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The Sabbah Recorder

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EDITORIAL

A Great Nation Smitten with Grief.

When this Recorder reaches its readers the sad news of the death of Edward VII, King of Great Britain, will be old news; but it will be many days before the entire civilized world recovers from the shock that came with the announcement that he had breathed his last. The news came like a thunderbolt out of a clear sky. It smote the heart of all England until its multitudes seemed dazzled, its leaders stunned, and Englishmen in all nations were bowed in grief. The English people themselves, to say nothing of the outside world, had practically no warning of the approaching death of the King. While he had been in poor health for some time, still his case was not considered serious enough to justify announcements that would tend to alarm his people, and he studiously avoided doing so. The papers of May 6 brought to public view the first bulletin signed by five physicians, expressing some anxiety for the King, a second bulletin ended with the word "critical," and scarcely twenty-four hours later came the sad words, "The King has just passed away." He died at 11:45 on the night of May 6.

It is seldom given to men to witness more pathetic scenes than those caused by the sudden announcement of the King’s death. The startled nation could scarcely comprehend that the end of a great reign had come, and that they had become subjects under a new king. Edward VII had been a great favorite with the people. He was a man of attractive personality, filled with human sympathies that brought him into touch with his subjects, and such a master in national diplomacy making for peace, that he had enthroned himself in the hearts of all parties under his rule. It was difficult for the people to realize that their King was lying cold and still in death and for many hours they continued to speak of him as though he were still master of his palace and sovereign of a great empire. The midnight hours found great throngs standing before the King’s palace as if dazed by some overwhelming calamity, and looking sadly at the darkened windows through which the streets of London like broken-hearted children, pausing to gaze at every crappetrimmed picture and statue of their dead King. Every line of business came to a standstill, and all places of amusement shut down. Only every quarter of the civilized world telegraphed came pouring in, expressing the sympathy of foreign rulers and of British subjects abroad. The whole world was touched with a sense of England’s grief.

Meanwhile the Prince of Wales, Edward’s son, had become King of England and Emperor of India, assuming the title of George V. His first official act was to inform the Lord Mayor of the death of his "beloved father, the King. The oath of office was taken, but the coronation ceremony will not take place for months to come. George V is George Frederick Ernest Albert, who before the death of Queen Victoria was known as the Duke of York, and who upon her death became the Duke of Cornwall. After his journeys throughout the British Empire he was made Prince of Wales. He is forty-five years old, and has long been so well known and respected as a prince and a soldier and heir apparent, that the English people have perfect confidence in him as one who will make
improve the spirit of France and Italy to­ward each other, and removed most of the strange hiccoughs and jealousies be­tween Great Britain and Germany.

These changes of spirit between Euro­pean nations show the power of Edward VII as a royal diplomat. Now comes his death, just at a most critical time in English history. Proposals are pending for the most radical changes in Parliamentary mat­ters since the days of Edward I. Great anxiety over this strained condition be­tween the House of Lords and the House of Commons, and over the Irish question, may have hastened the king's death. And now, as if in keeping with the spirit of his life, the deep sorrow over his death seems to soften animosities and tend to bring peace. How can bitterness spring up again soon, after such a subduing and softening of the spirit of controversy as this common sorrow has brought to the British Isles?

Edward VII was America's Friend.

Well do we remember when the Prince of Wales made his famous visit to our shores. It was in 1860. He had been visiting Canada in company with the Duke of Newcastle, and upon the earnest re­quest of English people here and by an invitation from President Buchanan, Prince Edward Albert made a tour through the leading cities in this country. Every­body was talking about the Prince of Wales, and all who saw him were attracted by his charming personality. Great recep­tions and entertainments were made in his honor all along the line of travel. In New York Academy of Music, the throng was so great that the floor gave way under their weight and brought the meeting to an abrupt close. Great military parades and parades of civic associations greeted him in some cities, and to this day the houses where the Prince of Wales stopped are pointed out as places of interest. From the Nation's capital he visited Mount Vernon, and then proceeded to the White House, planted a tree beside his tomb. In Philadelphia he manifested a deep interest in historic scenes and relics of the Revolution, and in Boston he was entertained in company with Emerson and Longfellow, and took pleasure in visiting the places where the foundations of liberty were laid, even as his heart was filled with a deep reverence for truth enlarged and glorified; and in that "supreme moment" it yields to God's will, bows beneath its burden, and joyfully fol­lows the Saviour in the way of the cross. We are made to feel in the face of such experiences something of the miracle of the new fellowship between the human and the Divine—a fellowship that comes when the last idol has been given up, when the last sacrifice has been made for truth, and the last jot and tittle of the law has been obeyed.

***

Precious Memories.

A dear friend writes concerning the memories of a beloved child whom God lent to cheer their home for a few short years, and then took to the better land. He says: "The departure of one of the sweetest and most brilliant little souls I have ever known, is a blow. Every time I think of a messenger from the other world—has left an impress upon our hearts for good, and a reflection in our lives which seems to shine on as the days go by." Every now and then my heart is touch­ed on account of some sorrow that has darkened the home of a friend. When the shadow of the death angel has fallen upon us and our precious children have been taken from our fond embrace, it is hard to see any light; and too often we refuse to be comforted. But even in such bereave­ments the God of comfort comes gracious­ly near, to sustain and to strengthen. We are too often so intently gazing upon the sea of our troubles, that we fail to rec­ognize the overshadowing wings of love and the angel form close at hand to com­fort and to bless. Did you ever see that expressive picture of a heart-broken wom­an sitting on the shore and gazing hope­lessly into the raging sea that had swal­lowed up her loved ones? All she could see was the angry waves at her feet and the dark foreboding clouds beyond. To her poor heart was given only that: yet in the background, standing close be­side her, was the dim outlines of a sweet­faced angel, with protecting wings out­
stretched over the sorrowing one. The woman was looking so much at the sea of her trouble that her eyes were holden from the glorious vision of a near-by comforter, ready to soothe her sorrow and fill her soul with hope. Had she looked a little higher, the angelic light of heaven making rifts in those clouds would have brought to her soul a flood of comfort, and the telescopic vision of faith might have enabled her to see her loved ones in the spirit land, free from trouble, happy in the glorious light of heaven, awaiting her coming.

My heart is made glad whenever I see God's bereaved ones recognizing the angel form overshadowing the darkened home, and beholding a "light that seems to shine on as the days go by."

***

Three Days in Old Alfred.

In response to an invitation from Dean Main the editor spent three days with the theological students in the Seminary. The call was for "three or four practical talks growing out of an experience of forty years in student evangelism and in the ministry." I certainly enjoyed the work with the boys. It brought vividly to mind the the days when we too were students. And,Days when we too were students. When the boys.

It has been thirty-six years since the first class graduated from our Theological Seminary. There were eight of us then, but now two have gone to their reward—Brethren Huffman and Crandall. Brehren Rogers and Sherman were there, and numerous were the days when they would enjoy some pleasant hours together and recalling the days when we too were students. Our thoughts went out to Brother Davis in China, Brother Stillman in Rhode Island and Brother D. K. Davis in Ohio, and we could but think of the consecrated men who were our teachers nearly two score years ago. The days when Thomas R. Williams, President Allen, A. H. Lewis, L. R. Swinney and N. V. Hull were instructors were days around which clung precious memories.

But history is repeating itself in Alfred. With the noblemen who went to us, Dean Main and his corps of teachers are to the boys of today. The same precious friendships bind their hearts together that made students and teachers one in the days gone by. The six young men of the present class are doing evangelical work upon the fields where we of the early seventies tried to sow the good seed of the kingdom. Thus they are having practical experience as well as careful instruction.

Students and teachers together are doing a good work. The boys love Dean Main, and they find in him an excellent counselor—one who can sympathize with them in their perplexing problems as they come. They are anxious to do blessed work for the Master, and are filled with the missionary spirit. It is well for our good cause that they can be educated together, that they can have the able leadership of our scholarly men, and that thus the hearts of both the young men and the old leaders can be cemented in the bonds of Christian love. We hope for much good to come from this important work.

***

Another Week Gone—Debt $1,900 Less.

A telegram from President Davis in Chicago announces $1,800 as the result of the week's canvass in that city. This is pretty good for one week's work, but at this rate it would take more than nine weeks to raise the remainder of the debt. The fact is, after this issue of the Recorder we have only three more issues before commencement week, and there is barely four weeks from this writing before our time is up. Thus you see "pretty good" isn't good enough. We need at least ten weeks to raise the remainder of the debt.

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No one has reported to the Recorder any gifts toward that last $10,000 the alumni are asked to raise. President Davis reports that $200 of his $1,800 received in Chicago belongs to that fund. This makes only $650 realized thus far on that last $10,000. It requires $9,350 yet to complete that part. President Davis is indeed having a hard time to find the money. We hope his health will not break down under the strain. Let everybody give him a lift.

Seventy-two Who are Not Without Their Ability to Rise to Any Emergency and Do a Good Thing in the Nick of Time.

We believe the friends of Alfred will be equal to the occasion in this case. What are you going to do about it? Time is too short for us to waste a single day.

CONDENSED NEWS

The funeral of Edward VII of England is arranged for May 20, at Windsor. His body will be laid to rest in St. George's Chapel near to Windsor Castle. It is expected that nine kings will attend the funeral.

Quite a stir has been made in Norway over an effort of ex-Premier Ksenden, a leader in a political struggle, to drag Mr. Roosevelt, the nation's guest, into the fight. The ex-Premier quoted Mr. Roosevelt's words spoken in regard to American affairs as if spoken in favor of one side in the Norwegian contest. Roosevelt's words were scattered abroad as campaign documents before he was aware of it. Learning the facts, he immediately summoned the ex-Premier and demanded a public retraction, which was made. The Norwegian papers severely reprimand the ex-Premier for thus taking advantage of the words of one who was at the time the nation's guest of honor.

The Frederick University of Christiania, Norway, has conferred upon Theodore Roosevelt the degree of doctor of philosophy.

More than one thousand bodies have been recovered from the ruins of Cartago, Costa Rica, in Central America, the town recently destroyed by an earthquake. The Red Cross Society has telegraphed a gift of $5,000 for the relief of the sufferers, and it is reported that American marines will be sent to assist in the rescue and relief of those in distress. It is also stated that people along the California coast received quite a scare from the shocks of this earthquake.

Practical jokers who created almost a panic among the people of Panama by circulating reports of an approaching earthquake and tidal wave were promptly arrested and placed in jail. Taking advantage of the nervous apprehensions caused by the Costa Rica disaster, they gave the alarm just at nightfall and there was no sleep for that night.

After consultation with leaders in the Senate, President Taft decided not to abandon his efforts to carry out his legislative program. He accordingly canceled his proposed trip to Brooklyn. It is to be hoped that the President may not be handicapped in his efforts to secure wise legislation.

By a unanimous vote the Senate promptly confirmed the appointment of Charles E. Hughes for Justice of the Supreme Court of the United States.

Edward Payson Weston, the seventy-one year old pedestrian, was moved to tears by the great demonstration made over his return to New York on May 2, closing his walk to the Pacific coast and back. He delivered to the mayor of the city the letter given him by the American Legion of Los Angeles, California.

"Our Father Which Art in Heaven."

Extracts from a talk given to boys and girls by the Rev. James Wells:

In the Lord's Prayer all the relations in which you stand to God are found. In it you pray as—

1. A child: Our Father which art in heaven.
2. A worshiper: Hallowed be thy name.
3. A subject: Thy kingdom come.
4. A servant: Thy will be done in earth.
5. A beggar: Give us this day our daily bread.
6. A sinner: And forgive us our trespasses.
7. A sinner encircled by temptation and evil: And lead us not into temptation, but deliver us from evil.

Three pleas are added—

1. Do this, Lord, for it will help thy kingdom. Thine is the kingdom.
2. Do it, Lord, for thou art able: Thine is the power.
3. Do it, Lord, for it shall be to thy glory: Thine is the kingdom forever.—The Expository Times.
Early Seventh-day Baptists. III.

W. M. L. CLARKE.

I desire to call attention to the historical record of "Seventh-day Baptists in America Previous to 1802," by Bro. L. A. Platt, as it appears in Vol. 1 of our denominational "Historical Papers," instead of publishing my sketch of the "Seventh-day Baptist Church at Newport, R. I." as it covers the same ground, and much more than is contained in my gleanings from Colonial Records of Rhode Island, Backus’ History of Early Baptists of New England, sundry encyclopedias, and our denominational history.

In my study of this theme, Stephen Mumford, Samuel Hubbard and Tacy Cooper seem to have been divinely chosen to plant the Seventh-day Baptist Church upon American soil. Stephen Mumford alone brought the doctrine with him, that the Ten Commandments were moral and immutable, when he came from England in 1664, and the Holy Spirit guided him to the most favored spot on earth for the elevation of personal liberty in religious concerns. Dr. John Clarke returned to Rhode Island in June, 1664, after his successful efforts in obtaining the charter of Rhode Island and Providence Plantations; and since Mr. Mumford at once affiliated with the Baptist church in Newport, it appears probable that these men had known each other during Doctor Clarke’s twelve years in London.

Quoting Dr. John Clarke, “By their fruits ye shall know them,” is the key that unlocks the mysterious barriers that stand between us and Stephen Mumford. Trusted, honored and beloved by Roger Williams and his coworkers, also by John Clarke and his church, evidently present during the bitter controversy that ultimately forced the Sabbath observers to solemnly covenant with each other as the First Seventh-day Baptist Church of Newport, it is only by the fruital of his service that we learn, that by living the divine life as taught by his Lord and Master he won noble men and women to join him in forming the Sabbath, and the immutability of the Ten Commandments. He must have cherished peace and good will for all men without making compromise with evil, thus closely following the divine example of Christ. His specialty was personal. His zeal was so great that the people of Watertown, Dorchester and Newport determined to make a new settlement on the lands adjacent to the Connecticut River.

On October 15 a company of about one hundred men, women and children set out on their journey through the unexplored wilderness to seek and make a new home. The hardships and distress of this endeavor beggar all description. Mr. Hubbard was a member of this company, and during the bitter experiences of the journey he made the acquaintance of his partner, and was ever afterward the inspiration of his life. This person was a young woman from Dorchester, a member of the Dorchester Church, and of one of the families of the company. Tacy Cooper from her youth had a clear vision of life and its duties. They were married soon after their arrival at the “new home,” and settled in Weathersfield, where they remained through the terrible scenes and sufferings of the Pequot War.

After a sojourn of thirty years as husband and wife, enduring the perils and privations of pioneer life from the Puritan Church at Boston, Tacy Cooper Hubbard, on March 11, 1665, began to observe the Seventh-day as a Sabbath to the Lord, and was the first person in America to adopt the opinion that Stephen Mumford brought with him concerning the Sabbath of the Fourth Commandment. Three weeks later her husband followed her worthy example and both ever afterward were loyal and true observers of the Sabbath. Concerning this worthy pair, Brother Platt in his paper, “Seventh-day Baptists in America Previous to 1802,” page 142, writes: “The marriage of their three daughters, Ruth, Bethia and Rachel, respectively, to Robert Burdick, Joseph Clarke and Andrew Langworthy, linked three of our largest Seventh-day Baptist families with their outbranching lines, almost everywhere, to those two names which ought to be enshrined in every grateful Seventh-day Baptist heart—Samuel Hubbard and Tacy Cooper.”

May 8, 1910.

Mr. J. Frank Hubbard at a Meeting of General Conference, Salem, W. Va., 1903.

C. A. BURDICK.

I can best make the incident understood by referring to a circumstance which occurred in 1870.

At that time there had been no missionary from the North in West Virginia for quite a number of years, on account of circumstances resulting from the Civil War. But at this time Mr. Charles Potter and I, with one other, desired to have a missionary to our home, presumably for the first time, to witness the fruits of his benefactions.

The other is the ex-missionary who subsisted on the $600, and whose head was sheltered by the room provided in large part by the personal gift of the $50, while the $100 was a gift for its support the first year.

Eld. Walter B. Gillette was engaged to go onto this field as missionary. He entered upon the work in April, 1870, and labored until October of the same year. Then he thought that missionary work during the winter months would be too arduous for him at his advanced age, and returned home. The Missionary Board appointed the writer to take the place thus made vacant.

With a view to giving the mission some degree of permanency of character, I brought my family—wife and two children—unto me with the field. I bought a lot in the center of the town, and a large dwelling for a price of $300. This was a gift of the West Sunday School Association of the Institution who gave the money, was engaged to the writer to make the house eligible for the incident.

Now the scene changes to a large tent erected on the grounds of Salem College at Salem, W. Va., and now occupied by the General Conference in an annual meeting of great interest and importance, to the interest of which the presence of A. H. Lewis, T. L. Gardiner, Geo. H. Utter, and Clayton A. Burdick, from the North, contribute very much.

But it is now the noon recess, and the throngs of people are in and around the eating-tent close by. But there remain in the tent of meeting two persons, who, though personally strangers to each other and living far apart, are on this occasion strangely and providentially brought near to each other as links in the chain of events that in the providence of God have brought present conditions to pass.

One is Mr. J. Frank Hubbard, of the Potter and Hubbard Company, who gave the $50 to start the mission, the fruits of which are so prominently in evidence at this time and place, and another, his partner, Mr. Charles Potter, a man of business, desired to have a mission established among the churches in that country, and agreed to give to the Missionary Board $600 for its support the first year.

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nearly five hundred teachers from the United States and Canada visited the British Isles as the two months and the teachers of the United Kingdom. About three-fourths of these visitors were from this country, and the remaining one-fourth from the Dominion of Canada.

While a large number of class-room teachers from the public schools were among the delegates sent from the United States, there were to be found also representatives from practically every type of educational institution in this country, as well as from the ranks of nearly every grade of teacher and administrative official. Among them were to be found state superintendents, city superintendents, principals, supervisors, and special teachers from the elementary and higher grade schools. Masters from the great New England college preparatory schools, like the Phillips-Anneover, for example, were in the throng, and, I am told, one or two college presidents were included.

Arrangements were made with the International Mercantile Marine Company for the transportation of these teachers and students from the public and private, with a view of strengthening British education. Mr. Mosely not only organized the commission which bears his name, but he generously defrayed its expenses. A voluminous report which aroused wide-spread interest, was published, setting forth the results of this visit.

So profoundly was Mr. Mosely impressed with the success of his commission that he set himself about devising plans for a visit is as fond of a scrap today as in the days

Stumbling-Blocks.

How are Seventh-day Baptists stumbling-blocks? are queries which were throng upon me very forcibly one day when a conscientious business man said, seriously, "My conscience troubles me because I feel that we are stumbling-blocks in ways of the world. I am a staunch Seventh-day Baptist, freely sacrifice business on the best business day of the week to obey the Bible precept, but still feel more and more that my business is a real stumbling-block — places a strong temptation before the young to do what their parents teach them not to do. Frequently they come in here and purchase things on Sunday with pen-peties that I am sure were provided for their Sunday-school class work, and if this place were not open to them would have been used in that work. They thus are dis-obedient to parents, go into places of idle amusements, become careless of religious restraint and regardless of legal requirements, etc., etc.

As Sabbath-keeping is a matter of obedience to God, my first proposition is to find in Bible phrase what or who is or may be a stumbling-block. We can find ground for any faith by taking single sentences; therefore, I choose to take the context, hoping to get a fair and full understanding, and read Prov. iv, 10-27 and find that whose accepteth and obeyeth the Bible truths hath no cause for stumbling, while those who do not are in darkness and know not at what they stumble.

I ask in chapters ivi and lv gives much instruction, leading us to the cause of stumbling, and says we come "to grope for the wall like the blind, we grope as if we had no eyes: we stumble at noon-day as in the night." Is it not a fair exposition of the position of those who ignore Bible Sabbath time? I call it, 8 also describes them, saying, "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have lifted up your face against the law." This bears still harder on those who profess to keep the Bible Sabbath and neglect to observe it in the Bible way.

Read First Samuel, second chapter, and consider the circumstances and connections, also the verse statements of verses 17 and 20. Again, how clearly the words in Jeremiah xviii to the 18th verse show how the following of Bible precepts builds up a people, while neglect thereof or disobedience causes confusion and destruction.

Now we turn to Christ's teaching but previous to any word from him John said that he came to bear witness of that light which was to come and lighten every man that cometh into the world. 'In many instances and under many different circumstances Christ said, "I am the light of the world." "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth"; "While ye have the
light, believe in the light, that ye may be the children of light’; ‘Are there not
twelve house in the day? If any man walk in
death, he stumbleth not, because he
seeth the light. But if a man walk in
the night, he stumbleth, because there is
no light in him.’

These things, and many more, show conclu-
sively to my mind that the precepts of
the Bible are the words of light, given to us
as a guide for our work in life, and that to
follow them is never to darken another’s
path who may care to be in harmony with
truth; but that it is also required that we
hesitate not to speak the words that will
arrest thought whenever circumstances
show us there may be a leading astray, in
any line, from paths of rectitude and right-
eousness; nor are we to consider personal
emoluments, but are to remember that
those who refuse to use the light are the
blocks as well as the stumbling.

The question is, Shall we obey God and
meet our own responsibilities; or fearing to
displease man, walk in darkness?

DEAR BROTHER:

I met an old darky, and finding that
he was a Baptist, I asked him if he
knew his Bible, and he replied that he had it
with him. When Moses on Sinai exclaimed, “Show me thy face,” he
and the earliest times. Everything must give way to that
one unutterable, insatiable, ever-increasing yearning for God’s presence. “Seek and ye
shall find,” says Christ. The promise is
to those only who seek with all the heart.

In only one way can we come to God.
Christ says, “I am the way... No man cometh unto the Father, but by me.” In
Christ we learn of God. He who became flesh and dwelt among us can take of the
tings of the Father and show them unto us.

God does not reveal himself all at once
in all his fulness. No one could endure
such a revelation. Little by little we learn;
little by little our spiritual powers are
strengthened; little by little we are enabled
to comprehend the spiritual things of God.

The more our spiritual powers are exer-
cised, the more we can perceive, the more
fully can we come into God’s presence.
We can grow spiritually as well as physical-
ly. There are many spiritual dwarfs.
God would not have it so. To grow, food
and exercise are necessary. God provides
the food and directs the exercise. All can
have this food who hunger for it and will
ask for it. All are invited. He who eats
spiritual food can and will labor for him
who provides the food. As we grow, our
faith grows stronger; our hopes brighter;
we behold God everywhere.

Many of our experiences in every-day
life are manifestations of God’s living
care over us. We too often regard them
with indifference, or, if not in perfect ac-
cord with our prearranged plans, our desires are not gratified, our aims in life

Letter from Brother Leath.

DEAR BROTHER:

After reading the discussions on evolu-
tion, pro and con, I have a few words to
say, and a couple of illustrations to give.
I am reminded of an incident in antebel-
num days. A Baptist missionary in Ken-
tucky met an old darkey, and finding that
he was a Baptist said—

“Uncle, can you tell me why you colored
people are nearly all Baptists, while nearly
all your masters are members of other
churches?”

“Yes, boss, I think I can. You see we
darkies have to work on the farm most all
the time, and we have to take the Bible
just as it reads; we have no time to hunt
up queer meanings.”

So we will take the old Book for what it
receives; we have no time to try to work
out unproved theories even if we had the
disposition, and especially those
theories originated by infidels to try to get God
out of creation. I want to feed my peo-
ple on soul food, the sincere milk of the
Word and the strong meat of the Gospel,
as they are able to bear it. So I preach
religion, talk religion and have written
some books on religion, and I am trying to
give to people everywhere to be religious,
and bless God for religion.

In Lee’s camp, in time of the Civil War,
some officers at headquarters were discus-
sing evolution, and they asked General Lee’s
servant what he thought of man’s descend-
ing from the monkey. His reply was:
“The gentlemen may have come from the
monkeys, but God made Marse Bob.”

I love to contemplate that God made me
for his glory and redeemed me that I should
be holy and without blame before him in
love, and that he condescends to live in my
heart here, and says I shall live with him
in heaven forever. I deal in facts, not in
theories.

Now, in regard to my book, here is what
some friends say: Brother Gill of Califor-
nia writes: “Your book received and read.
It is the thing for my work. I have yet
read nothing better to advocate holiness
and full obedience. It is a feeder to Chris-
tian perfection in its fulness, and the Hol-
iness people must measure up to it. . . .
Have made out money order for six dol-
lars.” Sister Booth of South Africa says:
“Many thanks for your booklet on the Sab-
ath question. We read it with much in-
terest. Some portions of it especially my
husband considered very telling indeed. I am sending postoffice order for five shil-
lings, English money.” Brother Davidson
of Illinois writes: “I have read [the book]
with deep interest... I want you to send
me one dollar’s worth.” Brother Davis of
Pennsylvania writes: “Your book on the Sab-
ath question came to my desk. I have
looked it over carefully and think you have
done your work well. Indeed, it is very
convincing.” He speaks of sending an
order for books later.

We have taken the privilege of making
the quotations from private correspon-
dence. We have just received a sample
from the printer of a very recent
work entitled, “Open Letters to Preachers”
(95 pp.). I send the two pamphlets
to any one for 35 cents.

Address D. W. LEATH,
Logan, Ala.
May 3, 1910.

THE SABBATH RECORDER.

Seeking God.
W. D. TIEKER.

“And ye shall seek me, and find me, when
ye shall search for me with all your heart.”
—Jer. xxxix, 13.

To know God and to be known of God,
this is man’s highest achievement.

Other requirements are as nothing com-
pared with this. As he who spends his
life with eyes bent upon earth falls to note
the glories of the heavens, so he who de-
votes his time and energies to things that
depend to this life only is a stranger to the
greater experiences of a life enriched by
the power of the divine life. To him who
has been in communion with his Maker, who has walked with him, who has been
a coworker with him, these experiences are
so rich, so fraught with sweet memories,
that earthly joys, earthly sorrows, appear of
comparatively little moment.

To know God has been the aim of men
from earliest times. When Moses on Sinai exclaimed, “Show me thy face,” he
but expressed the inward longing of the
whole human race. Men seek them. They
feel after him, they grope in the dark-
ness trying to find him. No one away from
God is content with his condition. There
is a vast expanse, because the only
source of rest is absent from the life.

This world can not satisfy the longing
of the soul. Only a spiritual communion
with, and a knowledge of, the Infinite One,
can satisfy this heaven-born hungering and
thirsting for God; for God is spirit.

That man is not more fully acquainted
with God is his own fault. Man’s persever-
ence, his willfulness, his insubordina-
tion, has caused him to turn from the only
means by which God can be known. Some
have sought in vain because they sought
to find him in their own way; others have
failed because they did not persistently
seek. He is not far from every one of us,
and can be found by us if we seek aright.

Where shall we seek God? We can
not ascend into the heavens above to find
him, neither can we go into the depths
beneath to search for him. He is not to be
seen with the natural eye, neither can he be
perceived by any of the physical senses.

He who desires to know God and be known
of him must have his spiritual nature
quickened. Our spiritual natures have too
long been made subservient to the physical.

Many have scarcely recognized the fact
that they have a spiritual nature, so intent
have they been in the gratification of the
physical.

How shall we seek God? There must be
more than a mere desire to know God intellectually. The desire must
become a hungering and thirsting.

The spiritual sense must cry out with
words which no tongue can utter. The longing
of the soul must be so intense as to eclipse
all else. Everything must give way to that
one unutterable, insatiable, ever-increasing yearning for God’s presence. “Seek and ye
shall find,” says Christ. The promise is
to those only who seek with all the heart.

In only one way can we come to God.
Christ says, “I am the way... No man cometh unto the Father, but by me.” In
Christ we learn of God. He who became flesh and dwelt among us can take of the
tings of the Father and show them unto us.

God does not reveal himself all at once
in all his fulness. No one could endure
such a revelation. Little by little we learn;
little by little our spiritual powers are
strengthened; little by little we are enabled
to comprehend the spiritual things of God.

We grow strong in the Lord and in the
power of his might.

The more our spiritual powers are exer-
cised, the more we can perceive, the more
fully can we come into God’s presence.

We can grow spiritually as well as physical-
ly. There are many spiritual dwarfs.
God would not have it so. To grow, food
and exercise are necessary. God provides
the food and directs the exercise. All can
have this food who hunger for it and will
ask for it. All are invited. He who eats
spiritual food can and will labor for him
who provides the food. As we grow, our
faith grows stronger; our hopes brighter;
we behold God everywhere.

Many of our experiences in every-day
life are manifestations of God’s living
care over us. We too often regard them
with indifference, or, if not in perfect ac-
cord with our prearranged plans, our desires are not gratified, our aims in life
not realized, we are too apt to behold in it all no wise, loving guidance of an omniscient God.

God’s sovereignty is seen in little things of life, as well as in the larger affairs of State and Nation. He who knows when the ravens cry from hunger, he who watches over even the flowers of the field and clothes them with beauty, is present to direct the least of those who desire to know him.

To recognize God in everything, requires great effort, faith, but he who begins to look for God in his business, in his sickness and in his health, will find him there, and will enjoy life better because of him. Not until we have believed God by our spiritual vision, directing, controlling, guiding, and protecting us, can we obey the injunction of the wise man of old who said: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.”

He who has found him and the power of his presence has been thrice blessed. Knowledge of God brings comfort in times of sorrow, rest to the weary, hope to the despairing. What, though the fig tree shall not blossom, neither shall fruit be on the branches. Knowledge of God brings comfort in times of sorrow, rest to the weary, hope to the despairing.

Knowledge of God brings power in times of sorrow, rest to the weary, hope to the despairing. What, though the fig tree shall not blossom, neither shall fruit be on the branches. Knowledge of God brings comfort in times of sorrow, rest to the weary, hope to the despairing.

There is a brighter side to this question. The following is from another letter: “We are still under the power of the Holy Spirit. Last Sabbath was truly a glorious day for our church. We had, on Sabbath morning, Sabbath school, a short service, baptism when ten were baptized, and at 2.30 in the afternoon another short service, the right hand of fellowship and communion; in the evening the young people’s society. One young man has embraced the Sabbath.” Thank God for the bright side and the encouraging news like the above which is constantly coming from the field.

The following taken from another letter may encourage some of our young people to be as brave as was this young lady, and to hold the religious standard as high. She was not a Christian; she had for years received the attention of a young man who was not a believer. She became converted to Christ and the Sabbath, whereupon she wrote to her lover the following: “Though you have remained very kind to me, I feel compelled to write you that only a marriage in the Lord and the founding of a Christian family, of which the man is the head of the house, is acceptable to my conscience. This is a hard thing to do.” “He that ruleth his spirit [is better] than he that taketh a city.”
Bro. D. C. Lippincott of Jackson Center, Ohio, has gone to assist Brother Davidson in a series of meetings at Stone Fort, Ill.

Let us continue to pray for the work on the field and for the associations, that they may be times of refreshing in the Lord.

Observations on the Chinese Y. M. C. A.

JAY W. CROFOOT.

The Chinese Y. M. C. A. of Shanghai was organized in 1909 and it held its decennial celebration on March 24, 1910. The exercises were interesting in themselves, but were more interesting as an indication of the flourishing condition of that much needed work.

Among the impressive figures showing the prosperity of the association are these: The membership is now over one thousand; the total current receipts for 1909 were $315,477 (Mexican); total attendance at religious meetings in 1909, 30,354; number of students enrolled in Bible classes last year, 508.

It has been my privilege to be acquainted with the foreign secretaries engaged in local work, and I think they are of the very best the American associations can produce; but for some years now all the directors have been Chinese, and I believe them to be of the best China has produced. And certainly such young men are the hope of the nation.

The principal address of the celebration which crowded the Martyrs' Memorial Hall in the Y. M. C. A. building, was made by the Hon. A. P. Wilder, United States Consul-General. The address was a good one, emphasizing the importance of the association as a power to pull men upward, where there are so many things to pull them down, and the fact that all men want such forces to act on their sons, whether their own lives are right or not. He was very optimistic, and said that in the light of history one can not but otherwise, citing a friend who had read "The Historian's History of the World" through in two years (thirty pages a day) and said that he could never be discouraged about the progress of the race again.

Since coming to Shanghai less than a year ago Consul-General Wilder has been a popular speaker at mission college commencements and the like. It is very gratifying to have such a man in the place, in contrast with some of his bibulous predecessors. George Fryer told me the other night that Mr. Wilder has recently become a director of the foreign Y. M. C. A. an organization of which I have had small hopes.

Not long ago we attended an athletic exhibition given by a class of young men of the Chinese association under the leadership of Doctor Exner, the first physical director of the association, who has been in Shanghai a little over a year. It was really an excellent exhibition. If you don't believe it you can ask Eugene Davis who also saw it. One of the performers was a young man who was a pupil in our school in 1903-4, but afterwards went to the Chinese public school of the International Settlement. I've since been told that he is preparing himself to become an association physical director. The Shanghai association does a good deal of secretarial training I believe.

West Gate, Shanghai, Apr. 4, 1910.

PS.—I'd like to thank some one for a half-year's subscription to the Christian Work and Evangelist, but I don't know whom to thank. J. W. C.

Why Should I Give Thanks?

By MAHALA HAMILTON

Why should I give thanks today?
For all the blessings which are mine.
For food, and air, and warm sunshine.
And resting out wherever I lay.

For roof to shelter me at night,
For honest grasp of friendly hand,
For grace before all men to stand
And strive for what I think is right.

Let me be thankful for the eyes
Which look in mine from day to day;
Dear eyes which light my way
And guide me toward the final prize.

For sweet content let me be glad,
For gold enough to baffle care,
For books, and the communion rare.
With one or two great souls I've had.

For love, the dearest gift of all.
For faith, a boon sent by alloy;
For work, which may my hands employ;
For faith and hope, when death shall call.

—Edwin Carile Liteey, in Housekeeper.

Woman's Work

ETHYL A. HAVEN, Lenardsville, N. Y.
Contributing Editor.

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

A Vision.

THE SABBATH RECORDER.

The following article was written for Woman's Work some time ago, but was awaiting a little retouching at the hands of its writer. Before the work was done God spoke, and the life, bravely and sweetly begun amongst these earthly scenes, was called to greater privilege and opportunity in the scenes of the life eternal. The article is therefore printed practically as first written.

THE SABBATH RECORDER.

The Rev. Roger Gordon, pastor of a large and fashionable city church, arose from the dining-table and passed directly into his study. The air of preoccupation which had clung about him for several weeks seemed to have entirely enveloped him. His few remarks and a keen knowledge of him in all his moods had given his wife an inkling of the struggle which was going on in his mind.

Dropping wearily into the big-leather chair in front of his desk, he sat for more than an hour absorbed in thought. Several times he raised his head and looked for a moment at a large picture of Christ which hung directly in front of him, but each time it seemed as if he could not endure the look which shone from the Master's eyes, and he bowed his head, while his hands gripped the arms of his chair with such power that the bones stood out sharply and the muscles became tense and hard.

A battle between Conscience and the World was going on in the heart of this man. Three weeks ago he had gone solemnly on his way, visiting the sick, conducting his weekly meetings, and preaching such scholarly and eloquent sermons that his people felt proud to call him their pastor. But for these last twenty days the even tenor of his way had been disturbed and the current order of things had come to him from a foreign country. Search as he would he could find no clue to the name of the giver, but the silent message which it brought had fairly burned itself into his soul. Its meaning stood out so vividly that he could not misunderstand it, and it was utterly impossible for him to put it out of his thoughts. All these days he had performed his duties in a mechanical, absent-minded way. Each day the picture was studied and new thoughts had claimed his attention, until today as he sat in the quiet of his study, it seemed to him like an open book, a book of revelation. Could he force it out of his thoughts? Could he go on as before? This was the struggle going on in his mind. Conscience said, "You must present the story of this picture to your people, for it is a message straight from God." The World said, "Don't say anything about it, preach about something else. You will lose your position if you even mention it, and there are certain ones in the church who will stop paying for its support if you offend them." "You are the leader of your flock," said Conscience. "You are answerable to God for each soul, just so far as it lives in human power to direct it. Can you, a man consecrated to the service of God, holding the position which you do, refuse to present this question?"

At this point the minister arose, pushed back his chair, and, kneeling in absolute humility, prayed—

"O Lord, thou knowest the mind and thought of thy servant. Father, I acknowledge my shortcoming and pray that in the future I may have the courage to fulfil
he was going to be here today? Will he be at the party, and the minister and his wife? Why can't they go if we can?"
"The woman hurries on but we hear the Master say, 'A little child shall lead them.'"
"Here we see a gay company of young people on their way to a dance. They do not see Jesus, Their minds are all taken up with thoughts about their spending, clothes and the excitement of going to the party. They are discussing when they shall have their next dance, and they decide upon the very evening when there is to be a special prayer service in the church, but that makes no difference. Christ looks on and is grieved; for these have no time to work for him."
"At the feet of Jesus see the woman with the baby in her arms. She needs help to bring up that boy, but she does not look to Jesus for it. Jesus is saying to her, 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven.'"

"The Gentlemen in Black and the answer was not discussed. Their thoughts were too sacred for expression."

"Jesus whispers, I am with you. In the battle every day."
this meeting, and at a patriotic social held on Washington's birthday we presented the mime-box to the honorary members of the aid, the men, and gave them a chance to show their appreciation of the evening's entertainment, whose appreciation netted to our treasury $4.80.

We also decided to change the form of our monthly meeting. Formerly we had a short program and then our business meeting. We decided we could better improve the time by doing hand sewing, quilting or tying comfortables, for a small fee, for any one who might wish us to, and improve the time intellectually by having some one read aloud while the others worked. In March and April we tied comfortables and listened to papers on missions written by the Rev. W. D. Burdeick for Recorder. We will try this order for a while as it helps us earn a few pennies. And by the way, we are working for a mile of pennies. Our goal isn't in sight yet, but we are working steadily toward it.

We enjoy reading the woman's page and especially the items from our sister societies, as they contain helpful suggestions. Mary Helen Swiger.

From Dodge Center, Minn.

Our Woman's Benevolent Society has forty resident members, eight non-resident members and three honorary members. Each member pays a monthly due of five cents. The rest of our money we raise in various ways. Our latest effort was by means of thank-offering boxes distributed among the members and opened at a social held at the parsonage. No charge was made for the supper, but a large thank-offering box was placed on the table for the offerings of those who had no boxes. Nearly $16.00 was the amount thus raised. Not only do we sew for the elderly when occasion demands, but we often sew for overburdened members of our own society, charging the nominal sum of fifty cents for the afternoon's work.

At our March meeting we decided to have monthly programs, using the Mission Circle. We have a Woman's Board, and at our April meeting three very interesting papers were read. Mrs. Mary Rounseville was appointed Program Committee and Mrs. Mabel Sayre, Press Committee. We voted to complete the payment of our $50 pledge to the Woman's Board and to raise this year's interest on the pence we have raised the church voted to liquidate that debt before 1911. This the church decided to do.

PRESS COMMITTEE.

From Nile, N. Y.

The Nile ladies met on April 21 and tied and finished one comfortable. A most interesting and instructive program on the Central Association was enjoyed by every one. The serving division furnished thirty-nine supervisors. In the business meeting it was voted to send five dollars to the Missionary Committee for mission work in the Western Association and the sum of twenty-five dollars was pledged for the Alfred University Betterment Fund.

SECRETARY.

Notice.

We are planning for a good time in the Lord when the association shall meet with us the second of June. We hope all of the members who have been able to work will go to meet us the first of June and let us worship the Lord together.

All who are planning to attend the association will confer a favor upon the people here by sending their names to the undersigned as early a date as possible, that all arrangements for entertainment may be made.

E. A. Witter.

Notice.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the New Auburn (Minnesota) Church, June 3, 1910, at 8 o'clock, p. m. Rev. C. S. Sayre to preach the introductory sermon, and Rev. Madison Harry to act as alternate. A large attendance is hoped for, and that God's Spirit will be manifest at every session.

Mrs. Rosa Williams, Cor. Sec.
New Auburn, Wisconsin.

We are always looking for mental food and spiritual refreshment, to wash away the cloud of dust enveloping the wake of a traveler gone before.—The Center.
the ninety million or more souls which make up our population become Christian in belief and practice then our Nation will be a Christian Nation.

We like to think of our Nation as a Christian Nation, as “the land of the free and the home of the brave”; we take pride in our churches and in the growing spirit of brotherhood; we rejoice in the growth of a moral consciousness that is making it harder all the time for a man to do wrong whether he is a criminal in the slums or in the legislative halls; it is a source of encouragement which political greed, graft and corruption can not exist long with being laid bare to public gaze and condemnation: but until we have purged our civic and national life of all corruption and unrighteousness let us not boast too much of a “Christian Nation.” But you and I can help to make it such and the question is, will we?

SUGGESTIONS FOR THE LEADER.

Do not regard this as exhaustive of topical material. I have made the barest suggestions and you should use every possible source of material. Plan your topic a week ahead and lay out something definite for the members of your society. Use make of the “Daily Readings” in preparation of the lesson. Get older members to name some of our national evils, such as intemperance, extravagance, disintegration of the marriage relation as seen in the rapid increase of divorces, and then suggest how such evils might be corrected. Emphasize the fact that our government is “of the people, for the people, and by the people”, and that it is the duty of every voter to use his vote in such a way as to correct all social and political evils.

Young People’s Hour.

The program for the young people’s hour of the quarterly meeting held at Milton Junction, April 23-24, was as follows:

The first two numbers were—as the leader, Willard, expressed it—to “bridge over the gap” between the laymen’s meeting in the morning and the young people’s hour. They were, in fact, numbers postponed from the morning, but they certainly fitted in with the general lines of thought of the two meetings. These were reports from Pastor Van Horn and Mr. G. R. Bos of their trip into central Wisconsin. Then followed four papers from representatives of the societies on the backing that we are going to give the quartet to be sent into the central Wisconsin field this summer. The members of the quartet were present and responded, expressing their gratitude in a few words by Mr. William Simpson. The quartet is composed of Mr. Ernest Hurley, Mr. Philip Coon, Mr. William Simpson, and Mr. L. O. Green. They favored us with three selections by Pastor Bond, Pastor Van Horn and others interested in the work gave us a few remarks.

A Message to the Young People of Southern Wisconsin, from the Milton Junction Christian Endeavor.

ROBERT WEST.

Read at the quarterly meeting held at Milton Junction, April 23-24.

In this paper I have been asked to tell about the work accomplished last year in the central Wisconsin field under the auspices of this society, as well as the work planned for this year. We tell this not boastingly, but merely to show to all who may be interested a novel and efficient method of raising money for this purpose.

The pastor is author of this plan (and, by the way, most of our clever plans originate with him), but we will not be stingy with his ideas.

Last year a special missionary committee was appointed to send two young men upon the field. It formulated its plans and presented them to the society for approval. Then a stock company was organized with the president, secretary and treasurer of the Christian Endeavor Society as officers, and the committee as managers. Stock was sold at ten cents a share and each stockholder was given a certificate duly signed by Fred Whittford, president of the company. In spite of the fact that we could make no promises as to the dividends, the stock sold at par. The boys in the Junior Society deserve special mention, for it was they who hustled around with the certificates and sold a large part of the stock. When the money was raised, we sent Mr. Herbert Polan and Mr. William Simpson. But my paper is to tell about our plans, so I shall not say more about this matter except that we declared it a success, giving most of the credit to the consecrated young men who did the work and to the Master in whose name they were consecrated.

This year a committee has been appointed to raise funds to aid in a larger work on the same field, and we have taken upon ourselves a larger pledge. Last year we pledged ourselves to raise one hundred dollars to be spent as the society should direct for running expenses of the society as well as for charities, SABBATH RECORDERS, missionary work, etc. But this year we have pledged ourselves one hundred dollars for this one field besides our usual running expenses and regular obligations to other departments of the denomination.

Our plans for this year are not yet perfected; for inasmuch as the church was making larger demands than usual this year, we thought that it would be better to wait until its soliciting is over.

At the last quarterly meeting held at Walshport you brought into existence the committee composed of one member from each of the Christian Endeavor societies with Pastor Bond as chairman to carry on this work. You have given over the planning to us, but you shall be allowed to help when the plans are completed. The work will need your money and your prayers; for God alone can see into the future, and for this reason we must have his all-wise presence to guide our plans and the execution of them. So after you have given your money contribution, do not forget the work in which your money is used.

Our China Mission. Fifth Study.

REV. WILLARD D. BURDICK.


This study considers the work of the mission from its report to the General Conference in 1886 to the report of July 5, 1891.

The foreign workers on the field were Elder and Mrs. Davis, till February 5, 1891; Dr. Ella Swinney, all of the time; Elder and Mrs. G. H. F. Randolph, after October 29, 1888; Miss Susie M. Burdick, after December 17, 1889. Native preachers, a part or all of the time: Dzu Taung Lan, Zah Tsing San, and Le Erlow. Several teachers, Bible-women, and other helpers.

In this and succeeding studies we will consider the work of the mission under the following departments,—Evangelistic, School, and Medical,—never forgetting that “the central object of all of our work is the establishment of our mission, it has been the soul of all our effort.”

EVANGELISTIC.

The regular services of the church were faithfully sustained; Zah Tsing San and others preached or did personal work on dispensary days among the waiting people; and occasional trips were made to bordering towns and cities where tracts and Scriptures were distributed, the Gospel was preached, and much personal work done.

The printing outfit was enlarged and many tracts, calendars and hymn-books were printed for use, & to be sold or given away. Baptism was administered at different times. The last baptized before Elder and Mrs. Davis returned to America were Susie Davis and three others.

In 1888 Elder Davis reported: “We have adopted the plan of receiving members on six months’ probation, in order to guard against a hasty reception of unworthy persons. This gives time for the real object of the applicants and the sincerity of their desires to be made manifest; and it also makes them special subjects of prayer and instruction.” (See Conference Report, 1887, p. 12; RECORDER 1887, Nov. 17.)

The church membership increased from 18 to 32, and doubtless many others heard the truth to the salvation of their souls.

SCHOOL.

For several years Mrs. Davis continued to have charge of the day schools, and of the girls’ boarding school till February,
THE SABBATH RECORDER.

1891, when it was transferred to Miss Susie Burdick. Till 1889 there were nine girls in this school, then three more were received, and in 1891 two more were taken. Not long after this one of the girls died.

From the opening of the school, in July, 1885, Miss Burdick had hoped that some lady would offer herself for work in the school. In 1888 a plan of cooperation between the Missionary Board and the Woman's Executive Board of the General Conference was agreed to by the boards "with a view to their jointly sending out women missionaries to China." (Conference Report, 1888, p. 16.) In harmony with this plan Miss Susie M. Burdick of Alfred, N. Y., was called to become missionary teacher in China. Careful consideration of the call led her to accept. She was set apart to work at Conference at Alfred, August 28, 1889, sailed from San Francisco, November 21, and reached Shanghai, December 17, 1889. The missionaries gave her a "right hearty welcome."

No time was lost in beginning the study of the Chinese language, each of the missionaries assigning teachers till a native teacher was secured.

Miss Burdick gradually entered into the work of the schools, and at the departure of Elder and Mrs. Davis she took charge of the girls' boarding school, and the supervision of a day school in the native city.

BOYS' BOARDING SCHOOL.

Although the building for this school had been erected in 1885, it had not been furnished, and had not been started, because of the lack of a foreign teacher and of means to carry on the school.

In October, 1887, a call was given Mr. and Mrs. G. H. F. Randolph to engage in missionary work in our China Mission, as soon after the completion of their studies in Alfred University as possible. The call was most carefully considered and accepted.

Brother Randolph was ordained to the ministry at Independence, N. Y., March 14, 1888. Farewell service was held at Alfred, September 5. They sailed from San Francisco, September 29, and reached Shanghai, October 29, 1888.

Elder Davis arranged a reception for them on the Sabbath after their arrival, and thirty-five Chinese, Elder Davis' family, Doctor Swimney, and Mrs. Fryer, who had just returned to Shanghai, gathered in the chapel and gave a glad welcome to the new missionaries. Toward the close of the service Elder and Mrs. Randolph were received into the membership of the church (Conference Report, 1888, p. 16; Jubilee Papers, p. 79; Recorder, Jan. 3, 1889).

Under a native teacher they soon began the study of the Chinese language.

In accord with the instructions from the Missionary Board the boys' boarding school was soon opened,—February 15, 1889,—under the general oversight of Elder Davis, who taught the Chinese language. Elder and Mrs. Randolph teaching English the first year. (The conditions for entrance into the girls' and the boys' schools are given in Jubilee Papers, pp. 79, 80, Recorder, 1890, pp. 244 and 500.)

At the opening of the school the second year the teaching of English was discontinued, and in the spring of the school was given to Elder and Mrs. Randolph. There were sixteen or eighteen boys in the school the first year; ten the second year.

In the fall of 1890 Mrs. Randolph opened a day school in a building near the boys' boarding school, to teach English; in February it was enlarged so that it would hold as many scholars as Mrs. Randolph and the native teacher could care for. Only two of the twenty-four scholars in 1891 were girls.

The studies taught in our mission schools were the Chinese classics, arithmetic, geography, physiology and the Bible.

MEDICAL.

During the summer of 1888 Doctor Swimney had poor health; and upon the advice of Elder and Mrs. Davis and other physicians, she decided to open the dispensary only four days in the week. This with her previous decision to receive only women and children gave her more time to talk with the patients about the Christian religion, and much to her joy their interest in spiritual matters seemed to increase.

She had urgent invitations to visit towns and homes, not only to treat their physical ailments but also to talk with the women. In 1887 she said that at times only three or four of her patients in one hundred had heard of the Gospel, and at other times none had heard. She writes: "How strange it seemed to me to have to plead for Christ among the ignorant Chinese, who were disposed to be pious toward other subjects—and hear them say, 'I never heard of God in heaven!' Yet such is my daily life, and I trust the prayers of Christians at home are certainly ascending for us, that the people may hear, understand the Word, and believe." Doctor Swimney's helpers usually were her teacher, an assistant, and a gateman, with occasional extra help.

It was recognized, both at the mission and in the homeland, that Doctor Swimney greatly needed a foreign helper—either a nurse or a physician—and more and better accommodations for the care of patients. These matters were brought to the attention of the denomination and several hundred dollars were raised in the churches for the enlargement of this department of the mission. The Chinese responded to this appeal, giving about $1,500, Mexican money.

Two native Chinese women offered their services as soon as they were needed.

February 15, 1891, Elder Davis and family left China for America via England. They had spent eleven years of faithful service in China; they had welcomed four missionaries to the field; had supervised the erection of several buildings; started schools, and rejoiced in the establishment and growth of the medical department. Many had heard the Gospel from their lips and had seen its power in their lives. They needed rest and recuperation that come from a visit to the homeland, and the churches in the homeland needed the inspiration and help of their presence.

They attended a meeting of the Missionary Board soon after their arrival at New York on May 9, 1891. Then they visited some of the churches and attended the associations. While at the meeting of the Northwestern Association they were summoned to Nile, N. Y., because of the sickness of their daughter, Susie, but she died before her parents reached her. She died on her sixteenth birthday. She was planning to enter school in this country in the fall, to prepare for mission work in China.

During the period of this study there had been several deaths in the mission. Two of these were Albert Whitford Davis, son of Elder and Mrs. Davis, on July 26, 1888, aged ten months, and the preacher, Le Erlow, on February 8, 1891, aged fifty-one years. A sketch of his life will be given in a subsequent study.

SUGGESTIONS.

Valuable statistics of the mission for this period are found in "Seventh Day Baptists in Europe and America," Vol. I, pp. 382-390, and in Conference Reports, 1887-1891. Much information can be obtained for your society by having talks on the following:

Mrs. Davis' letter about the erection of the boarding-school building (Recorder, Aug. 11, 1887). Questions answered by Elder Davis (Recorder, Jan. 13, 1897).

In death, by Elder Davis (Recorders, 1891, pp. 301, 316, 323, 348, 399, 340). Short talks on Doctor Swimney's letters: (1) Sad cases (Recorders, Feb. 2, Mar. 8, 1888; 1889, p. 674; 1890, p. 4); (2) Pleasant experiences (Recorders, Mar. 8, 1888, p. 610; 1891, p. 740); (3) Love-songs (Recorder, Sept. 6, 1888); (4) Brothrels (Recorders, 1890, pp. 197, 245). Ten reasons for enlarging the mission (Recorder, 1891, p. 361). The poem by Mrs. Carpenter, "The Missionary's Farewell," is found in the Recorders of August 26, 1887, and 1889.

Probably in our next study there will be a sketch of the life of Dzu Tsung Lan. I can furnish you, through our photographer, pictures of this good man, taken when he was in this country. The pictures are 25 cents each, postpaid.

Last Sabbath I gave our people a glimpse of those splendid books, "Seventh Day Baptists in Europe and America," and said that I hoped to see a set of the books placed in the church for reference. At night a lady came to me and said that she and her husband wished to give a set to the church. Get some one in your church to do likewise.
Martha Burnham. 1

MARGARET BELL.

Chapter XX.

It was not long after Martha entered upon her new experience until she learned that she was not going to be left to rest quietly in that experience with no further conflicts of soul. The spiritual life demands seasons of conflict as well as seasons of rest if it thrives. As in the natural world there are seasons of rest and seasons of activity, days of sunshine and days of storms, so it is in the spiritual world; all are governed by one law—one Lawgiver.

While Martha was in attendance upon the meetings at Auburn Junction, the evangelist, who had espoused the seventh-day side of the controversy, announced that he would give a Bible reading on the Sabbath question. Martha felt very much averse to attending the meeting. She thought it was wrong to waste time. There was no doubt that the seventh-day people were wrong, and why should she spend time in listening to a talk on that subject which could be so much better employed reading, especially as she had so little time for that purpose.

But then she was a guest in Doctor Helmam's house and was there for the purpose of attending the meetings. If she attended all the other sessions, as she wished to do, and remained away from this one, would it not put her in a strange light in the eyes of her host and hostess, and did not courtesy demand that she go to the meeting? She concluded that the only proper thing for her to do was to put aside her wishes in the matter and attend the meeting.

When the Bible reading was over, while Martha was far from being convinced that the arguments of the evangelist were conclusive, she felt that there might be more on that side of the question than she had ever thought possible. Like her father she adhered tenaciously to her opinions and it could not be expected that one Bible reading on such a question would revolutionize her ideas. But her curiosity had been aroused to know if the question could be


definitely settled. The more she thought about it the deeper became her conviction that it could not be determined which side was right. She decided to give the matter as thorough an investigation as her time and circumstances would permit—just for the sake of knowing who or if either party was right.

She did not think it made much difference anyway; that even if the seventh day was the day that ought to be observed as the Sabbath, it would do just as well if one day in seven were kept sacredly.

When she returned home she told her parents of the Bible reading and of her decision to investigate the subject, adding, “You know how prejudiced we have been against those people and how we have said there were so few of them that all they amounted to was to help increase Sunday desecration; but I think it is time that we find out whether they are right or not, and if they are right we must cease to look down upon them because they are few in number.”

When she passed her mother said: “I have not been satisfied for years regarding the change of the Sabbath. I have tried to find in the Bible when the change was made, but have been unable to do so. My father was an able minister and he had a brother who was a minister of still greater ability, both of whom said the Sabbath had been changed from the seventh to the first day of the week in honor of the resurrection of Christ. Everybody else that I have known, excepting these few Sabbatarians, have coincided with them in that statement and I supposed it was due to my stupidity that I could not find when the change was made.”

Martha listened in astonishment while her mother spoke; for up to the present no doubt but that they were right had ever entered her mind, and to be confronted on the threshold of the investigation with her mother’s doubts only served to make the question still more perplexing.

As Mrs. Burnham ceased speaking all sat in silence for some time, each busy with his own thoughts. Mrs. Burnham broke the silence by saying, “A person is never too old to learn, never too old to accept the right when shown that he is in the wrong.”

Martha expected that her father would rave over the matter, but instead of that he seemed to be absorbed in quiet thought. When he did speak he said to her, “Well, I declare, I don’t know what to say! After all are we sure of anything? I have, always been sure that I was right on this question, and if I find that I am not it will give me a tremendous shaking up. However, I’ll take my Bible and my concordance and investigate. I don’t want anything else besides those two books.”

As the investigation proceeded Martha noticed there was a very troubled expression on Father’s face. Finally, as he closed his Bible one day he said, “It is settled. The seventh day is the Sabbath. The Bible recognizes no other.”

Unlike her father Martha could not feel satisfied simply to take the Bible and the concordance. She felt that she must carefully weigh the arguments put forth by the opposing parties.

In a few days they were favored with a visit from a presiding elder who had come into the parish to conduct a quarterly meeting and who had been Martha’s spiritual adviser for the last twelve years. He was a fine, kind, practical man, possessed of a logical mind and consequently was a great reasoner. Martha watched for his coming with intense interest, thinking he would be able to straighten out the tangle. As soon as there was an opportunity she told him of the trouble she was in and asked him if he had ever given the subject any special attention. He replied that he had given it a very thorough investigation several years before. Martha’s heart fairly leaped with joy, for she felt sure that he would be able to establish the claims of the first day beyond doubt; but as the conversation proceeded her spirits went down, down, down, until they almost touched the bottom. As the extended conversation drew to a close Martha asked and received unqualified answers to several questions as follows:

Then, you believe that the Sabbatarians are correct, and that the God blessed and sanctified and commanded to be kept holy, do you?—I do.—Is there any proof in the Bible that the Sabbath has been changed from the seventh to the first day of the week by divine authority?—No.—How was it changed?—By the customs and practices of the church.—Then the Sabbath was changed by man without divine authority was it?—Yes. This was a strong testimony but Martha would not accept it as final. Possibly he might be mistaken.

Mrs. Burnham was taken sick immediately after this visit and it was the conviction of all hearts that she had come to her last sickness; and while Martha made the most of the investigation as she watched by her mother’s sick-bed, it was nevertheless retarded in consequence of that sickness.

Perhaps the reader will be interested in knowing what Martha found in her search for truth, and briefly we will give the result of her investigation.

First, she found that she knew very little about the subject and had carelessly accepted as the truth what had been told her. Having decided that the seventh-day Sabbath had been changed to the first day of the week she had taken it for granted that wherever the word Sabbath appeared in the New Testament 2 after the resurrection of Christ it meant the first day of the week, but she learned that the Bible called only the seventh day of the week the Sabbath.

Second, she had always supposed the seventh-day Sabbath was a Jewish institution, a type of Christ which met its fulfillment in him as did the sacrifices for sin; but she found the Sabbath was instituted before the fall of man, hence could not be a type of Christ, as all types of Christ originated after man had become a sinful being.

Third, she found the Sabbath to be a memorial of Creation and governed by a law in harmony with that memorial. As she searched she reasoned that if the seventh-day Sabbath passed away in Christ and we were bound to keep the first day of the week in honor of the resurrection of Christ, then it was a new Sabbath commemorating a different event from the Old Testament Sabbath and there must be some law by which it was governed. A careful search from the beginning to the end of the New Testament failed to reveal where such a Sabbath had been instituted or any law
given concerning it. She found where it said that "sin is the transgression of the law," but if there were no law how could she transgress it?

The advocates of the first-day Sabbath claimed that the law respecting the seventh day had been transferred to the first day; so she took the fourth commandment and tried to substitute the first day for the seventh.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the first day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for on the first day of the week Christ arose from the dead; wherefore the Lord blessed the sabbath day and hallowed it.

But oh, how the fourth commandment looked to her made the substitution! And moreover, was it quite true? Did the Lord bless and hallow the Sabbath day because Christ arose from the dead on that day? Surely there were sufficient grounds now for saying that this was a disputed point. And in taking the seventh day away from the command and substituting the first day in its place had she not both taken from and added to the Word of God? As she remembered the warning against that she decided to leave the fourth commandment just as it came from the finger of God.

But in giving Sunday-school children the reason for keeping the Sabbath was she not teaching them from the Bible that its observance was based on the fact that God rested on the seventh day and then telling them that the reason for its observance was that Christ arose from the dead on the first day of the week? Was this consistent teaching?

Fourth, she found two codes of law given on Mount Sinai, the moral and the ceremonial. The former, known as God's law, the law, and my holy law, was written on tablets of stone by God's own finger; and in this law she found incorporated the weekly Sabbath. The latter was known as Moses' law and written by him on parchments. In this law she found several annual sabbaths, which it would not be improper to call Jewish sabbaths and which were taken types found fulfilled in Christ and passed away. But who would for a moment contend that the moral law met its fulfilment in Christ and became extinct?

...
The regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., May 8, 1910. Meeting called to order by President, Prof. E. M. Tomlinson. A Prayer was offered by Dean A. E. Main. By request of President Tomlinson, G. M. Ellis presided.

C. L. Clarke was appointed secretary pro tem.

Present: Prof. E. M. Tomlinson, Dean A. E. Main, Prof. A. B. Kenyon, Prof. G. M. Ellis, Prof. E. F. Titworth, Mr. Wellborn, Prof. C. L. Clarke.

Treasury's report for third quarter was read. Voted to adopt and record the Treasurer's report.

A friendly letter read by Treasurer, from Martha H. Wardner, expressing the Society's keen appreciation of her spirit and action in the matter of Nathan Wardner's pledge to the Education Society, and also to convey to her the best wishes of the Society.

Voted that $900 be appropriated to Alfred Theological Seminary, and $350 to Alfred University.

Treasurer reported the status of back interest on two mortgages. Voted to refer matter of back interest on a mortgage to Treasurer.

Education Society Program at Conference.

The Annual Report of the Executive Board, Prof. A. B. Kenyon, Corresponding Secretary.

Christian Education with Reference to Country Life—Professor Clarence Babcock.

Christian Education with Reference to City Life—Dr. George W. Post.

Reading and correction of minutes. Adjourned.

C. L. CLARKE, Secretary pro tem.

Treasurer's Report.

Third Quarter—Jan. 1 to March 31, 1910.

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(To be continued.)

The Kingdom of God—What it means to the Home.

Morning.

10.00. Devotional service.


11.00. Devotional Program Committee.

11.15. Communications from the churches of the association.

12.00. Appointment of standing committees.


Afternoon.

1.00. Devotional service.

1.15. Reports of delegates to sister associations.

THE SABBATH RECORDER.

The regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., May 8, 1910. Meeting called to order by President, Prof. E. M. Tomlinson. A Prayer was offered by Dean A. E. Main. By request of President Tomlinson, G. M. Ellis presided.

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The Kingdom of God—What it means to the Home.

Morning.

10.00. Devotional service.

10.15. Address—What is the Kingdom of God?—W. C. Whitford.

11.00. Devotional service.

11.15. Address—What is the Kingdom of God?—W. C. Whitford.

12.00. Devotional service.

12.15. Address—What is the Kingdom of God?—W. C. Whitford.

1.00. Business.

1.15. Devotional service.

1.30. Devotional service.

2.00. Business.

2.30. Devotional service.

2.45. Address—What the Pastor Expects of the Home (a) 1910, Miss Agnes Babcock, Associated Secretary.

3.00. Woman's Board work, conducted by Miss Agnes Babcock, Associated Secretary.

3.00. Devotional service.

3.45. Devotional conference meeting, by Rev. E. B. Saunders.

SABBATH D.AY, JUNE 4.

The Kingdom of God—What it means to the Church.


11.45. Joint offering for Missionary, Trust and Education societies.

12.00. Devotional service.

2.00. Sabbath school, conducted by Superintendent of Sabbath School Board.

3.00. Sabbath School Board interest, conducted by Rev. H. C. Van Horn, Vice-President.


3.45. Devotional service.

4.00. Young People's work, conducted by C. C. Williams, Associated Secretary.

SUNDAY, JUNE 5.

What the Kingdom of God Means to the Denomination.

Morning.


10.00. Devotional service.

10.15. Address—Missionary societies interests, conducted by Rev. E. B. Saunders, Field Secretary.


11.45. Joint offering for Missionary, Trust and Education societies.

12.00. Devotional service.

2.00. Business.

2.30. Devotional service.

2.45. Address—Rev. L. Skaggs, Delegate from the So.uthwestern Association.

3.15. Tract Society interests, conducted by Rev. H. C. Van Horn, Secretary.

3.45. Devotional service.

4.00. Business.

4.30. Unfinished business, closed, conducted by Wm. C. Whitford, President.

4.45. Song service.

5.00. Business.

5.15. Devotional service.

5.45. Adjourned.
THE SABBATH RECORDER.

Home News

Los Angeles, Calif.—Sabbath, April 30, was a good day for this little church, when Bro. Paul Frank Mahoney was ordained to the office of deacon. Pastor E. F. Loof- boro and Dea. C. D. Coon of Riverside were present by invitation and assisted in the service; and Dea. I. A. Crandall of the First Brookfield Church being present was also invited and took part in the service. Pastor Loofbоро preached the sermon and Doctor Platts offered the consecrating prayer, the officiating brethren joining in the laying on of hands. Deacon Coon gave the charge to the candidate and Deacon Crandall gave him welcome to the brotherhood of Seventh-day Baptist deacons; Doctor Platts gave the charge to the church. At the conclusion of this very impressive service the Lord's Supper was celebrated.

Great gladness came to the hearts of the people when Doctor Platts announced that the Missionary and Tract boards had, jointly, accepted the proposition of the church to maintain a missionary pastor in this city and county, and that he would accept the call of the church to the pastorate. "Praise God from whom all blessings flow," sprang involuntarily to lips tremulous with joy.

Sunday, May 1, the Sabbath school of this church held a picnic at Ocean Park. Mrs. W. J. Davis spread a bountiful dinner at her home on Hill Street; two blocks from the open sea, of which about thirty-five persons partook (the bountiful dinner, not the open sea), paying a moderate price for the same. After paying the actual cost of the provisions used, the balance was put into the church treasury, leaving about $3.30, so that the money was spent in visiting, strolling upon the beach, watching the sports of the thousands of Sunday visitors at these popular resorts, enjoying the fine music always in attendance upon these public gatherings, etc.

Independence, N. Y.—Sabbath day, April 30, 1910, was a good day for the Independence Church. The creek at the bridge, near the church, was dammed so as to make a baptismal pool. Three of our people confessed their Lord in his own appointed way by being baptized in his name. The weather was fine and the audience large. R. R. Thorngate, the Bible-school missionary for this association, was present and preached in the morning. In the evening the Ladies Aid Society met at the home of S. W. Clarke and wife, with a large attendance. Proceeds $7.15.

The social life of the church is strong. The attendance at the Sabbath morning service is good and almost every one stays to Sabbath school.

The Independence Church is interested in all our denominational enterprises and intends to do its part in maintaining them. Some of us enjoy the Sabbath Recorder more than ever before. We should be glad to see it in every Seventh-day Baptist home.

A. G. Crofoot.

The Multitudes Fed.

Matthew xiv, 13, 21; xv, 29-33.

Golden Text.—"Jesus said unto them, I am the bread of life." John vi, 35.

Daily Readings.

First-day, John vi, 1-21.
Second-day, John vi, 22-40.
Third-day, John vi, 41-59.
Fourth-day, John vi, 60-71.
Fifth-day, Luke ix, 10-17.
Sixth-day, Mark vii, 22-44.


Special Notices.

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

Seventh-daven Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 3 o'clock in the ball on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services in room 90, 50 West Fourteenth Street, every third day, at 3 o'clock, preaching services at 11 a.m. and 4 p.m. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services at 3 o'clock in the ball on the second floor of the Lynch building, 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of Jacksonville, Illinois, holds regular Sabbath morning services at 3 o'clock in the meeting room on the second floor of the old Hotel, 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services every Sabbath afternoon, in the hall on the second floor of the Education Building, opposite the Sanitarium, at 2.45 p.m. Visitors are most cordially welcome.

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

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Wanted.

A number of Sabbath-keeping young men over eighteen years of age, ready to study the school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich.
THE SABBATH RECORDER.

Great hearts alone understand how much glory there is in being good. To be and keep so, amid the injuries of man and the severities of Providence, is not the gift of a happy nature alone, but it is strength and heroism.—Julez Michelet.

Beyond all wealth, honor, or even health is the attachment we form to noble souls, because to become one with the good, generous and true is to become in a measure good, generous and true ourselves.—Thomas Arnold.

"The way to help the world is not to supply information but to give such inspiration as will make people find out things for themselves." A Montreal millionaire was shown how he could evangelize a million men in about the time it would take to make another million dollars. The big task appealed to him and he is doing it. It is these things that make Detroit sit up and listen to the Laymen's Missionary Movement.—Detroit News.

WANTED.

To rent an equipped studio with view, ping-pong, and portrait cameras, to a S. D. B. photographer who can furnish good references. In a town of about 600 inhabitants, a big post-card trade. S. D. B. community. Address Wm. R. Greene, Berlin, Rens. Co., N. Y.

WANTED.


17 Cents a Day BUYS AN OLIVER

THE OLIVER Typewriter

THE STANDARD VISIBLE WRITER

Can you spend 17 cents a day to better advantage than in the purchase of this wonderful machine?

Write for Special Easy Payment Proposition, or see the nearest Oliver Agent.

THE OLIVER TYPEWRITER COMPANY

310 Broadway
New York

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Vice-President—Mrs. S. J. Clarke, Milton, W. Va.
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