate to save the world. Prof. Herbert L. Willett teaches that "a number of Old Testament stories are untrue and unethical, and the Bible is in constant need of editing in order to choose the desirable material for teaching"; also that "some of the

New Testament miracles may yet be understood through the discoveries of science, and that the virgin-birth of Jesus is inconsequential compared with other Bible narratives. People of today would not feel like ruling out one who did not believe in the virgin-birth." We have heard so much of Foster, I need only mention the name.

Says a certain editor of one of our leading periodicals: "Those who are not in close touch with the great colleges of the country, will be astonished to learn the creeds being fostered by the faculties of our great institutions." Prof. Edwin L. Earp, who said that "it is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on the rock", is a professor in the Syracuse University, and is looked up to as a leader in the field of "new thought"; and the bad feature of it is, he was once a clergyman of the Briggs and Foster type. Other men of the same type are Prof. Geo. H. Howison of the University of California, President David Starr Jordan of Leland Stanford, Dr. Herbert L. Willett of Chicago University, and Prof. Geo. A. Coe of the Northwestern University; and what is still worse, and more startling to consider, all of these men draw salaries from religious denominational schools to teach their agnosticism, and I dare say that some of these, if not all, are still holding their preacher's license, and if invited, might occupy any of our pulpits.

Prof. Wm. Graham Sumner of Yale, another recognized leader in this school of philosophy, teaches that "the standard of right and wrong is that which is tolerated by society in general." That is to say, public sentiment is our code of morals, rather than the Word of God, the Bible. Prof. Chas. H. Cooley of the University of Michigan teaches that "every man's mind is the theatre of the conflict of standards." Prof. Simon N. Patten of the University of Pennsylvania teaches that "society owes its debt to the citizenry that paves and polices the road to Jericho"—as much as to say, To the church it owes nothing.

And still you have not heard it all. I come now to consider—

(c) The advanced new thought in the

realm of philosophy. I have purposely introduced you to the milder teachings of "new thought" to prepare your minds for the more obnoxious and dark-dyed. Listen! Professor Jordan of Stanford teaches that "whiskey, cocaine and alcohol bring temporary insanity and so do revivals of religion." Did you catch the thought? Professor Sidis, a Harvard psychologist, another leader in this school, teaches that "religious revivalism is a social bane, and is more dangerous to the life of society than drunkenness. As a sot, man falls below the brute; as a revivalist, he sinks lower than the sot."

We have been misled, then, in our earlier teaching that intemperance is one of the greatest evils of our country. We are now told revivalism is a greater hindrance to the morals of our country.

Prof. Josiah Royce of Harvard says, "Sin is mere foolishness, insight is the only virtue." And we are informed by good authority that it is quite largely taught, at Harvard, that "God is a spirit, not a potentate. All this was oriental in its conception, unsuited to the intelligence of today. To believe in a whimsical God changing his purposes at the solicitations of excited worshipers, is to introduce an element of uncertainty and even chaos into all existence." Say they, "We believe in a law-abiding universe. To give up psychology and go back to the church for guidance would be foolishness."

Professor James of this same institution teaches that "the chronic belief of mankind that events may happen for the sake of their own personal significance is an abomination." How does that strike you—you who have taken so much comfort in the belief that God, our Father, delights to answer the petition of his children—that he has taught them to pray, "Our Father who art in heaven"?

We will make a final quotation from Prof. Hugo Münsterberg of Harvard, who teaches that "religious life on the earth began with intoxication cults. To become devout, man first got drunk; and our hosannas are only echoes of the wine-engendered shoutings of celebrants who reeled through the orgies long ago." "Re-

ligion", he says, "became sterile when the Puritans ceased to imbibe." But enough.

The conclusions.—I have quoted sufficiently from these teachers of "advanced thought", that you may get a pretty good idea (if you have not already had it) of what is being taught in our higher institutions of learning along the lines to which I have called your attention.

Paul's words have been literally fulfilled and the time *has* come, when men can not "endure sound doctrine"; but after their own lusts have they heaped to themselves teachers having itching ears; and they have turned away their ears from the truth." Briefly summing up the teachings of these philosophers, the conclusions are these: Religion is buffoonery; the virgin-birth and the story of the cross are wild dreams; the plan of salvation is absurd; there are no God-given Commandments; the ordinances of God are fanciful; our notions of right and wrong are simply the result of training; virtue has no fundamental law; a curriculum is better than a church to lead students to the truth; a psychological clime more effective than a shrine; in short, our whole cherished religion is founded on a myth, not only false but heathenish in the very conception. These men of philosophy take no interest in churches, are not inspired by church spires and do not believe that God is; and so they consider themselves "emancipated from the mental and religious fog which has enveloped the centuries."

Now I suppose you are asking in your own minds: If these things are so, how is it going to affect our religion? It seems to me it can not help being damaging when we consider that in this country of ours there are nearly 500 institutions of higher learning, and nearly one-fourth million students daily being brought under such instruction—bright young men and women, but very receptive, passing through this crucible of "new thought", believing the men who teach it, authority. We must admit the result will be added power in the land for transforming religious standards.

Some one has very aptly suggested that one reason why this obnoxious teaching has not been brought more directly to public

attention, and these men have not taught more openly, is because, as it has been said of the historical goose, that while the feathers of our good old religion are being picked by these merciless critics, there would be a good deal of hissing. While these things are going on behind school-room doors, I fear the church in a measure has been sleeping.

Practically, what is our duty? One thing is certain: the church must arouse itself to its responsibility of defending or standing by the gospel truth in the face of its enemies, or God will cause the very stones to cry out for his truth. What shall we do? Keep sweet? That motto, I have noticed, has been on the blackboard since the beginning of the year. Yes, keep sweet, but fight! fight hard! I would not advise the Elihu Burritt style, of knocking the scoffer down and compelling him to repeat the Lord's Prayer before letting him up. But I would urge you as lovers of the truth carefully and prayerfully to familiarize yourselves with the Bible, and that for a purpose. Then you are better prepared to fight, and to fight with the weapon that God himself has provided—"the sword of the Spirit." The good old fist blows of the Gospel directed at the judgment and consciences of men will win the day in God's own appointed time. Paul may plant, Apollos may water, but don't forget it, God will give the increase.

I desire to commend most highly the course of Bible study inaugurated by your pastor in connection with your Friday-night prayer meeting. The course is made very easy to any one desirous of becoming better acquainted with the Word of God. You who are attending it will be well paid and you who are not attending will miss much. A better knowledge of the Bible can be secured by every member of this church.

The present lesson considers two books of the Bible so much criticised—Joel and Jonah. Study these for yourselves in the light and help you may receive at these meetings. Let me urge you who are not in attendance, to join. It will not only help you but encourage your pastor.

Then there is the Sabbath school spend-

ing the whole year on the Book of Matthew. No one is too old to attend the Sabbath school. It is a mistake to imagine that the Sabbath school is alone for the children. Not only will your attendance at the Sabbath school be helpful to you in getting a better knowledge of Bible truths but your presence will be an example to your children and a help to the superintendent and teachers. Then you should spend a few moments each day stately in Bible study. Again, I want to emphasize the fact—"Spiritual sympathy is indispensable for correct Scripture interpretation." Blessed is the man whose "delight is in the law of the Lord; and in his law doth he meditate day and night." As the Bible is intended to set forth religious truths, so we must come to it in a religious spirit. The lack of this is a reason why these men of philosophy fail to find the real truth in biblical investigations. Their eyes are blinded and their heart is not receptive. In order for a dinner to build tissue and strengthen, he who eats must be hungry. In order to be benefited by the study of the Bible, we must come to it, hungry for the truth.

That the Bible has had a tremendous influence for good in the world, few will dare to deny. It stands today in all its glory and in all its strength while all other literature has come and gone—proof enough that it is divinely inspired. If you would have your children secure against such obnoxious teaching as that to which I have been calling attention, when they enter these institutions of learning, help them to familiarize themselves with the teachings of the Bible now. I am of the opinion that if we help to unfold to their tender minds the Word of God in a careful and prayerful spirit, help to arouse the "spiritual sympathy" to which I have referred, in most cases it will be quite impossible to nullify its teachings and influence by the doctrines which may be urged by these teachers of "new thought."

Before leaving for church this morning I came across a program of the late Conference, on the margin of which I found a quotation from some speaker at Conference. The speaker said, "The college boy

knows little of the Bible." Is that a reflection on the boy, the church, or the home? If this statement is true we should, in any case, set ourselves to remedy the neglect.

Finally, the world was never so full of the evidences of the divinity of Christianity as it is today. Said a Scotch divine recently, "There is a power in the universe wise enough to make truth-seeking safe, and good enough to make truth-telling restful." Then for the sake of the religion we profess, for the good of humanity and for our everlasting peace, let us place ourselves under the influence of that power that we may secure safety and final restfulness.

"Upon the western plain there comes the signal strain,

'Tis loyalty, loyalty, loyalty to Christ;  
Its music rolls along, the hills take up the song,  
Of loyalty, loyalty, loyalty to Christ.

On to victory! On to victory! Cries our great  
Commander: "On!"

We'll move at his command, we'll soon possess  
the land

Through loyalty, loyalty, loyalty to Christ."

"As for the truth it endureth and is always strong; it liveth and conquereth forevermore."

#### Alfred Theological Seminary.

REV. A. E. MAIN.

Eighteen students have thus far received instruction in the Seminary this year for longer or shorter periods. Among these are six who have our own ministry in view; two were Methodist preachers, and one a Baptist; two were wives of ministers and one the wife of a university professor; and several were college students.

In our regular class exercises, in correspondence work, and in extension work inaugurated this school year, the teaching force of the Seminary must have reached an average of not less than seventy-five persons a week the first semester.

Two men expect to leave the Seminary at the end of this year. One will be a graduate of both college and seminary; the other has been in the Seminary about three and one-half years. Both are worthy of the confidence of our churches and people as candidates for the pastorate or the mission field.

## Missions

### Letter From China.

DEAR RECORDER READERS:

The Christmas season brought us many reminders of our friends at home, and of their thought for us and our work here. The kind friends of the Nortonville (Kansas) Church sent a budget-letter, expressing so deep an interest in our missionary family and in the China Mission. It is most encouraging to receive such evidence of sympathy and interest.

Doctor Palmborg, Mr. Davis and I spent Christmas with the Chinese here at Lieu-oo, but on Thursday after Christmas, Mr. Davis and I went to Shanghai to "pass the year", as the Chinese have it—with Dr. and Mrs. D. H. Davis. Coming back, we had some experiences which may be of interest to you.

For variety, let me suggest the character of our baggage on this journey: a good-sized box of provisions, a bag of flour, a small box of tinned corn, a suit case, a Japanese cory, a large basket of meat, fruit and vegetables, a traveling-bag, two baskets of plants, two packages of books and tracts, besides other small, unwieldy articles.

Of late, the Shanghai, Nanking Railway has established a launch route between Lieu-oo and Quin-san, a point on the railway, distant from Shanghai by a ride of about an hour and a half.

On this particular day, when we reached the station at Quin-san, it was raining. We called four jinrikishas, and piled in the goods. The launch landing-place is about a half-mile from the station, the road thither being a substantial stone one, similar to a cobblestone road at home, only much rougher and more uneven. Mr. Davis preferred to walk, but I sat in a riki-sha and carried some of the breakables. When the launch-office was reached, the men there said that there were no other passengers for Lieu-oo, but that if we wished to go, and would pay two dollars the launch men would "fire up" and take us. We had some conversation on the subject, for

we were sure that these fellows were trying to make a special profit from us, thinking that we would not know the difference. Foreigners are often asked double and triple prices, and frequently pay them, too, unless they happen to know what is the right one. The ticket price, in this case, had formerly been forty cents and one hundred cash each. Mr. Davis finally paid the two dollars, although we showed our displeasure in a decided way. The man followed us out, trying once more to explain, but Mr. Davis told him that he could not understand how the S. and N. Railway would run a launch on such uncertain conditions, when it advertised a definite time for leaving each day, nor why two prices should be charged. He added that he would write to the company for explanation. At this the man disappeared, returning shortly with a new ticket and giving back one dollar.

Three passengers for Ta Tsaung, a place between Quin-san and Lieu-oo, came on board, and together we waited an hour or so. In the meantime, as usual, only a little more insistent than usual, the riki-sha men followed us on the boat, demanding more money. The question, "What did the Chinese pay you?" settled them, and they went off.

Finally we started. It was a bit cold and raw and rainy, but the little cabin was next to the boiler, so we warmed out feet by putting them against the partition. I asked for some hot water for a hot-water bag I had with me, and with extra jerseys which we donned, we were quite comfortable, and ready to eat some of the good lunch which Mrs. Davis had had put up for us.

Good time was made, and we arrived at Ta Tsaung before dark. It seemed quite probable that Lieu-oo would be reached by eight o'clock. The schedule time from Quin-san to Lieu-oo is four hours. At seven o'clock, however, with a lightning-like shutting off of steam, in the dark, we crashed into another boat coming very slowly toward us, evidently with no light in sight, and, at the time, lying across the stream. Its anchor, lying outside its bow, promptly caught into the launch, tearing a hole in its

side, but above the water-line. There was a general shaking up, and crashing sound as of falling glass. Then followed an hour or more of what the Chinese call "fan" (pronounced like "fan" without the n), or what foreign slang calls "chewing the rag", in a very loud tone of voice, and all participants speaking at the same time. No agreement could be reached, and we did not know but that we were fated to remain at that place the rest of the night. The house-boat had suffered the loss of a few dollars' worth of peanuts. They (the house-boat people) demanded either the payment of five dollars, or that they and their boat be towed back to Lieu-oo. The launch men were willing to take one man back to Lieu-oo, but not all, and they wished the payment of two dollars. The house-boat tied itself fast to the launch, and endeavored to start for Lieu-oo, but had gone but a few yards when the end of the house-boat swerved around, running into the bank, and strong was the cry set up for the launch to shut off steam. Then disconnection was made, and our boat fled at high (?) speed. The launch had captured the sail belonging to the other boat. We reached Lieu-oo at half past nine o'clock, and were fortunately able to get two men to carry over to the mission the more important pieces of the luggage, leaving the rest on the boat until morning. It was very dark, and as Doctor Palmborg had given up all thought of the launch coming that night, there was no servant with a lantern to meet us. The carriers, however, had a lantern which guided us home. We aroused the household, and went in to get warmth and rest, after another memorable trip from Shanghai to Lieu-oo. Were it straight across country, it would be a distance of but two or three miles farther than from my old home at Plainfield to New York City. So short a distance as it is would scarcely seem to warrant so eventful a journey, but the trip is seldom made without incident.

Last evening, January eighth, shortly after half past ten, we were startled by an earthquake shock, lasting several seconds, rattling pictures and furniture, moving boxes and even swaying the house. At first,

it seemed as if we were on shipboard, and the ship were violently lurching; then, when all was quiet, every one had a dizzy, unsteady feeling. It is said to have been the severest shock felt in this part of China for many years.

With every wish for a prosperous and blessed new year for every one of you,

Faithfully yours,

MARY R. DAVIS.

Lieu-oo, China, Jan. 9, 1910.

### Education Society.

The Executive Board of the Seventh-day Baptist Education Society met in the Theological seminary, Alfred, N. Y., at 4.30 p. m., Sunday, February 13, 1910, with the President, Prof. E. M. Tomlinson, presiding, and the following members present: Messrs. G. M. Ellis, Frank L. Greene, W. L. Greene, E. E. Hamilton, A. B. Kenyon, A. E. Main, E. P. Saunders, P. E. Titsworth and W. D. Wilcox.

Prayer was offered by Rev. W. D. Wilcox.

In the absence of the Recording Secretary, V. A. Baggs, Prof. W. D. Wilcox was appointed secretary pro tem.

Prof. A. B. Kenyon presented his report as treasurer for the second quarter of the fifty-fifth fiscal year, from November 1, 1909, to February 1, 1910.

### Treasurer's Report.

Second quarter—55th year—November 1, 1909, to February 1, 1910.

#### I.—REVENUE AND EXPENDITURE.

—Dr.—

Balance, November 1, 1909:	
Seminary Fund .....	\$514 25
General Fund .....	268 05—\$782 30
Interest on Bonds:	
Denver & Rio Grande R. R....	50 00
Interest on Mortgages:	
W. C. Belcher Land Mortgage	
Co. ....	42 00
H. Crandall .....	15 00
W. M. Emerson .....	36 00
M. L. B. Merrill .....	21 53
Fred W. Mundt .....	75 00
G. W. Rosebush .....	31 50
C. L. Shaw .....	69 00
Della M. Sullivan .....	18 00
Charles R. Voorhees .....	4 50
Edith B. Wheaton .....	15 00
George W. Woodworth .....	16 50—344 03
Interest on Real Estate Contract:	
W. H. Jacox .....	80 00

Interest on Notes:	
Alfred University .....	28 00
Alvord B. Clarke .....	15 00
J. N. Norwood .....	1 87
J. G. Stevens .....	3 67— 48 54
Interest on Theological Endowment Notes:	
S. G. Crandall .....	5 00
Boothe C. Davis .....	15 00
Henry M. Maxson .....	3 62
Henrietta L. Maxson .....	3 62
Mrs. J. E. B. Santee .....	1 25— 28 49
Profit on Stock:	
Alfred Mutual Loan Association	124 00
Contributions for Theological Seminary:	
a. From S. D. B. Memorial Fund .....	200 00
b. From Churches:	
First Alfred .....	14 60
First Alfred S-S....	3 98
Chicago, Ill. ....	15 00
Farina, Ill. ....	6 55
Friendship, Nile, N.Y.	4 17
1st Hopkinton, Ashaway, R. I. ....	5 48
Little Genesee, N. Y.	7 41
Manchester, N. C....	2 00
Milton, Wis. ....	13 26
New York, N. Y. ....	12 20
North Loup, Neb. ...	9 33
Nortonville, Kan. ...	7 22
Pawcatuck, Westerly, R. I. ....	32 97
Piscataway, New Market, N. J. ....	8 00
Plainfield, N. J. ....	23 57
Richburg, N. Y., Mr. and Mrs. M. O. Burdick .....	1 55
Riverside, Cal. ....	1 55
Salem, W. Va. ....	2 00—170 84
c. From Individuals:	
Ethel E. Maxson, Utica, N. Y. ....	5 00— 375 84
Total .....	<u>\$1,833 20</u>

—Cr.—

Alfred Theological Seminary .....	\$ 500 00
Alfred University, General Fund .....	250 00
Salary of Treasurer .....	25 00
Accrued Interest .....	4 20
Safety Deposit Boxes .....	4 00
Balance, February 1, 1910:	
Seminary Fund .....	\$684 72
General Fund .....	353 28
Salem College .....	12 00—1050 00
Total .....	<u>\$1,833 20</u>

II.—PRINCIPAL.

—Dr.—

Balance, November 1, 1909.....	\$ 619 13
Payments of Mortgages:	
W. C. Belcher Land M'g Co. \$700 00	
W. C. Belcher Land M'g Co. 500 00—1200 00	
Payments of Notes:	
Clarke, Norwood and Stevens 100 00	

M. A. Crandall .....	175 00— 275 00
Payments on Theological Endowment Notes:	
Henry M. Maxson .....	10 00
Henrietta L. Maxson .....	10 00
Mrs. J. E. B. Santee .....	13 00— 33 00
20th Century Fund:	
Boothe C. Davis .....	35 00
Total .....	<u>\$2,162 13</u>

—Cr.—

Mortgages:	
W. C. Belcher Land M'g Co. \$800 00	
W. C. Belcher Land M'g Co. 1000 00—\$1800 00	
Loan Association Stock:	
Alfred Mutual Loan Association.....	124 00
Balance, February 1, 1910 .....	238 13
Total .....	<u>\$2,162 13</u>

III.—CONDITION OF ENDOWMENT.

a. Productive:	
Bonds .....	\$15,581 30
Mortgages .....	19,950 00
Loan Association Stock .....	1,080 00
Notes .....	1,900 00
Theological Endowment Notes .....	3,190 00
Real Estate Contract.....	3,200 00
Cash .....	238 13—\$46,039 43
b. Non-productive:	
Theological Endowment Notes.....	550 00
Total .....	<u>\$46,589 43</u>

IV.—INCREASE OF ENDOWMENT.

20th Century Fund:	
Boothe C. Davis, Alfred, N. Y. ....	\$35 00
Respectfully submitted,	
A. B. KENYON, Treasurer.	
Alfred, N. Y., February 1, 1910.	
Examined, compared with vouchers and found correct.	

E. E. HAMILTON,  
G. M. ELLIS,  
Auditors.

The report was adopted and read. Professor Kenyon presented a bill received by him as treasurer from the Recorder Press for \$85.00, the amount due from the Education Society for printing of the Seventh-day Baptist Year Book, and for annual reports of the society.

It was voted that this bill be paid. Voted that the Treasurer be instructed to pay \$600.00 to Alfred Theological Seminary, \$300.00 to Alfred University account of general fund and \$12.00 to Salem College.

Adjourned.

W. D. WILCOX,  
Sec. pro tem.

## Woman's Work

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

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

### A Song for Every Day.

The weary world's a cheery place  
For those with hearts to win it.  
Thank God, there's not a human face,  
But has some laughter in it.  
The soul that comes with honest mirth,  
Though health and fortune vary,  
Brings back the childhood of the earth,  
And keeps it sound and merry.

The plodding world's an eager place  
For those with wit to use it.  
Where all are bidden to the race,  
Let him who dares refuse it!  
The simplest task the hand can try,  
The dullest round of duty,  
Knowledge can amply glorify,  
And art can crown with beauty.

A busy, bonny, kindly place  
Is this rough world of ours,  
For those who love and work apace,  
And fill the hands with flowers.  
To kind and just and grateful hearts  
The present grace is given,  
To find a heaven in themselves,  
And find themselves in heaven.

—Selected.

### Societies of the Central Association.

There are in the Central Association at present but five churches having active women's societies, one society having but a feeble existence and another having been disorganized for the last year. Without doubt those churches which have vigorous organizations feel the gain, for from the woman's society comes very much of the impulse in work for the church, not only in material improvement but in the more important social activities, to which a church often owes much of its usefulness.

Join me on a little trip among the societies of this association and we will go first to Adams Center, because there the ideal condition is attained, in that all the women of the church are members of the

Aid Society. They have no membership dues and assume that all are interested in carrying forward the work; so all are included in the plans for work for the year. They have two branches, the Aid Society meeting regularly to sew, and the Mission-study Circle, which this year takes up denominational history. These unite in social activity, holding teas, thimble socials, and giving one large entertainment during the year—this year a harvest supper and sale held in October. Judging from the year book published last year by the Adams Center women, their work in the Mission-study Circle must be earnest and very helpful.

Coming down from Adams we stop at Verona and find a society numbering more than thirty, who gather for their monthly meetings even though widely scattered through the farming community. They have always a helpful program and also serve dinner at these meetings, frequently welcoming the men as honored guests. The December meeting, according to their custom, was held at the parsonage and Pastor and Mrs. Davis helped make the occasion one to be remembered.

When one goes from Verona south, he—perhaps it should be she in this instance—always stops at Utica to see Doctor Maxson. But his wife is a good member of the Leonardsville society, so is not in a class by herself, and we will go on this time to Leonardsville.

Here the society has traditions older, probably, than those of any other society of the Central Association, the first organization for women's work in the church dating from 1834. The Women's Benevolent Society has for many years been an active factor in the life of the church. It has recently put out a little year book giving the appointments of the society for the year. These include the monthly meeting, at which a program on denominational topics is given and afternoon tea is served. Besides the public teas which the society serves to raise money, they give a series of free socials, which have been found very helpful in bringing the church congregation together. This year they are substituting for the large entertainment which has ordinarily been held, usually a bazaar, the plan of voluntary giving at the rate of



ten cents a month for each member, a more economical method of raising funds than is the sale.

At West Edmeston, our next society, they have also the plan of direct giving to increase their funds, as the members are pledged each to earn a dollar for that purpose. This society is active in all the work of the church. At the regular sewing meetings during the winter they serve dinner, giving the day to the work; and they make a specialty of aprons, for the sale of which they contract in advance with a Utica firm.

In Brookfield, our last stop, we find the largest society, it having over fifty members. Their work is similar to that of the other societies; but they serve public dinners during the winter to help the treasury, and have entertainments and socials, as occasion requires. A Christmas-stocking social was held during the holiday season.

We find that nearly all the societies are following the programs on denominational topics prepared by the Woman's Board. This campaign of information must result in good to all concerned. There has also just been made up a budget letter containing a letter from each society in the association, which is to be circulated among the societies in order to bring them more closely in touch with one another, and the associational secretary is hoping in the near future to give still greater unity and strength by interesting them in a specific common object of work. We all need a more vital interest in denominational affairs; we need to carry more conscientiously the burdens of the denomination and to take up more heartily denominational work, thus advancing the Master's cause.

AGNES BABCOCK,  
*Associational Secretary.*

#### From Our Corresponding Secretary.

The article from Nile, N. Y., written by Mrs. Skaggs, and appearing in the RECORDER of February 7, so well represents the idea and desire of the Woman's Board concerning the use of the leaflet-program, "Our Mission Circle," which the board presents for your consideration, that we can not refrain from making this public mention

of it. We believe it is well for us to stand "in the ways, and see, and ask for the old paths" (Jer. vi, 16).

METTA P. BABCOCK.

#### From Brookfield, N. Y.

The Woman's Missionary Aid Society gave no dinner in January, owing to several cases of illness in the north section where it was to have been held. The members of that section paid seven dollars into the treasury instead of giving the dinner. The February dinner was served by the west section at the home of J. D. Camenga. Receipts \$6.90.

The annual business meeting of our church was held at the G. A. R. Hall, February 6. The ladies served a good substantial dinner, a short program followed the business, and the day was one of pleasure as well as profit to all in attendance.

The ladies of the several churches, by united effort, served a most excellent dinner at the hall, for the Bible-school institute held here in January.

#### The Worth of a Man.

Real worth always finds its true place at length. There are some people who think they never get into the place they are fitted to fill; but usually something in the men themselves is the secret of their failure. It is not some happy chance that lifts men to places of honor and responsibility, nor is it piety alone. Brains are necessary for great duties as well as honesty and prayerfulness. God does not put a man into a high position merely because he is a good man. The man must have abilities; and if he has and is a true man the world will want him sometime.—*J. R. Miller.*

Dean Farrar once said most truly and helpfully: "A life spent in brushing clothes, washing crockery and sweeping rooms—a life which the proud of the earth would have treated as the dust under their feet, a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown."—*Exchange.*

## Young People's Work

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

### Patient Faithfulness.

REV. ALVA L. DAVIS.

*Prayer meeting topic for March 12, 1910.*

#### Daily Readings.

Sunday, March 6—Faithful love (Matt. xxvi, 1-13).

Monday, March 7—Faithful obedience (Phil. ii, 5-11).

Tuesday, March 8—Faithful service (2 Tim. iv, 6-8).

Wednesday, March 9—The incorruptible crown (1 Cor. ix, 24-27).

Thursday, March 10—The crown of life (Jas. i, 12; Rev. ii, 10).

Friday, March 11—The crown of glory (1 Pet. v, 4).

Sabbath day, March 12—Topic: Patient faithfulness that wins the crown (Rev. ii, 1-10, 18, 19).

#### INTRODUCTION.

The island of Patmos lies off the western coast of Asia Minor. It is about 10 miles long, 6 miles wide, and 37 miles in circumference. For the most part the island consists of three masses of volcanic hills which at their highest point rise to an elevation of 800 feet. Half-way up the side of one of these peaks stands the monastery of St. John, said to be erected over the cave where John saw and wrote his visions.

Saint John was exiled to the isle of Patmos, probably in the fourteenth year of the reign of the tyrant Domitian, where he lived for about two years, returning to Ephesus, in 96 A. D., under the reign of Nerva. He died in Ephesus, 100 A. D., in his ninety-seventh or ninety-eighth year.

From Patmos John could look across the Mediterranean and see the outline coast of Asia Minor and the towering mountains which shut from view the seven churches,—the candlesticks committed to his oversight. Our lesson is the message to two of these churches, in Ephesus and Smyrna.

"The angel of the church in Ephesus" was probably Timothy, Paul's faithful and trusted companion, who was converted on Paul's first missionary journey.

"The angel of the church in Smyrna" was doubtless none other than Polycarp, a young man whom John, before his banishment, had selected and made bishop of Smyrna. Polycarp was a slave boy, sold on the market to a rich lady to whom she gave her property at her death. Polycarp became a Christian, rose rapidly, and when yet a young man, not exceeding twenty-four, was made bishop.

St. John on lonely Patmos saw with wonderful clearness the trying days before the church, and inspired by the living Christ sends the message: "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."

After the death of John very little is heard of Polycarp for more than a half-century. About 155, on returning from Rome, he found the city of Smyrna in a tumult. An outcry was raised against the Christians. Some ten or twelve were arrested. Of these only one recanted; the others were cast to the lions, where they bravely met death. The calmness and willingness with which these brave men met death only intensified the hatred of their persecutors, and they cried: "Polycarp, the father of the Christians, Polycarp to the lions."

To avoid danger and that he might still be spared to direct the churches, Polycarp went into concealment in a small village a few miles from Smyrna. He was soon discovered, arrested and dragged before the Roman governor at Smyrna for trial. The governor was desirous of saving his life and promised him his freedom if he would only lift the hand and say, "Away with Christ." The old man became grandly eloquent. "Eighty and six years," said he, "have I served him, and he never did me any wrong; how can I blaspheme my King, my Saviour?" A story, preserved us in Christian writings, says that in that trying

hour a voice was heard from heaven saying, "Polycarp, be strong, and play the man." The old man walked fearlessly to the stake, where at his own request he stood unbound; the torch was applied, and Polycarp joined the host of sainted martyrs who had died for the sake of the blessed Christ.

#### HINTS ON THE TOPIC LESSON.

Verse 2. *I know thy works.* Our lives are open books before him. He knows our works and the motives that prompt our actions better than we do. We can not deceive him; to attempt to do so is but to deceive self.

3. *For my name's sake, etc.* All Christian service should be done for Jesus' sake. The patient Jesus is the real source of all patience. Two great tests of Christian service today are suffering for Christ's sake, and patient endurance under suffering.

4. *I have somewhat against thee.* God first commanded the good and praiseworthy in the churches, but he was grieved in that they had grown cold in their service. God is pleased with the good in our lives. Let us not grow cold or formal in our service, and thus merit his displeasure.

7. *To him that overcometh, etc.* Every step in the progress of the world, material as well as moral and spiritual, has been made possible only by "overcoming." There can be no victory, no progress, no crown except to him that overcometh. Revelation records eight promises to him that overcometh. What are they?

10. *Be thou faithful.* There is a world of difference between faith and faithfulness. Faith is trust in God; in faithfulness God trusts us.

#### MEDITATIONS.

"Patient faithfulness wins the crown." Yes, and what is more, it is the only way the crown can be won. We, today, are not facing lions, or the stake, but we are facing duty, which in some ways may require the faith and courage of a Polycarp. In this world of sin, envy, strife and hatred we need to remember the words: "Be ye faithful."

When we have faith in God, we trust him; we take him at his word, doing our duty as best we can, leaving results with him. But in faithfulness God trusts us.

He says: I have committed a work to you, and I trust you to do it. Be faithful. I put you in the schoolroom, in the home, in the shop, on the farm, among sinful and worldly men, to live for me, to witness for me. Let nothing impure dwell in your thoughts; let nothing unclean or unholy escape your lips; let not your hands do unkind things, or your feet walk in unholy paths. Stand at your post of duty where I have stationed you; I trust you; be ye faithful.

It is a great honor to have such trust reposed in us. But there are times when it is difficult to have unshaken faith—times when faith almost totters. But even then we can be faithful. We can stand at our post and resolutely do the work assigned us. We can refuse to give up when discouragements come, to give countenance to sin, to turn our backs upon duty and Jesus Christ.

Seventh-day Baptist young people, it does take faith in God to stand at our post of duty in this conscienceless, money-getting age. When we see the recklessness with which men enter the contest for coveted wealth, trampling upon conscience, truth and the Bible; young men and women leaving the Sabbath for worldly gain and social prestige; fathers and mothers advising their children to leave the Sabbath because it is more convenient—when we see these things, we do sometimes almost lose heart. But if we can't see the outcome, if the future does at times look dark, let us stand at our post of duty and be faithful. Young people, God is saying to you: "Be faithful. I have called you to be a light to the unsaved, to point them to the Lamb of God that taketh away the sin of the world. To you I have committed the Sabbath truth, to live, to love, and to proclaim to others. Be brave; play the man: I trust you; be faithful."

#### A STRING OF PEARLS.

"What conscience dictates to be done,  
Or warns me not to do,  
This teach me more than hell to shun,  
That more than heaven pursue."

—Pope.

"What we want, to speak plainly, is to feel that God knows what happens to us, and is with us while it happens, and loves

us steadily and tenderly through it all."—*Henry Van Dyke.*

"He is not truly patient who is willing to suffer only so much as he thinks good, and from whom he pleases."—*Thomas à Kempis.*

"If man do, day by day, ever the best he can by the light he has, he has no need to fear, no need to regret, no need to worry. No agony of worry would do aught to help him. Neither mortal nor angel can do more than his best."—*William George Jordan.*

**Martha Burnham.**

MARGARET BELL.

#### Chapter IX.

Let no one imagine that in the settling of a new country there are no pastimes or pleasure. Wherever civilized people dwell, there will be hours of recreation and social cheer, even if it requires hard work to bring these about. It is well that it is so; for human beings are so constituted that without these seasons of diversion life would become intolerable. While the hardships incident to such a time can not be comprehended by an inexperienced person, there are many pleasures and customs, some of which die out (though they ought not to) as people become more prosperous. All respectable people are on a level, regardless of whether they live on forty acres of land or a half-section. If they are good and possess a certain amount of refinement, they are admitted to the best the neighborhood affords. And then, too, there is such a community of interests, that the neighborhood bears a striking resemblance to a large family. Each one is interested in all the others. Should a family be unfortunate enough to have sickness in the home, their neighbors see to it that they are properly cared for. A person who would not assist a neighbor at such a time would be thought almost too low to be reckoned among human beings. If one family is blessed with some rarity and the others are not, it must be divided, if only enough to give them "a taste." Then there were the husking-bees, the raisings, and for the young men and maidens, the apple-paring bees, which consumed but a small part of

the time in work. Many hands made quick work of the apples, leaving ample time for games and refreshments. There were also the spelling-schools, the singing-schools and the writing-schools, none of which were ever held so late that there was not abundant time for a sleigh-ride at the close. Oh, those delightful rides on moonlight nights in the large bob-sleds behind the sturdy farm horses trotting gaily along to the music of jingling bells, with mercury at zero. Did none ever get cold? Well, if they did they were shrewd enough not to mention it; for they would have been told that they had better go home and get into "the trundle-bed."

The ladies had quiltings and sewing bees, where they took pride in exhibiting their needlework; but, alas! for this story the walls had no ears, so we are unable to record the weighty problems that were discussed while they plied their needles, or lingered at the table after supper was over.

It has been reported by good authority to the author of "Martha Burnham" that at one time a ladies' sewing society met at the home of an aged lady. Her husband, who had retired from the heavy work of the farm, was spending the afternoon in the house and where he could hear the conversation of the hour. The ladies on this occasion so far forgot their matronly dignity as to discuss in an uncharitable spirit the failings of their neighbors who were not present. This old gentleman, to whom a spirit of harsh criticism was very distasteful, after listening to the conversation for awhile, left the house. He soon returned, and going to the door of the room where the ladies were assembled, rolled a large pumpkin in among them. Upon being asked why he did this, he replied that he thought perhaps they could amuse themselves by rolling that pumpkin around and the time would be more profitably spent in that way than it would be by talking about their neighbors. Who can tell how much the Millennium would be hastened if pumpkins could be rolled in among the ladies of some of the present-day sewing circles? for, alas! it is to be feared that too often while their needles are earning the money to send the blessed

Gospel to the heathen, their tongues are saying harsh things about their neighbors.

In those days every one had to work, and if perchance there was not work enough at home it would be sought for of a neighbor. For a young lady who was not needed at home to be working in the kitchen of a neighbor who stood in need of such assistance was thought to be a virtue; and the better the young lady, the more intellectual and refined, the greater the esteem in which she was held. Indeed, had she lounged idly at home while there was work for her at a neighbor's, she would have been considered a drone and of no use in this busy workaday world.

The hired girls were treated as members of the family. Mistress and maid worked side by side until the work about the house was done and then sat down together to sew, knit, or do whatever work was necessary. Mrs. Burnham's daughters rendered such services at times, though not frequently; and when the work at home proved to be more than they could do, she in turn employed a girl to help in her family, whom she looked after as she did her own. Needless to say, her own children were early taught to work. This was a necessity, but had Mrs. Burnham been possessed of abundant means she would have taught her children all branches of common work. She believed time was precious and could not be wasted with impunity. She believed also that idleness was the road to ruin; and while she craved the best advantages for her children and would spare no pains to give them such advantages as far as possible, she believed that if they grew up to noble manhood and womanhood they must take hold of the humble duties of life until greater opportunities should come to them. She put her children to work as soon as they were large enough to pick up and bring in a basin of chips; and as soon as their length would permit them to manage a stick of stove wood, they had to fill up the wood-box at night. Quite an undertaking for a child? Yes, but was it not just as well for the child to spend part of its time that way as it would have been to have had a hired attendant racking her brain

to find some means of entertaining the child? By this means the child was taught that independence and self-reliance so necessary in this world.

When Martha was tall enough to reach them, by standing on a stool, the knives, forks and spoons were laid aside on the table by themselves for her to wipe. Probably she could have wiped some of the smaller dishes; but it would not do to trust them to her little hands, for she might break one. Had such a thing happened, however, Mrs. Burnham's brow would not have been clouded with anxiety for fear she might not be able to match the dish and so spoil the set, but there were no dishes to spare and no money to spend for anything that was not necessary. But all too soon for her pleasure Martha reached the dishwashing age. Oh, how she hated it. She would have gladly done twice the amount of work in some other way if by that means she could have escaped the dishwashing. But when her mother told her to wash the dishes there was no escape from the terrible ordeal. Had she feigned sickness, as girls have been known to do in order to get out of work, she would have been put to bed and given a dose of herb tea so bitter that any sickness short of the real thing would have vanished utterly beyond the possibility of relapse. Coming into the kitchen one day unexpectedly, she found her mother just commencing to wash the dishes. There was no time to retreat, for the call came instantly to come and wipe the dishes. Taking a look at them she said, "Why, mother, there aren't enough to make it pay for two to bother with them." As we live we learn, and Martha learned by this event that mothers couldn't be reasoned with; for the reply came, "All right, you can do them up alone." After this occurrence there were never too few dishes to make it unprofitable for two persons to spend their time on them.

Mrs. Burnham did not confine Martha to washing dishes exclusively; but she thought it necessary for her to know that while home was the best place in the world, it lay under burdens, and that she must do her part in bearing those burdens and must share with the others the disagreeable tasks,

as well as the joys. And is it not doubtful if one can fully appreciate the joys of home who knows nothing of its burdens?

After Jesse went to the war, Martha spent much of her time with her father on the farm. He liked to have his "baby" with him and as she could she did little chores for him and then greater ones as her strength increased. She loved this kind of a life and nothing that she could do for him was ever thought of as work. It was difficult for him to walk and she saved him much in that way by running on errands. During the corn-planting season she was called up early in the morning to go to the field with her father to drop corn until it was time to get ready for school; and when school closed in the afternoon she hurried home, donned her working dress and went to the field to drop corn till supper time. Supper being over she brought in the night wood, with the pan of chips, gathered the eggs, fed the fowls, and helped get the flocks into the folds for the night. But so dearly did she love these creatures that she thought of their care only as a pleasure. Sometimes the spirit of play took possession of the flocks and they led her a merry chase, but wasn't that fun compared with washing dishes?

When the chores for the night were completed she was sent to bed; and when snugly tucked away for the night, that tired, sweet-faced mother bent lovingly over her while she said, "Now I lay me down to sleep." Oh, the matchless beauty of scenes like this! Language can not describe them; artists can not transfer them to canvas; for their supreme glory rests alone in the memories and hearts of those who listen in vain for the sound of mother's footsteps at nightfall.

At one time Hannah and Rebekah earned the money necessary to purchase their "store clothes"—as they were called to distinguish them from the home-made garments—by making straw hats for the market. This business had been largely supplanted by the palm-leaf hats before Martha was old enough to engage in it. However, she braided four one spring, Hannah sewing, pressing and bleaching them for her. When the hats

were finished she was sent to Jacksonville to sell them and trade out the proceeds. She also had two yards of tating which she had made. The hired girl, who was one of the family, went with her; and while Mr. Burnham was busy with his affairs, they went to the store to do their trading. This was Martha's first experience in shopping. Her mother had given her instructions before she left home, but in the excitement of the hour they all vanished. The store was owned by two men and they came forward to wait upon the customers. The young woman had trading to do for herself and simply telling one of the men, "This girl has some hats to sell", left her in his care. No time could be lost, for it was Mr. Burnham's rule to go to town in the morning and get home in the morning also. If he were seen in Jacksonville as late as ten o'clock in the morning it called out many inquiries and he did not belong to the class either who "rise up early in the morning, that they may follow strong drink."

Martha told the merchant all about the making of the hats, but being unable to believe her he stepped across the store and asked the young woman who came with her if "this child" had braided those hats. Upon being told that she had, he felt compelled to accept the combined testimony of the two persons. When the merchant asked Martha the price she told him they were three shillings apiece. He made her an offer of ten shillings for her hats which she gladly accepted, thinking he meant ten shillings apiece, wondering at his generosity in giving her more than she asked. She told him he must tell her when she had traded out the amount. This being done she sat down to wait for the girl, but putting her hand into her pocket she found the tating and some change she had forgotten. These were the good old days of pockets in dresses, which prevented the necessity for shopping bags; and when you reached the store you were never embarrassed by discovering you had left your shopping bag at home. Upon discovering the contents of her pocket, Martha went straight to the merchant, telling him her trading was not done, after all, that she had some tating

to sell and there were more things she wanted to buy. He gave her ten cents a yard for her tatting and after that was traded out she bought as many articles as her money would permit, paying for each article as she bought it, "For you see, sir," she said, "I don't want to buy things that I can't pay for." Habits formed in childhood are strong and Martha grew to maturity with a strong aversion to buying anything she could not pay for at the time of purchase. While the merchant was amused at her ways, possibly there was a wish in his heart that all his customers would imitate the example of the little girl.

In a new country every house is in a certain sense a hotel (many times a free one), and none can tell when they will be called upon to furnish meals and lodging for travelers. It was Mrs. Burnham's custom to have something cooked in the house, so that in the event of a sudden call she could prepare a meal quickly; but one bitter cold day as the family arose from the dinner table she remarked that they had eaten up everything that was cooked. Looking out of the window she saw four men driving into the yard. She had only one room at that time in the lower story of the house, only one fire—and that in a fireplace—by which the men could warm and the dinner be prepared. They had driven twenty miles and could stop only long enough for dinner, as they still had sixteen miles to travel before night should overtake them, and no one desired to be out after dark at that time.

Mr. Burnham came very near having a serious experience one time. He had been out on horseback in search of some cattle that had strayed from home. Finally he became conscious of the fact that he must retrace his steps even if the cattle were not found; so he turned his horse around and traveled until he came to a place where two roads met. He was in a dense forest with only these poor roads leading out of it. He knew that one of these roads went directly to his home, but he and the horse did not agree as to which one it was. However, as the horse was so persistent, he decided to let him have his way. He said no one knew what he suffered during the

five-mile ride. Night was fast coming on and he had no idea where he was until the horse brought him out in sight of his home.

But to return to that dinner. Upon being told the facts in the case Mrs. Burnham's neighbor, living across the street, sent her daughter over to assist in the emergency. In as brief a space of time as possible the dishes were washed, the table reset, and the dinner served, which consisted of meat, potatoes, gravy, warm biscuits, butter, fried cakes and tea. Mrs. Burnham was an excellent cook and the four hungry men did ample justice to her dinner, nor did they appear to be in the slightest degree shocked because it was all served in one course.

*(To be continued.)*

#### A Nightcap Social.

The nightcap social mentioned in the Brookfield News Notes, last week, was one of interest and shows that such socials and "parties" can be conducted in an enjoyable manner without resource to flinch, crokinole, or "cards"—the devil's own game. For this reason and for the purpose of suggesting to others, this article is written.

In the notices that were read and published, the ladies were invited to bring two nightcaps of their own make. As the guests were received, the ladies were conducted to a table where their caps were numbered and deposited. The party was soon settled in groups at several tables, numbered from 1 to 5. On each table were letters of the alphabet on bits of cardboard, face down. Table No. 1 was labeled Flowers; No. 2, Cities; No. 3, Bible Characters; No. 4, Nouns; No. 5, Proper Names. Each group was evenly divided into two sides. The game is as follows: Each side alternately turns up a letter and calls it; immediately a word beginning with that letter must be named (a flower, if at the "Flower" table), the piece of cardboard, as a counter or tally, going to the side first calling the word. For example, suppose it is at the "City" table and C is turned up; a proper answer or word would be Chicago. At the end of five minutes the side at each table holding the largest number of letters moves up to the number

above it, No. 5 to No. 1, No. 1 to No. 2, etc. This may be "Progressive Anagrams", I do not know for sure as to the name of it. It serves to keep people mixed up and interested.

A pleasant hour was thus spent, at the end of which the gentlemen were invited into the Doctor's office. Before the door was stretched a white curtain. At once the lady with cap No. 1 stepped between the curtain and the light. Immediately the auctioneer "cried" his sale, with "How much am I offered?" When all the caps had been sold, each purchaser at once duplicated his number and marched off with his partner for the lunch which was very satisfactory, indeed.

After the lunch the party was at once divided into two groups under leaders and marshaled in different rooms, to play a variation of the old game—charades. One side thinks of a word and informs the captain of the other side—not of the word or its meaning, but names a word that rhymes with it. He returns to his side and announces the rhyming word. They come and act the word they have guessed, party No. 1 having to make a guess on the word acted. If the party No. 2 fails to act the right word, they must make another guess and act it out. For example, the word chosen is "house", but the rhyming word—the one to be told party No. 2—is "mouse." This furnished much amusement for awhile. The social closed with two or three piano solos and a vocal duet. The company broke up, feeling they had had a rare good time and anxious to attend another Christian Endeavor social.

#### Letter From J. J. Kovats.

*Written by request and read at the missionary meeting of the Fouke Christian Endeavor Society, January 29, 1910.*

DEAR BRETHREN IN JESUS CHRIST:

I am letting you know about my missionary work in Milwaukee and elsewhere.

I hold meetings at different places, but it is pretty hard to make people keep the Sabbath. I go from house to house, too.

I work day by day with the printing press, printing invitations, papers and Sabbath tracts. These I send to Austria-Hun-

gary, the United States and Canada. People from all over ask me in letters about the Sabbath, and in answer I write many letters every day. Two weeks ago two First-day Baptist ministers sent me letters, and asked me about the Sabbath. One lives in New York City, and has established two churches there. The other, who has established the same kind of a church, wrote from West Pullman, Chicago, and invited me to call upon him there, as he wished to talk with me face to face about Sabbath-keeping.

I wrote to Brother Saunders about this and he sent me five dollars for traveling expenses. I went there on the fourteenth. I stayed four days and each evening we talked about the Sabbath till midnight. I had a good chance to talk to other families, too, about the Sabbath.

The minister who called me there promised to study the Bible more on the Sabbath question and to let me know how he gets along. I came back on the seventeenth.

I am sowing the seed all over. I believe the Lord will bless my work and that a harvest will spring forth. Pray for me.

Your brother in Christ,

JOSEPH J. KOVATS.

856 Ninth St.,  
Milwaukee, Wis.

#### News Notes.

ASHAWAY, R. I.—The Young People's Society of Christian Endeavor of the First Seventh-day Baptist Church of Hopkinton observed last Sabbath, February 5, as Rally day, with the result that three very interesting services were held. At the regular Sabbath evening prayer meeting, on February 4, Charles H. Larkin, a member of the Y. P. S. C. E. and a student at Kingston College, gave an excellent report of the Student Volunteer Convention held at Rochester, N. Y., to which he was sent as a delegate by the college Y. M. C. A.

At the regular Sabbath morning service, Pastor Burdick preached a strong sermon from the words found in Isa. ix, 1—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He spoke especially to the young people regarding

Christian Endeavor work and we wish that all the Christian Endeavorers in our denomination might have heard it. It was certainly worthy of great praise.

At the hour for our Christian Endeavor prayer meeting the following program was given, several of those taking part being former members of the society:

Praise Service—Congregation.  
 Trio, "Give Me Thine Heart"—Curtis F. Randolph, Albert B. Crandall, Frank Hill.  
 Scripture Reading—Mrs. William H. Burdick.  
 Prayer—Pastor Burdick.  
 Talk, How can the Christian Endeavor Society help the church?—Miss Sylvia A. Wells.  
 Talk, How can the older and younger members help each other?—Miss L. Gertrude Stillman.  
 Solo, "Let not Your Heart be Troubled"—Miss M. Althea Crandall.  
 Paper, "A Year's Work for Christ and the Church"—Mrs. William L. Burdick.  
 Solo, "Just for Today"—Miss Sara Budlong.  
 Roll-call, with response by members.  
 Music—Congregation.  
 Benediction.

There was a large attendance at this service and the program was listened to with close attention. I was able to secure Mrs. Burdick's paper for the RECORDER and hope that it will be read by our young people. In the evening a social was held in the parish house with an attendance of about fifty. We are hoping much good may result from this day devoted to Christian Endeavor and its needs.

The annual church meeting was held on First-day, January 2, 1910, and the officers of last year were reelected for the year 1910. A basket lunch was served in the parish house at noon and an interesting program was rendered at the afternoon service.—The Junior Society of Christian Endeavor holds a social this evening from five to seven o'clock.—Two new members have recently been received into the church, one by baptism, the other by letter.—Our Sabbath school is doing good work with Miss Gertrude Stillman as superintendent.—A Philathea class has recently been organized and already has quite a large membership.—A number of the Sabbath-school teachers attended the Bible School Convention at Westerly on Tuesday of this week. An interesting session was reported.

ALICE ANNETTE LARKIN.

Feb. 10, 1910.

FOUKE, ARK.—The Ladies' Aid Society held its annual New Year's dinner at the beginning of the year. Sixty-seven were present. The Christian Endeavor Society has organized a mission-study class and is now working at Our Missions in China.

MIDDLE ISLAND, W. VA.—A series of special meetings is now in progress, conducted by Missionary-pastor Seager assisted by Pastor Geo. W. Hills of Salem. Two conversions are reported and many more are deeply interested.

MARLBORO, N. J.—A festival was held by the Endeavor Society about the first of December for the purpose of raising funds for lighting the church. About \$6.00 was realized.—The Ladies' Aid Society gave an oyster supper; proceeds \$8.00, to be used in painting the church building.—The week of prayer was observed, and while the attendance was not large, a good interest was shown. Since then a revival of interest is seen in Christian Endeavor work. The regular meetings of the church have been well sustained thus far during the winter.—The church building has recently been painted outside and in and beautifully lighted with gasoline lamps.

#### Getting Well Spiritually.

There is only one kind of cure for sickness, and that is right living. We must come to the Great Physician first, and, placing ourselves wholly in his care, accept all that he has to offer. But after that we must do something about it. If we have given ourselves to the Saviour, and wonder why we are so feeble and sickly in our spiritual life, we shall find the trouble in our failure to be living in fullest accord with all that he would have us do. We must do right, if we would get well. For "the law of Jehovah is perfect, restoring the soul."—*Sunday School Times.*

"In choosing his men," said the Sabbath-school superintendent, "Gideon did not select those who laid aside their arms and threw themselves down to drink; he took those who watched with one eye and drank with the other."—*The Herald and Presbyterian.*

## Children's Page

### Old-Fashioned Stories.

MARY A. STILLMAN.

How the children loved the bright, sunny room of grandma and grandpa! There was always a saucer of peppermints on the table, and the children's request, "Tell us a story," was never refused. This afternoon grandma, seated at her knitting, told the first story—a rhyme she had learned in her youth.

"As Miss and Master went to town,  
 They saw a poor boy coming down,  
 All rags and tatters, pale and wan.  
 Miss saw him first and thus began:  
 'Look, brother, look at that poor lad,  
 How pale he looks, how mean he's clad!  
 We went to aunt's the other day,  
 She gave us a penny to spend in play.  
 And now this penny of our aunt's  
 Would buy him something that he wants.  
 Here, little boy without a hat,  
 Take this half-penny now—and that;  
 I do not need it, and you do.'  
 'God bless you, Miss, and Master, too!'"

"Ah," said grandpa, "that reminds me of a piece that used to be in my reading-book. Let me see—how did that begin?"

"It happened one Christmas among the fine things that yearly, for children, old Santa Claus brings, when I emptied my stocking, in haste, you may know,

That a bright silver dollar I found in the toe.  
 A dollar, my own, to spend as I chose!  
 I felt like a banker, you well may suppose.  
 But then, how to spend it, that was the thing.  
 Mother spoke of some books and the pleasure they'd bring.  
 Sometimes I thought I would take her advice,  
 And at least buy one book with a part of the price.

Every bright holiday there came an old Jew  
 Who told us his name was Bartholomew.  
 He carried two baskets as large as small carts  
 With all kinds of toys to delight children's hearts.  
 So I said to myself, I'll wait till by and by,  
 Till I hear Bartholomew calling, 'Who'll buy?'  
 'Twas needful that I on an errand should go  
 That morning, a mile from the village, or so,  
 When a little boy not seven years old  
 Came running to me with bare feet in the cold.  
 'Come quick to my mother,' he hastily said,  
 'Come quick to my mother or she will be dead.'  
 I was frightened myself, but I followed the child  
 As he scrambled along to a building so wild.  
 The woman was sick, very sick in her bed,  
 I think before long she would have been dead.

'Where's your wood pile,' I said to the boy.  
 'We have none,' he answered, beginning to cry.  
 I said not a word but I ran to a store  
 I'd seen on the road not a long time before,  
 And my dollar was spent ere I gave it a thought;  
 A pair of plain shoes and some bread I had bought.

I carried them back to that suffering set  
 And it did my heart good to see how they ate.  
 Tommy put on his shoes with great joy  
 And went for some wood to the forest hard by.  
 I trotted on home as fast as I could,  
 And right on the square old Bartholomew stood.  
 His baskets looked gay, but they gave me no sigh,

For I thought of the bread as I passed quickly by.  
 My story is long, but still I must say  
 That Ma and some neighbors went the same day  
 And carried those sufferers clothing and food,  
 While a gentleman sent them a sleigh load of wood.

Poor Nancy got well and moved from the shed  
 To a cot near our house where she worked for her bread,

And many a time she has gratefully said,  
 'Master Charles, but for you, we would all have been dead.'

So I tasted the pleasure of giving away,  
 And never again spent so much at my play.  
 I saved out a part of all I possessed  
 And always was ready to help the distressed.  
 Now, as my life's drawing near to a close,  
 I love to remember such actions as those.  
 For we're told in God's Word, and the promise is sure,

That he lends to the Lord who gives to the poor."

"Oh, that was pretty good," said little John, helping himself to candy, "but I don't like it so well as 'The Sun is Set.' Tell that, won't you, grandma?"

"All right," answered grandma, "but that will be the last for today, I think."

"The sun is set, the school is done,  
 The boys and girls have all come home,  
 And now they want their suppers; quick,  
 Betty, get the pudding stick!  
 See the cows are in the dale;  
 Peggy, go and get the pail,  
 And milk as fast as ever you can,  
 Then strain it in the largest pan.  
 Come, good children, come and eat,  
 The pudding is hot, the milk is sweet.  
 Now 'tis time to go up-stairs;  
 And when you all have said your prayers,  
 Go to bed and go to sleep  
 Till morning light begins to peep!"

"Thank you," said Margaret as their supper bell rang. "Next time maybe you will tell us,—

'Sixty seconds make a minute,  
 Sixty minutes make an hour.  
 I wish I were a little linnet  
 Singing in a leafy bower.'

## Letter From Doctor Platts.

DEAR BROTHER GARDINER:

Will you kindly tell the business manager that I want the SABBATH RECORDER. Ask him, please, to send it to me at the address given below, until further notice. Please, also, ask him to begin with the first number in February, for the latest number which I have seen is dated January 31.

Now, since I have got started, and since it seems to be quite the style to make remarks about what one sees in the RECORDER, will you indulge me in a paragraph or two?

First, I wish to express my sincere pleasure at what seems to me to be a most hopeful outlook presented in the account of the Missionary Board Meeting, beginning on page 136. A temporary cloud is thrown over the account of the meeting by the mention of the death of two of the much loved members of the board; but even that is dissipated by the flood of sweet memories which comes sweeping in with the names of Joseph Potter and Gideon Collins. Such records of faithful service can not be other than an inspiration to the men of today. And, thank God, there are other such men. But I wish more especially to speak of the forward movement all along the line: the increase of the equipment of the Shanghai work; the two home foreign missions—Italian in New York, and Hungarian in Milwaukee and Chicago; then there are the appropriations in increasing amounts to help some of the struggling churches onto their feet; and best of all, the report coming from the Joint Committee of the two societies, and the prospect of enlarging work on the Dark Continent. My heart leaped for joy when I read this report. Let us keep it moving, brethren—the work, I mean. Again, I mean not the boards by this exhortation, but we, the people, out on the fields or in our homes, young or old. If we wish to see the work of God move grandly forward, we must, *all of us*, put ourselves behind these movements for all we are worth, and stay by them.

That brings me to the second thing I wanted to say about the RECORDER of January 31, and that is concerning the editorial, "Are the Churches Hypercritical?" I do not know. What I do know, and what I

wish to emphasize is, that for the work which God is rolling upon us with increasing clearness and frequency, we need all the consecrated talent there is among us. We need the fire of youth and the fresh polish of voice and diction which come from academic training; we also need the ripened experience which can come only with years of faithful service; to dispense with either, or to draw invidious comparisons between them, is to get to ourselves weakness, and in the end defeat. In a time of our country's peril, wise statesmen urged that we should know no North, and no South, for we were one people. So I urge we can not afford to waste one moment of time, or one ounce of energy, emphasizing differences for which no one is responsible. It is the divine order that we shall begin young, with much yet to learn, and that with enlarging service and the passing of the years the step shall grow a little less elastic and the voice slightly less charming; but to compensate for these infirmities, shall I call them, God has planned a richer experience, a sweeter consciousness of the joy of service. We need it all. Besides, we are all on the same road, only some of us are a little further along than others, and every one of us is treading close upon the heels of the man ahead of him. Let us not worry about the man who is behind us, or discount the man who is ahead of us; but let us do our work today and do it well. God's fields are large and the harvests are continually ripening, and the Master is calling for reapers. Let every man have a place on the job until the Lord of the harvest shall call him from the fields of toil to a place of repose in the sweet fields of eternal rest. And if the *jobs should give out*, let us all pray for more.

L. A. PLATTS.

1001 Los Angeles St.,  
Los Angeles, Cal.,  
Feb. 14, 1910.

O thou who art ever the same, grant us so to pass through the coming year with faithful hearts, that we may be able in all things to please thy loving eyes. Amen.—*Mazarabic 700 A. D., from Baptist Commonwealth.*

## HOME NEWS

RIVERSIDE, CAL.—Many things have happened that have been of great interest to us locally. One of our loyal Seventh-day Baptists in Oregon (who has never met but two or three of our people) said in a letter received yesterday that he was always interested in reading "news from Riverside in the RECORDER." I have been sorry, periodically, for weeks, that a few of the many things that have interested us have not been mentioned in the Recorder. Others than Brother Junkin would be interested I am sure. Now, I would not ask for space to tell of the State Sunday School Convention that met in Riverside, November 9, 10, 11. Riverside was stirred for months in preparation for what an international representative said was one of the best state conventions he ever attended. This whole country is alive on questions and methods that are to the front for the betterment of the Bible school.

We enjoyed splendid times during the holidays. Doctor Platts arrived in time to assist in the few extra meetings that had been planned. The annual dinner, served at the home of Dr. W. B. Wells, was the greatest success known in our history, though the most severe rain-storms experienced in many years interfered. All annual reports both of the work in Riverside and Los Angeles were exceedingly stimulating. I believe the people felt that nearly every report read Progress. Christmas night many hearts were made happy, and a full house highly entertained. Again the thought and emphasis of the Sabbath school was on giving. Each class was left to decide what it would give to the "Associated Charities" in the city, and how the gift should be presented. The methods were unique and impressive. The amounts given in this way and the collection for the Fouke School were nothing less than generous. Since that time our church has given about \$25 for the charity organization to dispense.

Early in January the pastor presented a plan for a forward movement in 1910. The first in the list of objects aimed at for this year is spiritual growth. A large number of the congregation have signed the

blanks which were prepared and distributed. Doctor Platts, after spending a week with the people in Riverside, went to Los Angeles, where he is working among our people. We are encouraged by the presence of another minister of our faith on this field. The experience of one who has seen so many years of service is especially valuable to us at this time. We expect to organize a church in Los Angeles the last Sabbath in February. That Brother Platts can be engaged in our work there at this time is greatly appreciated. More will appear in the RECORDER soon, I hope.

E. F. LOOFBORO.

GARWIN, IOWA.—I write to tell you what the Lord has done and is doing for us in Garwin. Some may remember that when the question of amusements was under discussion at the Convocation, and I said our young people at Garwin had found something better than games and parties—that they took more pleasure in the prayer meeting, at least one dear brother seemed to think that what I had said might be taken with a grain of salt. I only wish he could hear the ringing testimonies that are given from night to night in our meetings and I am sure he would say with Brother Lippincott, "These testimonies have a ring I never heard in them before."

It is needless for me to repeat what has already been said through the RECORDER regarding the outpouring here of the Holy Spirit something over one year ago, but I do want to say that time has proved that work to be genuine. It was not, as Eld. Varnum Hull, of sacred memory, was wont to say, "something to freeze up in summer and thaw out in winter," but with us it has been a living power throughout the year, showing its effect at home and at church.

We had been planning extra meetings for December and had written Secretary Saunders and one or two brother pastors to see if assistance could be obtained, when the last of November pressing business called the writer to the Pacific coast. From there he wrote the church to make such arrangements as might be best. Accordingly, on arriving at Garwin, January 20, we found Elder Lippincott ready for the work, and commenced at

once. We found those who had been blessed one year ago also ready, and consequently from the very first there has been an interest which has steadily increased until last Sabbath, February 12, it reached the high-water mark of seven uniting with the church, with ten offerings for baptism, and the ordination, in the evening, of Bro. J. H. Lippincott to the office of deacon. The skeptic or scoffer regarding the work of the Holy Spirit in the Garwin Church is now conspicuous for his or her silence or conversion.

We wish here to express our appreciation of the work done by Brother Lippincott. I am sure the church and community will join me, and I feel equally sure he will join me, in thanksgiving for what the Holy Spirit has done for the Garwin Church.

J. T. DAVIS.

WALWORTH, WIS.—The editor has told me that I should write oftener, and from some source it has come into my head that it is better to write when you look pleasant and feel happy: so it is just my day to put in a few words. I am in my prime at fifty-six today and it seems very evident that Providence is permitting and the people consenting to our going back to preach the Gospel in the dear old church at Lost Creek. When that call arrived, on the same day that ye editor's excellent article to the churches about giving the poor preacher one more chance came, I suppose I was about as happy as David was when he "danced before the Lord," for I told my wife that I wished I could turn a hand-spring and she made no objection. While there are some reasons why I should like to work on here, there are more reasons now for going back to the friends there. You know that science says that our bodies are all new material once in seven years. Far better to me is the fact that we are not jumping into the dark in going to Lost Creek. We have a company of the best men on earth in that old church. Some say the preacher should be ready to go where there is most devil, but I thank the Lord that he doesn't call me that way.

I am quite interested to see how the pastor at New Market stands prosperity. He

must surely have some sense, and New Market must know how to appreciate a good man. He probably sees that New Market would pull him back if he should go away, for did they not pull back Elder Livermore at two different times?

I am also quite interested to see how fame is thrust upon Brother Wilcox by references to "new thought." I predict that he, too, will stand prosperity; and that when we have wobbled around awhile trying to find the road of sound doctrine we shall get together on the same old Decalogue and the Gospel of Jesus the Son of God, and know for sure that when we look for some better reason for our faith than the teachings of the old Bible we shall be all in the foggy sea with no wireless. It is good to give the laymen their say in the RECORDER. "We shall know each other better, when the mists have rolled away."

M. G. S.

## MARRIAGES

KENDRICK-STILLMAN.—February eighth, at the First Alfred church, by Rev. B. C. Davis, assisted by Rev. L. C. Randolph, Mr. Edward A. Kendrick of Buffalo and Miss Elizabeth R. Stillman of Alfred.

## DEATHS

THOMAS.—Dorcas Catherine Thomas, daughter of Chas. S. and Anna M. Thomas, was born at Tustin, Cal., April 15, 1900, and died at Boise, Idaho, December 18, 1909, aged 9 years, 8 months, and 3 days.

Her father, whose very image she seemed to bear, preceded her to the spirit land by only one year and five months, so our sorrow for Dorcas is somewhat tempered by the thought, that—

While she's leaving those that love her,  
While our hearts are sad and sore,  
She will smile as she draws nearer  
Him, who waits on yonder shore.

Funeral in Santa Anna by Rev. J. T. Davis.

SATTERLEE.—Jarius B. Satterlee was born October 29, 1833, and died January 13, 1910, aged 76 years, 2 months, 14 days. Services were held at the home in the afternoon of January 15, conducted by the pastor, assisted by Evangelist C. L. Evarts. Burial in the Seventh-day Baptist Cemetery.

Thus the Berlin Church loses another senior deacon, the second during the short pastorate of the present pastor, both of whom joined the church at the same time. Mr. Satterlee had a grand ancestry. He was descended from those who were among the early witnesses of the true Sabbath in New England and were generally members of the Westerly Church. To this place they came from England at an early date. His grandfather was the Rev. Wm. Satterlee of blessed memory in Seventh-day Baptist history. This name has always been closely associated with the history of the Berlin Church. His father's name was William. Besides him in the family there were Horace W., Samantha V., who was the wife of Dea. James Greene, and Mary F. Only Horace remains. Something of rare occurrence took place in regard to the life of our brother. His birth and death were in the same house. Mr. Satterlee was married to Anna L. Burdick, January 1, 1857. To them was born one son, Sylvander, who, with his invalid mother, is left to mourn the father's loss. When about fourteen years of age, Mr. Satterlee joined the Berlin Seventh-day Baptist Church, where he held his membership until the time of his death. For many years he faithfully filled the office of church clerk. In 1877, October 9, on the Sabbath day, he was ordained to the office of deacon. The Rev. B. F. Rogers was pastor. He was assisted by the Rev. John Huffman. This office Deacon Satterlee greatly enjoyed; and when health failed him so that he must give up church attendance, the denial of the blessing of the covenant and communion seasons with the other members was a great trial for him. A characteristic of Deacon Satterlee's life was the sacredness with which he regarded things that were old. Bibles, books and even chairs were treasured by him. One chair in the home had been owned by Eld. Wm. Satterlee. This he greatly prized. Another was a child's chair over 100 years old. This was jealously guarded and he could never bear to see it misused by children who came into the home. Late in life he became afflicted with failing eyesight, but it was not for long. The natural vision gradually faded into eternal glory. For him death was no cause of sadness, for he had learned that

"Before us, even as behind,  
God is, and all is well."

J. E. H.

POLK.—Laura (Burdick) Polk, daughter of Rev. Russell G. and Adaline (Campbell) Burdick, was born on Cuyler Hill, Cortland Co., N. Y., February 9, 1849, and died in Greenwood, Ind., January 20, 1910, after an illness of three months.

When about thirteen years of age, she was baptized by her father, and united with the Utica Seventh-day Baptist Church. Her life was characterized by conscientious devotion to religious duty. A letter of condolence from a former pastor, to the bereaved husband, stated, "Her love for the commandments of God was intense." In her sixteenth year she began teaching in the public schools of Dane Co., Wis., attending school a portion of the year at Albion Academy, where she attained an enviable reputation as a

student. In 1867 she went to Franklin City, Ind., as assistant to the principal of the city school, Prof. Leander Burdick, a cousin, now of Indianapolis, Ind. She afterwards taught some time with Rev. F. O. Burdick in Acton, Ind. While teaching in these places she became acquainted with Mr. James T. Polk, to whom she was united in marriage at Utica, Wis., December 5, 1871. Her companion; one son—Ralph Burdick Polk of Greenwood; one daughter—Mrs. Pearl Polk Dungan of Indianapolis; three grandchildren; two sisters—Mrs. J. L. Shaw, and Mrs. E. D. Coon of Milton, Wis.; two brothers—Rev. Clayton A. Burdick of Westerly, R. I., and Rev. Geo. W. Burdick of Welton, Iowa, and a large circle of relatives, survive to mourn their loss.

Her standing and reputation in the community and throughout the country may be indicated by the brief extract from an obituary notice written by the Rev. Frank Ballard of Indianapolis and published in the Indianapolis *News* of January 20. The extract follows a reference to the extensive canning business of Mr. Polk.

"During the thirty-eight years since the beginning of the industry, save for a brief period when Mr. Polk was in business with two Baltimore men, Mrs. Polk had been his sole partner in the management of the industry. 'Bringing to that labor rare business sagacity, breadth of view and soundness of judgment,' one of her friends said, 'she evinced a comprehension of situations and a grasp of detail that was always adequate to the rapidly changing conditions under which this and like business interests were developing in this country. Whatever were the needs of expansion, the vicissitudes of trade or the fluctuations of fortune, her husband and she shared and shared alike the excitements, the victories, the burdens, the gains and the losses incident thereto.'

"When the pay-roll in the height of the packing season carried thousands of names, and the scene by day and night was one of almost military activity and excitement, her presence calmed and guided girls and women there as they gladly acknowledged a wisdom in her and confessed a reverence toward her not usual in like circumstances to be felt toward an employer and an overseer.

"While in conventions and assemblies of owners and manufacturers, wherever held over the country, she was generally known and much esteemed. Though she was in no modern sense a society woman, her social attributes were marked, both in amiability and gentleness, and their home was always open in hospitable welcome to guests and friends and the resort of company. No one believed in her more than her neighbors."

GEO. W. BURDICK.

BOND.—Rev. Richard Clayton Bond was born at Lost Creek, W. Va., April 11, 1813, and died at Milton Junction, Wis., January 21, 1910. Fuller notice will be given.

A. J. C. B.

BUTTERFIELD.—Mrs. Lucinda Butterfield was born October 15, 1819 in Chaumont, N. Y., and died January 23, 1910, aged 90 years, 3 months and 8 days.

Her parents were Robert and Sarah Wilkins McPherson. In early life she was led to see the necessity of the religious faith for any complete human life and accepted Christ as her Saviour, uniting with the Presbyterian Church, in whose communion she had been brought up. She was married to Ira Allen Butterfield, September 9, 1841, in Urbana, Ohio. Two children were born to them: a daughter who died when but five years old, and the son, Allen, who is with us. Her husband died in 1849, at Utica, N. Y., they having had only about eight years of the domestic joys together.

About the year 1854 she came to Walworth, Wis., and lived for a few years in the Brick Church vicinity. In 1862 she united with the Walworth Seventh-day Baptist Church, while Eld. Wm. M. Jones was pastor. He and Elder Morton had come to the Sabbath as acquaintances on the mission field in the West Indies. It appears that their experience as converts to the Sabbath was efficient in winning Sister Butterfield to serve the cause of righteousness with us.

During the most of her sixty years as a widow she has had her home here in Walworth. She was one of the faithful workers and helpers, often in caring for the sick and in such service as came to her. She had too good a mind and training not to know that there is no complete human experience without the divine faith that works by love. Surviving her is the one sister, one son and his wife, seven grandchildren, and eight great-grandchildren. Very few fill up fourscore and ten years. We should have far more force as a people if we could have many more with such a peaceful Christian faith based on the Rock of Ages and the Holy Scriptures.

Funeral service, led by Pastor M. G. Stillman, at her old home, and burial in the Walworth Cemetery.

**RANDOLPH.**—Edward Fitz Randolph, son of Asa Fitz Randolph and Hannah Smith Drake, was born July 10, 1840, and died January 28, 1910.

He always lived in Plainfield, N. J. He came home from work Tuesday night saying that he was suffering intense pain. Wednesday he was no better, Thursday an operation for stoppage of the bowels was performed at Muhlenberg Hospital, almost across the street from his home, and early Friday morning he passed away.

He became a member of the Seventh-day Baptist Church of Plainfield by baptism in 1866, about one year after his marriage to Jennie Clawson West of Shiloh, New Jersey. Of five children born to them, three died in early childhood; one, Charles, a young man, died a few years since, and the youngest, Mrs. Mertie Kellogg, with the widowed wife, survives him. Of a large family of brothers and sisters, three, all residents of Plainfield, are left.—Lewis, Reune and Nathan.

Funeral services were held at the home, Sunday, January 30, conducted by the pastor of the church. The large number of relatives and friends who filled the house to overflowing testified to the high measure of respect and esteem in which he was universally held. E. E.

**COTTRELL.**—In Ashaway, R. I., January 29, 1910, Franklin Cottrell, aged 84 years, 4 months, and 10 days.

Mr. Cottrell was born in the town of Westerly, R. I. His entire life had been spent in Ashaway or its vicinity, and the most of it in Ashaway. He was one of the very few now remaining whose lives take us back to the scenes of the early part of last century. Through self-control he moved among men as one quiet, gentle and patient, and he was loved and respected by all who knew him. His had been a long life of activity, marked by faithfulness and punctuality. In 1845 he joined the Second Seventh-day Baptist Church of Hopkinton, R. I., but in 1894 he became a member of the First Seventh-day Baptist Church of Hopkinton, R. I., and remained a member till called to join the church triumphant. He and Sarah A. Taylor were united in holy wedlock in 1846, but twenty-seven years since, his companion passed to the eternal home, there to await his coming. One daughter, Mrs. Sarah A. Berry, who together with her husband tenderly cared for him in his illness, and three grandchildren, to whom he has been a father and comrade, remain to mourn his departure.

Funeral services were held at his home, January 31, 1910, and all that was mortal was laid to rest in Oak Grove Cemetery. W. L. B.

**TEFFT.**—Betsy Smith Tefft, daughter of Benjamin and Polly Main Smith, was born in West Clarksville, N. Y., December 25, 1822. She died at Almond, N. Y., January 31, 1910.

Of the fifteen children in this pioneer family, nine grew to maturity. Only one survives. She was married to Christopher Tefft, December 6, fifty years ago. He died about twenty-five years ago. She was a Sabbath-keeper with her husband, and had a high regard for the Seventh-day Baptist people, but in recent years she gave up the observance of the Sabbath. "Aunt Betsy" was a friend of all, and was especially admired and loved by those to whom she was bound by the ties of blood. Her great-niece, Maude Watkins, has been like a daughter to her since being left motherless in childhood.

Funeral services were conducted at her late home, February 3, 1910, by Pastor Randolph of Alfred. L. C. R.

**HUGHES.**—John Franklin Hughes, son of Dudley and Minerva Van Horn Hughes, was born January 2, 1851, and died at his home in Jackson Center, Ohio, February 2, 1910, aged 59 years and 1 month.

In 1869 he was baptized and joined the Seventh-day Baptist Church of this place, of which he remained a member until his death. He was united in marriage to Addie Lawhead, September 24, 1874. A wife, four children—two sons and two daughters.—two brothers and one sister are left to mourn his departure.

Funeral services were conducted at the home by Eld. D. K. Davis. Text, Job xiv, 14. The body was laid to rest in the beautiful Seventh-day Baptist Cemetery.

Mrs. D. K. Davis.

## 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. 19. A Paralytic Forgiven and Healed, Matt. ix, 1-13.  
Mar. 26. Review.

### LESSON XI.—MARCH 12, 1910. TWO MIGHTY WORKS.

Matt. viii, 23-34. Commit v. 24-26.

*Golden Text.*—"What manner of man is this, that even the winds and the sea obey him?" Matt. viii, 27.

#### DAILY READINGS.

First-day, 1 Sam. xvi, 14-23.  
Second-day, Acts xix, 8-20.  
Third-day, Mark iv, 30-41.  
Fourth-day, Mark v, 1-21.  
Fifth-day, Luke viii, 16-25.  
Sixth-day, Luke viii, 26-40.

Sabbath-day, Matt. viii, 23-34.

#### INTRODUCTION.

The incident referred to in v. 19-22 just preceding our lesson probably belongs to the later Galilean ministry in the summer of the last year of our Lord's life. The stilling of the tempest and the healing of the demoniacs on the eastern side of the lake are placed by both Mark and Luke after Jesus' teaching by the Parable of the Sower and other parables. It is plain that Matthew's arrangement is less to be relied upon than the others.

The people were so deeply interested in Jesus' miracles of healing, and so intent upon getting themselves and their friends healed that his work of teaching was seriously interrupted. He had frequently to retire from the crowds that thronged him in order to get needed rest, and opportunity for conversation with the disciples whom he was training.

Some people are troubled by the discrepancies between the various accounts of our Lord's miracles, as for example the healing of the demoniacs in this lesson. Matthew tells us of two demoniacs while Mark and Luke speak of but one and in such a way as almost to exclude the supposition that there was more than one. This is, however, only an unimportant variation. We could not expect three independent narratives to be just alike. If they were identical they would be of no more value than one.

**TIME.**—In the summer of the year 28, several days and very likely weeks after the healing of the centurion's servant.

**PLACE.**—On the lake of Galilee and its eastern shore.

**PERSONS.**—Jesus and his disciples; the demoniacs. The men in the boat and the people are also mentioned.

#### OUTLINE:

1. The stilling of the storm. v. 23-27.
2. The restoration of the demoniacs. v. 28-32.
3. The dismay of the people. v. 33, 34.

#### NOTES.

23. *He entered into a boat.* From v. 18 it seems that he had previously planned this departure to the other side of the lake. Jesus needed rest from his arduous labors.

24. *And behold there arose a great tempest in the sea.* The Lake of Galilee is to this day very liable to sudden and severe tempests. It is situated five hundred feet below the level of the Mediterranean Sea and is fed by a number of streams that find their way to the lake through deep ravines. The varying density of the air on the surface of the lake and on the neighboring highlands often occasions sudden atmospheric changes. The ravines serve as channels for the mighty winds which rush down upon the water with terrible intensity. The waters of the lake are frequently lashed into great commotion with scarcely a moment's warning. Matthew gives us a vivid impression of the vehemence of this tempest by using a word which in other connections is usually translated earthquake. Mark and Luke call it a hurricane. *But he was asleep.* Greatly wearied by the labors of the day he had fallen asleep soon after they left the shore, and was unconscious of the storm.

25. *Awoke him, saying, Save, Lord; we perish.* They would not have aroused him except for the danger. Although they were (at least some of them) experienced sailors they were thoroughly terrified and feared for their lives. The three accounts give us different reports of their words, but all testify to their fear, and to their earnest appeal for his help. It is difficult to say what they expected. Very likely they had no definite hope of miracle. The word *Lord* is to be understood as in last week's lesson, as a respectful form of address, and not as implying faith in his divinity.

26. *Why are ye fearful. O ye of little faith?* Jesus does not reprove them for coming to him, but gently rebukes their lack of confidence in his care for them and his ability to provide for their security at all times. They were appropriately called of *little faith*, since they had recently seen so many manifestations of his power. *Rebuked the winds and the sea.* The word *rebuke* implies the authority to remonstrate with one for a misdeed. Jesus spoke to the powers of nature in the storm just as he spoke to the demons. *And there was a great calm.* In contrast with the great tempest. Ordinarily considerable time elapsed before the lake became smooth after a storm.

27. *And the men marvelled.* Very likely the reference is to the boatmen; but it is not impossible that the disciples are meant, who were familiar with Jesus' power over disease, but filled with astonishment at his power over the elements. They give voice to their wonder in the question, *What manner of man is this?* etc.

28. *Into the country of the Gadarenes.* Mark has *Gerasenes*. There is a great variety of readings in the various manuscripts of the first three



Gospels. Some manuscripts of Luke's Gospel read *Gergesenes*. The true reference is almost certainly to a little village on the shore of the lake (whether named Gerasa or Gergesa may be a matter of doubt), and not to Gerasa of Gilead nor to the Gadara ordinarily shown on the maps, for both of these places were too far away. Matthew evidently uses the name Gadara because that was a well known place. *Two possessed with demons*. Some harmonize the discrepancy with the other Evangelists who tell us only one demoniac by saying that one was much more prominent than the other, but it is better to let the discrepancy pass as arising from a materially different narrative. *Out of the tombs*. Since tombs were considered unclean by the Jews, no man who desired to associate with his fellow men would dwell in them. These men had evidently retired voluntarily from the society of others, or else had been driven out. *Exceeding fierce*, etc. They were evidently raving maniacs.

29. *What have we to do with thee, thou Son of God?* These men with clouded minds possessed in a certain way greater ability of discernment than the most of the people. From the face and bearing of Jesus they perceived his character. They felt constrained to yield to him; but through the evil that was in them they yielded with a protest. Jesus was not afraid, and so they could not attack him. They came forward therefore, not exactly defiant but still resisting. *To torment us before the time*. That is, before the appointed day of judgment.

30. *A herd of many swine*. We are to infer that there was a considerable Gentile population in this section; for the Jews would have no use for swine. The reference to the swine as *afar off* of course means that they were in sight, and is not really contradictory to the statement of the other Evangelists that the swine were there.

31. *If thou cast us out*. They had sufficient insight to perceive what would be Jesus' probable action in regard to them. While we doubtless rightly regard the demoniacs as insane, there is no question but our author regards them as really under the dominion of evil spirits. Jesus accepted the popular opinions of his times, and very likely shared many of them. *Send us away into the herd of swine*. It is hard to determine why the demons desired to go into the swine. Some one has suggested that thus they would have a chance of remaining in the country instead of going to their proper home in hell.

32. *And he said unto them, Go*. Some have argued that he simply commanded them to go away; but the other accounts say that he gave them leave. Many have wondered that Jesus would thus be a party to the destruction of so much property; but does not every calamity happen through the providence of God? We may imagine that the sight of the swine rushing away to their own destruction bearing as they believed the evil spirits that oppressed them, served as an immense encouragement to the faith of these two demoniacs, and so was worth all that it cost. *And perished in the waters*. It is useless to ask what became of the evil spirits.

33. *And they that fed them fled*. They feared greatly, and ran to tell what had happened. Of course they had not actually seen the demons

depart from the men and enter the swine; but there were the swine dead, and there were the men restored to normal condition.

34. *All the city came out to meet Jesus*. This occurrence created popular excitement, and crowds came out to see the one who had wrought such a change in the ordinary course of events. *They besought him that he would depart*. They did not command him to go. Even without the statement of Mark's Gospel that they were afraid, it would be easy to infer that they stood in awe of Jesus. It is plain to be seen also that the loss of the swine had made a greater impression than the cure of the demoniacs.

#### SUGGESTIONS.

In the modern world also, as well as in the little village by the lake so many years ago, the loss of property is apt to have more influence upon men than the loss or the saving of life. When we get such an exaggerated view of property we ought to understand that our powers of judgment have been perverted.

Some manufacturers employ men to work in connection with dangerous machinery because it is cheaper to hire new men in the case of accident than to provide the proper appliances for the safety of those who work. They are like the men of Gerasa who besought Jesus to depart.

Jesus is just as powerful today as he was when he stilled the tempest on the Lake of Galilee. He is able to deliver us also, just as certainly as he delivered his disciples from the power of the storm.

Are we like the disciples on the lake, lacking in faith? We believe to a certain extent, but do we trust ourselves completely to the care of the Master? Do we believe that all things work together for good to them that love God?

The humanity of our Saviour is manifest from the fact that he slept through weariness. We should rejoice in his humanity for thereby he was able to draw the nearer to us.

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

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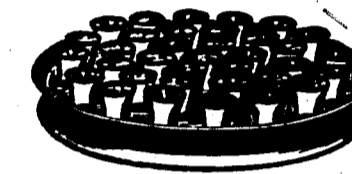
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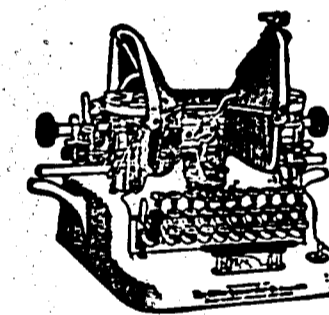


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