DECORATION DAY.

Today we meet to honor those whose scars
And death were given that freedom should not die;
Heroes of dark, blood-red and cruel war,
Who won for us the final victory.

How brief the time while the eyes are wet!
We weep, we praise, we soon forget.

We think of the glory of today,
The past is folded and laid away—
The tattered flag with its blood-stained fold,
And the soldier sleeping beneath the mold.
Oh, let no blazonry of pride
Efface the tablet of those who died!
God help us ever sincere and sweet
To hold the tribute that we repeat,
And out of our heart of hearts reply
To the solemn dirge, as the flag goes by!

—Unidentified.
American Sabbath Tract Society

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Salem College, March 22, 1920.

ALFRED W. WHITFORD, President.

American University

ALFRED W. WHITFORD, President.

First Semester begins Sept. 13, 1910.

Booth College

Booth College, Ph. D., D. D., Pres.

First Semester begins Sept. 6, 1910.

Salem College

Salem College

SALEM, West Virginia

SPRING TERM BEGINS TUESDAY, MARCH 22, 1920.

Salem College offers six courses of study—leading to diplomas, the college preparatory, normal and music; three lead to college degrees, the arts, science and philosophy.

The aim of the college is thoroughness in all work.

Salem College, March 22, 1920.

THE SABBATH RECORDER.

Tree.” Health and vigor and fearless strength is the gift of the mountain air and of the close touch with nature. Better, in my opinion, that a boy or girl should spend early life among the hills than in the finest city on earth. For to know that there among these West Virginia hills have gone sterner men to work for the Master.

Just here I recall an oration written by a farmer’s daughter in West Virginia for the college commencement. As the young lady came upon the stage to rehearse there was something inspiring about her very manner as she began with this simple sentence: "How beautiful are the hilltops!" There was something in the sincerity, and simple bearing of this child of nature that thrilled my soul as she poured out her words in description of her native hills and in keen appreciation of their messages to her. I never hear that girl’s name without thinking of that opening sentence to her praise of the hills. Since that day I have understood better why the West Virginia hills are so dear to all this people.

Let me here give our readers that favorite song, "The West Virginia Hills," which people in the North have so much enjoyed whenever opportunity has been given them to hear it.

"THE WEST VIRGINIA HILLS."
Oh, the West Virginia hills;
How high and how grand,
With their summits bathed in glory,
Like our Prince Immueal’s land!
Is it any wonder then,
That my heart with rapture thrills,
As I stand once more with loved ones
On those West Virginia hills?

Chorus
Oh, the hills, beautiful hills,
How I love those West Virginia hills.
If our house was but a little room, still I’ll think of happy home,
And the friends among the West Virginia hills.

Oh, the West Virginia hills;
Where my childhood’s hours were passed;
Where I often wandered lonely;
And found my joy in nature’s land;
Many are our visions bright;
Which the future ne’er fulfil;
But how my day-dreams
On those West Virginia hills! Cho.

Oh, the West Virginia hills, How unchanged they seem to stand, With their summits pointed skyward, To the Great Almighty’s land!

Many changes I can see, Which my heart with sadness fills, But no changes can be found In those West Virginia hills! Cho.

Oh, the West Virginia hills, I must bid you now adieu; In my home beyond the mountains, J. shall ever dream of you; In the evening time of life, If my Father only wills, I shall still behold the vision Of those West Virginia hills! Cho.

The Southeastern Association.

The thirty-ninth annual session of the Seventh-Day Baptist Association convened with the Ritchie Church at Berea, W. Va., on May 19, 1910.

The morning was ideal. Rains had laid all dust and given to the hills a beautiful freshness that invited everybody out into the glorious sunshine; and when the time for meeting arrived, a good company had assembled for the Lord’s work. Edgar Van Horn was invited to lead the song services, Secretary Saunders opened with a fervent prayer, and the association was ready for business.

Two of the young people, who were children when we were with their friends in college work, came forward and took their places as secretaries, as though they had held that office for years; and the moderator, a farmer and carpenter, delivered an opening address worthy to stand beside any that will appear during the coming sessions of the associations. It was brief and right to the point and Recorder readers will enjoy it.

The Executive Committee’s Report.

The report of the Executive Committee shows the cooperative plan adopted by this association for mission work among the pastorless churches. A regular assessment plan is in use here, by which all the churches of the association unite with the Missionsary Board in giving work and the bounds of the association. It had become necessary to readjust the assessments so as to meet a deficiency which had come under the old plan, and to correct certain errors. This apportionment calls for $2.57 from each resident member of the pastorless churches; and for the members of churches supporting pastors, one fourth of this amount from each is required. These assessments are to be made from the latest statistics. The report was adopted, and in addition to these financial provisions the following persons were invited to assist the associations’ missionary as he may need them in his work, and as he may call upon them: O. A. Bond, J. Frank Rose, Luther P. Sutton, S. B. Bond, and L. J. Sadler, M. H. Van Horn, L. D. Lowther, A. Clyde Ehret, G. Amos Brissett, Resse Bond, Roy F. Randolph and F. J. Ehret. The writer knows that any one of these twelve persons will gladly render excellent service if called upon by the missionary pastor, Brother Seager, to do so. It is a good plan and is working well. Really it seems to be the best way to supply the churches with gospel work in these times of scarcity of ministers.

The Young People’s Association.

Just as Brother Halls came forward to preach the opening sermon, an organ was brought in for use during the session, and Brother Halls asked for volunteers to fill the corner where singers usually sit. Promptly seventeen young people responded to the call. It was a real treat to hear them sing.

I forgot to say that this session is being held on the site of the old Pine Grove church, instead of in our regular house of worship on the Otter Slide. The Methodist Protestant church stands just across the road from the pine grove, on the lot once occupied by our old house of worship, and the Methodists offered their house for the small audiences, which offer was accepted. Then a place in the beautiful grove was fixed for services on Sabbath and Sunday, and for the entertainment of guests at dinner. The organ mentioned was brought from our regular house of worship on Otter Slide. The plan was a good one, since there is no grove at hand around that church for services on Sabbath.


The opening sermon by Brother Halls was from I Cor. iii. 9, on laboring together with God. It was a timely appeal for united efforts on the part of old and young in the work of the various denominational boards. He said the Missionary, Tract, Education, Young People’s, Woman’s, and Sabbath-school boards are working together with God for the good of man, and urged that all join heartily in this great work. In his appeal to the young people of West Virginia he urged each one to ask himself the question, “What are these boards to me?” The way Brother Halls put the question was most forcible and convincing. He made it clear that the boards are only the agents of the people, and that the people must stop thinking that the work is the boards’, and learn to say, each one, The work is mine. The living questions are, What is the Tract Board to me? What is the Missionary Board to me? Am I laboring together with God? If these questions are asked in the right spirit it and hearts are set to do the Master’s work, God will lead his children to do those things that will make the world better. The work is ours, and the Lord will hold us responsible.

Again, we can not avoid the results of our labor. The influences of our work, whether good or bad, shall go on after we are in eternity, and our work must soon be done. Let us all work together with God while we have this opportunity.

The congregation was stirred by the truths that fell from the preacher’s lips; and we trust that good seed was sown which will bring a harvest for the Master.

The Noon Hour.

The meeting adjourned a little before twelve o’clock, and dinner was served in the grove. Then followed a social hour until two o’clock. Social hours mean a good deal to the West Virginia people, who are widely scattered and find in these occasions opportunities for helpful fellowship. Then the coming of delegates from abroad is always a matter of great interest to this people, and these hours are faithfully spent by the delegates in getting people in becoming better acquainted. It is a good thing for stronger associations to help the weaker ones in this helpful exchange of delegates.

Afternoon Session.

Albert Brissett led the song service, and after prayer by S. A. Ford, the regular
order was taken up, committees were appointed, and the delegates from sister associations were moderator with deep interest. Rev. Edgar D. Van Horn brought greetings from the Eastern Association, and Rev. M. B. Kelly responded in behalf of the great Northwestern Association. They gave interesting accounts of the work being done in their respective associations, and the letters from six churches in the Southeastern Association show that a good work is being done there.

Elder Seager's report.

Rev. L. D. Seager made an interesting report which follows:

REPORT OF L. D. SEAGER
To the Seventh-day Baptist Southeastern Association for the year ending May 22, 1910.

Dear Brethren:

It is with pleasure that I make a statement of the work done in your employ, because of the gracious providences of our heavenly Father. Regular preaching has been maintained with the Ritchie, Middle Island, and Greenbrier churches, at several quarterly meetings at Blacklick and Conings, with occasional services at Blacklick, Conings, Raanesoe, Smithburg, Rock Run, Cerdnville, and others. There have been good interest and attendance at these services. Special meetings have been held with the Ritchie, Middle Island, Greenbrier and Raanesoe churches. A great interest was manifest in each of these meetings and the power of God was witnessed in the conversion of some souls. Pastor Hills kindly assisted in the meetings at Ritchie and Middle Island. Impaired health and sickness of my family made it impossible to hold meetings at other points. I acknowledge the efficient assistance of Pastor Hills, Deacon Ehret, A. Bond, C. A. Ford, and Frank Rose, in filling my appointments. I have enjoyed the hearty co-operation of the people in all parts of the field of labor. There have been many tokens of appreciation in many ways.

I sent Pastor Hills last June and Rev. H. N. Jordan in March to serve the brethren at Salemville, Pa., in their quarterly meetings. They were cordially received and the people enjoyed their ministrations, and have expressed their appreciation of our interest in their welfare. I regret that I have been deprived of the privilege of visiting them in the year.

Many other calls were necessarily denied because of lack of time. The fields open to us are great and our work is great and the need is great. Our Lord has opened doors and larger opportunities awaiting, and his blessing awaits the hearty response and eager support of his people.

We are happy to report the salary paid in full and the deficit from last year canceled. We recommend the retention of appointments for traveling expenses from $100 to $25, and recommend that the $75 be deducted from the appointments of the churches having pastors, pro rata.

We have to report for this year but 175 sermons, 14 of them in the Quarterly meetings, 5 added by baptism and one by experience.

Respectfully submitted,

L. D. SEAGER,
General Missionary.

At the close of this report remarks of warm appreciation were made by different brethren and by the people, and the universal feeling is that Brother Seager be retained on this field and that no step be taken to make his salary any less. He has done a self-sacrificing work in a hard field, and the people recognize the heroic efforts of his missionary to keep up his appoint-

ments when feeble health would almost forbid his working at all. Would that Brother Seager could have been present to hear the good words regarding his work and the blessing to this association of having the help of his family among these churches. Circumstances beyond his power to control prevented his being in the State during this association. It is seldom that we hear such strong words of appreciation or such hearty expressions of sympathy as those given during the hour after Brother Seager's report was read.

EVENING SESSION.

A fair audience came in the evening to hear a sermon by Rev. L. A. Wing of DeRuyter, N. Y., delegate from the Central and Western associations. His text was the words of Peter on the mount of transfiguration (Mark ix, 5), "Master, it is good for us to be here." After speaking of the transfiguration of Christ, which the three disciples best prepared to appreciate and understand were permitted to witness, the speaker dwelt upon the great blessings and spiritual growth of those who help to being of permitted to obtain a view of Christ such as they had never had before. O Master, it is good to be entranced with thee, and to gaze upon the transfigured face of the Lord; and the one who has been blessed by such a vision can never again be the same as he was before.

While it was good for them to be there, still it was not best for them to remain there. It was far better for them and for God's cause, to go down from the mountain-top into the plain below and work for the good of others. That mountain-top experience was a special one to fit them for better work. All that the disciples gained there must be taken down among men and used in service. When they went down to their work, they soon found disciples in perplexity, whose faith was too weak for effective service.

When Ezekiel had his vision of dry bones he knew not its meaning. He had been dispersed among the Israelites. It may be that Israel was so dead, and God gave that vision to teach that there was more life among his people than the prophet knew. Ezekiel had a work to do, however, in bringing the dry bones to life, and he was shown how God's power should be added to his own to bring it about.

If we believe in God, we too may find hope even in dry bones. The Lord is able to make dry bones live.

Again, the blessing the disciples received upon the mount was a comfort all their lives. Long afterward Peter referred to the glory that filled him when he heard the voice in the holy mount. It was to them a life-long blessing that they had been eye-witnesses of Christ's glory on the mount of transfiguration. There they became settled in their faith in his majesty and in his glorious love for us. The presence of Elijah and Moses revealed to them the interest those gone before may have in the work on earth. To many the presence of those two men represents those who shall never taste death.

Once more, we ascend the heights to obtain a better view of our surroundings, to take our bearings and learn how to go forward. Thus do we need to come to the heights of faith, in order to better understand our condition and gain power for our work. He who is most faithful in his service in the lowlands, among his suffering fellow men, is also the one who obtains the best results when he comes to the mountain-top. Let us so live that Christ will deem us worthy to be with him on the mount of transfiguration.

FRIEDAY MORNING.

The morning broke with a drenching rain, and there was promise of a dark, unfavorable day for a meeting in such a country, with people so widely scattered. But the rain slacked, and by 9.45 a fair audience had found the way to church. The devotional services led by Secretary Saunders were unusually effective. Would that every Seventh-day Baptist family and every group of worshipers could have heard the prayers and songs of this opening service—prayers for help from God, prayers for men, a prayer for us toiled on our boards and for the salvation of souls, songs of hope and penitence and love. The editor had to lay down his pen and watch the faces of young and old while they sang the closing song of this hour. Tears would blind our eyes and our hearts were greatly moved as we listened to the fervent singing of "Lord, I'm Coming Home."
The Sabbath school as a place of training for future church activities was spoken of by Mrs. C. F. Meathrell, and since this paper is to appear in the Recorder we leave it with no description here. Rev. M. G. Stillman followed with a characteristic address upon "Teachers' Training Work," and theaudience that listened to Brother Hills will tell of heavenly sounding things. The last book written by Doctor Lewis and revised by his son was offered and explained, with invitation to the people to buy it. The Recorder interests were then presented with an earnest plea for new subscribers. For reasons many subscriptions were canceled heretofore, and the editor is especially anxious to see the old friends coming back to the dear old paper. How can families with young people afford to live without this source of information about all denominational interests, and this bond of union between widely separated sections. The people were deeply interested and we sincerely hope that good may come from this hour's work.

On the rain came down as a deluge most of the afternoon, and when the session closed many had a long wait hoping it might slack enough to allow them to go home dry. In this most of us were disappointed. The evening session had to be abandoned.

SABBATH DAY.

An early morning shower gave an unfavorable outlook for churchgoing, but by time for Sabbath school the sky had cleared a little. Quite a number had assembled at ten o'clock, and by eleven a large audience was ready for the preaching service. The Sabbath-school lesson was taught by topics: John the Baptist, by George W. Hills; Heaven and its consequences, by Theo. L. Gardiner; and the application, by Secretary Saunders.

When the preaching hour came, the rain having ceased, the entire audience took the seats and organ out into the grove where a throng of people listening to a sermon by Editor Gardiner, and upon the Gospel of the crucified Christ as the world's only hope today, as well as in days of Paul. This service was followed by the young people's hour, in which Miss Draxie Meathrell took charge. It was one of the most interesting hours in the association.

THE SABBATH RECORDER.

The papers were good and well read, and the music consisted of solos, duets and choruses was excellent. The papers will all appear in the young people's pages of the Recorder, so no further mention need be made here.

The sunshine had broken through the clouds at noon and the afternoon was fine. May not this bright ending of a dark day be prophetic of brighter times to come, when these young people shall have completed their education and joined the fathers and mothers in the work of this important field?

The public found a fair audience in the church, and after a live prayer meeting Secretary Saunders preached a stirring sermon, which was followed by a conference meeting in which many precious testimonies were given. We tried to catch some of the best thoughts for our readers, and will give them here.

TESTIMONY.

"I pray that I may be able to help others."

"The most I can do will be all too little for the Master."

"I realize that my conversion was only the beginning. I am to go on and grow into the fulness of a Christian life."
THE SABBATH RECORDER.

"When the Judge shall weigh our motives For eternal gain or loss, Shall we stand as gold before him Or as vile and worthless dross?"

"I saw myself as a poor lost boy, and wanted to find Christ. My heart was rent and torn until in the darkness of night I found Jesus precious. Peace brought, a sense of duty, and I knew I could not live a Christian without taking up the Master's work."

"When I gave myself and all my pow­ers to God, heaven began there; and I have had peace. Resisting God always brings sorrow. Working with him is the sure way to peace."

"It has been a great blessing to me to attend these meetings and it is a greater blessing to know that I am a child of God."

HAND-SHAKING.

At this point a brother came forward and offered his hand to the leader, asking for the prayers of God's people. This led to a general hand-shaking that brought many warm expressions of sympathy from hearts full of God's love, while for a few moments, all joined in songs of praise. This closed the services of a Sabbath filled with work for the kingdom of Christ.

SUNDAY'S SESSION.

The last day of the association opened warm and bright. The sessions for busi­ness began early, in order to close the meet­ings at noon, and so allow delegates to reach the afternoon train. Special reso­lutions were passed expressing sympathy with, and confidence in, Elder Seager as missionary pastor of these churches, and the hope that he may be able to continue through the year. The next session of this association will be held at Lost Creek on the Fifth-day before the next to the last Sabbath in May, 1911. L. D. Seager is to be delegate with George W. Hills a.l ternate.

At the close of the business session the audience moved in a body to the grove, taking seats and organ with them. The education hour was conducted by Clyde Ehret. In the absence of President Clark, who was obliged to be elsewhere, speakers were chosen for impromptu work. Rev. M. B. Kelly spoke of the benefits that came to him by education, and of the need of education for all young people who must soon bear the burdens in our fields of labor. T. L. Gardiner spoke of the great work of Salem College, its importance to all this country, and doed that if education if its benefits are to continue. There is no place where we can be so sure that our money will go on doing good after we are gone as in the endowment funds of a good college. Don't fail to place some of your money where it will bless the world in the years to come. George W. Hills told the young people the importance of careful preparation if they would be ready to command the best places awaiting them in the coming day. F. J. Ehret spoke of the need of help, and urged all the people to remember the college in their wills. The education hour was an hour well spent, and some good ought to come from the work done there.

The closing order of the session was a sermon by Rev. M. B. Kelly, delegate from the Northwestern Association. His text was, "Lord, what wilt thou have me to do?" Acts ix, 6. The story of Paul's conversion and his desire to do God's will was told with force; and the answer of God, to wait to be told what he should do, made the foundation for a most stirring and prac­tical sermon.

The great throng of people, gathered in the grove, listened spellbound to his description of the destruction of San Francisco, which he witnessed. The sad calamity revealed the suffering of humanity, which though great was nothing compared with the spiritual suffering being caused by the bight of sin. There is something for every one to do. How many can ask the question Saul asked in the spirit of consec­ration? How many are ready to accept the answer that came to Saul, "I will show him how great things he must suffer for my name's sake?" His suffering began when his own people went about to kill him. Paul did not withdraw from the work because his brethren did not use him just right. He counted the cost and went right along faithfully doing the Master's work. This brought him many afflictions, but he endured to the end, and at last could say; "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Brother Kelly closed his sermon by relat­ing the story of the conversion of a young lady to the Sabbath in one of Elder Huffman's meetings. When her family gave her the alternative of giving up the new-found Sabbath or giving up her home with them, she deliberately chose the Sabbath and a clear conscience. As she was about to be buried with Christ in baptism, she requested Brother Huffman to wait a moment, and he waited while she sang a stanza of "Jesus, My cross have taken," which melted all hearts, and so won her family that her father, reconciled to her decision, was first to welcome her when she came from the water. This story of consecration made a profound impression upon the great audience and was a fitting close to the association.

After this session, there was a hustling for teams to take the friends to the train at Pullman. The delegates partook of a lunch at the tables near by, hurried into carriages and said good by to the friends who had so generously entertained them.

***

Death of Lizzie Nelson Fryer.

Elsewhere in this issue will be found a letter referring to the death of Mrs. Lizzie Nelson Fryer, a brief notice of which appeared in last week's Recorder. At this writing no direct report has reached the editor, and we are glad for the timely let­ter of Brother Edwin H. Lewis.

Mrs. Fryer had a great company of friends, to whom this sad news will bring deep sorrow. In 1874 she sailed for China as a missionary in company with Mr. and Mrs. D. H. Davis, and during the time in which she was connected with our mission, and through all the years following her marriage, she was a firm friend of our China Mission and kept in close touch with the missionaries there. Recorder readers have been favored with many interesting articles from her pen, the last of which was the account of her travels in China last year. We shall all miss her helpful services.

There comes a deep sense of loss when the friends of many years hear that such a consecrated Christian has gone from earth. We knew her well as a student in Alfred, and can never forget the days at Brook­field Conference, when she gave herself to the work of foreign missions. Her loyalty to truth should be an inspiration to every one. Our hearts go out in sympathetic toward her bereaved husband, and we pray that the God of all comfort will sustain him in his afflictions. ***

Alfred's Debt.—Two Interesting Letters.

The following letters show a wide-spread interest in the efforts to raise the money for Alfred's debt.

We give them to our readers, hoping that others may be moved to do prompt work for this good cause. I hope you all read the letter from Brother G. M. Cot­trell, of Topeka, Kansas, in last Recorder. Time is very short now. Let everybody hustle!

THOS. L. GARDINER,

DEAR SIR: From articles I have recently read in the SABBATH RECORDER, I am led to believe the Sabbathian Denomination is "up against it" in its efforts to raise a considerable amount of money for Alfred University, and prospects of failure to "get there" in the required time seem to be good. For an answer to a letter I wrote you last week, I hasten to impart to you all the circumstances of the SABBATH-keepers, and also as I believe you are individually interested in making up the amount on time. Let every church society in the denomination take it upon itself to appoint a committee of young "or old ladies and make said committees as large as possible, and let those ladies through the streets of the town or city and to every man they see attach a tag and get said man to hand out as much as he can. The man as he will stand for, and the entire amount of money raised can be secured in one day. Such a scheme was worked in this town last week and had great success. I have known it to be worked in a number of places and always with the greatest success. In Sag­inaw, Mich., they got over a thousand dollars in one day. Of course I am only aware of the fact that you and many others probably know all about this matter and I am wasting time and postage, but as I have not seen it ang-
gusted I jump in to try and help out. Wishing you all manner of success I remain,

Yours truly

D. R. Edwards.

Armore, Okla., May 20, 1910.

DEAR DOCTOR GARDNER:

The Woman’s Missionary Society of the North Lump Church voted at its business meeting yester­day to pledge $25 to the fund Alfred is try­ing to raise at the present time, to be paid in yearly installments of $5 or more, as we are able. We wish we could do more, both collectively and individually, and heartily hope that the amount will be raised.

I might also add that we have appointed a committee to try to raise money among the women to finish the amount needed to furnish a room at Dale College. We hope to have that done this week.

Yours sincerely,

Jennie True Barcock.

Sec. W. M. S.

North Lump, Neb., May 16, 1910.

President Davis has just spent another week in Shiloh where the people have re­sponded nobly, pledging in all about $1,500. This is doing well for Shiloh. People are becoming much interested, and pledges are coming in from far and near. Several churches have recently pledged as churches, and four women’s societies have sent in pledges since last writing. The statement in Recorder two weeks ago showed a lack of $16,730 to make up the debt. This was reduced by the $3,319 receipts published last week while the editor was in West Virginia—$11,611. Now President Davis reports receipts for the present week amounting to $4,820. This makes the deficit to date $6,791.

After this Re­corder record two weeks ago showed a more issue before it must all be raised. Don’t wait an hour after you have read this; if you expect to do something and have not yet done it, do it now. If every one interested acts promptly, the mails will carry to Alfred enough to pay all within six days—say, six days is too long time to allow after your pledges are yours; don’t wait a day. This movement must not be allowed to fail. There is too much at stake! It will be a burning shame if the offer of a library building goes by default on account of our want of interest.

“Conservatism is too often but another word for death.”

Opportunities and Responsibilities of the Christian Citizen.

H. W. ROOD.

Paper presented at the quarterly meeting of the southern Wisconsin and Chicago churches, Milton Junction, April 22-24, and requested for publication.

Soon after the close of my army service I came to be of age, married the girl of my choice and settled down to the oppor­tunities and responsibilities of citizenship. It was six miles from our home in the lit­tle village of Dakota to the voting place of our town. When town-meeting day came on the following first Tuesday in April, I had some work on hand which I especially wished to do, and, as only town officers were then to be elected, I thought it hardly worth while to walk six miles and back for the sake of voting; so I decided not to go. I had some errand during the forenoon at the home of my good old grandfather Thorngate, and while there my grandmother asked me if I did not intend to go and vote. I told her that, since it was so long a walk and I had special work for that day, I thought I would stay at home.

Then my grandma’s face took on one of its characteristic expressions—a look we all knew so well—and she said, “I’m, I think a man who will not take time to go and vote is no better than a rebel!” Then she trotted off into the kitchen, leaving me to think it over.

Now, the word rebel had for four years been quite familiar to me, and significant, withal, and I did not feel at all compliment­ed by my grandmother’s remark. Yet I knew that, though a little blunt in speech now and then, she was a woman of rare good sense; so I did not get spunky at her, but followed her out into the kitchen, saying, “Grandma, I’ll go and vote for your sake, and I’ll try to vote right, too.” Then I took to the road, walked that six miles up to Sonora and did the duty of a citizen.

As I went to and from the polls that day I thought it all over. I concluded that, whereas, it had during the last four years been my duty to exercise my patriotism by marching and fighting and obeying orders, it was now incumbent upon me, the war being over, to begin the practice of the patriotism of peace. The one was as im­portant as the other. I must now be as ready to walk for my own free will, as a citizen of the republic, six miles to vote as I had been heretofore to march any distance under military orders to do any mili­tary duty. As I thought of these things I silently promised my patriotic grand­mother that from that time forward noth­ing short of the absolutely impossible should keep me from the exercise of that particular opportunity and responsibility of citizenship. That was forty-three years ago this month of April, and I have ever since then tried faithfully to keep my silent promise to my good grandmother. I have come to regard the exercise of the right to vote, not only as a privilege of citizenship, but a Christian duty.

I once asked a young man if he knew whom his party had nominated at the cau­cus the night before for city officers. “No,” he replied, “I never go to a caucus. Give me a good prayer meeting, that’s good enough for me.” Another good man in whose family I boarded two years became so zealous a Christian that he thought he ought to retire from the world. He said the world belonged to the devil, so he sold the goods in his store at a great sacrifice and gave himself to reading the Bible several hours a day at home. He came to shrink from going outside even his own yard, except to church, for fear of contamina­tion. He would not vote, as he claimed that his citizenship was in heaven. He thus lost all interest in public affairs, as the good of the community in which he lived was nothing to him. He even took his bright 16-year-old daughter out of school in order to remove her, so far as pos­sible, out of touch with the world.

Both these men, I doubt not, Chris­tians, but put their Christianity into citizenship. They cared not for the opportunities of citizenship, and they chose not to assume any of its responsibili­ties. As Christians they found fault be­cause some unworthy men got into office, yet would do nothing in a practical way to put good men there. The communities in which they lived got little good out of them in any way.

I have spoken of these two men as types. There are others more or less like them in spirit. I do not suppose there are very many of them, for it is not at all natural for men to be too good to be good for anything.

I wish now to speak of another man of an altogether different type. His name was Captain William Charleton. He served through the Civil War in Company B, of the 11th Wisconsin Infantry. He was a farmer, and when he came to enlist he had the smell of the soil upon him. He stood six feet four and three in height, both in stature and character, for he was in Scalping Presbyterian. A man like him was worth too much to leave in the ranks, so he came up step by step to be, at the close of his four years of service, captain of his company. He was severely wounded at Fort Blakely, Alabama, on the day when General Lee surrendered, and ever after that he was a cripple with a crutch. Like Cin­cinnatus, he returned from the war to his farm, but that was not the end of his pub­lic service. He took an intelligent in­terest in public affairs, and, though he was never a politician, his neighbors made him at various times member of the county board, elected to county office, and sent him to the legislature. In every position from the same stumpy patriot he had been in the army. Everywhere and all the time he was a soldier for the common good.

Once while on the county board he was a member of a committee to build a county jail. Among those who came before his committee with bids for the construction of the building there was a contractor from New York. Having had his hearing be­fore the committee, as he turned to leave the room he laid a $1,000 check upon the table before Captain Charleton. That sturdy old veteran was indignant, and he arose and said, in a tone so stern as to make the man from New York tremble from head to foot, "Sir! what is that for?" The man turned and stammered out, "Why, this is a way we sometimes have of doing business in the East." "Well, sir," replied the captain, "you take this and leave the room! Under no consideration will we pay any attention to your bid!"

The would-be contractor picked up his check.
and almost crawled through the door. He had undertaken to bribe an honest man—and had failed miserably.

This incident is only one of several I might mention to show how one Christian man met the responsibilities of citizenship. In all this he was as truly patriotic as when he led his men into battle for the honor of the flag. To him public office was a public trust, and as an official he served his fellow men in all good conscience. Were all men such Christian citizens as Captain Charleton, the word "graff" would never have come into its present use; and our government would have much less cause for shame.

I am speaking of Captain Charleton as a type of thousands of many men who honor our country in their public life. We hear much about grafters, yet I think they are small in number compared with that of honest public men, Christian statesmen and Christian citizens. You and I can, after some thought, name some men who have long been in public service in some capacity all the way from town offices to state, whom the breath of suspicion has never touched,—clean men, manly men, patriots. The people of Milton have elected some such men to office year after year, not so much because they sought the positions as because the voters of Milton wished men like them for public service. Let me name two of them as examples,—Deacon L. T. Rogers, now gone to his reward, and Mr. J. B. Tracy. I have some opportunity to know pretty well a few public men higher up, and I must say to you that I believe the most of them are as upright and honorable as the two whose names I have taken the liberty to mention. I fear that because now and then a town, county or state officer is found to be unworthy, we are apt to be suspicious of all the rest,—those who are loyal, true and capable. If we are Christian citizens we should in our judgments prefer such men to those who are in no better way than in the home. Re­

I have thought much of what Mr. Martin said at that meeting. Since then, when I have seen men and women and boys and girls do things for the sake of being helpful to others, I have felt that in spirit they are following Christ. And I have felt, too, that every one who willingly sacrifices something for the good of the community or the state, with whom the breath of suspicion has never touched,—clean men, manly men, patriots. The people of Milton have elected some such men to office year after year, not so much because they sought the positions as because the voters of Milton wished men like them for public service. Let me name two of them as examples,—Deacon L. T. Rogers, now gone to his reward, and Mr. J. B. Tracy. I have some opportunity to know pretty well a few public men higher up, and I must say to you that I believe the most of them are as upright and honorable as the two whose names I have taken the liberty to mention. I fear that because now and then a town, county or state officer is found to be unworthy, we are apt to be suspicious of all the rest,—those who are loyal, true and capable. If we are Christian citizens we should in our judgments prefer such men to those who are in no better way than in the home.

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him. The days of the monastery should be ancient history to us, especially to Seventh-day Baptists. We are not to forget the neighbors whom we may aid and bless. In a certain sense all our country is our neighborhood, and in this great organization we are members one of another. It should, therefore, be our happy and blessed privilege to accept the opportunities and meet manfully the responsibilities of this Christian citizenship. For this purpose I know of no better rule of action than this: As ye would that men should do unto you, do ye even so unto them.

"The Doings of the Brambles." Have you seen it? If the author wrote it while on her lawn, surrounded by the pretty hedge as indicated in the frontispiece, it is no wonder that we have such a pretty book full of enjoyment for children. Who has not played doctor as seen in the next illustration? Frank Carter with his dog is worth framing. I wanted to kidnap that "yellow face"" (perched high on an old wagon seat) and take him to Minnesota and place him in a home that begs me for a sweet little boy. I think I would have taken also those two girls that gathered the "broken dishes and threw them over a stone wall." I had an application the other day for one like them. I presume they are not orphans and have a home, for they will carry away efforts to get them. It is a long time since I have seen a book with eighteen such beautiful illustrations. And the stories!! When readers of the Recorder and the Sabbath Visitor know that Alice Annette Larkin wrote them, they will not wait for Christmas to get copies for loved ones at home and to send to loved ones afar. Miss Larkin has done our people a great favor in having this book published. We need not now go to authors in Canaan for stories for our children. Read the recent advertisement on the cover of the Recorder. Get the book at once and tell your children who the author is and where she lives and who else lives there. One thousand Seventh-day Baptist families need this book in their homes and then Miss Larkin will write another for us. Don't spend a dollar for other story papers and books and leave "The Doings of the Brambles and Other Stories" unseen and "unbought.

H. D. Clarke.

Dodge Center, Minn.

Western Association.
The date of the Seventh-day Baptist Western Association, which is to convene this year with the church at Little Genesee, N. Y., is June 9-11: and we are praying and hoping for a large attendance and the presence of the Holy Spirit in converting and sanctifying power. Come and bring others with you.

All delegates and friends expecting to attend, are requested to send their names at once to O. M. Burdick, chairman of the Reception Committee, that suitable entertainment may be provided.

S. H. Barcock, Pastor.

Northwestern Association.
The Northwestern Association will be held at North Loup, Neb., beginning June 23. Notice the change of date. A most cordial invitation is extended to all Seventh-day Baptists to attend. A special invitation is here extended to scattered Sabbath-keepers who may be in reach of this meeting. If convenient, write the pastor that you are coming, but come anyway.

To be in time for the opening session visitors should be in Grand Island, Neb., before three o'clock on Wednesday, p.m., June 22. Trains leave Grand Island for North Loup at 7:00 a.m. and 3:00 p.m. The Union Pacific makes better connections at Grand Island than does the Burlington.

If there are those who are sure that they can save time and money by coming over the Burlington to Horace, and if they will notify us in time, they will be met by teams at Horace, which is eight miles from North Loup.

Geo. B. Shaw.

Being in Christ, it is safe to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.

-A. Maclaren.

Woman's Work

Ethel A. Haven, Leonardsville, N. Y.
Contributing Editor.

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

"I would be true, for there are those who trust me.
I would be pure, for there are those who care;
I would be strong, for there are those who suffer;
I would be brave, for there is much to dare.
"I would be friend to all—the foe—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

Ma Nan Paw.
A Brief Sketch of a Beautiful Life.

[The story of Ma Nan Paw as told in Mrs. H. P. Cochran's book "Among the Burmans" was reprinted in the Helping Hand of September, 1905, is recalled by the notice of her death which has just reached us. From Mr. Cochran's story we take a brief account of the life of this "living martyr" whose beautiful spirit remained to the end.—Editor of Helping Hand.]

Nan Paw was born about 1877, though she was not certain of the date or of her native village. Her father was dead and she was worse than orphaned as to her mother. Her sister, Mai Lone, went to the mission school, and when she returned to her village told such wonderful stories of the life there that little Nan Paw wanted to come too. In vain she entreated her mother to let her go, but finding her pleadings were of no avail, she ran away and the mother, finding her settled down in the mission dormitory, finally gave her consent. The smallest in the class, she was soon head and shoulders above all the rest in brightness and winsomeness. Quick to see what needed to be done and how to do it, she soon became very useful.

She gave herself to Jesus and to the great joy of all was baptized. The years rolled by and Nan Paw passed through all the grades of the school and finally became a teacher. To see her and to know her was to love her.

During her vacation she made a visit to some of her heathen relatives in a distant village. When school reopened she did not return. She was urged to come back, but did not respond, and when one of the native Christians went to her home to ascertain why, she had become unfaithful to her duties as a Christian teacher, she brought back word that something was the matter with Nan Paw, and with a sad face, said, "I think our Nan Paw is a leper." Alas, it was too true and how our hearts ached for her! She knew that she must bid farewell to her pleasant life in the mission and to all aspirations to support herself, to rise in her chosen work, to be respected, to marry well. There was nothing before her but a living death, and no power on earth could help her.

Arrangements were made to send her to the Leper Asylum at Mandalay, and there she became a teacher among the heathen herself,—the only woman in the asylum who could read and teach the Word of God, and the only Christian woman among about seventy-five of her own sex and race.

Throughout the progress of the disease, which has constantly grown worse, she has faithfully carried on her work, every Sunday conducting religious services and setting forth Christ as Saviour. In a letter she writes, "God planned that I should come to this place. He has helped me. I praise God's mercy."

In this child of the jungle, brought to Christ through the agency of the mission school, stricken with leprosy in the prime of life, submissively bowing to the will of God, and striving to show others how to escape the leprosy of sin, we see the true martyr spirit.

A letter recently received from Miss M. Nora Butt of the Wesleyan Mission, Mandalay, gives the sequel to Mr. Cochran's sketch, Miss Butt writes:

"When I came out to Burma about five years ago, with no knowledge of the Bur-
mese language, I was so grateful for the help of Ma Nan Paw in conducting meetings for the women and children in the Home. She could then assist in leading the singing and interpret, to some extent, for me. She was so interested in our little gatherings, and gave me such a loving welcome when I went over to the Home, that I quite looked forward to my visits there.

"About six months after I came out, to her great sorrow and ours, through the progress of the terrible Disease, she lost the use of her singing voice. Later she became very deaf and after a time could scarcely speak above a whisper. This was a sore trial to her, but she bore it with wonderful patience, and said she still had a work which she could do for others, and that was to pray for them.

"I little knew, when I visited her two days before her death, that it was the last time I should see her on earth. For some time past it had been difficult for her to get her breath, but she had attacked her lungs, and was obliged to sit up constantly. On this day she told me, as she had done several times recently, that she was trying to wait patiently for God's time, but would be so thankful when he called her home. Two days afterward our Father, in his mercy, satisfied her longing. The end of her days was spent in peace. She died quietly, and all were solemnly, quietly thankful for her happy release.

"A few days afterward, the words 'He (she) being dead, yet speaketh' came to us with fuller meaning, when an old dying leper woman asked for baptism, and told us she had learned of Jesus and his love from Ma Nan Paw. As we bowed our heads in prayer, after this woman and her son had confessed their faith in the Saviour, we thanked our heavenly Father for his wonderful grace and power shown in the life of Ma Nan Paw."—The Helping Hand.

From Westerly, R. I.

The annual meeting of the Woman's Aid Society of the Pawcatuck Seventh-Day Baptist Church was held in the church parlors Tuesday, April 12. The secretary reported regular meetings held bi-weekly, followed by supper at which large numbers have been served. At one meeting 168 tickets were sold. Several entertainments have been held which were very much enjoyed, especially the one at Easter time entitled, "The Changed Cross and Faithful Crown," conducted by Mrs. C. A. Main and held in the audience room which was well filled.

At the beginning of the year the directresses devised the plan of a series of socials at the homes of the members, alternating with the regular meeting at the church. They cut and planned work—mostly aprons—which they brought for the ladies to sew, and between sixty and seventy have been made and sold besides several comfortable. These socials have proved to be both pleasant and profitable, as more have been in attendance than at the church. The smallest number present was sixteen, the day being stormy; the largest number thirty-eight. After the ladies had sewed for two or three hours, the hostesses served light refreshments and each one put ten cents in the China barrel bank purchased at the beginning of the year for that purpose; and when broken at our annual meeting, this was found to contain $20.10.

We have been greatly blessed in not being called upon to part with any of our members by death. Seventeen have joined our ranks. The treasurer reported the net proceeds for the year $644.17. At the annual sale in December the proceeds amounted to $214.50. We have appropriated our usual donations to Missionary and Tract societies, Recorder, Woman's Board, Alfred Scholarship, etc.; also given $100 toward reducing our church debt, and $100 to Alfred Bethune and besides our local benevolent work. We are sorry indeed to lose our president, Mrs. A. N. Cramall. The success of the society for the last three years has been greatly due to her hard, earnest and faithful work; but she felt that she could not serve another year.

The following officers were elected for the ensuing year: president—Mrs. Charles H. Stanton; vice-presidents—Mrs. Gurdon Hiscox, Mrs. Charles D. Maxson, Mrs. Casey A. Main, Mrs. John Austin; secretary—Mrs. Edith Burke; treasurer—Mrs. Albert H. Langworthy; collector—Mrs. Dell Goon; directors—Mrs. John Tanner, Mrs. Isaac Burdick, Mrs. George H. Lanphere, Mrs. James Hemphill, Mrs. William Livingstone, Mrs. Everett E. Whipple; auditors—Mrs. Walter Price, Mrs. Clarence Maxson.

Mrs. Edith Burke.

From West Edmeston, N. Y.

The Ladies' Aid Society met at the church Wednesday afternoon, May 11, 1910. Quite a number of ladies were present, all interested in the meeting.

Officers were elected for the next six months. They are: president—Mrs. E. A. Felton; vice-president—Mrs. G. C. Rogers; secretary—Mrs. G. D. Maxson; treasurer—Mrs. Huntington.

It was decided to pledge the payment of ten dollars yearly for five years to the Educational Fund. The society pays ten dollars yearly to the Woman's Board, and helps generously in many ways for the benefit of the church and local work in general.

A very pleasing part of the program was the reading of the budget letter. This we think is a very happy way of helping and encouraging all our societies.

By way of earning money our society makes a good many aprons, quilts and comforters; gives ten-cent teas in summer and dinners in winter, besides socables and other entertainments at different times during the year.

We are planning to take up the mission study, and hope it may result in a deeper interest in all missionary work, and incidentally add zest to our own meetings.

MRS. GRANT BURDICK.

May 12, 1910.

Alfred Theological Seminary.

ARTHUR E. MAIN.

The Seminary has been especially fortunate this year in the matter of addresses and lectures. Rev. T. D. Holmes, a missionary to China, now in this country, has given us two interesting addresses on the work in China, and the experiences of a missionary. Mr. Holmes and family have made Alfred their temporary home, and have entered heartily and with efficiency into the religious and social life of church and community.

On the 30th, 4th and 5th of May, Doctor Gardiner, of the Recorder, gave four most helpful and practical addresses before members of the Seminary and others, on the following subjects:

1. Our high calling, and the preparation needed.
2. The preacher preaching; and his message.
3. The pastor in social and business life.
4. Modern problems confronting the church.

The profitable visit and work of Doctor Gardiner were the beginning of a movement, continued in the sermon and addresses of the Rev. Dr. Stuart to be mentioned below, made possible by the Abram Herbert Lewis Lectureship.

Our commencement exercises were held on the 15th of May; and were very interesting and well attended. Music was under the direction of Prof. A. Neil Annas; and Miss Leona J. Place was soloist. Rev. Ira L. Cottrell read the Scriptures and offered a prayer. Mr. Herbert L. Cottrell gave the grand address on "Buddhism and Christianity." The address graduated was by Dr. L. C. Randolf; and the sermon by Rev. J. W. A. Stuart, D. D., dean and professor of Rochester Theological Seminary. President Davis conferred the degrees after a short address to the candidates; and one of the very best of our commencement closed with prayer and benediction by Dean Main.

The trustees of the University have the reasonable rule that persons who are to receive degrees should be present when the degrees are conferred. As the Seminary year closes two or three weeks before the general commencement, our theological students have sometimes found it very inconvenient to comply with this rule. On this account the trustees have courteously authorized the conferring of degrees at our own commencement.

Miss Emma K. Cartwright, Mr. Herbert...
L. Cottrell and Rev. Henry N. Jordan, received this year, the degree of bachelor of divinity, having completed both a college and a seminary course.

Mr. R. J. Severance has done three and one-half years of good work in English subjects, and leaves us for the pastorate at Leonardsville.

Dear brethren and sisters of our churches, pastors and people, let us look, and look again, to the Lord of the harvest for more laborers.

The subject of Doctor Stuart's sermon was "The power of personality." In the evening he spoke upon "The Bible"; and on Monday evening upon "The worth of a man." The attendance was good; and words of appreciation are heard on every hand. He came not merely to fill engagements made with us, but to bring messages on behalf of righteousness.

Monday morning Doctor Stuart gave an excellent chapel talk to the students of the college; and later gave an address before the Ministers' Association of Hornell and vicinity on "The Christian Dynamic." In this address, which was under the auspices of the association, he set forth the sources of power to rise to the ethical standards of Jesus, and stirred the hearts of all. It has become something of a custom for the association to hold its last meeting before the summer vacation at Alfred; and this year Mr. and Mrs. Wilcox and Mr. and Mrs. Main entertained members, their wives, and a few others, to the number of over fifty, in our beautiful parish house. To the women who prepared an excellent dinner, and who served it so well, is due a share of the credit for a most pleasant and enjoyable occasion.

Alfred, N. Y.

Back to Lost Creek.

REV. M. G. STILLMAN.

Our parting word in the Walworth pulpit was given April 30. That night the people gathered at the church and did us generous honor, proving in a pleasant and practical way their good will to us and to the service.

The next morning the Congregational pastor, Rev. A. C. Warner, very kindly gave place to me in his pulpit and I was glad to put in there a few more words of the Gospel.

Monday, May 2, was the time set for our leaving the dear homeland for an indefinite time. We were most royally entertained for two days by kind friends in Chicago. We also made a very pleasant stop in Salem, looking in upon the college students and taking the main and minor buildings—on a dry plate. Arriving in Lost Creek, behold, the freight car had preceded us one day and the brethren had set the contents into the parsonage.

Next day we went on to begin our service in the Roanoke Church. May 7. The prompt and general response in the testimony-meeting made the happiest kind of an initiatory service with that people.

On the following Sabbath, May 14, we officially met our Lost Creek audience again as pastor and people after our absence of eight winters. It was one of the best days of my life. I do thank the Lord that the people let us come back and serve them a few more weeks.

With our goods only partly settled we are off to the association at Berea, renewing acquaintances and making new ones.

We must get home now, plant the rest of our garden, get settled, go visiting, read the Bible, the books and papers, and with glad hope declare the great and glorious Gospel.

Studies in the Doctrine and Ethics of the Bible.

ARTHUR E. MAIN.

VI.

Mythical and legendary language forms.—Myths are imagined stories about the world, in a far-away past, in which the deeds of superhuman beings are prominent. Legends are stories of a distant past that contain elements of the wonderful and improbable—stories of men and events that are products of poetic imagination, but neither pure fiction nor falsehood.

"O malignant and ill-brooding stars; He blesses his stars; You may thank your stars", are examples of completely assimilated relics of a once universal belief in the influence of stars upon human destiny. That is to say, we keep the language but not the superstition. And if used sincerely, we simply express in figure our belief in a divine providence.

Such familiar names and words as January, February, March, Sunday, Monday, Tuesday, jovial, mercurial, lunatic, and others, have wholly lost their early pagan and superstitious meanings. Christian motifs in Germany still cast flowers into streams of water, but not as a playful custom that survives a primitive belief in water-spirits, who could reveal in the water the faces of future lovers. And Milton refers to the gods of mythology, as in his "Lycidas", for example, in language that, if taken literally, would prove him to be quite as much a pagan as a Puritan poet. It should cause no surprise then if in very ancient Scriptures we also find wholly or only partly assimilated mythical and legendary language-forms, that had survived a still more primitive age of actual myth and legend.

Historic periods receive as treasures myths and legends from earlier ages, expressed in saying, song or story. Legends contain something of fact and of the springs of history; and much of the social and religious conceptions of the times when they were written. Myths are called the childhood of theology, legends the childhood of history.

If the early Hebrew Scriptures were entirely free from the influence of myth and legend, and, so, actual narrative and history, we should then have in them a knowledge of the world and men miraculously acquired, instead of progressively revealed. This is possible, but not historically and spiritually probable; and it is not demanded by the nature of true religion and morals, or by the Christian doctrines of revelation and inspiration. The Spirit of God introduces the religious and moral life of mankind in and through men and women of varying degrees of capacity in religious and moral perception, in language, science, history and philosophy.

Therefore Scripture that is partly mythical, legendary, superstitious, anthropomorphic, or inaccurate in form or fact, may become, under the purifying and guiding power of the Spirit of God, the means of recording true though not perfected doctrines of the Creator, of man, the world, and their relations. In our own day the religion and morals of well-meaning people frequently take on forms of speech and action that are other wise very strange.

One need not then necessarily believe that Adam and Eve actually heard the sound of the walking of Jehovah God in the garden in the cool of the day, in order to believe that his Spirit comes to all who sin, to the end that conscience may be heard, the sense of guilt awakened, and the disobedient made obedient.

Thus Scripture that is partly transformed myth and legend, and therefore pictorial, is a really profound and appropriate primitive dress for true religion. Such word-pictures, mythical and legendary in coloring, become revelation literature, the real word of the Lord, having been "born again by the creative power of the living self-revealing God."

One of the greatest of all religious books, —Bunyan's Pilgrim's Progress,— is a kind of fiction called allegory; and one secret of its beauty and power is its non-literal pictorial language-forms.

Alfred, N. Y.

Notice.

The Hebron—Main Settlement—Shingle House Quarterly Meeting will convene with the First Hebron Church (Crandall Hill), June 3-5, 1910. Dr. W. L. Burdick, pastor of Ashaway (R. I.) Seventh-day Baptist Church will be present and have prominent places on the program. Dinners will be served. All are invited.

PROGRAM.

Friday Evening
9.00. Sabbath Morning.
11.00. Sermon by Doctor Burdick.
2.00. Sabbath school and supper by Mrs. Ella Burdick Stearns, Suff. 3.00. Sermon by Pastor Geo. P. Kenyon.
5.00. Sermon by Doctor Burdick.
9.00. Sabbath evening.
11.00. Sermon by Doctor Burdick.
2.00. Children's session, conducted by Doctor Burdick, followed by a sermon.
8.00. Sermon by Pastor Kenyon.

Yours fraternally,

W. L. Davis.
**Young People's Work**

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

**God Knows.**

REV. E. D. VAN HORN.

**Prayer meeting topic for June 11, 1910.**

**Daily Readings.**

Sunday, June 5—God knows our life (Rev. iii, 1-6).

Monday, June 6—God knows our need (Matt. vi, 25-34).

Tuesday, June 7—God knows our sorrows (Isa. xlvi, 3).

Wednesday, June 8—God cares (1 Peter v, 7-10).

Thursday, June 9—God carries us through (Ps. xlv, 4).

Friday, June 10—God crowns us (Ps. vi, 11, 12).

Sabbath, June 11—Topic: God knows (Ps. ciii, 1-4; Matt. vi, 7, 8).

**COMMENTS.**

Ps. ciii, 1-4. This psalm is like a clear beautiful day in springtime: no shadow or cloud darkens its horizon, it brings no suggestion of pain or sorrow; but only the joy of a life in the full sunshine of God's love. It is like the peaceful calm after the storm, or the joyous rest of the morning after the night of sorrow. Its power to lift the souls of men into the glorious light of a better day makes it a gem of rare value in the worship of our hearts today.

Although the psalm may be said to have no very distinct divisions of thought, it unfolds or expands into three successive stages: (1) Thanksgiving for personal blessings; (2) for national blessings; (3) for world-wide blessings. Our reference deals with the first only.

In verses 1-5 the psalmist sings of the blessings with which his individual life has been crowned. He calls upon his soul, which was sometimes "disquieted" within him, or cast down in sorrow and disappointment, to contemplate the gifts of God and then to praise him for them all. He summons his soul with all its powers to bless Jehovah for "all his benefits"—for the forgiveness of sins, the healing of diseases, for saving his life from destruction, crowning his life with tender mercies and loving kindness, and for the renewal of daily strength.

To summon one's self to such a duty is to open the way for a life of faith for him who arouses his mind to contemplate the many mercies coming with each new day must inevitably grow in his love and reverence for him who is the "Giver of every good and perfect gift." Therefore we ought to cultivate the spirit of thankfulness more. It is said that memory keeps a very poor record of our mercies, especially the continuous ones, so that we need to cultivate the habit of thinking upon our daily benefits lest we forget and drift into thoughtless neglect and slowness way. We rightly regard it as a serious breach of courtesy when an earthly: friend fails to acknowledge the receipt of a gift, no matter how small. Such a failure we all feel keenly. But how much greater is the offense when we fail to recognize our heavenly Father's love in the blessings of each day. In them he is pouring out himself and is demanding of us—not like gifts—but our hearts' true devotion. It therefore seems to me that the least each of us can do is to raise his voice in the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits." Matt. vi, 7, 8. This passage, as also does the one in Psalms, deals with an essential phase of prayer. Every prayer should have in it the element of thanksgiving as well as the expression of need. In this reference Jesus warns against the use of meaningless words and expressions. A prayer which is made up of hollow sounds is an offense to God. What he wants from his child is the expression of the soul's need in the simplest words. "Use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." After all it is a great comfort to know that in our heavenly Father dwells all knowledge and wisdom. Life brings its never-ceasing round of human needs, many of which we are conscious of, others we are not. "God knows all our needs, and even before we have asked him he satisfies those needs. Sometimes we are like the little child, we feel a certain need and ask in a faltering or blundering way or possibly fail to find words to express the need; yet God knows and seeing the desire grants the thing which we wish. Yes, God sees beyond the blundering mistakes of life and takes cognizance of the real motive and purpose. We may be misunderstood, even by our friends: our motives may be misinterpreted and receive harsh criticisms: but God knows the heart and will reward according to truth.

Again, this thought that God knows is especially helpful in this time of doubt and question. In this time when the air is full of interrogation-points, and many of the items of our old faith and creed are up for search and investigation, we feel a little uncertain at times just where we are coming out and say, "I wish I knew." God knows and we need not worry. Sometimes when I reach the higher points in life's pathway and look back over the past, or when I read God's book of nature or his book of history, or his book, the Bible, I am greatly strengthened in my conviction that "He knows" and I can trust him that all things will "work together for good" if we are faithful to our light.

**New York City.**

Martha Burnham.

MARGARET BELL.

Chapter XXII.

After the excitement due to Mr. Burnham's decease subsided and quiet had been established in the house, it was found that Martha's general health had improved to the extent that she was able to sit up a few hours each day and walk about the house, though it was evident that without an operation she could not long survive.

On one of his visits Doctor Whitmore again broached the subject of the operation, asking her if she was still willing to consider it. Martha told him she was anxious to have the operation, but as no competent surgeon was willing to undertake it she felt perplexed over the matter, not being willing to submit the case to any one but a surgical expert.

To this the good Doctor replied that while her consent and without any expense to her he would go to see Doctor Berg personally, in whom he had the greatest confidence and to whom he would rather submit the case than to Doctor Bradford, although the latter's standing in the medical world was in advance of Doctor Berg's. Martha gladly consented to his proposal and the result of his interview with Doctor Berg was the fixing of a day for the operation.

Five weeks from the day Mr. Burnham passed away, Martha left her home for the hospital. The trip was a hard one, for she was not accustomed to sitting up more than two hours at a time. The day was bright but very cold. Fortunately the sleighing was excellent. An easy chair was put into a large sled, and wrapped in comforters she rode four miles to the station, then sixty miles on the train and another mile from the depot to the hospital.

In spite of the hardships connected with the trip Martha enjoyed it immensely, for having been so confined to the house it was a pleasure to be once more moving in the busy world. The present was hers to enjoy, the future was in God's hands. Why should she not be happy this beautiful day, even if the moan should bring deeper shadows?

When Martha was first told the nature of her affliction, tears came into her eyes; but instantly came the thought, "Is either I live or whether I die, I am the Lord's, and the tears vanished while a smile flashed over her countenance.

Her religious experience throughout this trying ordeal was somewhat remarkable, but it was most satisfactory. In the first prayer she offered to God over the matter she was impressed that she would be called to undergo an operation and would be brought safely through it because God had a special work for her to do in the world. When she visited the surgeons their decision threw a cloud over her mind which
was dispelled as soon as she lifted her heart in prayer to God; and the impression deepened as the days passed by, although from a human standpoint it looked as if it were an impossibility.

Operations were not so common then as they are now; and after her visit to Chicago and after Doctor Bradford's opinion had been given, the opposition, among friends and acquaintances, to her having the operation was strong; some of them pleading with her not to attempt it. But while she disliked to go contrary to their wishes, she felt that it was a question she alone could decide and she decided it as she believed the Lord was leading her. Wherever she was known and even among strangers the most intense interest was taken in the case.

The greater part of the time throughout this experience Martha was very happy because she was overshadowed by the presence of the Lord. Many of the days in which she suffered the greatest physical pain her spirit was enjoying the closest fellowship with the Divine; as she penmed in her diary, "Physical pain has often been the key that has ushered in the great stronghold of God's grace and let the fulness of his love flow into my soul."

When she bade her friends good by at the train her face was radiant as she assured them that it would not be long until she should be back. As the train pulled out of the station they exclaimed, "How she has changed! One would think from her appearance she was going off on an excursion." But they were mistaken. The light in her countenance was not the light that is born of this world's pleasure, but the light of a spirit which was assured that while she was surrounded with perils she was nevertheless safe, because her destiny was in "the hollow of his hand."

When Martha reached the hospital she was greatly fatigued from the trip, but she was obliged to meet the surgeon at once. She saw her countenance fall to a hopeless expression and no words were needed to convey his thoughts to her mind. After the physicians had withdrawn from the room she was given nourishment and allowed to rest a little while. Then the matron brought Doctor Whitmore back into the room, who told her he had come on the request of Doctor Berg to have a little talk with her.

He then said: "Doctor Berg wishes me to tell you that he considers your case less hopeful than do I; that he has discovered some complications which I had not, making the case more doubtful than he supposed from the account I gave him on my previous visit. I requested me to give you his opinion and say to you that, being made acquainted with that, if you still desire the operation it shall be performed tomorrow as had been previously arranged."

This was certainly putting Martha into a hard place. She was so exhausted that she hardly felt able to speak and in this condition to have so momentous a question thrust upon her for decision was appalling. She had come there to have the operation, supposing all decisions had been made beforehand. In her exhaustion she felt confused. It was plain that Doctor Berg thought, as did Doctor Bradford, that the operation meant certain death; and if so, would it be right for her to take the operation? Would it not be murder?

While she was trying to reason the matter out, the matron spoke. Telling her she must decide at once for if the operation were to be performed the following day it was necessary that they commence preparations immediately. How harsh it sounded! Martha wondered if a person could not have a few minutes in which to decide so great a question.

Doctor Whitmore was sitting by the side of the bed, and seeing her perplexity said in the kindest tones: "Child, you came out here to have the operation. I have always told you it would be attended with great danger, but what have you before you if you return home? You know what you have passed through this winter and that without the operation you can not live very long. With the operation you have a chance to live—a small chance, but still a chance. I still adhere to my opinion that your only course is to submit to the operation but you must be the one to decide the matter."

These words from this faithful physician and friend came to Martha as heaven-inspired. She closed her eyes and lifted her heart in prayer to God for direction in this critical moment, and the impression came upon her mind, stronger than ever, to proceed with the operation and her life would be spared to do the work God had designed she should do. She opened her eyes and said simply, "I will take the operation."

Afterwards she learned that when the physicians withdrew from her room for a consultation, Doctor Berg tried to prevail upon Doctor Whitmore to take her back home; and indeed the situation was a most trying one for Doctor Berg, as Doctor Bradford who stood in advance of him had refused the operation. He only consented to operate from the fact that Doctor Whitmore was his personal friend—one who had rendered him great assistance when he was a boy in the medical profession and in need of a friend, and whose judgment in diagnosing diseases he had previously been given good reason to respect. Thus on so slender a thread hung Martha's destiny.

When the operation was in process it was found that on the point where the physicians disagreed Doctor Whitmore was in the right. Only the true nobility of soul which characterized the man who was soon to become the world's surgeon, honor was rendered to whom honor was due. When Martha expressed to him her appreciation of his skill he added after thanking her, "But you must not forget that a large share of the credit for this operation belongs to Doctor Whitmore."

The train which carried Martha to the city where she was to undergo the operation passed through a small city on its way, twenty miles from her home, being the place to which her parents were obliged to send for a physician when they first came into the territory. As the train halted at this point Doctor Whitmore the city paper came into the car in which Martha was riding. That week the following editorial appeared in his paper:

On the cars last Monday morning, going to the metropolis, was Doctor Whitmore of Jackson, accompanied by a lady whose face showed the effect of long-continued ill health. The Doctor occasionally left his seat to speak with her, and she always met him in such a cheerful, smiling, chatty way, that it was a great surprise to the writer when Captain Pember, who was on the train, said to him, "That lady Doctor Whitmore is talking to is probably taking her last journey. He explained further that she was a Mrs. Martha Burnham of Plymouth, and that she was to undergo a surgical operation in the metropolis, which gave her the only chance for her. But which would more likely result fatally than otherwise? There were several who confronted so bravely the fact that in all probability she had come to the threshold of her last time; and in the following morning the surgeons removed, after a most perilous operation, the large fibrous tumor which threatened her life, and she survived the operation. Whether she recovers or not is still an uncertain question, but her splendid courage and perfect serenity add a large per cent to the meager chance.

In the excitement under which the people were laboring a remark of Doctor Blakely's was misunderstood and the report flew over Auburn Junction and out into the country that Martha died during the operation. When Doctor Whitmore passed through the Junction on his way home he was met at the depot by anxious inquirers. To their statement of the flying report he replied that he had come safely through and that she said she was going to live. "Indeed," he added, "the last words she said before taking the anesthetic was 'probably.'"

In the evening preceding the operation Martha had quite a long conversation with the matron, in which she told her of her conviction that her life would be spared.

The night following the operation the matron, who was a nurse of great ability, took charge of Martha. Upon the matron's asking if she would like to be read from the Bible she requested her to read the One Hundred and Third Psalm.
Young People and the Missionary Movement.

Chloe S. Clarke.

Paper read at the Young People's Hour of the semi-annual meeting of the Western Association, at Alfred Station, N. Y., and requested for publication.

What I have to say in this paper is what I gathered from the Student Volunteer Conference held in Rochester last winter, and a great deal is from the report of the Executive Committee of which John R. Mott is chairman. It may be well to explain in a few words what the Student Volunteer Movement is. It originated at the First Conference of Christian College Students held at Mt. Hermon, Mass., 1886, at the invitation of D. L. Moody. Twenty-one students who had already decided to become missionaries went to that convention. At the close of the convention 100 of the 250 made it their purpose to go to foreign fields. Two men were appointed to make a circuit of the schools and colleges to tell of the needs of foreign lands. In 1888 at the student conference at Northfield, 50 volunteers attended. They felt the need of some organization and a committee was appointed. This committee met in the following December and organized what is known as "The Student Volunteer Movement for Foreign Missions." So it is primarily a movement, not an organization. It is true that the American and Canadian students are united by a common declaration of a life purpose, but this is not all the movement stands for. "It is a vital force, a new spirit, a pervading influence and not a formal, visible organization." Looked at from this point of view, it is the most comprehensive student movement of the United States and Canada, because both men and women students of all Christian communions are included.

It is a recruiting agency. In this function lies its primary and paramount importance. It seeks to create and cultivate a missionary interest in the young people of our schools and colleges and helps to prepare them for active work on the field of the Lord's house.

A staff of secretaries is employed who visit the institutions of the country to awaken a missionary interest by organizing volunteer bands, giving addresses on missions, or organizing and meeting with mission-study classes and in every way possible promoting the missionary activities of the schools. The volunteers are organized into a volunteer band, the object of which is to stimulate a deeper missionary purpose, to deepen the spiritual lives of its members, to secure other volunteers and to promote missions in the college and college community. An international convention is held every four years. At the last one, held in Rochester in January, 1905, 3,508 out of a representation of 2,722 institutions attended. At such conventions denominational lines are not existing; all are there for one great cause.

To go back to the movement,—it receives calls from the various denominational missionary boards, and special posters or bulletins are published and placed in hundreds of schools, both professional and otherwise, to bring to the attention of the young people the needs of the field. After what has been said it is seen that it is in touch with the demand made by mission fields on the one hand and with the supply furnished by the young people on the other hand.

The watchword of the movement is, "The evangelization of the world in this generation."

The best evidence of the power of the movement is that of the volunteers who have gone to foreign lands. In 1902, 780 volunteers sailed. During the next four years, 1,000 went to foreign lands, and for the following years (1906-1910) 1,275 sailed. Thus it is seen that power and efficiency are steadily increasing. The influence is not felt abroad only. There is a deeper spiritual interest in regard to the work on the home field. Those who do not volunteer and who do not go abroad are inspired to choose and fulfill their life work, so that they may make an influence on the world-plans of Christ. "Young people who are to become lawyers, teachers, editors, statesmen,—in brief, who are to be leaders in all important realms of thought and action, are inspired with the ambition to bring all the resources which they have to command to bear upon the problem of making the church in the United States and Canada an adequate base for proper maintenance of a world-wide war."

Another test of the growth of practical missionary interest among young people is the increase in their missionary giving. Preceding 1906, it was reported that they were giving $50,000 yearly to missionary objects. At present they are contributing $131,000, or an increase in four years of over sixty per cent. Many institutions are each supporting entirely or in a large part their own representatives on the field.

The value of this important result of the work of the movement is not so much in the amount of money given, but as in the influence upon the thoughts and habits of the young people. Those who are to become ministers and lay-leaders will when they go out into life promote such an enterprise, which they have seen work so successfully in their school life. The last four years have been a period which has not had its equal in the promotion of mission study among young people. In 1905 there were 1,049 mission-study classes in institutions of the United States and Canada. Last year there were 2,084. In 1905 there were 12,609 young people of our schools and colleges studying missions; last year the number was 25,208. Mission study has come to be ranked with Bible study as one of the two foremost and fundamental Christian activities of students. The marked improvement in the quality of mission-study leadership is another hopeful sign. This is due in some degree to the enlisting of more of the ablest students and professors as teachers, but in a larger degree to the better training of leaders. The teachers are appointed for a longer time before and special training is given them at the summer conferences.

Some of the indirect results of the work of the movement may be mentioned. Among them is the influence upon the religious life of the institutions throughout this country. The propaganda of the movement has given to the young people a world vision and made the brotherhood of man real to them. The appeal from foreign fields has created a spirit of helpfulness. "The emphasis of Christ's desire to extend his kingdom over the entire world has made them give way to Christ's power over their own lives." The summons to conquer the world, calling forth heroism and self-sacrifice, has caused lives of unselfish devotion and self-discipline. It is said that at no time in the history of our institutions has there been a greater number of students who have lost themselves in the great cause of Christ. The work of the Volunteers who have been detained for various reasons is one of the indirect results of the movement. Many of them are engaged in active work on the home field and are doing a great work which together with that abroad is the great and grand work of Jesus Christ.

One of the missionary developments of the movement is the Laymen's Missionary Movement, the greatest service of which will be that of making it possible to send out a sufficient number of Volunteers to conquer the world in this our day.

(To be continued.)
Salem College Notes.

The spring term of school opened with a very large increase in attendance and the chapel hall is filled as it has never been before. Many of the students are in principally for review work, in preparation for the fall state examination; still there are a greater number than usual taking regular courses. A very successful entertainment was given May 5 under the auspices of the Christian associations of the college.

—Rev. M. G. Stillman and wife were welcomed to our chapel services last Thursday morning as they were returning to Mr. Stillman’s old pastorate at Lost Creek and Roanoke. Mr. Stillman gave a short but very interesting and helpful talk on the subject, The Star of Bethlehem. It probably would be of interest to some to know that our new college building is now under roof, and workmen are busily engaged on the inside work. It is hoped, and thought probable, that the auditorium will be completed for the commencement exercises.

News Notes.

SALEM, Va.—The Ladies’ Aid Society gave a ten-cent supper at the home of Mrs. Lucian Lowther, Monday night, April 25, the proceeds to be used in the College 6 scholarship fund—The Philactea and Baraba classes of the Salem school held a social, May 9, at the college chapel. The entertainment consisted of a “Trip to Whistleville,” where there was a county fair. Every one seemed to enjoy the trip.

COSMOS, Okla.—The Endeavor Society recently gave a successful supper in the home of Mr. and Mrs. D. O. Allen. An interesting program was given by the society—Mr. Goff preached at Prairie View, Kan., April 30. He preached his farewell sermon at the Cosmos schoolhouse, May 7. He leaves us for Riverside, Cal., May 10. He will be greatly missed here. Church letters were given him and his wife and to Brother Arthur Stillman and wife, the latter moving to North Loop, Neb.

GENTRY, Ark.—Our Sabbath school had a very interesting interest at the home of Mrs. Anna Sabine. Miss of “Mother’s Day,” May 2.—The juniors are doing good work with Mrs. Wilbert Davis as Superintendent—Our Relief Committee has been having a very busy and “merry” time the past month—Pastor Davis has a regular Sunday afternoon appointment at a school 9 miles from town.

FRIENDSHIP, N. Y.—The Ladies’ Aid Society at a recent meeting gave $25 to the Alfred Betterment Fund and $55 for a mission in the Western Association. The church has bought an individual communion service.—Rev. L. C. Randal gave an illustrated lecture at the church, May 1, on Ben Hur. A special collection was taken, Sabbath morning, May 7, for the Western Association missionary work.

CHICAGO, Ill.—Pres. George C. Davis of Alfred University preached for us Sabbath, May 7. His sermon was greatly enjoyed by all. —Monday evening, May 16, the chapel was held at the home of Mr. and Mrs. W. J. Schlenker. It was a success socially and financially, about $40 being received. The League, says one of the student Evangelistic work for the coming summer. This sum added to what is already subscribed and will be sent to Miss Jessie Ethel Randall. Pastor Webster was fortunate in securing Miss Elizabeth Ordway to plan the social. Miss Helen Tiltsworth of Battle Creek is to be serving something, some household goods, preparatory to her going to the University of Chicago Library.

MILTON, Wis.—Dr. L. A. Platt is expected home tonight from Los Angeles to oversee the completion of his homebuilding project preparatory to moving his family to California. His many friends will gladly greet him again. Monday afternoon, May 13, the King’s Daughters with lunch baskets in hand gathered at Mrs. Platt’s home where a social time and excellent supper was enjoyed. A piece of sterling silver was left as a token of love and friendship for Mrs. Platt, who has served the church so efficiently for the last year. The best wishes of all go to Dr. and Mrs. Platt as they go to their Western home.

Program for Western Association, June 10-12, 1918.


2:30—Devotional service—Rev. L. A. Davis.


You must be serving something, some one that needs your help in order to be really appreciative of the divine care. It may be the parents’ care of their children; the teacher and her scholars, the charity worker and the poor, the friendless, the berefted, it may be friend helping friend—in some way the life of loving service must be there as something out of which God can help us think of their dying children, which infinite love bestows upon us.—Julian R. Smyth.

REV. Alexander Maclaren, one of the greatest preachers of the Christian Church, died in Edinburgh, Scotland, May 5, 1910.
bath-keeping lady in association, had been called away within the last nine months. This was a heavy loss to so small a denomination (small in England), and pressed the importance of working while it is yet day. Though three out of the four had passed the ripe age of eighty-four, death is no respecter of age or person; the young man or maid may be summoned before the aged grandfather, as in the present case, the king with the peasant.

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

We may feel sure that Jesus will not come personally for another thousand years, but we can not be sure death will not summon us to his presence at any moment, which is present as the same thing. Are our hearts right, so that if Jesus appeared now we could joyfully welcome him? If we are truly Christians they must be so.

If it be otherwise, let us examine ourselves whether we be in the faith; and remember, the saints are "they that keep the commandments of God, and the faith of Jesus." and "this is the love of God, that we keep his commandments."

CHICAGO, ILL.—No "Home News" from the Chicago Church has appeared in the Recorder for a considerable length of time. This has been due, not to indifference, but to a lack of anything which might properly be classified as news. During the nine months the writer has been in charge of the church, the various services have been conducted at the usual hours.

The service for Sabbath worship and preaching is held each week at two o'clock. At three o'clock the Sabbath school convenes, and following this a service, more purely devotional in character, is held. Frequently visitors in the city join us in these services. During their stay in Chicago such Sabbath-keepers are heartily welcome to worship with us.

Sabbath day, May 7, President Davis of Alfred University was with us and delivered a stirring and helpful sermon. In the Sabbath school he also gave a short talk in appreciation of the historical method of Bible study.

May 14, a special service was held at which time Dr. O. E. Larkin delivered an excellent lecture on the subject of "Tuberculosis", and the pastor gave an address on "The Relation of the Christian to Health." This service was in response to a request from the Illinois State Board of Health that the ministers of the city call the attention of their congregations to the subject of tuberculosis and its prevention.

At Easter time a special service was arranged by the quartet which was appreciated by the congregation. An appropriate sermon was preached.

All classes in the Sabbath school are now considering the course of "Bible Studies on the Sabbath Question", by Dean Formerly the pastor's class had been engaged in study of social problems, Mrs. B. F. Langworthy's class in a course in "The Life of Jesus", and the other classes the International Lessons. In order to give more unity to the curriculum it was voted that all classes adopt the same course. The present plan is resulting in a great deal of interest, much of opinion, and, we trust, the formation of a more rational and helpful attitude toward the Bible. Last Sabbath the pastor's class of men joined with Mrs. Langworthy's class of young ladies in order to have the benefit of Dean Lewis' instruction, We hope to prevail upon Doctor Lewis to continue this plan whenever it is possible for him to accept the task.

Several Seventh-day Baptist young people have been spending some time in study in Chicago. Dr. Laverne C. Bassett of Richburg, and Dr. Jesse G. Maxson of Walworth completed this month their four-year medical course. Wallace W. Coon of Milton Junction has also just finished his second year's work in medicine. Dr. Ansel Van Horn, who has been doing graduate medical work in Europe, has returned to Chicago. Mrs. Sabella Randolph Barker, formerly of Alfred, who has been teaching in the School of Education at the University of Chicago the last four years, has resigned her position and will leave for the East at the end of the spring quarter. Miss Helen Tittsworth of Alfred has accepted a position in the University of Chicago and expects to be here for some time. Miss Tittsworth's mother, Mrs. Belle Tittsworth, will also move here in the fall and live with her. Mrs. Eugene K. De Witt is residing in Chicago where Mr. De Witt is attending McCormick Theological Seminary. These temporary residents increase the attendance at church services and form a welcome addition to our little society.

Several occasions of a social nature have been enjoyed during the last few months. The Ladies' Society has given socials at the homes of Mrs. L. C. Cutler, Oak Park, and at the home of Mrs. G. W. Sherman on the South Side. A very successful supper was served and program rendered by the men of the congregation at the hospital home of Deacon Maxson. May 16 the young people of the society held a social at the home of Mrs. William Sheldon in Oak Park. After supper had been served the host entertained his guests with a number of selections on his Victrola.

The young ladies in the church have recently begun the practice of enjoying luncheon together down-town every other Wednesday.

In the early spring the music pupils of Miss Elizabeth Ordway and Miss Hazel Pierce gave a creditable recital in Kimball Hall. The entertainment was attended and enjoyed by a number of our society.

PASTOR WEBSTER.

The Death of Mrs. Fryer.

Editor of the Recorder.

DEAR BROTHER:

Perhaps—since no names will be used—it is not a violation of confidence to transcribe here a few sentences from a long private letter concerning Mrs. John Fryer, whom many of us knew so well as Miss Lizzie Nelson, and who passed away at Berkeley, Cal., May 10. The letter is from a lady who is quite unknown to readers of the Recorder. She is a Sunday-daykeeper, a widow who has had a long, hard struggle to bring up her children. The letter throws light upon the fine character of the writer, and yet more light upon the noble, gracious and transparent character of Mrs. Fryer. Mrs. Fryer's influence was like a benediction upon all who knew her.

"All the winter before their recent trip to the Orient, Mrs. Fryer was feeble, and almost to the last Doctor Fryer did not expect her to accompany him. ... She gave me a parting gift of a beautiful little water-color which she had painted, and across the back of which she had written a message. ... I had one or two precious messages from her in her absence, and my fears that I should never see her again began to subside. ... Such a meeting when she appeared! But she looked thin and frail, though they had had a happy journey, and though she was so interested in what she saw in Egypt, and in the great changes that have taken place in China. ... She was deeply grieving for her mother, who had passed away just before she reached that home. ... Oh, if you knew the services rendered me during these eight years by those dear tired hands of hers! She was so blessedly unselfish, so saintly, so brave, such an uplifter of human kind! She helped all, no matter what their nation or creed. Her own views were fixed. ... Quietly, she kept her own Sabbath with her Bible, and spent nights of prayer and thought, going like the waters of Oil into the thick darkness that she might receive help and guidance in her work for others. The commands which she there received she followed with perfect faith. ... Her left hand knew not what her right hand accomplished.

"Her death was like her life—sweet and peaceful. The full details I do not know as yet. ... She had gone to Doctor Maxson's sanitarium here, and she seemed to be improving; then one night she went peacefully to sleep and did not awaken. She was not, for God took her. ... The services were on May 14, at two, in the First Congregational church. ..." It was all beautiful and simple, as she would wish. Flowers were everywhere, and the light-colored casket was interspersed with blossoms—sweet peas. Dear old Doctor McLean, with quivering voice, conducted the service. The music was soft and low—"Sometimes, somewhere", "Abide with me", and "Good night." The reading was John xvii, and Psalm xxiii. Doctor McLean with brief words sketched Mrs. Fryer's life, and sounded the keynote of her life, which
was love. Then a representative of W. C. T. U. read a paper about her work in China. Then came Chopin's Funeral March, and all was over. . . . I could not trust myself to go to the graveyard—Mama always said I had no friend here that I could fully trust. I was born four. My heart aches for her husband. He is terribly shaken. . . . She will live in more lives and hearts than we can know. . . .

Such is the tribute of one who loved her.

E. H. L.

MARRIAGES

RANDOLPH-TAPPEN.—At the home of the bride's parents, on March 16, 1900, by the Rev. Henry N. Jordan, Orson W. Randolph and Miss Emma A. Tappen, both of Piscataway.

H. N. J.

DEATHS

LIPPINCOTT.—At Garwin, Iowa, May 6, 1910, Alva H. Lippincott, aged one year, eight months and four days.

J. T. D.

RYNO.—Martha Jane Ryno was born July 1, 1852, near Sampson, in Piscataway Township, and died at her home in Dunellen, N. J., Sabbath afternoon, May 7, 1910.

She was a daughter of Morris and Sarah Ann Dunham. Her mother died just after Mrs. Ryno's marriage and her father passed away ten years ago.

In April of 1872 Martha was married, by Rev. L. A. Platt, to Ambrose B. Ryno of New Brunswick, N. J. To this home were born four children: Cornelius M., Sarah Ann, Charlotte Ann, and William H., three of whom are living, with the memories of a union of mother as the most sacred legacy that could have fallen to them. Besides her husband and three children she leaves two sisters, Mrs. John Amsden of Somerville and Mrs. A. H. Burdick of New Market. While Rev. Lester C. Rogers was pastor at New Market, sister Ryno accepted Christ as her Saviour and was baptized into the fellowship of the Seventh-day Baptist Church, October 22, 1885. It was a great delight to her to recall that her husband, her two sons, one daughter, and two daughters-in-law were active members of the same church. For eighteen years Sister Ryno has been a cripple because of rheumatic paralysis and for three or four years has been afflicted with heart trouble. In all her sufferings, which at times were intense, her patient, uncomplaining spirit was a strong witness to her faith in him whose arms sustain the afflicted and whose presence gives grace to the weak. She rested in him when she said, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness."

Funeral services were held at the family home, Tuesday afternoon, May 10, and were conducted by her pastor, Rev. Henry N. Jordan. Interment was in the family plot in Piscataway Town Cemetery.

Moody Bible Institute.

The Rev. Francis L. Patton, D. D., LL. D., president of Princeton Theological Seminary, gave the graduating address at the close of the winter term of The Moody Bible Institute, on April 17, 1910. The integrity of the Bible. Twenty students graduated, most of them men, some of whom are going to foreign fields, some will engage in evangelistic work in this country, and two or three are to take further studies in theological seminaries. The Institute keeps its doors open throughout the year, however, the summer term beginning May 3. A special course is planned for the latter part of this summer beginning in July, when Prof. G. Frederick Wright, Dr. C. I. Scofield, Pres. W. G. Moorehead, Marion Marry and possibly Stuart Holden of London, will be special lecturers. All the instruction is free.

"I have heard a great deal of preaching, and I have heard most of it with respect, but I have heard a great deal of it with disappointment because I felt that it had nothing to do with me. So many preachers whom I hear use the Gospel in order to expound some of the difficulties of modern thought, but only now and again does he minister a direct message personally to a raking fire of self-examination."—President Woodrow Wilson.

There are times and circumstances in which to speak out is at least to convince.—The standard.
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