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What Shall Bring the Glad Day?

Who can read Robert Burns’ prophecy of the good time coming when human brotherhood shall prevail, without at least a gleam of hope?

“Then let us pray that come it may,
As come it will for a’ that;
That sense and worth, o’er a’ the earth,
May bear the gree, and a’ that:
It’s coming yet, for a’ that;
That man to man, the world o’er,
Shall brothers be for a’ that.”

Many sunny natures love to dwell upon the bright future which Burns foresaw, while others take a more gloomy view and see nothing but evil of the ever­creasing. It is not wise for the optimist to close his eyes to all the bad, nor yet for the pessimist to ignore the good; for both the good and the evil forces are influencing the hearts of men toward opposite ends.

The most civilized communities can but feel the fearful forces of evil working to­ward deadly results, and the one who looks for the real “good time coming” must have faith in a power above the hu­man. Such faith is the hope of the world.

If men entertain the belief that by some natural process of improvement, universal brotherhood is sometime to be realized, a careful study of history ought to banish such expectation. If men hope for a remedy for the evils of society and of the business world through human organiza­tions that ignore the power of Christianity, one glance at the general trend of influ­ences where they have had the best oppor­tunities should reveal the fallacy of such a hope. It is sad to see well-meaning philanthropists working on the supposition that the spirit of altruism can become dom­inant in the world as the result of some perfected social system which yet leaves the divine Jesus out of its foundation; nor can this result be obtained, even though church people, depending enti­rily upon these mechanical organizations outside; join in the reform efforts.

Keep it before the world that if the good time of which the people dream comes, it must come through spiritual forces. Take away these forces, abolish religion, leave human nature to its own im­pulses, with its ranking passions, and the world must grow worse.

But evil can not triumph, since God rules; and because we have faith in his guiding and overruling hand, because we know something of what he has done, we are not discouraged by human agencies, and because multitudes believe in him and are being led by him, we may be assured that the good will tri­umph.

Yet we realize that this hope must not soothe us into being passive. We who look for Christ’s kingdom on earth know it must come by action. Every forward movement should claim our support. But into each reform, into each struggle with wrong, let us carry the standard of the cross. By this sign we conquer.

***

Look at All the Facts.

There is so much being said against the church and the clergy, to the effect that they are doing nothing for the toilers, the poor, the weak and the helpless, the fallen and the vicious, that there is danger of overlooking the real facts in the case. To hear only the denunciations made upon con­vention platforms and published by the
secular peace, one might think the entire church cold, formal, selfish and exclusive; and that it absolutely ignores the great social and ethical questions which confront it in these times. This is evidently the opinion held by the great army of laboring men who never go near a church to see what is being done. A large proportion of the population outside the church take it for granted that all the charges are true. But they are mistaken.

As a matter of fact, the churches of this country are doing more practical philanthropic work to purify society and uplift humanity than all outside organizations combined. This work is being done all the year round; first, in the pulpits and religious services, and second, through organized and far-reaching agencies that provide bread for the hungry, clothing for the destitute, instruction for the ignorant, sympathy, relief and inspiration for the suffering, hospitals for the sick, a gospel of hope and the light of a higher life to the population outside the old college hall, waiting for a place in the new building.

The trustees have held a meeting to raise the $19,155 still to be raised for the old bell. When this is paid, the old bell will ring out again among the hills of West Virginia, where for generations to come the old Greenmanville church will through its bell call young men and women to their preparation for life's great work. Thus, it "being dead, yet speaketh."
THOUGHTS FROM THE FIELD

Convinced, and Trying to Keep the Sabbath.

Mrs. J. A. Hardy of Portsmouth, Va. (711 South Street) writes to the Tract Society: "I received your kind letter and the Sabbath literature, and am so deeply impressed that the Seventh-day Sabbath is right that my husband and myself are trying to keep it. We find great spiritual strength in observing the day God commanded us to keep. I wish there were a Seventh-day Baptist church here, or at least some of the people. Can you inform me as to the nearest church to us and give the pastor's address?"

I suppose the church of our faith nearest to Portsmouth would be Salem, W. Va., Rev. Geo. W. Hills, pastor. But the one easiest to reach from Portsmouth might be one of the New Jersey churches or that of New York City. Which would it not be well for any of our brethren and sisters to write these strangers a letter of help and good cheer, in this time of their new-found faith?

True Loyalty.

A lone Sabbath-keeper has had most discouraging times from long illness, and whose husband has been compelled by necessary bills for surgeons, physicians and nurses, to go heavily into debt, shows a loyal spirit when she writes: "I send our subscription to the Recorder. Would be only too glad to send ten dollars instead of two; indeed we had intended to send ten if the misfortune of debt had not come upon us.

After speaking of an accident to her husband who works in a mine, which kept him out of employment some weeks, and stating that the mines have now closed indefinitely so no one can tell how long the wage-earner may be compelled to be idle, the sister says: "But we are trusting in the Lord and trying to do our best. My husband has kept the Sabbath ever since we were married, sixteen and a half years ago. He loses one day's work each week by so doing; but with us obedience is everything. He could get other work more to his liking and with better pay by giving up the Sabbath; but we prefer a clear conscience rather than sacrifice money. We would enjoy a visit from any Seventh-day Baptist pastor or missionary who may come our way. One of these did make us a three days' visit seven years ago, and we invited in the neighbors and he preached in our home. I can now tell you how much we enjoyed that visit."

We will not give the address here of these loyal souls, since there are so many similar cases, all of which need our prayers and sympathy. If we leave it indefinite our readers can be free to think of any such scattered ones to whom they may know, and it may thus be that several families instead of one will be borne to the throne of Grace in prayer, possibly receive a letter of good cheer, and it may be, a visit from some pastor.

An interesting letter lies before me from, a brother in California who is in his seventy-seventh year, telling how he found the Sabbath. He crossed the plains about fifty-six years ago, and has since lived on the Pacific coast. He says: "I am not a member of any church, but call myself a Sabbatarian, which I most assuredly am. Am keeping the Sabbath the best I can. I picked up the Sabbath truth without any help from man, but by the help of God and my knowledge as a student of history, both sacred and profane." This brother's name is J. M. Russell, Sycamore, Cal. He tells how he was taken to do for working on Sunday, and was driven to seek the Seventh-day Baptists in order to get their literature with which to make his defense. He is not personally acquainted with any Seventh-day Baptist, but says he knows the history of our church from its beginning. He is making good use of our literature, and we bid him Godspeed in his work.

"The trouble with a good many men is that they are standing around inviting temptation to come and do its worst."

The full enriching of the soul is the only success worth gaining.—The Center.

Some Other Probables.

REV. S. L. LEE.

It is probable that when Moses wrote his account of the creation of the heavens and the earth he was directed to do so by Jehovah, who gave him direct knowledge of the event, that through Moses, the family of man might know the earth which we inhabit and also the sun, moon and stars were the handiwork of Jehovah; that he alone had power to create the material, and wisdom to plan the ideal universe, with that ideal perfected, to form from creation the whole planetary system; and that having fitted this earth for the abiding place of man, he made him, male and female, the nearest approach to the divine.

It is probable that Jehovah's Creation ideal was perfect in all its details, while he brooded over the created material still without form; so that when he began the formative Creation it was but the manifestation of infinite power to develop his ideal with to us infinite speed, and perfect in all its details at the end of Creation's week. His ideal man—the likeness and image of himself—being present with him, he prepared, or created from creating; and for man he blessed the day on which he rested, as a day of rest from labor, setting it apart as an especially holy day.

It is probable that the world day, especially when divided into periods of darkness and light, and described as evening and morning, is a natural period of about twenty-four hours. Yet as the same Hebrew word translated day is sometimes used to represent indefinite periods of time, it is possible that the word in this account of six days' work may mean periods of far more than twenty-four hours. But it is very probable that the seventh day of Creation's week dawned upon a completed work with the earth making its revolution in twenty-four hours, and the whole planetary system pursuing its appointed course ever since as assigned.

It is probable that Jehovah did not make any failures or mistakes in his creative work and that he did not bring forth from the bolling, seething caldron of chaos a monstrosity from which to make a man by a long process of development. Such a theory of the origin of man may be accepted without question on the authority of so-called scientists: I prefer the account given through Moses and rejoice in the probably true statement that man was created by Jehovah and received life from Jehovah's breath and not from boiling chaos.

It is probable that on the sixth day of Creation's week, Jehovah made man with his supplement, woman, from substance of his own creating, devoid of life, until life was imparted to him by the spirit-breathing of Jehovah; and it is probable that the material for the likeness and image of Jehovah was not defiled by passing through the scientific graduations from the mollusk to the monkey, but stood at once upright in the presence of his Maker, the crowning glory of his Creation.

It is probable that Jehovah did in some lovely spot plant and bring to perfection the choicest fruits and vegetables, the most beautiful and fragrant flowers, and place man, male and female, as he made them, pure and holy, in this natural garden where everything needful was supplied.

It is probable that the man remained holy he talked with Jehovah and rejoiced in his manifest presence and fellowship; but through disobedience man became alienated from God and was driven from the garden where God had talked with him.

It is probable that Moses was directly called by Jehovah to deliver the Israelites from bondage; and at the time Jehovah appeared to him in the bush that burned and was not consumed, he revealed unto Moses his purposes more fully than to any other man living before Jesus of Nazareth, and gave to him not a tradition but a directly narrated account of the creation of the heavens and the earth, and of man, and of his alienation from God.

It is probable that Jehovah did prepare two stones and on them write or engrave in Hebrew characters ten words, each word a complete command that these words were so important that after Moses had broken those stones he was required to prepare two more, the duplicate of these
only; that these were without any writing upon them when presented to Jehovah who wrote those commandments on them himself; that Moses was required to make an ark or chest in which, after he copied them, he placed the two stones; that the ark was carefully guarded by priests and Levites (except for a brief time when captured by the Philistines) until fearing another capture it was hidden by the prophet Jeremiah.

It is probable that the sermons in rocks, read by geologists, not one or all together can compare in value for mankind with the two stones of Mount Sinai. These do not require scientific training of the mind, but the wayfaring man can read them understandably and profit by them, though the scientist of today may consider him a fool for believing that God wrote them.

It is probable that Jesus of Nazareth was the Prophet like unto Moses of whom the latter prophesied, and that he was the only One whom the prophet prophesied who dwelt all the fulness of the Godhead bodily, in whose flesh God was manifest; and Jesus of Nazareth recognized the work and writings of Moses as being of God and having God's authority.

It is probable that any one who denies the authenticity of the account of the Creation as given in Genesis will be unable to give a valid reason for religiously observing the Sabbath.

It is probable that scientists, as in the past, so also in the future, will continue to disagree in their interpretation of the lessons taught by the geological formation of the earth. But the words on the two stones of Sinai are immutable.

"The Love of Christ Constrains Us.
Abstract of a paper by W. D. Ticknor.
The two most prominent incentives to action are love and hate. Love is heaven-born, while hate claims no higher origin than that of earth, and no parentage other than that of Satan. These impulses differ as greatly as do the sources from which they have come.

Love is constructive; hate seeks to destroy that which love has built. Love is positive; hate is negative. Love is far older than hate—as old as God; hate, the younger, is a usurper, seeking to win for itself the place held from all eternity by love.

For ages the war between the opposing forces has been waged. Man has been an interested spectator and participant. His destiny is concerned in the outcome of the conflict. If hate wins, man's destruction is sure, because man exists by the power of God, the Author of love.

So far as God is concerned, the outcome of the strife is in no wise doubtful. But God, in his wisdom, has given man the power to see and know both good and evil, both love and hate, joy and sorrow, life and death. He has given him the power to choose love or hate, he receives joy, peace, eternal blessedness; or if hate be his choice, he receives as its accompaniment sorrow, pain, disappointment and death. Upon man's choice his destiny depends.

Because man failed to recognize the love of God in all his works; because he had listened to the voice of the tempter and was in danger of becoming a willing captive; because many had already turned away from God, and become the servants of wrath, thus accepting the inevitable wages of death, God provided his only begotten Son, his well beloved, to open the gates of death and bid the captive go free. Not all the powers of men or angels could loose the bands that held the transgressor. Lost, ruined and enslaved by passion, pride and lust, man knew no earthly help sufficient to restore him to pristine strength and purity. But the Christ, the Son of God, in whom dwelt all the fulness of the Godhead was mighty to save. Love was exalted on earth. Jesus, the Saviour of men, exemplified the love of God for man. He who never sinned, received the penalty of our misdeeds. Hung between heaven and earth, a spectacle to men and angels, mocked and reviled by them whom his matchless love sought to save, his bodily suffering was intense; but above all, and added to all else, he was left alone. Before the God the Father withdrew his presence.

The bitterest agony of all was not the bodily suffering, not the buffeting, not the scorn and ridicule of those who were dependent upon him for every breath they drew; but it was to be alone—a lone to bear the sins of a lost world. Love conquered hate.

The last bodily pang was felt. Exhaustion was the feeling. Ever since he sympathized with the suffering Christ. The sun refused to shine; and when in agony of spirit he cried, "My God, my God, why hast thou forsaken me?" he revealed to man the awful agony of mind that will come to the unrepentant soul.

Love stood the test. Not for one moment did it falter. It gave to us a view of love unutterable, unchangeable and boundless. The cup of our iniquity had been poured upon his innocent head, the truly noble, truly great and good had suffered for the unholym and vile.

A pause solemn and awful in its impressiveness! Again his lips moved. From out the mysterious darkness that at midday fell over the earth and for three hours shrouded it like a pall, came a voice onward, the love of Christ and heaven.

It cleans him up, removing the rags of self-righteousness and clothes him with robes of spotless, beautiful, even with the robes of the River of Death, and ushers him into the glories of an unending life, in the city of God.

Even there it leads him and supports him. It continues to unfold to his enraptured vision new beauties, new possibilities, new truths, of which mortals can have no conception. Thus, while the eternal ages roll outward and onward, the love of Christ and of the eternal Father, God, will ever lift us up to greater lights, permitting us to see and know more, more, ever widening our sphere of activities.

All of good that has ever come to this earth has its origin in this never changing, never dying love. He who loves God loves his fellow man. It is useless to deceive ourselves with the belief that we can love God and despise even the least of God's children. We cannot love God unless we love our brother also.

He who has been filled with love to God and man is of all men most happy. Even amid sufferings most severe, by faith he feels the promised land where no sorrow can enter, and thus endures as though seeing him who is invisible.

Notice to Delegates.
All persons wishing to attend the South-eastern Association, which meets with the Ritchie Seventh-day Baptist Church at Welcome, W. Va., are requested to notify the Committee on Arrangements, so that their entertainment may be arranged for. All persons wishing conveyance from the railroad must notify the committee by May 12, and teams will meet them at Pullman, W. Va.

P. F. RANDOLPH, H. G. LAXON, J. E. MEATHRELL, Committee.
Missions

Homeward Bound.

DEAR FRIENDS AT HOME:

I did not anticipate, when I last wrote, that my next letter would be from an ocean steamer.

When I gave up going to America last October, I hoped to stay a few years longer in China, but held myself in readiness to go this spring if something best to do so.

The experiences of the fall were too much for me evidently, and my nervous system and general health became so disordered that the doctor to whose home I went for half a month in Shanghai, strongly urged that I take my furlough now.

I started on March 3rd, all of them, with little Eling, accompanied me on the launch to the ship at Woosung, and I was introduced before they left to some very pleasant traveling companions, who have been most kind to me.

We have plenty of passengers, nearly all of the berths being taken; and among them are twenty-five children; so we are not troubled with too much quiet and solitude! Many of the children are very lovable, however.

I must say we are treated wonderfully well on this N. D. L. steamer. Although in the second-class, we have most of the privileges of the first-class, just as good food—with a little less of elegance—and very thoughtful, courteous stewards who look after all our needs, and many comforts and even luxuries.

These stewards are a wonder to most of us. They are up every morning between four and five, cleaning the floors of corridors and dining-saloon, and polishing the brass fixtures. After breakfast, during which they serve us, they clean all the cabins at 10:30; they are transformed into a brass band which discloses fine music on deck for more than half an hour. Then they prepare the dining-room and serve lunch. In the afternoon they have a short rest. After serving dinner at six o'clock to the second-class passengers, they go to play orchestra music while the first-class passengers eat their dinner. Then on an average of three times a week they give us an evening concert in our dining-saloon, from nine to ten. To one who has been deprived of music for a long time, as some of us have been, this is one of the pleasantest features of the voyage.

Another very pleasant feature for which we are daily grateful to him who holds the seas in the hollow of his hand, is that all the way, we have had the most beautiful weather and a smooth sea. It has been a little hot in the equatorial regions, but better than usual, they say.

Yesterday we stopped a few hours at Aden, in southern Arabia, and even in that region, noted for rough seas and ship-wrecks, it was comparatively smooth. To-day we are ploughing north through the Red Sea; and though all the prophecies were for great heat, we are having a beautifully cool breeze.

In three or four days we expect to reach Suez; and after passing through the canal, we will be in the Western World again.

The few glimpses we have had of Arabia showed us a very dreary desert region, a great contrast to the tropical luxuriance of Hongkong, Singapore, Penang and Ceylon.

April 2. I will now finish this letter, as we expect to reach Naples tonight where I will mail it; and there I am to leave the steamer, which seems like home, after the month's sojourn on it. The Mediterranean which a few days ago was very rough, quieted down as we approached it and that, too, the best of treatment. Last night as we were approaching the Strait of Messina between Italy and Sicily, the weather changed and we were surrounded by fog and thick darkness. As it is a very dangerous passage many of the passengers were nervous about it. As I reclined I wished in my heart that the captain would stop the ship and wait till morning, and just then the ship stopped and we did wait till daylight, with the result that we had a good view of the city of Messina, which was so nearly destroyed by earthquakes. Some of the light-houses which were then destroyed have not yet been rebuilt, which makes navigation at night even more difficult. Since then we have passed the smoking volcano of Stromboli. Among the passengers I have found many who have been a great help to me in giving me information about Europe and lines of travel, and addresses of good places to stop at, and last of all I have found a German lady of my own age, and a Christian, with whom I have made arrangements to travel north through Italy and Switzerland. Traveling together we can save expenses in many ways.

So all things are provided for me and I can go on my way rejoicing. My health is not yet quite recovered, but I hope that a stay in Switzerland and the Black Forest will do wonders for me.

Yours in Christian fellowship,

Rosa W. Palmberg.

The California Field.

The work on the Pacific coast is progressing finely, and everything goes to show that the work of the two boards through their Joint Committee, in reenforcing Brother Loofboro on that great field, was a move in the right direction. With Brother Platts at Los Angeles and Brother Loofboro at Riverside the work in southern California is bringing good results. They are finding some interesting Sabbath-keeping friends beyond the Rockies of whom we knew nothing, and concerning whom we hope to hear more. Brother Platts reports one hundred and six visits during his first quarter, seventeen sermons and addresses, and a church of fourteen members organized. It is a live church, and purposes to pay local running expenses, and twenty dollars a month toward its pastor's salary if he can stay with them and if the boards can stand by the work.

Readers will be glad to know that arrangements are now being made by the Joint Committee to have Brother Platts there. The following is what he says about the needs of the field and the mistake we would make if the work there were not provided for:

"Every week of experience deepens my conviction that provision ought to be made for the occupancy of this field. The congregation of faithful ones is small,
but loyal and willing to work and sacrifice. They are hopeful that a steady, strong pull will hold them where they are holding up a self-supporting church in this city. To slacken our hold upon it now would be very disheartening, and would be to court disaster to the work. Without my knowledge, until after it was done, a petition has been circulated, and unnecessarily signed, asking me to consent to the church's moving to charge of the church and the interests connected with it."

In his report to the Tract Board, Brother Loofboro says: "Owing to the assistance of Brother Platts my efforts have been more central than at any time since I came to this field. I have been in Los Angeles but twice since he came—once to introduce him to the people and the work and once to attend the organization of the church there. My being able to spend more time at home has been favorable to the church at Riverside, which is in the best working condition it has ever been, and is greatly encouraged. . . In view of what is being done, and of the great work yet to be accomplished. I sincerely hope that this great field may never again have less than two religious leaders. And we can not realize too soon that the number should be increased to four or six. The Gospel should be preached in every church and home."

Recorder readers will watch with interest the progress of the work in California, and we trust they will give practical evidences of their willingness to support it.

Letter From China.

Readers of the Sabbath Recorder,

Dear Friends, The Chinese New Year holiday is nearly over, and soon, I suppose, my pupils will be coming back to study. With the dispensary closed and the school as well, and with none of the private students at work, it has seemed like a continual Sabbath here at the mission for several weeks.

That leads me to speak of a fact that is well known to most of you, and yet may not be fully comprehended by some. That is the similarity of days among the Chinese. How it would seem to be in a community where there is always business doing, excepting at the season of the New Year. No holidays, no Sabbaths; but a seemingly continuous round of labor. The one day merges into the one long holiday, coming at the beginning of the new year, the first moon.

Yet after all, these people do a good deal of playing. A man employed by the day expects to come late to work, take respite now and again to smoke, and in the afternoon, even this day-laborer must have, about four o'clock, something to eat, corresponding to afternoon tea. Among the official or higher classes, one finds so much laziness. For example, take one of my pupils, Mr. Sung. His father is engaged in the Chinese Customs in Shanghai, and because of his good position supports his large family well. This is the oldest son, a man of twenty-five, married and the father of two children, one of whom died last year. He goes about at leisure, enjoying himself, doing little studying of English, dabbling in this and that. Although a fellow of extraordinarily good habits, I think he must spend a good deal of time watching his friends gamble. Think of it! An able-bodied fellow with ability to do nothing! Should his father die, the family resources would not be dependent upon him, and he not trained or fitted for anything. Sometimes I feel like refusing to teach such people, but it would only be cutting off my only opportunity to influence such a class of young people as that to which this Mr. Sung belongs.

We are wishing now especially for openings for work. With all the great need that lies about us, perhaps this sounds strange. But these Lieu-oo people are not yet anxious for the teachings of Christianity. If joining the church may possibly give to a few some employment, then a few others are willing to do so, hoping to gain financial advantage. It must be a deeper motive moving the hearts of these people, before they learn the reason of our coming and tarrying among them. Nothing about the Chinese is rapid, neither thought nor motion nor action. And it is a large part of the missionary's training to learn to wait. In the meantime, one plans and prays and undertakes what comes to hand, but after all one waits much, and is comforted by Milton's assurance that "they also serve who only stand and wait." The time is surely coming when great will have even more to offer: when these people shall be touched, and shall accept that which they so greatly need. When I say "have more to offer," I mean our facilities for offering will be better, when we ourselves have grown upon the language, and can thus get nearer to the people. We trust, too, that the day is not far distant when there shall be another physician here. How greatly we wish the next incoming steamer from America were bringing one! Medical work is a wonderful entering wedge, and keeps it open for evangelistic work. When Doctor Palmborg shall go home, the dispensary must be closed; and just as Mr. Davis is ready to follow up the patients who come to the dispensary, there will be no patients coming, and he must develop other means of working his way into the hearts and homes of these Chinese. We believe that the time will come, when two doctors will find very much to keep them both occupied on this field. Doctor Palmborg has been the pioneer here accomplishing much, but his energy will not hold out forever, and she must sooner or later seek rest and change across the sea.

I have not written of any special experiences this time, for the holiday season has brought us none, with the exception of a very pleasant little stay in Shanghai, and the visit of the poor people, of which Mr. Davis wrote, who were almost disagreeable in their insistence for food.

Very sincerely yours,

Lieu-oo, China, Feb. 22, 1910.

M. R. DAVIS.

Wzy Some of Our Young People Leave the Sabbath.

H. L. HULLETT, M. D.

Address delivered at Alfred Station, April 2, 1910, and requested for publication.

The subject assigned to me to discuss this afternoon is one which I feel very incompetent to handle though it is one of the problems we as a family have to face in the future, for we have a boy and girl six and eight years of age. Still it is a subject to which I have given a great deal of thought during the last ten or twelve years; and the opinions that I shall express this afternoon, while they may not agree at all times with your opinions, I wish you to remember have been formed because of my own life experiences and because of a knowledge of others' lives. A physician, before prescribing any line of treatment, first carefully considers the reasons why diseased conditions exist, and until he discovers the why he is not in a position to treat a case and treat it successfully. Treatment is the easiest part of our practice. To be a good diagnostician is the essential thing. So with the question before us; if we can discover the foundation principle of why some of our young people leave the Sabbath, the treatment that ought to be prescribed is easy.

We are living in a commercial age. To be rich, to succeed in business at any cost, to have huge amounts of money, to drive autos, to shine in social circles, and to possess something which some one else possesses are the things which are being most emphasized everywhere in this country as the things of importance. Success in life is something spelled greatness in these things rather than goodness of character. Therefore, young people of all the denominations are facing this temptation as they make their choices in life, and of course it affects Seventh-day Baptist young people as well as any of the others. This constitutes cause No. 2. Why some of our young people leave the Sabbath.
and a respected member of the Seventh-day blessedness, the sacredness of the Sabbath, and the home missionary, the one loyal to the Sabbath and shall also necessarily pattern their life, you must agree upon this question. There has been much nonsense written and spoken about this marriage question. There are certain principles or laws which govern it, and effects follow certain causes just as surely in this matter as they do in any other. Opposites attract to each other just as much as within the electrical field; but there are certain things about which you must agree in order to produce harmony, and religious belief is one of them.

The very idea of speaking of Sabbath-keeping as a sacrifice. Away with such baneful talk. Friends, young people, it is never a sacrifice to any one under any circumstances to do that which is right.

We have lived for fourteen years in a Sunday-day place and have never had to sacrifice a thing because we kept the Sabbath.

Cause No. 3 is the marriage question. Some of our young people are apt to marry those who keep Sunday for the Sabbath, and with a very few exceptions are finally lost. The whole family life is injured as a result. All of you can think of instances where this appears very plainly as a cause. Let me give you a case in point. Capt. James Babcock, who lived from 1663 to 1736, was a loved and respected member of the Seventh-day Baptist Church of Westery. One of his sons, who bore the same name, married a Sunday-keeping girl in 1766 and joined with her a Congregational church. So far as can be learned from a careful study of the records, there is no record of that branch of the family who today, after an interval of 200 years, is a Seventh-day Baptist-keeper, except Mrs. Hulett, who is a descendant of that branch and who often says she has simply got back home.

If this is true in one instance, think what must be the case throughout the denomination. We need to think, and think seriously, of these matters. Young people need to study upon this side of the question. This very question was one of the causes many times of the failure of the record people. It means more to us than we seemingly sometimes think; and you know that in the family talk these things are spoken of with great regard and as though they were of the utmost importance, can we wonder that young people form the opinion that if they wish to be praised and well spoken of they must necessarily pattern their lives accordingly?

This despicable talk in our homes or elsewhere makes these young people ought as in other things. Opposites have, can do nothing else but make certain things about which we cannot blame them under such circumstances. Belief is one of them.

Where, that of course young people ought as in other things. Opposites have, can do nothing else but make certain things about which we cannot blame them under such circumstances. All of you know that in the family there is the marriage question. Of the one day 3 is the marriage question. Of these matters.

The way whereby some of our young people leave the Sabbath, let us apply a little pressure.

This very question was one of those that brought the marriage question and conclusions. Friends, I believe it is this: Men and women with backbone. My advice to you young people would be this: As the problems of life come to you, and especially as regards the keeping of the Sabbath, you need today, in social life, among business associates, in the political life and among Seventh-day young people. It is this: Men and women with backbone. The advice to you young people would be this: As the problems of life come to you, and especially as regards the keeping of the Sabbath, you need today, in social life, among business associates, in the political life and among Seventh-day young people. It is this: Men and women with backbone. My advice to you young people would be this: As the problems of life come to you, and especially as regards the keeping of the Sabbath, you need today, in social life, among business associates, in the political life and among Seventh-day young people. It is this: Men and women with backbone.
**Woman's Work**

**ETHEL A. HAVEN, Leonardsville, N. Y.**

Contributing Editor.

"I the Lord thy God am with thee whithersoever thou goest."

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**The Miracle of Spring.**

**MRS. C. M. LEWIS.**

The meadows and upland pastures are singing. With the throb of new life the meadows are ringing.

Pale, delicate flow'rs peep up through the mold
And waft the warm sunshine their buds to unfold;
While all through the woodland, though barren the trees
There's a low chime of music as, swept by the breeze.

Each tree feels new the life-current flow
To the tiniest twig on the uppermost bough:
And back to their old haunts, with songs full of glee.

Come the birds to entrance with their sweet melody.

As the days come and go with fresh-slippered feet,
Tripping on through the changes new beauty to greet,
We list to the music of soft spring showers
And watch the unfolding of pearl-tinted flowers.

Mark the pale tints of green just fringing the trees
And inhale with delight the perfume-laden breeze.

Our hearts beat in tune with these bright spring days
And join in the anthem of jubilant praise.

What ascends like incense from fair Nature's shrine
To the Author of life—the Creator divine.

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**Report of the Sunshine Committee of the Battle Creek Seventh-day Baptist Church.**

At a church meeting in April, 1909, Mrs. Belle G. Titsworth was appointed chairman of a Sunshine Committee with power to choose such other members as was thought best. Accordingly three were added, the pastor also being considered a member. The situation now to all the committee and just this kind of work was new to most of the members, but little by little the way opened for bringing sunshine into some of the homes in the city. Perhaps a summary of the work would be interesting and convey some idea of what has been done, although there is much that can not be classified.

There have been thirty meetings for work. At some of these, ladies of the church have been guests and have assisted with the sewing. At other meetings quilting or family sewing was done for the hostess. One hundred and fifty garments have been given to needy persons. Some of these were made by the committee and include a pair of sheets and two comfortables—one of them with a piece of top. A large proportion of these were partly worn garments.

One hundred and fifty Sunshine call backs have been made. Little children and sick persons have been cared for and assistance given in household duties in times of sickness and sorrow.

Lunches and a Thanksgiving dinner were given. Seven quarts of canned fruit, six cups of jelly, a basket of peaches, broth and other delicacies for the sick, twenty-five bouquets and three potted plants, flowers for church service, medicine and dishes have been given.

Two hundred invitations to an evangelistic meeting for women, in one of the churches of the city, were circulated.

SABBATH RECORDERS and books and magazines have been given or loaned.

One dollar was given at Christmas to the fund for needy city children. A Christmas tree was furnished with small gifts for each child of our church, twenty in number, and light refreshments were served to all the guests. Thirty-five Christmas cards with appropriate scripture messages were sent to the sick or lonely or absent members and to each of our missionaries in China. A small gift was sent to each member of the Randoph school at Fouke, Ark., at Christmas—fifty gifts in all—also $10.00. This was made possible by special contributions for the purpose.

Five letters of sympathy have been sent. The church has contributed $8.75 for the work and $4.70 has been received from other sources. Twenty yards of cloth and many pieces of cloth for quilts have been furnished the committee for the work. A small income has been realized from sewing—making aprons and making and selling Martha Washington sunbonnets.

Thanks are due to many persons who have in various ways assisted in the work, especially to the woman who has given the use of her horse so freely.

It is hoped that this year's experience in Sunshine work may open the way to greater accomplishments in this line in the future.

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**Mrs. Belle G. Titsworth, Mrs. B. W. Kinney, Mrs. W. L. Hummel, Mrs. F. C. Wells,**

Committee.

**It Must Be.**

The author of an article in a previous issue, writing in regard to religious questions of our time, declares, "It must be left to the public to weigh the evidence and follow their own convictions." The writer has spoken truly—more truly than he perhaps realized. How vast is the "reading public" today, and how diversified the material to which it has access. If we of the Seventh-day Baptist faith were the only ones contributing to the great fund of literature, we could rest easy, assured that this "evidence" would finally lead the reader to our own way of thinking. But, as it is, what a mass of conflicting opinions the reader must choose from; what differences of creeds within the Christian Church, each depending upon differences of Bible interpretation, and what arguments against all creeds, without.

And then, who make up the "reading public"? In part, the men and women of middle life and past middle life. But these have settled down to a habit of thought, and are not easily moved either from their conclusions or from their errors. To these the "evidence" can not so strongly appeal, unless it come in the line of their already established convictions. But the youth—ah, what readers we have here—thirsting for knowledge, eager with new life, looking upward for whatever truth a living God may speak to their souls, seeing with their young eyes a broader vision of the kingdom of heaven on earth than was vouchsafed to many a canonical saint of old,—shall we leave these to "weigh the evidence"—dare we? We must.

But we shall not compel them to our way of thinking. We shall not, any faction of us (if we have factions, though I hope we have not), set stakes about them in the class room of any of our institutions of learning, and say to their eager aspiration, "Thus far shalt thou go and no farther." We shall not confine the full current till it overflow its banks and work disaster to the precious soul.

From beyond the walls of our colleges, University, Seminary, the world of men and letters calls to them. Above the voices of our professors, the voices of the world's teachers speak to them. Can we believe for a moment that anything any one of us may "say" as to anything that ought to be taught in "our" schools will drown these voices; that any hammering, however constant, on the anvil of your creed or mine will deafen these young ears?

Don't blame our schools and our loyal professors for the unrest that is creeping into the hearts of our youth today. These professors are meeting the issue fairly and bravely; but like good sailors, when the sea is rough and the breakers threaten destruction near shore, they anchor—notice the word—in deep waters, and patiently, prayerfully wait for the safe landing. God bless our under-capitains and keep our dear youth with us in the ship.

Not in our schools, not in our professors does the trouble lie; rather are our youth drinking from the wells of universal thought—deep draughts—overdraughts may be. But who shall measure these out to them? Has the home done it? Is the church doing it? Can the school do it?

Again, "It must be left to the reading public to weigh the evidences and follow their own convictions." But will argument move us? The arguments of the children of men are more subtle than those put forth by the children of light. Our rock is not there—surely, not there. Only one common ground can we have on which to stand, from which to appeal to our dear ones of all this denomina-
President Davis will be busy in interviewing persons from whom the larger amounts will be secured.

Contributions of one thousand dollars and up do not often come by mail; they come only by the hard personal labors of some one whose life is in the work.

There is a large number of persons whom it will be impossible for President Davis to see before commencement who can give $100, $200, $300 (in three yearly instalments if necessary). From that number the last $10,000 should be secured.

Friends of Alfred, East, West and South will, I believe, close up this last gap, and do it gladly, too.

Conditions are generally good and all our people are fairly prosperous. We can afford to give liberally and help lift the load.

Invite subscriptions to this $100,000 fund and publish in the Recorder from week to week the balance needed to make up this amount.

As we all contribute to this fund for old Alfred's sake we will watch the amount of the debt gradually decrease until it disappears entirely.

MAKE ALFRED'S URGENT NEED OUR GOLDEN OPPORTUNITY.

Sincerely yours,

WALTON H. INGHAM.

Fort Wayne, Ind.

April 14, 1910.

The Second Baptist Church in America.

WM. L. CLARKE.

II.

John Clarke was born at Westborne, Suffolk Co., England, October 8, 1609, and died at Newport, R. I., April 20, 1676. He was a physician in London, who, having been educated at Cambridge University, left England at the age of twenty-eight years, and with his wife, Elizabeth Harges, arrived at Boston in November, 1637. At that time the general court had Mrs. Anne Hutchinson and others summoned before it to answer complaints concerning their peculiar religious tenets, and after a trial of two days, she was sentenced with some of her associates to banishment from the territory of Massachusetts, but was allowed to remain during the winter at a private house in Roxbury.

On November 23, 1637, John Clarke, with others at Boston, was disarmed. "The opinions and revelations of Mrs. Anne Hutchinson and Eld. John Wheelwright having led them into dangerous errors." Soon afterward Doctor Clarke was given warning to depart from that colony, and he with Mr. Wheelwright went into banishment, spending the winter at Exeter, N. H.

The severity of the winter climate induced Doctor Clarke to make an early return to Boston, where he at once associated himself with the small independent party headed by William Coddington, and they all proceeded southward by way of Plymouth, with the desire and intention of locating a suitable site for a new settlement.

When they arrived at Providence, Roger Williams gave them a cordial welcome to his vicinity. Through his influence and generous assistance they were soon enabled to purchase the island of Aquidneck, later called Rhode Island, for their future home.

On March 7, 1638, Doctor Clarke and eighteen others signed the following compact: "We whose names are underwritten do hereby solemnly in the presence of Jeovah incorporate ourselves into a Bodie Politick, and as he shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most absolute laws of his given us in his holy word of truth, to be guided and judged thereby;" Exod. xxiv, 3, 4; 2 Chron. xi, 3; 2 Kings xi, 17.


"March 7, 1638. We that are freemen incorporate of this Bodie Politick do elect and constitute William Coddington Esquire a Judge among us, and so covenant to yield all due honor unto him according to the laws of God, and so far as in us lies, to maintain the honor and privileges of his place, which shall hereafter be ratified according unto God, the Lord helping us so to do.

"WILLIAM ASPINWALL, Sec'ty."

"I, William Coddington Esquire, being called and chosen by the freemen corporate of this Bodie Politick to be a Judge amongst them, do covenant to do justice and judgement according to the laws of God, and to maintain the fundamental rights and privileges of this Body Politick, which shall hereafter be ratified according unto God, the Lord helping us so to do.

"WILLIAM CODDINGTON."

Having thus organized their "Bodie Politick," the next day this company went to Rhode Island with their personal property in Roger Williams' shallops. Mrs. Anne Hutchinson was one of the party, and remained there until after the death of her husband, William Hutchinson Jr., in 1642. She and her husband arrived at Boston, September 18, 1634, and on the following November 2 she was admitted a member of the Boston church, and rapidly acquired esteem and influence. She was banished three years later for openly and freely proclaiming the tenet "that the person of the Holy Spirit dwells in every believer, and that the inward revelations of the Spirit, the conscious judgments of the mind, are of paramount authority." After the death of her husband she removed into the territory of the Dutch near Hell Gate, Westchester Co., N. Y. The Indians and the Dutch were then at war, and in an invasion of the settlement by the former, her house was set on fire, and she and all her family, excepting one child who was carried captive, perished either by the flames or by the weapons of the savages.

Sixteen days after these settlers arrived at Rhode Island, on March 14, 1638, Doctor Clarke, Mr. Coddington and Roger Williams crossed the bay to Canonicut and took title to land as follows: "The 24th of March, 1638. Memorandum, That we Canonicus and Miantonomo the two
chief Sachems of the Narragansets, by virtue of our general command of this Bay, and also the particular subjecting of the dead Sachems of Acquidneck and Kitackamuk, and land unto us, have sold unto Mr. Coddington and his friends united unto him, the great island of Acquidneck, lying from hence eastward in this bay, as also the marsh or grass upon Commanicut, and the rest of the islands in the bay, excepting Chibachuswa [now known as Prudence], formerly sold unto Mr. Winthrop the now governor of Massachusetts, and unto Mr. Williams of Providence; Also the grass upon the rivers and coveres about Kitackamuckgutt, and from these to Paupassquatt, for the full payment of forty fathom of white beads, to be equally divided between us. In witness whereof we have here subscribed.

"Item. That by giving by Miantunnomu, ten coats and twenty hoes to the present inhabitants, they shall remove themselves from off the Island before next with. Witness our hands.

Signed by Canonnicus and Miantunnomu.

The first settlement upon Rhode Island was at Pocasset, in the northern portion of the island, which was later called Portsmouth, where it is said they dwelt in caves until better shelters could be constructed, all agreeing that "no one was to be accounted a delinquent for doctrine."

Early in 1639 a movement was made to create a new settlement in the southern part of the island, and on April 28, 1639, Doctor Clarke wrote others signed the following compact preparatory to the settlement of Newport: "It is agreed by us whose hands are underwritten to propagate a plantation in the midst of the island, or elsewhere, and to engage ourselves to bear equal charge, answerable to our strength and estate in common, and the determination shall be by major voices of Judge and Elders, the Judge to have a double voice." William Coddington signed the compact as judge, and John Clarke as elder.

Their plan to obtain a patent of the island, with the adjacent islands and other lands, from his Majesty, King was forestalled by Roger Williams, who, on March 14, 1643, obtained from the crown a charter incorporating the four towns of Portsmouth and Newport on the island, and Providence and Warwick on the mainland, under the title, "Providence Plantations, in Narragansett Bay, in New England." The towns however did not accept and incorporate under this charter until May 10, 1647.

From the commencement of the settlement in 1638, Doctor Clarke began to employ himself as a gospel preacher, and in 1644 he founded at Newport the second Baptist church in America, and became its pastor.

Seven years later, in July, 1651, Doctor Clarke, Obadiah Holmes and John C randall, "being representatives of the church in Newport, upon the request of William Witter of Lynn, arrived there, he being a brother in church who by reason of his advanced age could not undertake so great a journey." The next day being Sunday, they proceeded to Mr. Witter's house to hold religious services, he being about two miles out of town. Doctor Clarke was preaching, two constables came and apprehended him and his companions, and the next morning they were sent to Boston. On July 31, 1651, they were sentenced to pay fines, and to remain in prison till paid, or else to be publicly whipped, for their meeting at Witter's, July 21, and then there, and at other times preaching and blaspheming.

On August 31, Doctor Clarke wrote from prison to the Honored Court assembled at Boston, accepting the proffer publicly made the day before of a dispute with the ministers, and said, "I know you would appoint the time when, and the person with whom" the points may be disputed publicly. This challenge to a debate was not accepted, and his fine of £20, and Mr. Crandall's were paid by their friends without their consent, they thus escaping corporal punishment. Mr. Holmes was brutally flogged. Concerning this, history affirms, "He was whipped in such an unmerciful manner that for weeks he could take no rest except by lying upon his knees and elbows, being unable to rest any part of his body upon the bed. When he was charity pinch-post, Mr. Hazel shook hands with him, and for this was taken up and punished so cruelly that he never returned home, but died at the home of a friend near Boston." Mr. Holmes positively refused all proffers of others to pay his fine of £30.

Owing to dissensions in the colony, William Coddington, who had been governor from 1640 to 1647, declined reappointment, and in January, 1649, he and his daughter sailed for England. He returned to Rhode Island early in 1651, having obtained from the English Government a commission to be governor of the Rhode Island colony for life.

The people presented this interference with their democratic form of government, and presented to Doctor Clarke a request signed by a majority of the freemen of the colony that he go to England and secure both a revocation of Mr. Coddington's commission, and a charter protecting the rights of the colony. He accepted the service and in November, 1651, sailed for England at his own expense, in company with Roger Williams, who represented the Providence colony. They presented a joint address and petition to the Council of State, and their mission succeeded, October 2, 1652, in obtaining the revocation of Governor Coddington's commission, and a confirmation of the Roger Williams charter. Mr. Williams returned to America early in 1654, and was made president of the Rhode Island colony in September.

Doctor Clarke remained in England more than twelve years to represent the colony at the English Court. During this time both Massachusetts and Connecticut sought to obtain parts of the Rhode Island colony to be annexed to their respective bounds, which designs were defeated by Doctor Clarke, who in 1662 presented two addresses to the crown in behalf of the colony of Rhode Island, asking for a royal charter; in response to whose efforts, the King and Council of State on September 25, 1662, issued the order of charter for "Rhode Island and Providence Plantations," and on July 9, 1663, the royal seal was affixed to the document, which procured for the residents of the colony a civil and religious liberty far in advance of their times. This charter served as the basis of the government of Rhode Island for 180 years, until in 1843 a more elaborate system of government was adopted. Doctor Clarke maintained himself in England by using his own funds, having mortgaged his estate in Newport to Richard Dean to obtain money in London for this purpose.

Because Roger Williams and John Clarke calmly and unalteringly chose that even their former friends should revile them, and persecute them, and say all manner of evil against them falsely, rather than that they should deny or forfeit their individual convictions of conscience in religious concerns, the righteousness of God's sustain ing grace were not only bountifully to bless their own day and generation, but also now, centuries later, to be esteemed worthy of being held in loving remembrance, and amply crowned with unfaiding wreaths of renown and glory. And why? Because they patiently followed the example of Jesus in enduring persecution for righteousness' sake, in that sweet and compassionate spirit revealed upon the cross in the prayer, "Father, forgive them; for they know not what they do."

With a kindred patience, faith and love, it behooves us as Seventh-day Baptists to enter into their labors with a zeal, devotion and persistence proportionate to our more extended fields and privileges.

Be the Middle Man. By request.

Out in India in the mountains I have heard in the twilight hour a call from the ridge below. Away through the stillness comes the call; and from the ridge above me comes a response. And then I can hear in a moment more a faint call from a far ridge, away up and beyond, sounding almost like a distant echo. What did it mean? It meant that the man close above me was passing the word from the man below to the man beyond. The man below could never have reached the other man except for the man closest to the middle ridge and passed the message on. Our friends, there is a man down there that will never hear the Man up there, unless you become the one on the middle ridge.

-C. R. Janvier,
Young People's Work

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

The Christian Graces.

PRAYER: E. D. VAN HORN.

Prayer meeting topic for May 7, 1910.

Daily Readings.

Sunday, May 1—Forgiveness (Col. iii, 12, 13; Matt. iv, 14). Peter.

Monday, May 2—Purity (Matt. v, 18; 1 John iii, 1-3).

Tuesday, May 3—Meekness (Matt. v, 3, 5, 9; Num. xii, 3).

Wednesday, May 4—Hospitality (Heb. xiii, 1-3; 3 John 5-8).

Thursday, May 5—Godliness (Titus ii, 11-14).

Friday, May 6—Love (1 Cor. xiii; Col. iii, 14).

Sabbath, May 7—Topic: "The Christian graces" (1 Peter iv, 7-11; Col. iv, 6).

COMMENTS.

Webster's definition of "grace" may throw a little light upon the ideal Christian character to which we should seek to give a definite form in our own minds. We study this topic. "That element in manner, deportment, carriage, form, or language which renders it appropriate, harmonious and agreeable." The word is also used in a theological sense but this, I think, is not a part of our study.

Every Christian Endeavorer is desirous. I am sure, of possessing those graces of character which will make his life lovable and loving, and hence a great influence among his friends and associates. No one wishes to be unattractive, unpopular and shunned in social life. We all like wide circles of friends and friendships. In fact the wider one's circle of friendships the greater is one's responsibility and the opportunity of doing good. Therefore it is a laudable aspiration in one to desire the extension of such a field of usefulness.

The topic this week is especially helpful in showing us the true value of making our lives so attractive that our circle of influence will be an ever-widening one. The first reference, Peter iv, 7-11, in the Twentieth Century Testament, gives strong emphasis to the three following qualities or graces.

1. Self-control. "Therefore exercise self-restraint and be calm, that you may be able to pray in faith and strain of present living, with all its hurry and flurry, this is timely admonition. Too many people have been caught in the mad rush of life and go tearing through with no time for quiet thought, meditation and prayer. As a result they go blundering like Peter; they wear their hearts in the back of their heads, acting first and then thinking afterwards, and often to their own sorrow and regret. I suspect that we all need to exercise self-control at times. Unless one is master of himself he can not expect to command the attention and respect of others. Self-control means: the control of the temperament, the instincts, the emotions, the will, both in themselves and against the various appeals that are made to them in daily life, with a view to the accomplishment of some purpose or the maintenance of a proper phase of character." "As exhibited in Christ, it means not only steadiness and freedom from irritability, a calm temper unruffled by influences from without, but the inflexible direction of the spirit and will upon the accomplishment of purpose, than which neither ethics nor religion can display a worthier." 2. Love. "Above all things, let your love for one another be earnest for 'Love throws a veil over countless sins.'" "True love does not go up and down the street gossiping about the faults and imperfections of others, painting them in their darkest colors; but like a broken-hearted mother, yearning over the sins of her child, it hastens to "throw a veil over them" and forever hides them from public gaze, the secret heart where the world will never know." For the many other wonderful and beautiful acts which love performs see 1 Cor. xiii.

3. Service. "Whatever the gift that each has received, use it in the service of others, as good stewards of the varied bounty of God." The law of service is one of the fundamental laws of the kingdom of heaven. Jesus himself came not to minister unto but to minister and to give his life for others. Service, no matter how menial, is honorable, and is the real badge of distinction. Christ said, "He that would be great among you, let him be the servant of all." Let no Endeavorer think then that when he has taken his part in the prayer meeting he has fulfilled his pledge. On the other hand he must fill full every day of the week with consecrated service, the ultimate purpose of which is to bring happiness and blessing to others.

The last reference, Col. iv, 6, suggests the need of being temperate in the use of language. "Let your conversation always be kindly, and seasoned, as it were, with salt; that you may know in each case what answer you ought to give." This passage reminds us of that in the third chapter and sixteenth verse, "Let the word of Christ dwell in you richly in all wisdom; . . . singing with grace in your hearts. As we know the nationality of the foreigner by his speech, so we can easily detect the Christian by the grace of his language. His language will betray his country. Therefore "keep thy heart with all diligence; for out of the heart are the issues of life. The only way to have a clean and wholesome and kindly language is to have a clean heart.

SUGGESTIONS FOR THE LEADER.

Make a list of other graces: for example, those named in Gal. v, 22. Get the society interested in the topic by calling attention to the benefits before and after one has taken each one to come prepared to tell what grace in others has helped him most. In short, make the meeting an experience meeting in which will be reflected the needs of each one. This will have a tendency to exalt those qualities of heart which are most needed in the society.

Young People's Hour at the Semi-Annual Meeting of the Western Association.

REPORTED BY ROY B. THORENGRADE.

The exercises of the young people's hour at the semi-annual meeting of the Western Association, which was held with the Second Alfred Church, April 1-3, were under the direction of Miss Agnes Kenyon, president of the First Alfred society. The attendance of young people at the session was not as large as on some former occasions, due no doubt to the fact that the time set for the hour was Sunday afternoon, this being done in order to give the young people an opportunity to attend the Bible reading, "The Sabbath," by Dean Main, and also the symposium, "How can we best prepare our young people to meet the temptation of leaving the Sabbath?" Both of which were given on Sabbath afternoon at the hour generally assigned to the work of the young people. The wisdom of this change in the hour seems to have been fully demonstrated by the large attendance of our young people at both the above exercises on Sabbath afternoon. While it does not come within the scope of the writer of this article to give the detailed account of the two exercises mentioned above, he can not but express his appreciation of both, and wish that it might be the privilege of all our young people to have a similar presentation of the Sabbath question, which question, in his opinion, is the most vital one before us as a denomination at the present time.

The exercises of the young people's hour were: opening singing, followed by prayer by Dean Main. An excellent paper, "Young People and the Missionary Movement," was presented by Miss Chloe Clarke of the First Alfred society. This paper has been requested for publication, and Miss Clarke has kindly consented to its appearing, so that our young people will have the privilege of reading it in the Review in the near future. Following the reading of this paper, a pleasing solo was sung by Miss Leona Place.

The closing exercise of the hour was a most timely and instructive talk on the subject, "Young People and the Bible," by Rev. Walter L. Greene. He spoke in part as follows:

"The awakening interest in Bible study and religious education is one of the hopeful signs in the present age. This growing interest may well lead us as young people to inquire as to our relation to the study of the Bible. Let us note, first of all, that it is a book that it is worth while for us to know. The Bible has made profound impression upon civilization. The highest
Her spirit was very rebellious over this seemingly cruel fate. Why must her thirst for knowledge go unsatisfied, thus crippling her in her usefulness, while so many, who could have the privileges for which she yearned, were throwing their opportunities away? But stern duty demanded that she give up her cherished plans and after a hard-fought battle she decided to do so. When the question had been settled she tried to keep the subject out of her mind and succeeded fairly well in doing unless she visited Auburn and then the sight of the college caused depression of spirits for some days.

She seldom attended the commencement exercises of the college because she had no way to get there, but this summer afforded an opportunity for her to go which she was not long in accepting.

“What’s in a name?” Martha listened to the exercises with deep interest until the conferring of the degrees. She paid little heed to this until the degree of doctor of divinity was conferred upon Rev. Nathaniel Burnham.

There was something in the sound of the name that it was spoken that fixed her attention. At the close of the exercises she asked several people if they knew who this minister was with the striking name, who had received a degree; but like her none of those she asked had ever heard the name before.

That spring, at the organization of the Sunday school, Martha was elected secretary. This was the first time since the origin of the Sunday school in that community that a lady had been elected to fill any of its offices. And strange to say, while a secretary had always been elected, he was never heard from after the day of election, no report having ever been given to the superintendent or kept on record.

As the summer advanced, it was decided to unite with some other Sunday schools in a union picnic on the Auburn streets by the side of a beautiful little lake within easy reach. A literary and musical program was arranged for, in which each Sunday school was to be represented. Martha was asked by her superintendent to get them up a piece and she consented to try. When the day for the picnic came it proved to be as near the ideal as one could expect. The schools were all well represented; it being estimated that there were five hundred people on the grounds.

One of Martha’s special friends, who was always worried over the details of any matter with which she was connected—one of that class to whom the world owes a great debt of gratitude for their painstaking labor in seeing that all public occasions in which they are concerned move along properly and harmoniously, when she learned that Martha was going to be on the program interviewed her on the subject of dress. Martha told her she had nothing to save a plain white dress that was suitable to wear. Her friend replied that the dress would be all right providing it had a "train" and asked if she could not fix it. "For," she said, "as a representative of our Sunday school we want you to appear on the stage dressed as becomes the occasion." To this assurance the plan, Martha agreed to it out of deference to her friend’s wishes. But when they reached the grounds it was found that the stage which had been erected for such occasions was condemned, and Martha who had not gone back on the record she made when she said eleven pounds dared not risk herself upon it, and was compelled to let her white train sweep, completely hidden from view, over the bottom of a large farm wagon. But in her mind the predominating thought was the salvation of boys and girls, and in delivering her "piece" she strove to the utmost of her ability to arouse a deeper interest in the Sunday-school work.

The memory of this picnic has always been cherished in Martha’s mind. Its anniversary is never forgotten and whenever it has been possible she has visited the grounds on the day of its annual recurrence; for on that day the heavy cloud that hung over her head was lifted, and her soul flooded with light. As the sun descended the western sky the scene became so full of inspiration that, although her friends were cheerful, to her side Martha withdrew into the solitude of her soul and communed with the God of nature; and as they left the grounds she said, "What a happy, happy day! Is not this a type of heaven?"

One evening during this summer Martha retired to her room under great depression of spirit. She dreamed that a book was handed to her. Upon opening it she found several pages written over. These she perused eagerly; but as she turned a page toward the end of the book she saw the picture of a very high, green-foot path leading upward. At the left of the path was extending to the edge of the picture was a forest of beautiful green trees, while at the right of the path was a deep rocky precipice. A few people were climbing the steep acclivity in the foot-path. As she gazed spellbound at the picture the thought came to her that that hill was the "hill of life." At length she raised her eyes to the picture and there on the white page she saw written in her intimals and the words, "Wait twelve years." There were also the letters "h. a. p." which in her dreams she thought stood for "happy." She awoke deeply impressed and encouraged.

Does God speak to people in dreams in this age? Probably not often; but if a soul is sinking beneath its burdens can a"sawed by that means, would it not be in harmony with his nature to send the dream?

The next spring Martha was elected superintendent of the Sunday school and her election was like the bursting of a bomb in the church and community. Her election had been brought about by the presiding elder who came to the church in the winter preceding this event to conduct a quarterly meeting. He was a progressive man and deeply interested in the Sunday schools. He visited at Mrs. Burnham’s and had a long talk with Martha and her parents on the needs of the Sunday schools. He said he was going to put forth a special effort that year to make the Sunday schools in his district more efficient in their work, that they were sadly in need of superintendents who would introduce new methods and spend some time on the work outside the Sunday-school hour. He then told them that he wanted Martha elected superintendent of this Sunday school.

Mrs. Burnham tried to dissuade him,
telling him that Martha’s timidity would prevent her being successful. He replied
that he had noted that timidity; “But,” he said, “she has talent. She will never use
that talent unless she is crowded out into the front where she will have to use it,
and we are going to put her in the front.”
Before leaving the office of $20 he talked
the matter up with some of the leading
church members who heartily coincided
with his views. So, after quarterly meet-
ing was over, Martha began to hear whis-
perings that she would be elected superin-
tendent of her Sunday school. She had
been praying for some time that the Lord
would give her work in his vineyard, but
could it be possible that he would call her
to such a work as that. Here she faced
a new difficulty. Should she accept such
a position she felt that she must accept all
the duties of the position and she simply
could not pray in public. To speak in
prayer meeting was a cross so heavy
that it was often passed by. But what did her
consecration to God mean and of what use
was it to ask God to send her work if she
would not accept the work when it came?
She knew that her only living was to
prayer for strength to stand her trial. She
would not resign because she was elected, but
she was not elected because she resigned.

The winter’s term ended in her telling the Lord
that she had almost ceased to work in his vineyard.

Then this convention in delivering her address
had presented a request for some literature, which
she had no time or strength for added
expenses to. She had no money to purchase
the latest literature to inform
herself regarding the work
for her to accept the office.
She had no money to buy necessary literature to
inform herself regarding the work nor to pay her
expenses to the meetings, and it seemed as
if she had no time or strength for added
duties.

She was slightly acquainted with the
lady who had been elected secretary, a tal-
ented, cultured woman, and wrote her of
the difficulties in the way; but instead of
the reply asked as she expected it, it
contained an urgent appeal for her to accept
the office. The result was that she
desired to accept the work she felt was far
beyond her ability, and at once sent
about the task of preparing herself as best
she could for the duties that had been com-
mis to her keeping.

(To be continued.)
Children's Page

Boys' Junior Endeavor Work, Milton, Wis.

On the cover this week will be found a picture of the boys' orchestra of the Junior Endeavor class in Milton, Wis., and accompanying the printed program sent to the Recorder was a post-card containing the picture of fifteen young boys belonging to the society. On March 24 they held a concert in Milton, the proceeds of which were to be used for home mission work in Brother Hurley's field, northern Wisconsin. The proceeds were $9.70, to which the boys added, out of their treasury, enough to make $15 for that work. This boys' class is evidently a live one, and its members are being prepared for the active Christian work so much needed in all our churches. It is a good thing for boys to become interested thus in the Master's work. We notice on their program nine items of music consisting of violin and piano solos, and full orchestra pieces, interspersed with recitations and songs. These fifteen boys of Milton's Junior Endeavor belong to a large company of Juniors throughout the denomination, upon whom will depend the future of our churches. May God bless and keep all the boys.

Christian Enthusiasm.

A. A. LANGWORTHY.

We wish to use the word enthusiasm in the sense in which it is applied to the patriot, the actor, the Christian. Rather than violent passion or excessive imagination, we would denote by it that earnestness of purpose which works toward lofty ends. It is a well-authenticated fact that in order to achieve large and noble results in any undertaking, we must put forth an energy commensurate with the ends sought. When our Nation was cursed with American slavery and we listened to words spoken by such men as Garrison, Phillips and others who were working for its abolition, in many ears it sounded like an idle tale which would never be realized; yet by continued effort the masses at length were incited to such action as resulted in removing one of the greatest curses which ever infested American soil.

In the temperance cause there have been men who have fought the temperance battle with an enthusiasm which has been felt, which is still working like leaven, and which sooner or later will achieve results which will reach far toward removing intemperance. In the business world we often see movements which for years appear to be but a little cloud which was carried before one of old—which preceded the falling of a mighty rain after a long drought. Yet in the fullness of time they bring results which astonish the doubting ones of earth. Look at what has been accomplished by electric power as the result of continual effort put forth by men filled with an enthusiastic purpose.

Now this same spirit carried into the religious world would be effective. While it is true that as we look out upon a world cursed with sin; as we listen to profanity at every street corner; as we hear it falling from the lips of those who have been reared in Christian homes and of some who are called Christians; as we behold the masses wending their way from rather than toward the house of God on the Sabbath, seeming to find more pleasure in the ways of sin than in the paths of righteousness, we are often dismayed and even for the time cast down. Yet, as we consider this question, let us remember that God has declared that His Word shall not return unto him void, but that it shall bring forth for which it was sent forth. As the cause of American slavery has been removed by persistent enthusiastic effort; as God has listened to the humble prayer of the oppressed, and freedom has come to them, even so, if all Christians will put forth a united enthusiastic effort for the salvation of the world, it must bring results which will be quite as astonishing as those brought by effort in other directions.

When we look at the great plan of salvation: when we contemplate the sacrifice which was made to redeem the world from sin; when we listen to the great and broad

Arthur L. Titsworth, Rec. Sec.

The Man of the Hour.

Little Charles was sent to Miss R.'s to return a basket. He was received very cordially and invited to come "sometime and stay to dinner." "Thank you," said Charles very solemnly, "I will; I'll stay to-day,"—The Delicator.

"There is nothing wrong in life but our universal habit of living on the surface."
invitation, "Look unto me, and be ye saved, all the ends of the earth." "The spirit and the bride say, Come. . . And whosoever will, let him take the water of life freely", we must lack faith in God to believe that his Word will remain void of effect.

But the question arises here, how shall it be accomplished? We reply, by persistent enthusiastic effort. When men will be true to their Christian vows and will show forth by well-ordered lives and a godly conversation that they have indeed been with and learned of the meek and lowly Jesus, and thus become missionaries and ambassadors for Christ, we shall begin to see the dawning of the bright day when every man shall know the Lord.

Our churches should be made places of beauty and pleasant resort. Our Bible schools should be inviting and attractive and therefore promised to every boy and girl. They should be inviting and attractive and such till they are touched by the children and young people, and gathered to reach out with enthusiastic spirit after those boys and girls. The narrow stream of death; One road, the eighty-second year of life is long that answers life's great query life's great end, we cannot call her life an incomplete one.

One family dwell in Him. One church above beneath, Though now divided by the stream, The narrow stream of death; One road, the eighty-second year of life is long that answers life's great query life's great end, we cannot call her life an incomplete one.

Home News

Wellsville, N. Y.—Sabbath day, April 9, was certainly a red-letter day for Wellsville and Petrolia. Twenty-four people came down from Atwell and Petrolia to join us in our service at 2 p.m. six of those from the church here. They are Mrs. Andrew Burdick, Mrs. Milly Green, Mr. and Mrs. Albert J. Green, Mrs. E. E. Dow and Miss Hazel Dow. We are indeed glad to have these good people unite with us and hope there will be more from that vicinity who will identify themselves with the Wellsville Church. This glad day certainly speaks well for Pastor Herbert L. Cottrell and the other who have been instrumental in the church here and Petrolia. Mr. Cottrell has been the efficient pastor of the Sco and Wellsville churches for several years and we sincerely hope he will not soon consider his work finished. We hope he will help us to erect a church building even as did his father at Hornell.

April 15, 1910.

Claude Chopfoot.

"The minds of men want not to be led, but only to be awakened."
Christian Jews.

IRA J. ORWAY.

"British Israel Ecclesia," a sect of Jews in London, accept Christ as the Messiah. The following clipping from today's Sunday Tribune (Chicago) I think will be of unusual interest to the readers of the Sabbath Recorder:

BRITISH DESCENDANTS OF JEWS?

London is mildly interested just now in an attempt to revive in corporate form the ancient British-Hebrew Church, which, according to tradition, says, at Glastonbury among Hebrew exiles by Joseph of Arimathea and Mary Magdalene in the first century A.D., workmen of the fifth century, Joseph of Arimathea, writer of the fifth century, Joseph of Arimathea, and Tephi, the daughter of Herod, were married to Randolph Dunlop, the first king of Judah. Through her marriage with Herod the pedigree of King Edward III. is traced back to David, king of Israel, and Judah.

A settlement of these Hebrews practicing Hebrew rites was in being at Glastonbury when, according to tradition, quoted by Baronius, a Roman historian, and Madog and Llandaff, a writer of the fifth century, Joseph of Arimathea, Lazarus, the Virgin Mary, Martha, Mary Magdalene, and others who were fleeing from the colony, and made their first converts to the Christian faith ten years before the founding of the church at Rome. From the fact that the word "Hebrews" means "those who have crossed the flood," they infer that the epistle bearing that name was addressed to the Hebrew Christian Church in England.

BAPTISM IS BY IMMERSSION.

The service at present consists entirely of biblical readings followed by a sermon. There is no singing. Baptism is administered by a means of immersion on profession of belief, and the Passover supper is observed annually on the fourteenth day of the Jewish month of Nisan, the elements being pure grape juice and pierced unleavened cakes. For forty days a plurality of elders are elected, one of the present holders of the office being a cousin of the late Cardinal Wiseman. He also holds the office of angel, or mess-enger, a post corresponding to that of preacher.

Professing, in common with other Protestant churches, that the Bible only is their sole rule of faith and practice, the British Israel Ecclesia, as they designate themselves, are anti-Trinitarians in theology. They hold, nevertheless, the doctrine of the divinity of the Jesus Christ and the sanctity of the Holy Spirit. They also hold strong views on the necessity of observing Saturday as their Sabbath, but do not consider the Messianic kingdom on earth in which the Jewish race will be predominant.

For further confirmation of their tenets they point to the fact that the word British is from the Hebrew "brit," a covenant, and they conclude therefore that the British race are the covenant people. The stone in the British coronation chair in Westminster Abbey, they assert, is not Jacob's pillow, but part of the rock which Moses smote and out of which water flowed.

Last Sunday Doctor Hirsch, a leader of the Reform Jews, preached in a Congregational church. The following are some of the statements of this Jew in a Christian church as reported by the Tribune:

The modern Jew claims Jesus for his own and is proud to claim him as a member of his race.

Modern Christianity is not as broad as the New Testament. For if he is to claim the Messiah of his own poor and orphans no one else would, and charity is one of the prime doctrines of that portion of the Bible. In Chicago alone there are 15,000 Jews, and more than one is contributed to care for the poor and orphans of this people.

One can not read the New Testament without believing in Christian socialism. It is not accident that so many socialist leaders are Jews. He is in sympathy with the weak and depressed, and has espoused this doctrine as a means of obtaining justice for all mankind. The New Testament recognizes that all children of men are children of God to be held in trust for the common good.

Many people imagine the Jew is contending that the Messiah has not come, but neither orthodox nor liberal Jew will ever argue on that subject. When war has ceased, when peace is universal and justice prevails in the world, then, and then only, will we have reached the millenium.

These statements show that Doctor Hirsch claims that the Jew Jesus established Christianity but I suppose he does not claim him to be the Messiah promised the Jews. Let us still pray and hope that the time will come when the Jews shall accept Christ, and the religion of the Jew and Christianity shall be one and universal.

Chicago, April 17, 1910.

Sabbath School

LESSON VI--MAY 7, 1910.

TEMPERANCE LESSON.

Prov. xxiii. 20-25.

Golden Text.--"At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 32.

DAILY READINGS.

First-day, Dan. v. 1-20.

Second-day, Amos vi. 1-8.

Third-day, Isa. vi. 9-13.

Fourth-day, Prov. iv. 10-19.

Fifth-day, Prov. xx. 1-12.

Sixth-day, Prov. xxiii. 15-23.

Sabbath-day, Prov. xxiii. 20-25.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is 18, Grote, Shanghai, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 126 South Salina St., at 11:30 a.m. Preaching service at 12:30 p.m. All are cordially invited.

Seventh-day Baptist Church of New York city holds regular services at the Memorial Baptist Church, Washington avenue and Chauncey street. The Sabbath school meets at 10:30 a.m. Preaching service at 11:30 a.m. and 2:30 p.m. Visitors are cordially invited.

Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 903, Masonic Temple, N. E. cor. State and Randolph streets, at 2 o'clock p.m. Visitors are most cordially welcome.

Seventh-day Baptists in Madison, Wis., meet every Sabbath afternoon at 2 o'clock. A cordial invitation is extended to all strangers in the city. For tickets inquire of the superintendent, W. H. Flood, at 118 South Mills Street.

Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 2 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 222 South Hill Street. All are most cordially invited.

Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the gazebo, at 2:30 p.m. The chapel is third floor to right beyond the gazebo. Visitors are most cordially invited. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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

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Fresh Discovery of an Old Truth.

Helen's enjoyment of the party given
in honor of her ninth birthday was
nearly spoiled by the ill-tempered outbursts of a
very pretty and well-dressed little girl who
was among her guests.

A peacemaker appeared, however, in
a plain and rather shabby child, who proved
herself a very little angel of tact and good
will.

After her playmates were gone, Helen
talked it all over very seriously with her
mother. She summed it up in this piece of
philosophical wisdom:

"Well, I've found out one thing, mamma.
Folks don't always match their outsiders."

—from Woman's Home Companion for

April.

It is known that the human body is to
certain fever-germs a sort of soil; but
that whose blood has pure need not fear.
So he whose spirit is kept purified, becomes
prophets against those germs of sin, "anger,
wrath, malice, and railing."—Selected.

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THE SABBATH RECORDER,

MAY 9, 1914.

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