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A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 68, NO. 18.
PLAINFIELD, N. J., MAY 2, 1910.

WHOLE NO. 3,400.

EDITORIAL

The Harmony Club of America.

Not long ago a friend asked if I knew anything about the Harmony Club, and I replied that I did not. I supposed his question referred to some musical society in New York, since some one had just spoken of the great concert of Elijah at Carnegie Hall. But I soon found that the Harmony Club was quite different from a musical organization. A few days later this friend showed me the platform of this club—or at least the statement of its object, and a resolution which it has adopted, and some noble sentiments he had found in its monthly publication, The Center. I was pleased with its statement of principles, and still later there came to me a certificate of membership and the club's little manual, "How to Be Happy." The club is incorporated and asks a membership fee of twenty-five cents a year; and I can see how it may be a boon to many a poor soul who longs for life's sunshine and abiding happiness. The aim of the Harmony Club is "to make everybody happy." The idea of such a club was conceived by a New York lawyer last year, upon receiving a letter from his father, a minister in Chicago, telling him about the practical meetings to help ordinary people in their everyday lives. It was a work that looked toward bodily healing, mental peace and spiritual upbuilding. Nearly everyone has some special trouble of mind or body, some sorrow or anxiety causing distress, and so few have learned to be truly happy that the minister hardly knew what to do with the hundreds of applicants for relief and help. The son to whom he wrote resolved at once to find a way if possible to help everybody to be happy. Hence the organization called the Harmony Club. Its first rule is "Be happy and make others happy." Here are its principles: Its aim is

To harmonize people with themselves, their surroundings and each other; To prove the efficient value of a smile and song in everyday life; To establish the perfect unity of body, mind and spirit; To investigate, formulate and demonstrate the scientific laws of Happiness; To enunciate the principles of wholesome, triumphant, sincere living; To present the discoveries of modern psychology in simple, attractive guise; To put those who wish vital knowledge in touch with those who have it; To maintain a brotherhood of individuals, where no man is a rival, where no man is more than his neighbor; To impart the secrets of self-help, as the highest form of altruism. To promote free discussion of every subject that makes for clear understanding of life. The following "resolve" or pledge is very suggestive:

To create happiness in myself and others, I will keep a strong body for the work I have to do; a loving heart for those about me; a clear mind for all truth, whose recognition brings freedom; a poised, unconquerable soul for the ideal whose champion I declare myself. And I will possess a faith mighty enough to rout anxiety, ride over difficulties, challenge hardship, smile through misunderstanding, see only victory, looking to the end; by which hopeful-faith has now attained, I am at peace with myself, the world, and the Infinite.

To be happy and to make others happy.

S. L. Gardner, D. D., Editor.
N. O. Moore, Business Manager.
Entered as second-class matter at Plainfield, N. J. TH~E~1:~~~:H.D~AY

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ments and no profits for itself; but simply requires that its members make sympathy their bond of union, sincerity their password, courage and faith their pledge and promise.

Within the last few weeks the members of the club have given to their friends more than two thousand copies of the little book "How to be Happy." This too is good work. What a glad day it would be for this old world, "groaning and travelling in pain," if everybody would make a business of trying to see the bright side of life, and of trying to make others happy. Would that the whole world were a genuine harmony club in the truest and highest sense. Then would dawn the day:

"When men shall live by reason
And not alone by gold;
When man to man united,
The wrong, shall all be righted
And the whole world be lighted
As Eden was of old.

***

"To Harmonize People With Themselves."

There is a great suggestion, to say the least, in the expression given above, taken from the first statement of the aims of the Harmony Club. What is implied when one seeks to be in harmony with himself? Simply this: The man is conscious of a conflict in his own being that disturbs his peace and tends to make him miserable. In other words, that voice of God in the soul which we call conscience keeps accusing and disturbing because he is not living in accordance with the laws of his well-being. Paul understood the case perfectly when he said: "If I find then a law, that, when I do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom. vii. 23.)

No wonder he exclaimed: "O wretched man that I am!" when he realized the self—his spiritual man—was in such losing conflict with his carnal nature that he had to admit that what he would do he did not do, and what he hated he kept right on doing. Again, no wonder Paul's soul leaped for joy when he found the true way to be in harmony with himself, to be free from condemnation, and free from the law of sin and death. Then indeed could he be at peace. And this marvelous peace brought him not merely into harmony with himself, but gave him "a conscience void of offence toward God, and toward men."

Poor David was not at peace with himself when he felt that he was in a horrible pit. That was only a vision of his own character revealed to him by the voice of conscience, and it caused him to write that Fifty-first Psalm with a pen dipped in tears. Judas was not at peace with himself after his betrayal of his Master for money, and the very money became an accuser until he flung it away and destroyed himself.

The fact is, no man can be in harmony with his real self until he is governed by a clear, strong, consistent, ever active conscience. So long as he gives himself up to the changeable, fickle, fuming emotions and passions of the lower nature he is bound to have trouble. He can not escape himself; the voice of conscience follows him over land and sea, plagues him in the darkness, in the light—everywhere, until he finds the true peace which Paul found.

What the world needs is more conscience—conscience as a soul-records of divine commands; conscience as a witness confessing to that record; conscience as a guide, as an accuser, as a judge. Even Socrates said he carried about in his soul an unseen but sure spiritual counselor. He too recognized the truth that the man who sins against light can not have peace, even with himself. It requires careful attention, not to offend this heaven-sent leader. It requires faithful exercise of the spiritual powers to prevent this guide from being bribed, blinded, or temporarily rejected. Any neglect or indifference in this matter must, if persisted in, result in a Judas-like confession after it is too late, and must lead to spiritual suicide.

Shakespeare depicts the fearful troubles to which a guilty conscience brings a man who has not heeded the law of harmony with himself. We quote his words here, and feel sure as we read them, that any movement today that looks toward harmonizing men with themselves is indeed a worthy one.

O coward conscience, how dost thou afflict me!—The light burns blue,—It is now dead midnight. Cold, fearful drops stand on my trembling flesh. What do I fear? Myself? There's none else by! Richard loves me, and I am! Is there a murderer here? No;—yes; I am. Then fly, What, from myself? Great reason; why?


All several sins, all used in each degree, Through to the bar, crying all—Guilty! guilty! I shall despair.—There is no creature loves me; And, if I die, no soul will pity me.— Nay, wherefore should they since that I myself Find in myself no pity for myself.

***

"Mark Twain" is Dead.

Ever since the announcement, some ten days ago, that Mr. Samuel L. Clemens, better known as "Mark Twain," had been brought from the Bermuda steamer in New York, in a state of collapse, our heart troubles, the eyes of both continents have been anxiously turned toward his Connecticut home, to which he had gone hoping there to find favorable conditions for recovery. It was evident from the time of his arrival that his case was most critical and that his chance for regaining health was small; and so when on April 21 it was announced that the noted author and lecturer had passed away, the sad news was not unexpected.

As truly as it can be said of any man it may be said of "Mark Twain" that he died of a broken heart. Before he had ralled from the shock received from the death of his beloved wife, there came the loss of his intimate friend, Henry H. Rogers, which was followed, last fall, by the death of his son. Then the severe pains of which he complained seized his heart, and hoping to be helped by change of scene he left his Redding home for a sojourn in the Bermuda Islands. This change did not bring the help he had hoped to receive. His last literary work was the writing of a chapter in his Autobiography, describing his daughter's death.

The entire literary world mourns the death of "Mark Twain." His writings for half a century have been read with pleasure and profit in all English-speaking lands. It was forty years ago that people began to laugh over his "Innocents Abroad," and this book of travel so full of wit, humor, satire and delightful description is still a favorite one with tourist and home-lover alike.

Expressions of sympathy and regret came pouring in from England, France and all America, showing how well the noted author and lecturer was appreciated. To me one of the most pathetic scenes in real life was the days of Walter Scott was enacted when Mark Twain, after he had practically retired for a restful sunset of life, again took up his pen to work off a debt of honor caused by the bankruptcy of his publishing house. He met the calamity of loss of fortune bravely: and paid a debt which he had not made, and for which he was not to blame.

The world has been made happier by the tireless pen of Mark Twain, and through his writings the hearts of men will continue to be gladdened for generations to come.

***

Alfred Fund Grows Too Slowly.

A telephone message this (Wednesday) morning informs the editor that President Ingham of the "Alfred" is in his desperate search for funds to pay Alfred's debt, and appealed for $500 during the week. Of this amount $150 was in response to Mr. Ingham's call for from $100 to $300 pledges from alumni to make up the last ten thousand. This $150 added to the $300 mentioned last week for this week's $500 makes $950 toward that item. Pledges for this week can be made directly to the Recorder editor, or to Doctor Davis, and they will be reported week by week. It makes no difference to whom the pledge is made, only so it is actually made. That is the main thing that he has to have the pledges. Make them payable on the installment plan or to be paid at once, but do make them now!
There are now but five issues of the Recorder before commencement week! One week ago we said the rate for each week must average $3.19250 if the plan succeeds. The last week has realized less than one-third that amount. How time does fly! Haven't enough of you made up your minds now, so the next week's pledges can make up the deficit of the week that is gone?

The entire amount pledged since last report is $1,030. This taken from $19,155 still to be pledged when last we wrote, leaves a balance of $18,125 still to be pledged for the entire debt.

Mr. Ingham's proposition for the alumni to raise the last $10,000 of this is important. Then President Davis will have enough hard work to find the rest. Who does not pity the man who has it to do? I am sure I do for one. I know how it goes! It wears a man out fast. It would be no burden at all for the members of the large alumni to chip in and make up $10,000; it could be done in one week, and each sincere contributor would feel happier for his part in it. But it will just about wear one man out to have to worry it through by personal solicitations, the way such things go. Then one man can not possibly find the money in time if he has to do it alone; it would take years instead of weeks.

This last $10,000 now lacks pledges for $9,550. Just think how easy it can be done. Ten $300 pledges, fifteen $200 pledges, thirty $100 pledges, and eleven $50 pledges will just do it. Don't be too quick with the $50 pledges, but do come on with your $300, $200, and $100 pledges before the tenth of May. Then we can see a fifty-dollar pledge to help make up the very last $550.

Love is the greatest thing that God can give us, for himself is Love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry it with it all that is ours.—Jeremy Taylor.

If any man professes to be a believer, and does not habitually call on God, he is not what he pretends.—Robert Halden.

THOUGHTS FROM THE FIELD

From One of Our Oldest Pastors

DEAR BROTHER GARDNER:

I have been intending for some time to write you, to express my appreciation of the Recorder. The leading editorial of April 11, it seems to me, is especially important and timely. For a long time my own convictions have run in the same channel, and I have felt that the attitude set forth in the editorial is the only one that will measure up to the standard of the life and teachings of Christ, and hold as an anchor for our young men while passing through that critical period, so filled with doubt and perplexity over the many religious and scientific questions clamoring for settlement; and such periods are sure to come in the experience of every thoughtful, conscientious young man. It is he who will assure him of the sympathetic confidence so necessary to help him find his anchorage in the truth.

The moderator of one of our associations, not many years ago, was one of those conscientious young men. He was so anxious to know the truth, and at that time was passing through the stage of investigation which is calculated to awaken doubt and perplexity. After he had completed the preparation of his opening address for the association, he said to a friend: "Then, I guess, when they hear that, they won't want anything more from me." Imagine his surprise when the association, by a unanimous vote, requested a copy of the address for publication in the Recorder. It must be apparent that the conditions of birth and environment of no two persons can possibly be exactly similar; and if they were, the unavoidable differences in natural ability and temperament would make it absolutely impossible to see everything in the same light; and unless there is that "abundant charity" which strives to put one's self on the place of another, and to withhold judgment or criticism until such time as the good of the other shall be subserved, injustice must result.

There is a point of contact in every person,—which if sought with the Christlike spirit of sympathy and love, may be found, and the soul quickened to higher ideals and nobler endeavor. A bond of union may thus be formed, without which a united effort, so necessary for the good of all, is an impossibility.

May She Find Peace

A friend in the Middle West writes:

"There came to me a woman with four little children, the youngest a mere babe, and she was quite strongly exercised over the Sabbath question. She brought a tract she had been reading, written by one of another faith, which had caused her great concern. My nurse advised her to hold on to Sunday and said she believed God would bless the keeping of one day as much as the keeping of another. But I urged her not to accept the statements of any man, but to follow her heart and it would surely lead her in the right way. She was so distracted I did not try to argue with her, but simply asked her to trust and obey the plain Word of God. The tract insisted so strongly that the world was soon to come to an end, that her mind was almost upset, but I assured her that the brother who had written it was a poor man and could not possibly understand the Word of God. She then became far more willing to listen to her own heart, and I promised to help her as much as I could in her necessity."

The Message of John the Baptist

REV. EDWIN SHAW.

The Message of John. The Baptist.

SERMON PREACHED IN THE CHURCH AT PLAINFIELD, N. J.

"What shall we do then?"—Luke iii. 10.

We are sometimes asked, "How old is your denomination when was it started?" And we are accustomed to reply, with commendable pride and with a measure of historical truth, "John the Baptist was the founder of our denomination." I suppose John was the first Seventh-day Baptist, and that there have been Seventh-day Baptists in every generation since his time, though possibly not always so organized as to be called a denomination. At any rate the four writers of the Gospels, Matthew, Mark, Luke and John, agree in this, that the work of Jesus Christ, and therefore Christianity, began with John the Baptist.

Since John then holds so important a place in the beginnings of Christianity, surely we ought to take more than a passing interest in the message which he proclaimed.

If I were to ask you, "What was the message of John?" I presume you would refer me to Matthew: "Repent, for the kingdom of heaven is at hand." If I were to ask you what he meant by "repent," possibly you would say something like this: "Half, you are going the wrong way; turn and go in the right direction. You are doing things you ought not to do. Stop, and do as you ought to do." Possibly you would quote me,—

"Tis not enough to say, "I'm sorry and repent." And still go on from day to day.

"Repentance is to leave the sins we loved before, and show that we in sorrow grieve By doing so no more."

You might possibly repeat to me the eighth verse of the third chapter of Matthew, "Bring forth therefore fruits meet for repentance." But suppose I should ask you, "Bring forth what fruits; stop doing what things?" Please be specific.

What then would you say? That is exactly what the multitude, the publicans and the soldiers, asked of John. In the text
of the morning, Luke iii, 10, "And the people asked him, saying: What shall we do?" And he said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." The answers recorded in Luke are of course short and concise, and we must understand that the writer selected them as being representative answers, and that, as Luke says (iii, 18), "Many other things in his exhortation preached he unto the people."

But it is likely that the answers recorded are full enough to give us a fairly correct idea of the character of John's message. Let us see. To the people he said, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." If the spirit of these words of John were carried out today, it would revolutionize business; it would reconstruct society. In too many avenues of life the golden rule has been amended so it reads, "Do unto others as ye would that men should do to you, but in the same way, that is, be fair to your fellow before he has a chance to do you."

"He that hath two coats, let him impart to him that hath none." This means more than giving away the old coats and dresses, and the children's things that are outgrown. It is good and noble to do these things, but John evidently meant more than that. He meant, "Divide; the comforts of life are unequally distributed. Share with another. You have two coats, your neighbor has none; let things be balanced; even matters; half and half; share equally."

"And he that hath meat, let him do likewise." By that John meant more than Christmas gifts, or gifts at any time of the year, or things to eat to the one who are in need, good and noble as the giving of such gifts may be. He meant an equalizing of the things we wear and eat among all classes. And it seems to me he meant more than just food and clothing; for life was very simple in those days, and food and clothing stood for whatever of comforts and necessities and conveniences and luxuries people possess and enjoy. And when the people, in response to John's exhortation to repent, asked him, "What shall we do then?" John looked out upon society, and he saw selfishness and greed and oppression and injustice in the land. He saw the rich and the wealthy rise to the eyelash of ease, and comfort and many possessions, blinded to the poverty and suffering of their fellow men; and to prepare for the coming of the kingdom which he felt was close at hand, a kingdom founded on brotherhood and fellowship, it was necessary to have the spirit of sharing with one another. We hear in these days a good deal about the Fatherhood of God and the brotherhood of man. Now these terms suggest the family relationships; and we can not think of a family where some members are well fed and clothed and cared for, while other members are sick and suffering and shivering and starving; where upon some members love and honor and wealth are bestowed, and these blessings are not freely shared. This condition may exist in some families, but we at least think of it as abnormal, and not a real family. And so it sometimes seems as though much of the talk about the brotherhood of man was really only the expression of a sympathetic pity, rather than the expression of a real brotherly love. Possibly there is more of the sounding brass and tinkling cymbals in some of the things we say than we ourselves half imagine.

I have wondered sometimes what the people expected John would say when they asked, "What shall we do then?" I feel in some way that they expected him to say, "You must not kill, you must not steal, you must not lie; you must go to church and attend the prayer services in the temple and the synagogues; you must read the Word of God, and teach it to your children; you must contribute to the expenses of the temple worship, and pay all your vows to the Lord; you must keep the Commandments, the laws and the customs." And I think I hear the people prepared to say in reply, "Yes, John, we have been a little slack in some of these things; we shall try to do better and be more careful." But John in his answer, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise", struck not so much at personal sin and debauchery, but at the selfish greed which existed in the social world. And the point of interest to me is that he made this answer by way of directing the people as to what they should do to prepare for the kingdom of heaven which he says is at hand.

Now it does not matter very much to me whether or not John partook of the then prevailing notion that there was to be a restoration of the national prosperity and reign of peace and era of righteousness, for the Jewish people. Possibly he had some such notion. But what I notice about John's answer was this: Whether he thought of the kingdom, which he says is at hand, as being national, for the Jews, or world-wide for all men, or whether he thought of it as the "millennium", or the "end of the age", he gives directions for conduct which have reformed government and society.

I have read of people who in preparing for their conception of the coming of the kingdom, cease their labors, arrange themselves in robes of white apparel, go up on some hill or mountain and pray and wait. John's message, when he exhorted the people to repent and love one another, was, "He that hath two coats, let him impart to him that hath none; and let him that hath meat do likewise."

But the publicans also asked John, "What shall we do?" "You have told us to repent; just what do you mean?" The publicans were the tax-collectors, and represented the government—the Roman Government and the local civil government. To them John said, "Exact no more than that which is appointed you." This means, take no advantage of your official position to be dishonest, and enrich yourself at the expense of those who are practically at your mercy.

This answer suggests to me very clearly two things: first, John saw that the government officials were apt to be corrupt; their prevailing sin was "graft." Certain sums of money were appointed to them to collect from the people as taxes. These were often unduly large and exorbitant in order to meet the expenses of an extravagant and luxurious administration; and for that the publicans were responsible. They used their position, however; to exact more than was appointed them, and this they put into their own coffers. They were robbers of the poor and the unprotected.

The second thing I notice about this answer of John is that it did not strike so much at their personal guilt, as it looked to the effect of their conduct upon other people—as it affected society; and that the kingdom of heaven, which John says is at hand, should have in it publicans who were honest and fair in the collecting of the government revenues. John did not say to these men, "Resign your positions; leave the employment of the hated Roman Government; give up your drinking and prayer and the making of sacrifices, trusting in the Lord for your bread and clothing and shelter, for the end of all things is at hand. Such was not the message of John. He said: Be perfectly fair and honest in your dealings with your fellow men. Your temptation is to get more money than you are entitled to by using your official position. That is wrong, it is not fair, it is dishonest.

This was John's message to the government officials of his day, and I pause here only long enough to ask the question, What would be the effect upon our Nation, our State, and our city, if this message of John the Baptist were heeded today; if public office were really conducted on the basis of his message, "Exact no more than that which is appointed you"? When a man draws a full year's wages to do a full year's work, or takes any other advantage by which in buying property or stocks, or the letting of contracts he enriches himself, he is exacting more than has been appointed him.

I saw in a Chicago paper this week concerning the government of the city of New York the following: "Rules have been
adopted" in the departments against loa­
ing, against late hours in the morning and early closing, against joy riding in auto­mobiles by officials, against employing $7.00 foremen to direct $3.00 laborers, against paying $250 for an article that can be bought everywhere for 13 cents, and against many blunders that have been made; a source of delight to shirkers and the "boys." And the newspaper adds: "What is New York coming to? Are the prophets who are foretelling the end of the world right after all?" That of­
course was written as a joke. But there may be a certain truth in it after all, and no more than the writer half suspected. By "proph­ets" he evidently meant those religious zealots who are foretelling an immediate catastrophic termination of the present order of nature, and by the "end of the world" he meant that common conception of a sudden demolition of the earth as it now exists. But if by "prophet" he meant enthusiastic preachers of righteousness; and by the "end of the world" he meant the coming of the kingdom of heav­en, then might he well say and with no shadow of a joke as he views the great im­
provement in matters of government now in progress, "What is New York coming to? Are the prophets who are foretelling the end of the world right after all?"

But the soldiers likewise demanded of John, "What shall we do?" The sol­diers represented the police powers of mod­ern times, with authority; it was their duty to keep the peace, to arrest the unruly and lawless, and to execute the laws. To them John said, "Do violence to no man, neither accuse any falsely; and be content with your wages." I see no­thing in this answer of John that indicates that he expected to see any sudden up­heaval of affairs with the coming of the kingdom. All he asked of these soldiers was that they be just and fair and honest and contented, I presume the soldiers misunderstood their power, much as the police­man takes the banana from the stand on the street corner, while the helpless Italian can only show his teeth in a smile that hides the hatred in his heart. In the king­dom the soldiers, the policemen, will do no violence to the property or to the per­son of the humblest creature whose wel­fare and safety have been entrusted to him.

Such then was the message of John. It aimed at the sins of society, and called for a readjustment of the relations among men in keeping with the will of God; such a condition would be the kingdom of heav­en. He did not chile these people for their lack of spirituality, or for their failure to worship the Lord in prayer and praise. Some of them were no doubt very faithful in the discharge of their duties connected with the ritualistic religion of the land. What he wanted is a faith, a fair, honest treatment among men, a bal­ancing of the good things of life more evenly among the people, a fraternal fel­lowship controlling all human conduct; such were to be the conditions in the king­dom of heaven.

And now I have tried to set forth, not my views, but the message of John the Baptist. Would you be willing to endorse it for today? Dare I endorse it? How does this message apply to these times and to us? What would John say were he liv­ing and preaching in this generation? I am inclined to believe that it would be about the same message, "Repent." And should we like the people of old say to John, "What shall we do then?" I think the answer would be just about the same. But let no one think or say that John in any way belittled the importance and the duty and the value of temple and synagoge worship and service. Not that. Let no one think or say that he counted a worship of faith alone here find an interesting and inspiring rec­ord of the achievements of their religious kindred.

This is by far the most complete and exhaustive history of the Seventh-day Bap­
ist denomination that has ever been pub­lished. The historical papers represent a vast amount of labor on the part of many writers, and the value of the work as a whole is greatly increased by the numerous illus­trations contained in it.

E. M. TOMLINSON.


As a most fitting tribute to the name and memory of the brother of us all, the late Dr. A. H. Lewis, his children have established for five years the Abram Herbert Lewis Lectureship of Alfred Theological Seminary. For this ac­tion of generosity and service the teachers and students are very grateful; and all friends of the school must have the same feeling of appreciation.

On the third, fourth and fifth of May, Doctor Gardiner is to talk to the members of the Seminary, speaking out from his own long and varied experience in the world's work. On the morning of May 13th, Professor Stewart, Dean of Rochester Theological Seminary, will preach under the auspices of the Seminary; in the evening he is to lecture on "The Bible"; and on the evening of the 16th on "The Worth of Man.

There are four graduates who are entitled to the degree of B.D.; and we have greatly desired that all might be present. The address to the graduating class, this year, will be given by Dr. L. C. Randolph.

Arthur E. Main.

Alfred, N. Y.

The atoning and glorified Christ is the source and giver of man's perfected and abiding life. To vitalize the human soul by deliverance from death-producing sin, to bring into the spirit a new divine life by means of the Holy Spirit, to nourish that life and re­enforce its energies by "daily, divine re­newing in the inner man," in order to the working out of the fruits of righteousness on earth to the glory of God, and to ripen and mature the renewed spirit into a final condition of perfected likeness to God, so that the sanctified man might be welcomed to the freedom and privileges of the child in the Father's heavenly household—all this Christ himself declared to be the blessed purpose and end for which he came and died, and rose again to reign in glory. And this is the central, cardinal theme of all his atonement and redemption. Such is the high, glad destiny of man as a believer in Christ, saved and glorified by grace.—B.
**Missions**

**Missionary Board Meeting.**

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Western, Iowa, Wednesday, April 20, 1910, at 9:30 o'clock a.m., the President in the chair.


Visitor: Dr. Anna Langworthy Waite.

The meeting opened with prayer by the President.

The minutes of last meeting were read and approved.

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

A committee consisting of Geo. H. Utter, L. F. Randolph and Wm. L. Burdick was appointed to arrange a program for Missionary Hour at the General Conference, 1910, as requested by the Executive Committee of the Conference.

The Treasurer read a letter from Bro. F. J. Bakker, accompanying which came contributions from the friends in Denmark.

The Treasurer was authorized to arrange with parties in settlement of the will of Julia Williams Adams, late of London, England.

Rev. D. H. Davis writes that he has plans for the new chapel building completed. He also writes, "At a meeting of our Shanghai Seventh-day Baptist Missionary Association the following resolution was passed and I was requested to forward it to the Board: Received, That we request the missionary Board to investigate and ascertain the salaries and allowances made by other boards and readjust the salaries and allowances of our missionaries more in accordance with other mission boards, both as to salaries paid in field and while on furlough."

Mrs. D. H. Davis also writes presenting the need of a helper for Miss Susie M. Burdick in the Shanghai work and adds that the missionary Association has asked her to call the attention of the Board to this matter.

The letters from Miss Susan J. West were also referred to the same committee and the Corresponding Secretary was instructed to express to Sister West the appreciation of the Board for her interest as shown in her offer of service in mission work whenever the Board shall think it wise to call her to it.

It was voted that the Treasurer be authorized to pay such bills as shall come from the Tus-keegee Institute for the education of Bro. Ebenezer Ammokoo.

The afternoon session opened with prayer by Secretary Saunders.

A committee was appointed to consider the needs of the Boulder (Colo.) field presented report, which was received and recorded; and it was voted that we pay $350 per year toward the Boulder Church—provided the church will raise $300—for the support of a pastor.

Letters from Gentry, Ark., including one from one of the clerks of the church, were received. They would like a man at Gentry if we can pay $200 toward his support. Brother Wilbur Davis is there at work.

It was voted to appropriate at the rate of $300 for the year 1910 for the Gentry Church.

An appropriation of $25 per month for six months' work of Bro. D. W. Leash in Alabama, from April 1 to September 30, 1910, was voted.

The following from the Joint Committee were received and adopted:

"Your Joint Committee is in receipt of a communication stating that our church in Los Angeles, Cal., is very desirous that Rev. L. A. Platts be located with that church to become its pastor. The church proposes to pay $250 each month toward the pastor's salary and to meet all the local expenses to the amount of $500 per year. Brother Platts will locate with the church provided the Missionary and Tract Boards will pay $250 per year toward the salary."

The Joint Committee therefore recommends that the Rev. L. A. Platts be jointly employed by our church and the Missionary and Tract Boards; that he be located with the church at Los Angeles, Cal., and that he receive at the rate of $250 from each of the Boards.

Respectfully submitted,

W. M. L. BURDICK,
B. CRANDALL,
CLAYTON A. BURDICK,
L. F. RANDOLPH,
G. B. CAMPBELL

Committee.

"April 20, 1910."

The Rev. Henry N. Jordan having resigned as editor of the Fiblet, the matter of editorship was left with the Corresponding Secretary with authority to appoint his successor.

The following resolutions on the death of Bro. Eugene F. Stillman were unanimously adopted:

"Whereas, On the twenty-first day of February, 1910, occurred the death of Eugene F. Stillman, and that he be located with the church at Los Angeles, Cal., and that he receive at the rate of $250 from each of the Boards.

"Respectfully submitted,

W. M. L. BURDICK,
B. CRANDALL,
CLAYTON A. BURDICK,
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"Whereas, On the twenty-first day of February, 1910, occurred the death of Eugene F. Stillman, an eminent and valued worker in the cause of the Lord, leaving behind a wide circle of friends and dear ones to sorrow his loss, and to mourn the loss of a dear and valued member of our Board, and to his family, and to the church of God at Los Angeles, Cal., and to the church family of the late tireless and faithful worker in the cause of the Lord."

"Resolved, That we tender to the family of the deceased, Bro. Stillman, our deepest sympathy in their bereavement."

"Resolved, That this copy of this minute be sent to the publisher of the Fiblet."

Dea. James A. Saunders of Westernly, R. I., was elected a member of the Board of Managers, to fill the unexpired vacancy by the death of Brother Stillman.

Several communications were received and considered, including letters from Rev. W. C. Daniel, land, Mrs. C. R. Clawson, Ebenezer Ammokoo, J. A. Davidson, D. B. Coon, Geo. Bruce Rocke'sen, Brother Wilbur Davis, Mr. Kwai, Gold Coast, Africa, Babock, Denmark, and G. Vethuysen Jr., Holland.

Adjourned.

WM. L. Clarke, President,
A. S. Babcock, Rec. Secretary.

**Treasurer's Report.**

For the three months ending March 31, 1910.

Geo. H. Utter, Treasurer.

In accordance with the Seventh-day Baptist Missionary Society, the Treasurer renders the following report:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
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<tr>
<td>Cash in treasury, January 1, 1910</td>
<td>$310.85</td>
</tr>
<tr>
<td>Received from</td>
<td></td>
</tr>
<tr>
<td>1. Subscription for Western Baptist Missionary Society</td>
<td>$510.85</td>
</tr>
<tr>
<td>2. Traveling expenses of H. H. Fitz Randolph</td>
<td>$150.00</td>
</tr>
<tr>
<td>3. Traveling expenses of F. Hurley to New York</td>
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<tr>
<td>4. Traveling expenses of F. Hurley to New York</td>
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<tr>
<td>5. Transfered to Shanghai Mission Chapel Fund</td>
<td>$30.00</td>
</tr>
<tr>
<td>6. Cash in treasury, March 31, 1910</td>
<td>$550.00</td>
</tr>
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</table>

**The Sabbath Recorder.**

**Quarterly Report to the Missionary and Tract Boards.**

Report of E. B. Saunders, Corresponding Secretary and Field Representative, for the quarter ending March 31, 1910.

The first two weeks and Sabbaths in January were occupied in work at Battle Creek and serving our church at that place. The regular Missionary Board Meeting to be held January 19 necessitated a return by Rev. H. W. Strickland two weeks ago, but his expenses were paid and spent in office and other work in connection with this meeting. At this meeting a number of important measures were presented, the consideration of which occupied the greater part of the day.

In returning to Battle Creek, a stop was made at Leonardsville, N. Y., where Sabbath day the twentieth-ninth was spent with our church. A heavy snow and driving storm did not prevent a goodly number from attending church service and manifesting a good interest in the work of our boards, as presented to them. A stop of one day was also made at Little Genesee, N. Y., in order to consult with Rev. S. H. Babcock, chairman of the missionary Committee of the Western Association.

On the first day of February I arrived at Battle Creek, where the following six weeks were spent, and the work on this field was resumed. Late in February a series of five evening gospel meetings was conducted in a hall at Postumville or in the east end of the city of Battle.
Creek, where the First Baptist Church conducts a Sunday school. There was at least one conversion, a member of one of our families living in the city. The last Sabbath service held at Battle Creek was a remarkable meeting. On account of the deep interest manifested, an after-meeting was held; a number took part, some asking prayers and some confessing Christ. Several remained after the service and talked freely and favorably of putting on Christ in baptism. There were two Sabbaths intervening between my departure and the coming of Bro. D. B. Coon, to take the pastorate of this church. The church secured its own supply for this period.

On March 13 your Secretary left Battle Creek, returning home by way of Chicago, at very little additional expense. A visit of two days was made at Milton, Wis., in the interest of the board. Sabbath day, March 19, was spent in the churches in southern New Jersey. On Sabbath evening I spoke at Shiloh, in the morning at Marlboro, and again in the afternoon to good congregations at Shiloh.

Work in the office has occupied the time for the remainder of the month and quarter. Both the reports and observations show the work of the last three months to be encouraging. Confinement by the demands at Battle Creek, very little home work and a delay in the field and especially the desired work along the line of Tract Society interests. The study of conditions at Battle Creek is of great interest and ought to be of great profit, for similar conditions obtain in other places. Our meetings here must be midway between Sinai and Calvary. The world is looking for a people who live there. Rev. D. B. Coon has finally settled as pastor of our church at Battle Creek. Ebenezer Ammoo has written that he is well and enjoying his work in school. Dr. Roswell P. Palmer, China, March 5, for a vacation, on account of needed rest. She will return to this country by way of Europe, attend the World Missionary Conference, June 14 to 23, which is to be held in Edinburgh, Scotland. She will spend free time in Switzerland and in other countries, arriving in America in the fall. She was sick for several weeks previous to her departure, likely caused by overwork. The other missionaries on the foreign field are in usual health. Brothers J. H. Hurley and L. D. Senger are also suffering from overwork. Rev. G. Veltuhysen Sr. remains in the hospital, with little visible change in his condition. Brother Bakker and family of Denmark are in usual health. He makes his report of about the usual amount of work done.

One Seventh-day Baptist church has been organized at Los Angeles, Cal., and one at New York City among the Italians. There are 26 men at work on the home field; reports show 312 weeks of labor in some 52 localities. Twelve of the workers have stated appointments in more than one station, several of them in as many as three or four. The number of sermons reported are 540 to congregations ranging from 30 to 100 people; prayer meetings held 245; calls made 1,540; pages of tracts distributed 12,050; Sabbath schools organized 1; Sunday schools organized 17; churches organized 2; added to churches by letter and experience 23; by baptism 11; Sabbath converts 3.

Your Corresponding Secretary has visited five of our churches, speaking 20 times; has written and sent out 325 communications and received 280; has traveled 3,650 miles.

Respectfully submitted,
E. B. Saunders,
Cor. Sec.

Quarterly Report.

Rev. E. B. Saunders,
Corresponding Secretary of the Seventh-day Baptist Missionary Board.

DEAR BROTHER,—In my report for the quarter ending December 31, 1909, mention was made of the reception of three persons to the membership of the First Western Church, one by baptism and two by letter from a sister church. Contemplating baptism who were deferring it to some other time. The one baptized was a boy of fourteen years who is now clerk of the Sabbath school. His parents were received by letter and are efficient laborers in the church and Sabbath school. The mother has gathered and organized a large class of children and young people in the Sabbath school where they receive efficient instruction in the study of the Word.

About five years ago a young man by the name of Andrew Smith, a leader among the people in the city of Westerly, was converted to God and soon became an efficient laborer in the People's Mission. He has since given his life to the rescue of others. Ascertain- ing from him that he would be at liberty to hold a week's service at Dunn's Corners church, he was invited to come. The meetings were announced in the Westerly Sun and all invited. The first meeting was held on Monday evening, March 21, and with the exception of Tuesday evening they were continued through the week. Solo singers and other colaborers accompanied him from Westerly.

At the first meeting a deep interest was manifested in the quickening of the souls of the people. Many persons came in on the first evening and even the third day. Many who heard him and were coming of Bro. D. B. Coon to take the pastorate of this church. The church secured its own supply for this period.

Opportunities of Home Mission Work in the Western Association.

R. R. THORNGATE.

I am earnestly interested in home mission work for three reasons: (1) Because love for my Lord and Master and for my fellow men demands that I shall be; (2) Because in the past the spread of the Gospel by us as a denomination has largely been due to home missionary efforts, and I believe that now the future of our denominational welfare largely depends upon our aggressiveness in home mission work; and (3) What is true of our denomination, with a wider application, has been true of the "saving of the nation," that it continues to be so, and that in a large measure upon it rests the future integrity of the Nation.

Again I say that the spread of the Gospel by us as a denomination has largely been accomplished through home missionary efforts. In 1884, in writing of "Sabbath-keeping Field," Eld. James Bailey, the Conference historian, said: "Our first home mission labors were performed in 1819 by Eld. Amos R. Wells, with the true self-sacrificing spirit and with little pecuniary reward. This first mission, extending from Rhode Island, through New Jersey, Pennsylvania, Virginia and Ohio, formed a connection with these new interests that remain to the present. Changes in organizations and in methods of conducting missions have been introduced; but the vital forces and earnest labors of the missionaries, rising above forms, and meeting the true need of the day, have continued, and in some instances with increased zeal and efficiency, have been the sources of strength and of increase. . . ."
ten years," he adds, "the States of Illinois, Wisconsin, Minnesota, Iowa, Missouri, Nebraska and Kansas, bordering on the Mississippi River, have been extensively traversed; and several new interests have been organized, and weak interests have been strengthened, and many saved to Sabbath-keeping, and many brought to Sabbath truth. These labors, to some extent, none can know but those who performed them, had been encouraged by the grateful responses of the brotherhood, and seems to have been under the inspiration and blessing of him who said, 'Go, preach, lo, I am with you! ... Since then, according to the inspiration and consecration of the laborers in that field, it has been successful. With all the drawbacks of unwise management at times, and of inefficient and unsuitable laborers, it has been a very prominent means of growth of Sabbath-keeping in America."

It is of interest here to note that this plan of pioneer missionary labor originated with the then frontier church at Brookfield, N. Y., but it should be of still greater interest to us that it was at the request of the then even more frontier church of Alfred that this work was begun. Does any one doubt that these plantings have borne fruit.

But what is true of us as a denomination is true of all Protestant denominations, for wherever and as fast as civilization has advanced, there has been found the home mission workers. Dr. Joseph B. Clark, secretary of the Congregational Home Missionary Society, has given us a history of American home missions, says: "With the opening of the Northwest Territory (in 1787) home missions reached a new birth. It was then that its friends began to fully realize its meaning and the grandeur of its calling. Hence, from that time onward, there is scarcely a Western State which the home missionary army has not entered while it was yet a territory and usually in the first and feeblest stage of its settlement. Chicago was a struggling hamlet when Jeremiah Porter preached the first sermon ever heard on its western shore of Lake Michigan, and Milwaukee was a village of shanties when the first home missionary appeared on the ground. It was the opening of the Northwest that cured the provincial shortsightedness of New England and gave her leaders a new and more continental view. ... The churches of the East awoke with sudden shock at the fact that the future of America was not to be determined in New England, ... but that America's 'judgment day' was in the West, and no time was to be lost, and no sacrifice counted dear, in hurrying forward the Christian forces that were to determine that future. Have these 'Christian forces' been instrumental in any degree, I ask you, in determining the future of the great Northwest? "With the opening of the Northwest Territory, this new birth of home missionary interest began. It crossed the Mississippi with a new race of emigrants bound for the further west; it has swept through the Louisiana Purchase from Missouri to the Canada line, and over the Rockies and the Sierras to the Pacific coast. ... But though it has reached from coast to coast the work of the home mission laborers, in my opinion, has just begun. There is a great awakening yet to come in our rural districts which must largely be accomplished through the efforts of the home mission workers.

We are but just beginning to awaken to the possibilities of rural life and to what the fuller development of our agricultural resources means to us as a people and a nation, for one half of the people of the United States still live under rural conditions; one third of the workers of this country make their living immediately from the soil; and the capital invested in agriculture in the United States equals the combined capital invested in the manufacturing and railway industries. Agriculture has been one of the chief elements of America's industrial greatness, and is still our dominant economical interest. Just now we hear and read a great deal about the farm problem. But what is the farm problem, you ask? Is it a question of better farming methods? It is that and much more. That better knowledge of soil conditions, plant life, animal husbandry, and dairying methods is the basis of successful farming is not disputed, but it is not the whole of the problem. To this must be added business skill, but even this is not the heart of the problem. The heart of the farm problem is not mere technique to which is added business skill, vital and fundamental as these arc; it is more than these. "The farm problem," says President Butterfield of the Massachusetts Agricultural College, and a member of the Country Life Commission, "consists in maintaining upon our farms a class of people who have succeeded in procuring for themselves the highest possible class status, not only in the industrial, but in the political and social order—a relative status, moreover, that is measured by the demands of American ideals." A status that shall be measured by American ideals. What a splendid standard, for American ideals is the embodiment of the best that there has ever been in American life—character. What does it signify if a farmer knows the technique of scientific farming and how to apply this knowledge, and added to this he has business skill and shrewdness, what, I say, are the conditions of this back of these lie the principles that are absolutely essential to character and manhood?

In his special message, only a little more than a year ago, in transmitting to Congress the report of the Country Life Commission, he was appointed to investigate rural conditions. President Roosevelt said: "The welfare of the farmer is of vital consequence to the welfare of the whole community. ... The strengthening, therefore, of country life, is the strengthening of the whole Nation. ... The growing of crops, though needed in part, is only a part of country life. It is not essential; it is literally vital—that he and his wife and children shall lead the right kind of life."

This same commission, appointed by Mr. Roosevelt, in its report pointed out a number of remedies that they considered extremely important in solving the problem of the farm problem. But what is the farm problem, you ask? Is it a question of better farming methods? It is that and much more. That better knowledge of soil conditions, plant life, animal husbandry, and dairying methods is the basis of successful farming is not disputed, but it is not the whole of the problem. To this must be added business skill, but even this is not the heart of the problem. The heart of the farm problem is not mere technique to which is added business skill, vital and fundamental as these are; it is more than these. "The farm problem," says President Butterfield of the Massachusetts Agricultural College, and a member of the Country Life Commission, "consists in maintaining upon our farms a class of people who have succeeded in procuring for themselves the highest possible class status, not only in the industrial, but in the political and social order—a relative status, moreover, that is measured by the demands of American ideals." A status that shall be measured by American ideals. What a splendid standard, for American ideals is the embodiment of the best that there has ever been in American life—character. What does it signify if a farmer knows the technique of scientific farming and how to apply this knowledge, and added to this he has business skill and shrewdness, what, I say, are the conditions of this back of these lie the principles that are absolutely essential to character and manhood?

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Does such a statement as this, formulated by seven conscientious and capable men, after weeks of painstaking investigation, have any application to us as a denomination? It certainly does, for I have found by careful contemplation that nine tenths of our churches are located in rural districts, and that fully eight ninths of our entire membership in the United States, as ascertained from the figures given in the Year Book for 1909, are living in rural communities. True it is that "the people of the farm have furnished a sturdy citizenship and have been the primary source of much of our best leadership in political, business and professional life." And it is also true that the country is favorable to simplicity and purity of family life, and those things that have the highest value in life, but this is not necessarily so, for there is much evidence of the sordidness and barrenness of country life, and of those things which have a downward pull, such as vulgarity of language, coarseness of thought, social impurity, and dishonesty in business. It depresses the great heart of the nation to hear a representative of the farmer tell, not long since, as he was buying poultry for the market, of the prominence of farmers to drive a sharp bargain. And then how it pleased me to hear him tell of the integrity of another who returned a very small amount, only a few
THE SABBATH RECORDER.

Woman's Work

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

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

Our Saviour Knows.

We sometimes wonder why our dearest love
Is disregarded or unknown in part.
And why the blest response we fain would have,
Is all forgotten in the troubled heart.
We can not understand why all unheard
Our prayers and kind entreaties seem to be,
And why the most affecting, heartfelt word
Can touch no chord of mutual sympathy.
We weep to think that sometimes unawake
His love so pure and precious we forgot;
And sometimes when the cross seemed hard to bear.

When toil and tears were given all for naught,
Twas always then some dark foreboding cloud
Would for a time obscure his lovely face.
And while our broken spirit wept aloud.
We tried in vain the tangled threads to trace.

But when unrelaxed by his loving hand,
And each lost thread put carefully in place,
His slighted love we then can comprehend
And find a sweeter rest in his embrace.

The heart with contrite heart we look above,
And fearless tread the thorns beneath our feet;
No earthly wealth can compensate his love,
The wounded heart can have no balm so sweet.

And while his loving face we can not see
We'll clasp his pierced hand and follow on;
And should be led to dark Gethsemane.
We watch and pray and wait the morning dawn;
And through our works may all be cast aside.
The kindred words and deeds he left unknown,
It matters not what grief or ill betide,
Hir guardian love will lead us safely home.

-Jennie Mast.

Woman's Work

MRS. C. W. THORNGATE.

Read at a session of the Woman's Missio-
nary Society of North Loup, Neb.

One element in the origin of Sabbath-
keeping in America worthy of special rec-
dard is the part acted by several sisters.
Tacy Hubbard, who is recorded as the first American convert to the Sabbath,
went, when a young lady, from Dorchester in Massachusetts, in the company that
locat on the Connecticut River.

On this trip she became acquainted with
Samuel Hubbard who had been from Eng-
land three years. Their congeniality of
mind and spirit led to their marriage.

Besides being the first convert to the
Sabbath under the labors of Stephen Mum-
ford, she was a leading influence among
her associates, and was several times
brought before the civil authorities for ad-
vocating her faith in opposition to the po-
litico-eclesiastical Puritan standards.

In the long and sharp discussion in the Bap-
tist Church she shared a conspicuous
part, and gave to that church in open
meeting the reasons of their difficulty
with the church; and when Mr. Tory, one
of their ministers, said, "You endeavor to
bring in a yoke of bondage which neither
you nor your fathers were able to bear" (in
reference to the Ten Commandments), she
replied, "They are in this bondag e to me,
but a good and spiritual law."

Thus the names of Tacy Hubbard and
others stand connected with the most
important movements of Sabbath reform
in the American church.

Disowned and dishonored by others they
have established that shepherds have
an acceptance and love of God's holy Sab-
bath. This has been a never-failing source
of power and an element of growth.
Consecration to a holy cause usually develops
a holy zeal in its advocacy.

From Farina, Ill.

Beginning to serve dinners the twenty-
first of October, the Ladies' Aid Society
met at 10 a. m. on Tuesday, at the church,
and continued through the winter months
meeting every other week. Our work con-
ists mostly of quilting and tying com-
forts, at which many dollars are
made. There is also a penny collection
taken at each meeting. These meetings
certainly are a great help to the society.
Financially, but that is not all. They help
stem the ties of friendship and their ef-
fects upon us will not be forgotten soon.

During the winter and spring we were
honored by having with us occasionally
members from other societies, among whom were Mrs. Addie R. Peterson of West Hallow, Ill., and Mrs. O. U. Whitford of Milton, Wis. They brought us words of good cheer and made our meetings more pleasant. During the month of March our church had the pleasure of having Rev. Mr. Shaw of North Loup, Neb., with us and holding two weeks of meetings assisted by our worthy pastor, W. D. Burdick. These resulted in adding many new names to our church list and doing much good generally.

Next Sabbath we will celebrate the forty-fourth anniversary of the organization of this church, it being the Sabbath nearest the thirteenth of April. We are very grateful to our heavenly Father that, during the last year, the death angel has claimed only one of our number.

LETTIE C. FERRILL.
April 11, 1910.

Healing the Blind Near Jericho.
S. P. RANDOLPH.

Since the subject of the crucifixion and resurrection of Christ became prominent in the literature of Seventh-day Baptists, I have seen several diagrams illustrating the events of that week, which have been helpful on the subject. As a matter of past time, and with the hope of gaining more light, I undertook the task of planning an outline harmony chart of Christ's journey to Bethany and Jerusalem, his death and resurrection. The outline began at Jericho. I was unable to solve how many blind men were healed near the city, as various views were held. I had two gospel harmonies to consult, that are considered reliable, and which I highly prize. They have been a great help in studying the Scriptures. With their aid and the Bible in hand I concluded there were three persons healed, instead of only two, as both authors represented.

The only difficulty in deciding that there were two distinct miracles and at two different times and places, was in Mark x, 46, which reads, "As he went out of Jericho," and Luke xviii, 36-43 agree clear through that only one was healed as he came to Jericho. Dr. Edward Robinson in his edition of 1856 and James P. Cadman, A. M., in his work of 1886, both seem to furnish, perhaps, a fair solution of the difficulty in their notes. In short, it is this: Jesus probably spent some days in Jericho and visited places of interest near by; for instance, the Fountain of Elisha, a mile or so distant. So the healing of Bartimaeus might have been on such a going out, and not on his final leave of the city, as represented in Mark x, 46. If that be so, then there is no difficulty.

Be that as it may, there is abundant evidence in the two accounts to show what is true.

Both harmonies hold the idea of one miracle, and arrange the Scripture texts accordingly. But Robinson, in his notes on page 161, says: "Lightfoot and others assume that Jesus healed one blind man before entering the city and another on departing from it." And Cadman, in a note on page 212, says: "Greswell thinks there were two miracles, each at different times and on different persons." Now let us see if comparing the two accounts will settle the question whether either or all four of them express the whole truth. I think they do not.

With reference to the men, please notice the singular and plural pronouns of each case. Luke xviii, 35 says: "And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging." And Mark x, 46 gives his name, "Bartimaeus, son of Timeus." Matthew xx, 29 says: "And as they departed from Jericho! ... And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by," etc. Luke xviii, 36, "He asked what it meant." Verse 37, "And they told him that Jesus of Nazareth passeth by." Mark x, 47, reads, "And while they told him how it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me." Luke xviii, 38 words the same request a little differently: "And he cried saying, Jesus, thou son of David, have mercy on me." The request in Matthew is, "Have mercy on us, O Lord, thou son of David."

Mark and Luke, in their rebuke, both use the pronouns he, his and he. Then they both give the man's request the same: "Thou son of David, have mercy on me." Matthew, in the rebuke, xx, 31, uses the pronouns them, they and their. Then the man's reply, as before, "Have mercy on us, O Lord, thou son of David."

Next, in both cases Jesus stood still. Then in Luke he "commanded him to be brought unto him." Mark gives it, "Jesus ... commanded him to be called ... And they call the blind man, ... And he, casting away his garment, rose, and came to Jesus." In Matthew xx, 32 Jesus called them," and said, "What will ye that I shall do unto you?"

Mark and Luke give Jesus' question exactly alike, "What wilt thou that I should do unto thee?" The man's reply in Luke is, "Lord, that I might receive my sight." Matthew gives the men's reply: "They say unto him, Lord, that our eyes may be opened.

Now notice, there were two ways of healing. As given by Luke, "Jesus said unto him, Receive thy sight: thy faith hath saved thee." Mark follows Luke's statement: "And Jesus said unto him, Go thy way: thy faith hath made thee whole." Then Mark and Luke both agree: "And immediately he received his sight. Matthew states, "So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him."

Now to conclude: In the outset Matthew gives the numeral two in stating who sat by the wayside. And Mark gives the proper noun, Bartimaeus, as the one begging. After that Matthew uses eighteen plural pronouns, Mark twenty-three singular pronouns, and Luke twenty-five in the single number. As shown, Mark and Luke both relate the same story of only two being healed, and Matthew entirely another story of three persons. So now, who were nearer right, the two modern writers, Robinson and Cadman, or the two more ancient ones, Lightfoot and Greswell?

Thus abbreviated, we have the whole story given by the three inspired evangelists, showing clearly that there were two different miracles performed by the loving Saviour, and three blind beings were made to see their blessed Master and follow him, glorifying God.

Yes, brethren, we may all be thankful for light gained by careful investigation of almost any doubtful passage of Scripture, or subject.

Farina, Ill.

Studies in the Doctrines and Ethics of the Bible.
ARTHUR PL. MAIN.

IV.

Advancing knowledge, both in extent and range, is enlarging our vision, bringing us to new and higher standpoints, and leading us into better ways of approach to the investigation of the world of men and things. Modern science and philosophy are a new or larger revelation of the ways of God in creation and providence; and they extend our conceptions of the greatness and wisdom of our Maker. True psychology will help us to a better understanding and a more intelligent appreciation of the nature, origin and development of the soul's higher and holier experiences. The history of men and nations, rightly interpreted, reveals an immanent God and a divine providence. Literature and art, when symbols of the true, pure and good in thought and life, represent highest culture and possess, themselves, cultivating power. The historical and literary criticism of the Bible, or devoutly Christian Higher Criticism, in its task of inquiry and explanation, and of reconciliation between the Scriptures and science and philosophy, will show us as we have not known before, in what way and by what means our God and Father has progressively revealed himself to man, kind, in the course of redemptive history. The study of social conditions in all the varied activities and relations of men, will multiply our human sympathies and prepare us for better social service. And theology, the intelligible scheme of religion, enriched in its hallowed possessions by the contributions of history, experience, philosophy, language and literature, the sciences, and art, and made still richer by what itself can give in return, will become increasing-
ly worthy of its high rank in the kingdom of true philosophy and science.

Principal divisions of Theology or the Science of Religion.—Exegetical theology seeks to discover the exact meaning of every passage of the sacred Scriptures. The exegete’s principal helps are a study of the Bible in Hebrew, Greek and English; archaeology; anthropology; history; experience; nature; and the Spirit of God and truth. Biblical theology, with the results of exegesis in hand, aims to set forth the doctrinal and moral teachings of the Bible in the spirit and method of historical inquiry. The first problem is, What was the religious faith and practice of men in the successive stages of their spiritual enlightenment, as recorded in the Scriptures? The second, How much in the belief and lives of these people has permanent and practical value for our guidance in faith and conduct? Biblical Dogmatism is a systematic arrangement of the religious teachings of the Bible, that is, of the contents of Biblical theology, without special regard to their historical setting or order. Historical theology is a scientific, orderly planned history of the Hebrew religion, and of the Christian religion and Church, caring taken to show the inner connection of events under which the cause and effect, Systematic or Christian theology seeks for religious truth everywhere,—in the Bible, the physical world, reason, history, experience, above all, in Jesus the Christ who came to reveal the Father and who sent his Spirit in hitherto unknown power. Ethical theology is the science of principles that are essential to Christian character and conduct in all human relations. Pastoral theology pertains to the Christian preacher, pastor and church, and their work of evangelism, teaching and social service. Defensive theology aims to justify the claims of the Christian religion, (1) from its history and fruits among men and nations; (2) by comparing it with other great religions; (3) at the bar of reason, or by philosophy.

This will suggest to the reader something of the course we are trying to do for our students, at Alfred, in the measure of our capacity and equipment.

Alfred Theological Seminary.

DENOMINATIONAL NEWS

Rev. S. H. Babcock Resigns.

We are sorry to learn that failing health has made it necessary for Rev. Simon H. Babcock to give up his public work for a time at least, and to seek rest and quiet. His resignation is to take effect not later than September 1. For some time he has felt that such a step would be necessary; but owing to the scarcity of ministers he has delayed longer than he would have otherwise. Brother Babcock and wife have the love and esteem of the entire community, and the church at Little Genesse, N. Y., will be sorry indeed to lose them.

Time Changed for Northwestern Association.

The time for the sessions of the Northwestern Association of Seventh-day Baptist churches to be held at this place has been changed from the sixteenth to the twenty-third of June. The change was made because the meetings would have begun the day of the commencement exercises at Milton College.—The Loyalist, North Lopez, Neb.

Rev. W. L. Burdick Resigns His Pastorate.

To the very evident great regret of the members of his church and parish, Rev. William L. Burdick has tendered his resignation as the pastor of the Hopkinson First Seventh-day Baptist Church. This took place two weeks ago. Mr. Burdick has recently become the pastor of the Shiloh Church in New Jersey.

At a regular and unusually largely attended business meeting of the church, at which the presence of the young people of the parish were in good evidence, a unanimous vote was taken asking that the pastor withdraw his resignation. Rev. W. L. Burdick has remained with the church at Ashaway close on to seven years and during that time has proven himself to be not only in his own church society, but throughout the community at large, a faithful, considerate and earnest helper. The call is from the Shiloh, (N. J.) Seventh-day Baptist Church.—Western Sun.

We learn today (Thursday) that Brother Burdick remains at Ashaway.

If I had let me take the pleasant way
Whereo'er my steps were trod,
The path where birds sing in the boughs all day,
Shaded and well content,
I had not found beyond the leagues of sand,
Toil-worn the mountain crest,
From which mine eyes look over to that land,
Wherein shall be my rest.

If I had let me slumber as I craved,
Pillow'd in grasses deep
Beside the stream whose murmuring waters laved
The silver pebbles peep;
I had not heard His footsteps drawing nigh
Across the lonely place,
Unknown, unloved, they would have passed me by,
Nor I had seen His face.—Mabel Earle.

Young People’s Work

Rev. H. C. Van Horn, Contributing Editor.

Christ’s Verily.

Prayer meeting topic for May 14, 1910.

Daily Readings.

Sunday, May 8—His “verily” sure (2 Cor. i, 19-22).
Monday, May 9—A prayer “verily” (Mark ix, 23).
Tuesday, May 10—A regeneration “verily” (John iii, 1-5).
Wednesday, May 11—A service “verily” (John xiii, 12-17).
Thursday, May 12—A warning “verily” (John xiii, 38).
Friday, May 13—A promise “verily” (John xvi, 23, 24).
Sabbath, May 14—Topic: Christ’s “Verily” (John vi, 26, 32, 47, 53).

AN EXPLANATION.

The word translated “verily” from the Greek language is a transliteration of an older Hebrew word and a brief study of the etymology of the word “verily” reveals the fact that Jesus in his use of it simply adopted a custom already in common usage among the Jews. The word translated “verily” is identical the same word translated “amen,” and, when used to introduce a statement gives special emphasis to its truthfulness and is equivalent to saying, “I solemnly declare unto you.” While it has other uses in the New Testament, this is the sense in which it is usually employed by Jesus in the references with which we are dealing.

COMMENTS.

I fear the young people of today understand too little of the true meaning of Jesus in his discourse on the Bread of Life. Because his words, in their outward aspect, suggest thoughts that are really repulsive we do not make the effort we should to get beneath their literal meaning and uncover the rich spiritual truth which they are intended to convey to us. Therefore let us make an honest effort in the study of this topic to uncover the beautiful thoughts which lie hidden under the unattractive form of these symbolic statements.

John vi, 26.—Jesus’ discourse on the Bread of Life was the outgrowth of the miracle of the feeding of the five thousand. This explains why he used the bread as the symbol of his own life-giving qualities. Through his miracles the multitudes had been satisfied of their physical hunger but the greater miracle comes when men appropriate Christ as the Bread from heaven for the satisfaction of their souls’ hunger. The people had sought Jesus because they had eaten the bread and were satisfied; but for this Jesus does not rebuke them. He meets them on their own level but leads them up to the higher spiritual plane where he dwelt. As he did the woman of Samaria Jesus fed the low physical conception of life to the higher and spiritual one. He teaches them that it is not the satisfaction of physical hunger over which they must be concerned but the seeking of spiritual food. We are not surprised then to see him strike the truth home to their hearts in the words, “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” To grow and be strong physically, one must not only eat food but assimilate it and continue the process as fast the tissues are worn out by toil. So, Jesus says, “keep strong and active in the spiritual life, we must have appropriate food, assimilate it and keep on feeding as our spiritual powers may be diminished. Jesus is the food which alone can satisfy soul hunger and keep us full of life fresh and vigorous. This is one of the profoundest thoughts that ever fell from the lips of Jesus and we shall do well to study and ponder it. It is one of his “verilies” that needs to be impressed more forcibly upon our minds today.

New York City.
A Personal Letter.

By one of the Contributing Editor's "boys" and asked for publication.

DEAR PASTOR:

... Now with regard to the question you asked me. Personally, I am opposed to the practice of card-playing and dancing.

My views are probably the same as yours but if they will do you any good I will give them. As you say, there is some danger of a person's being called out of date if he has decided views in regard to this matter. Yet one must do his duty as he plainly sees it; though that duty, as you know, may be performed with tact. Many people, old as well as young, have got the idea that in order to be popular they must climb the social ladder to the top regardless of how they get there. This desire to be popular and not to be considered old-fashioned is one of the reasons for the fashion of card-playing and dancing. But there is still another reason—the attractiveness and pleasure of these amusements. Some young people whose consciences prick them somewhat are yet drawn into it because of the desire for social prestige; others are not attracted so much by the excitement and pleasure; then there are others attracted for both reasons.

Wm. H. Walling, one of the leading medical authorities, in his noted book "Sociology", sends the warning against the dangers of the dance and card-party, and his work is endorsed by many of the leading educators and the time. Could the fathers and mothers fully realize the danger would they sanction the card-party and dance? I would that fathers and mothers trusted their children less blindly. Many of our young people, I believe, are thoughtless about the matter. I believe the card-playing and dancing result in no moral good, but much of evil. To the young Christian who starts out to play cards and persists in keeping it up, ninety-nine times out of a hundred it means loss of spiritual life. And in this day when skepticism is rife and when many educators of our land are broadcasting the seeds of doubt, our young people before they go out into the world need to have their faith grounded deep; otherwise, their spiritual life is in sad danger of shipwreck. But there is another grave danger in cards, that of forming the gambling habit. Card-playing may commence without stakes, but finally its excitement and interest is enhanced by playing for small stakes; then penny-ante, five-cent limit and so on until the gambling fever is established.

The social life of today is deemed incomplete without the card-party and the dance. Of the two I consider the dance the worse. Why? Because in so many cases it fosters the baser side of man's nature. You will excuse me if I speak rather plainly, but I believe we are a preacher I should consider that more danger lies in the free rein that young people so often give their passions than in any other one thing. And the dance is one of the worst agencies in fostering passion. I do not say this simply to hear myself talk. I have heard it from the lips of different classes of men. I have seen it in the lives of ... yet.

The social life of today is deemed incomplete without the card-party and the dance. Of the two I consider the dance the worse. Why? Because in so many cases it fosters the baser side of man's nature. You will excuse me if I speak rather plainly, but I believe we are a preacher I should consider that more danger lies in the free rein that young people so often give their passions than in any other one thing. And the dance is one of the worst agencies in fostering passion. I do not say this simply to hear myself talk. I have heard it from the lips of different classes of men. I have seen it in the lives of different classes of men. W. H. Walling says that the voluptuous motion and music of the dance as well as the close contact of the sexes stimulate impure thoughts. Mr. Curtis had not been a communicant very long, that Mrs. Burnham's aversion arose from latter days prayed without ceasing that her heart might be blighted by such a cruel task. When she opened the door she was greeted with a smiling face and the stranger proved to be a minister whom she had met at a Sunday-school convention. She introduced the Rev. Mr. Curtis to her parents who invited him to remain with them overnight. The invitation was accepted because of a purpose in this visit. Mr. Curtis had not been a communicant of the United Brethren Church very long, having come to them from a sister denomination. Shortly after he had been received into her denomination Martha had heard a speaker on "Blessed are the pure in heart," and she reasoned also that she had not the opinion she held sacred and feared it might be taken as an indication of her views. Mr. Curtis was a minister whom she had was to be blighted by such a cruel experience. But as the days passed on and reports multiplied, fears crept into her heart. What do you think of all this? Is it not entered into a sacred engagement? Had not her word which she held sacred been pledged? Had she gone back on that? She had not come to this age without giving the subject of marriage the most careful consideration, and that too when her heart was untrammeled, reaching the conclusion that engagements were sacred and that any reason not sufficiently strong to sever the marriage tie was not strong enough to warrant the breaking of an engagement. Moreover she felt that her soul was so linked to his, that she had not the strength to break the tie, but must go on and meet her fate whatever it might be. When she told her mother of the decision she made, her mother withdrew quietly to her room and as she dropped down upon her bed, Martha heard her say, "Blessed are the dead!"

Martha was shut up in prison; but as, when Peter was incarcerated, the early church prayed without ceasing unto God for his deliverance, so the church of the latter days prayed without ceasing that Martha might be delivered; and as, in answer to the prayers of the former, the Lord sent his angel to open the prison...
doors and loose Peter, so in answer to the prayers of the latter he sent his angel to unlock the prison doors and set Martha free; for God's angels can unlock prison doors as easily as they can unfold the petals of the tiny rosebud.

Unlike Peter Martha could not at first rejoice over her deliverance; to do that she must wait until the mists which enveloped her had rolled away.

If a woman plights her troth for the sake of wealth, position, honor, or even a home, with her heart held in reserve, she can look upon the destruction of her plans calmly. As her heart is not in it, so it escapes her notice; but where a woman within whose soul God has planted strong affections gives her all to the man whose name she expects to bear and wakens to find those pure emotions of her soul have been betrayed, then indeed must there be a strong power somewhere propelling her frail bark if she reaches the shore in safety.

This experience for a time almost wrecked Martha's faith in God. Why did he permit such a trial to come to her? Had she not given herself unreservedly to him and was not her heart thoroughly enlisted in his work? It looked to her as if God, instead of accepting the offering she had made of herself to him, had cruelly mocked her. He had not sent the experience she expected in the first place, and, under this disappointment, she had been led to doubt the existence of God and the truth of Christianity.

It was at this point that the ministry of Dr. Heilman made its appearance. He came into her life, telling her that in her sorrow her truly remarkable memory had sustained a shock by the trial through which she had passed. Just as she was emerging from the slough of despair, he was introduced to her.

Upon receiving this word it was decided that Mrs. Burnham should write to Mr. Hoag and ask him to send Patience to them for the winter. He gladly acceded to her request.

How Martha hailed the coming of this girl, now eleven years old, into the family! Might it not be that here was the opportunity of her life? Could she not educate this girl and have her do the work in the world she had once fondly hoped to do? As she thought of this she resolved to make the attempt and to sacrifice herself to the extent of living on simply bread and water if it were necessary to carry out the plan.

As a little child Patience had been, for her age, a serious, deep thinker; what might she not become? It proved, however, that this schooling had been sadly neglected, that she was very backward in her studies, and what was worse, had lost her desire to learn; and although her grandparents and aunt strove to rekindle the desire in her mind, their efforts proved futile. She was also angered at the same time that her father should come into the family that fall, go to school through the winter, and work the farm the next summer.

That autumn Martha attended the Conference as the annual meeting of the Conference Branch of the Woman's Missionary Association was held at the same time. The closing evening of Conference was given up to that interest and she delivered an address on missions. It was decided at this meeting to hold the annual meeting of the Conference Branch in the spring; the next session to be held with the church of which Martha was a member.

When the program was being made out for this session to be held in the spring, Martha's assistant suggested that they invite Doctor Heilman, pastor of the Seventh-day Baptist Church at Auburn Junction. He had been a returned missionary from China, where he had worked for many years. When he came to preach the sermon, he was introduced to her by a friend of hers. She did not realize, that her truly remarkable memory had sustained a shock by the trial through which she had passed.

As Martha listened to the sermon she wondered how a man of his ability could be so blind on the Sabbath question. Still she excused it with him as she did with the others she knew, on the ground that it was because he had been brought up that way.

The general secretary of the Woman's Board was present at this meeting. She was a brilliant woman and a very pleasant speaker. She accompanied her husband to Africa when he went there to found the United Brethren mission, remaining there three years. She was not only brilliant but deeply spiritual and her experiences were of untold value to Martha.

During her stay she was utterly broken at Mr. Burnham's. Before leaving she had a long talk with Martha on her future prospects. She told her that she had no fears for her future after her parents were gone, providing she had any health left; but she feared that the work she was doing for the poor and the sick was not bringing her health while they were still living, for it would certainly require an iron constitution to carry burdens like hers without breaking. She urged Martha to take all possible care of her health, "For," she added, "I think I see your field of labor to be in Africa when you return there."

Toward fall Mr. Hoag sent for Mrs. Burnham to come to see him, telling the messenger that he did not think he had long to live, that Mrs. Burnham was a Christian and he must see her. The reader conceives of a greater compliment that could have been paid Mrs. Burnham than this! In all the abuse Mr. Hoag had poured out upon her she had maintained the right spirit to such an extent that he had been convinced that Christ was enthroned within her heart, and in the hour of his last illness she felt he could lean upon her counsels.

She hastened to his side and found him in a most pitiable plight. His wife had forsaken him, although she afterward returned, and he was being cared for by his little boy, James, who was only ten years of age. In the conversation that took place between them, Mrs. Burnham told him that he could stand it to be moved and had she the strength to do so she would take him home and care for him to the end. He replied, "That is impossible. I wish it were not, for nothing would comfort me, mother, like having you always by my side."

Before leaving she opened her pocketbook and gave him some money—money those aged, feeble hands had earned turning the spinning-wheel—hands that save for the wreck he had made with her property need not have been lifted in any kind of work save as a pastime. Had she forgiven him? Why should she not? When we return to God does he not cast our sins in the sea of forgetfulness; and as Chris-
THE SABBATH RECORDER.

Mr. Hoag requested Mrs. Burnham to keep Patience in the family and get places for the other children as near by as possible, so she and Martha could look after and advise them.

Mr. Burnham had succeeded in relieving the farm of the mortgage before this, but in order to do so had been obliged to sell part of the land. The amount remaining that was under cultivation was small and had been so long rented to men who had farms of their own to care for that the income was necessarily exceedingly small.

The taking of Patience into the family demanded more money and this Martha tried to earn by going as she could be spared into a friend's kitchen, doing spinning and finally sewing. She could have all she could do of the latter, but she had no sewing machine. Mr. Holtze, who had moved into the house formerly owned by Mr. Brown, had purchased a machine for her, and finally sewing. She could have done filling the Baptist pulpit in Clarksburg the last of March.

A. J. Bond be a committee to arrange a Conference program. Pres. M. H. Van Horn reported that our representatives, W. L. Burdick, had been filling the Baptist pulpit in Clarksburg the last of March.

A. Clyde Ehret. Minutes of last meeting were read and adopted. A bill of the Young People's Editor, amounting to $13.90, was allowed and ordered paid. The Recorder Press bill of $55.62 was allowed and ordered paid. It was voted that the correspondence read from Rev. A. J. Bond and H. M. Simpson of Milton College in regard to Student Evangelistic Work be referred to the Treasurer and O. A. Bond with power.

Correspondence from Rev. H. C. Van Horn and E. B. Saunders was read concerning the Southwestern field, but no action was taken. It was voted that the Treasurer send to the Missionary Board $10, Missionary Board for Doctor Davis, $25, Tract Board $12, Foske School $50.

It was ordered that we comply with the requirement of Conference by closing the work of the Board July 1. It was voted that Pres. M. H. Van Horn and O. A. Bond be a committee to arrange a Conference program.

Pres. M. H. Van Horn reported that our representatives, W. L. Burdick, had been filling the Baptist pulpit in the absence of Pastor Wolfert. Miss Jennie Smith, the railroad Secretary, was the remaining meeting of the Christian Endeavor Society. Miss Jennie Smith, the railroad Secretary, was the remaining meeting of the Christian Endeavor Society.

In the case of a foreign body, the cough is merely a means of expelling the foreign matter.

So you see, a cough is merely one of Nature's methods of self-protection. The ordinary cough-cure contains some drug which, by paralyzing the nerves, prevents the cough from being produced by the irritation by the foreign body obtains for itself the necessary self-preservation. Its power of self-preservation is the cough, the sneeze, and the sigh. It is the body suffering for oxygen; and the long, deep breath which we call a sigh is merely a means by which the body obtains for itself the necessary amount of oxygen.—The Circle.
Children's Page

When Baby Sings.
Do you hear a little voice a-singing, Singing, singing,
Setting all the summer air a-ringing With the music of its glees?
Flowers in the garden, leaflets on the tree,— Do you see?
On their stems go swaying, flinging In a pretty fantasy; And the canterbury bells go swaying, swinging, swinging. To the little tune so gay, And all the little birds come winging, winging. Just to hear my little birdie at his play. —Alice Reid in Woman's Home Companion for May.

Martena's Improved Hot Cross Bun.
W. H. MORSE, M. D.
Martena Victoria Immanuela Margherita Roca was a formidable name for a young girl. Her father, when he wrote her from his new American home, invariably wrote the entire name on the envelope; but when he spoke of her he employed sometimes one of the four names, and sometimes another, so that it appeared to his American friends at times that he had four daughters instead of one. It was the same when he returned to Italy after three years in this country. Then he would use the names without any sort of discrimination.

It was a joyous home-coming. Tomaso Roca had gone from Galasso to the United States to make his fortune, leaving his wife and the eleven-year-old daughter behind. In the three years he had sent home such munificent sums for their support, and then with the third autumn he had come himself, and never was a returned immigrant more heartily welcomed.

In a few hours after his arrival he had the whole neighborhood to listen to his story of the new home; and then the people from the town, and those from the countryside. Graphically he told of "that America," and eagerly they listened. Evening after evening he had his visitors, and told his interesting story, interesting to all, but to none more than to his little daughter. The neighbors delighted to hear of the "big business," and the "large money" paid as wages; but more fascinating than this to the daughter was the story of her father's new faith which he had gained in the land beyond seas.

He had gone there an indifferent Catholic, and had been easily led to the Protestant mission, and to embrace the faith of the Italian people. They had given him a little red Italian Testament over there, and he brought it home to the little girl, giving it with the other gifts.

As he told his story, he read from it to the neighbors, and they gladly heard. But none heard him more gladly than the child. By his reading and by that which he told, he convinced many of his hearers, and accomplished quietly a genuine missionary work. Before he hardly realized it, he was a Protestant missionary in Galasso, preaching the Gospel, and doing so most successfully. And among those who came into the glorious light, no one was more happy than the own child. She had learned to read, and read the book to her playmates and to others who would come to listen.

Tomaso, seeing this, remarked: "I have keen regret that I did not bring home more of the Nuove Testamente, as I could have given them to others! They are only in that America. I could, I did not."

That was on a Sunday afternoon, and when his friends asked him to sing a hymn "as they do in America," he began with the lines,

"Shall we whose souls are lighted
Shall we to souls benighted
The lamp of light deny?"

he burst into tears and loudly expressed his regret that he had not brought home some more red Testaments.

But Martena's fertile little brain suggested an idea. It was the day after Palm Sunday, when she sat reading from the Testament. Suddenly she sprang to her feet.

"Father mine!"
"Yes, Victoria."
"It is thus! See! The red book is made of many books! They are so named. See! Book of San Giovanni, Book of San Marco, and oh, so many more! If you tell me, father mine, which for myself to keep, I the others would give to other folks, one to each one. —For, father mine, they have none at all."
"What, eat it up, Margherita?"
"Yes, Make so many books, sir. And oh, why not for Easter presents? We could make little paper covers, could we not?"

Her father demurred. "When I go back to New York, Immanuela," he said, "I will send home some whole ones for the folks."

"But that will be so long, father mine."
Then, after a little, she said, "I have counted. Twenty-seven books. Twenty-four, and I keep one for you, one for the mother, one for me."

But Mr. Roca did not approve. The fertility of the girl's mind continued to exercise itself. It was two days later.

"Father mine," she said, "then will we not make the Easter buns for the Friday morning, will we?"
"I think not," he replied. "We will not want to put a cross on them, for thus they do at San Sebastian's church, with her people."

"Just plain buns!" the girl exclaimed.

No more was said until evening. Then Martena came in, full of joy.

"Oh, say," she began, "you know Caterina! Well, I must tell you Caterina's folks, you know, are Waldensians. They have hot rolls, too, on Good Friday, and they do not slash a cross on them. But, do you know, each roll has inside of it a whole egg—sometimes a boiled egg, and sometimes it is cut in two before it is baked, and a flower is put inside. Now, father mine, can't we—"

But her father interrupted.

"Waldensian mummery!" he said, in a tone of disgust. "Heathen custom!"

"But listen!" Martena persisted. "Mother mine, what is it you put in the buns to make them light? You know?"

"Sometimes a splinter of sambucus twig," the mother replied.

"Then, oh, oh, oh! and the girl was ecstatic. May I take some sambucus shoots, and push out the pith, and make them like this?"

In each piece, she put a red Testament book, and gave them to twenty-four friends?"

Mr. Roca knit his brows, but Martena laid her hand on his mouth. She had her way about the project. The pieces of sambucus (the European elder) were peeled and cut into small bits. Then the Testament was cut up into its "books," and one "book" placed inside each piece. The pieces were then placed inside the nice white rolls, and never were there flakier, fluffier hot buns than came from the oven that Good Friday morning. And never a happier distribution than the young girl who went about among her friends, and gave to each of them one of those wonderful two dozen rolls. And never were people more surprised than were those Gal­sians, when on opening the rolls they found neatly rolled, inside of each one, with the sambucus stick as a shell, the "books" from the red Testament.

"For us-selves I saved San Marco, Fatti degli Apostoli, and Apocalipse," she explained, as later she arranged the circulation of the "books" among her friends.

"But not inside hot rolls!" Martena added.

Hartford, Conn.

CONDENSED NEWS

Paris Wild Over Roosevelt.

The wonderful ovation given to Theodore Roosevelt in his trip through Europe reached its climax at Paris on Good Friday, and was soon after rivaled in the French-capital. People were eagerly on tiptoe of expectation ever since he touched the shores of the continent; and when he reached the French capital, M. Fallières wel­comed him by making a great dinner in his honor at the Palace Elysee. It was a royal reception and the President of France took occasion to offer a toast to Theodore Roosevelt in which he spoke of him as an illustrious man, who is at the same time a great citizen, a great friend of France, and a great friend of peace. In his re­sponse Mr. Roosevelt said: "Our two countries have been friends for more than a century, and without doubt will always remain friends in the future."

The great event of the visit in Paris was the ex-President's address at the Sorbonne— an institution of science, theology and literature in that city—upon the Duties of Citizens of Republics. It was on the occasion of an election, and the entire speech was soon in the Paris papers with display headlines, and great enthusiasm was shown as the thrones in the boulevards eagerly read it. At the Sorbonne the thousands of students received
the address with great applause, and the rival candidates were soon busy preparing extracts from Mr. Roosevelt's words for use in their posters and proclamations for the next day's elections.

No man of letters in recent years has received greater honors in Paris than has ex-President Roosevelt. From noon until midnight he was the guest of intellectual Paris, participating as a member at a session of the French Academy, lecturing at the Sorbonne, which was the foremost institution of learning in Europe before America was discovered, remaining as a guest of the faculty for dinner and the reception given in his honor.

The special points in his address that aroused most enthusiasm were his vigorous denunciation of persecution of all kinds, his championship of internationalism, and his stirring ap­peal for all able-bodied men and women to keep from the battle of all high-minded officials.

Governor Hughes for the Supreme Bench.

The appointment of Gov. Charles E. Hughes of New York State to succeed the late Justice Brewer of the Supreme Court of the United States met the hearty approval of the entire country.

Mr. Hughes' appointment will be promptly confirmed, and he will not relinquish his hold as governor of New York until October. There is no doubt about the approval by the Senate, since both parties are for it.

The people of New York State will regret having to part with their governor, who has proved himself to be the herald of the new spirit of corruption that threatened to overthrow the government of the people by the people. But many leaders in his party believe that this endorse­ment by a great Nation will greatly strengthen him in his administration measures as governor. His being able to retain the governorship until October will enable him to carry through most of his administration plans. His example will serve as an inspiration to high-minded officials and tend to strengthen the purposes of all who desire true reform.

The wreckers on the Scilly Islands reaped a great harvest from the cargo that was thrown overboard from the stranded steamship Minnehaha. It was hoped to save the vessel by rem­oving the cargo, so it was pitched into the sea. The ship was soon blown by small craft that picked up the cases as soon as they struck the water. Many cattle swam ashore.

Since the new law against hazing at West Point was passed making degrees in punishment of the severity to be according to the culpability of the act, a bill has been presented in Congress de­signed to give the eight cadets who were expelled the benefit of the new law. This law allows those whose crime calls for expulsion the privilege of trial by court martial. If it becomes a law, it is expected that the President will reinstate the young men, which will give them a chance for a trial according to law.

The long contested Budget Bill was advanced in the British Parliament to a point where there is no longer any question about its becoming a law. The majority on the several resolutions averaged eighty-five. The English Government can now collect the income taxes so long over­due. The blocking of the Budget might be at the hit of any business interests. They have so many public licenses housed at $300, which licenses will now be increased in some cases to as high as $3,000, that it becomes a serious question whether the brewers can stand the strain. It will be a good thing for England if they can not.

The Carnegie Library for Howard University, an institution for negroes in Washington, was recently dedicated by President Taft.

The recent cold storm that touched so seriously some of our Western farmers was not confined to the North. The reports from the Southern States show fearful havoc with the cotton crop, which in some sections will have to be abandoned. It is feared that the crop will not be abundant.

Field Marshal, Lord Kitchener, of Khartoum, now on his way home to England after eight years of service in India, has received a warm welcome in this country. At a dinner with more than a thousand citizens of New York, held at the Waldorf, the toast-master, Joseph H. Choate, referred to Kitchener as "the greatest living soldier of the age in active serv­ice." In response, the Field Marshal spoke of the good effect of the visit of the American fleet last year, and spoke in high terms of his military school at West Point. He said the cordial, manly frankness of the officers of the fleet, and the good behavior and preparedness of the men while abroad made a profound impression that must work for good.

Secretary Ballinger has withdrawn for conservation purposely nearly 13,500,000 acres of coal land in southeastern Montana.

Obedience unto death. This is the only real approach to God. Only the great submission of the will blends our life with his.—Phillips Brooks.

You business men, in your business a­ffairs, have a method; but in this matter of dealing with the Lord, how is it?—J. R. Libby.

SABBATH RECORDER.
The Lincoln Cent.

A notable change from the established custom of the United States in the matter of coinage begins with the advent of the new Lincoln cent. It is the first American coin to bear the portrait of an individual—Exchange.

"Our religious duties, what are they? To know God's plan for the world, and to embody our own highest ideal. This means a faith uncompro"...