

# The Sabbath Recorder

## EASTER THOUGHTS.

The real historical evidence for the resurrection [of Christ] is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before any of our gospels was written. . . . Not one of them would ever have been written but for that faith. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or in Galilee—which is the primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the risen Saviour has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the church in that extraordinary spiritual vitality which confronts us in the New Testament. This is its own explanation of its being. "He," says Peter, "hath shed forth this, which ye now see and hear;" and . . . it is here the strength of the case for the resurrection rests. The existence of the Christian Church, the existence of the New Testament: these incomparable phenomena in human history are left without adequate or convincing explanation if the resurrection of Jesus be denied.

—James Denney, D. D.

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## EDITORIAL

### What is Meant by the "Kingdom of Heaven"?

A sister in the West writes as follows:

DEAR BROTHER GARDINER:

For several weeks we have been having in our Sabbath-school lessons a good deal about the kingdom of heaven; and since we do not all understand the matter in the same way, I write to ask if you have any leaflets upon the subject. If not, will you please give us your ideas concerning the Bible meaning of "kingdom of heaven" and "kingdom of God"? Are they the same? What is the kingdom of heaven? When does it appear? . . . If this is asking too much of you, will you kindly refer it to some one else to answer the questions?

The expressions, kingdom of God, kingdom of heaven and kingdom of Christ, in the Bible, are used largely in the same sense. They refer to that spiritual realm of which God is sovereign. In a few cases the term king is applied to Jehovah as ruler of the universe, in the broadest sense. "The Lord sitteth upon the flood; yea, the Lord sitteth King forever" (Ps. xxix, 10). "For God is the King of all the earth" (Ps. xlvii, 7). "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Ps. ciii, 19).

In most cases where the terms are used in the New Testament, they refer to the spiritual sovereignty of Jehovah over the hearts of men who have owned allegiance to him through Christ. They figuratively describe the golden age when true religion shall prevail, and the peace of God shall

fill human hearts. They always refer to a spiritual kingdom. This kingdom is represented as the kingdom of light versus the kingdom of darkness, the kingdom of God versus the kingdom of Satan. Nothing is more natural than that these two opposing powers should be called kingdoms. The kingdom of evil had a mighty hold on the world, when, in the fulness of time, Christ came to earth on his mission of love. Then as never before the issue between the two kingdoms was made strong. Christ had to gain a complete conquest over Satan, and to win the world to himself. John the Baptist, seeing the multitudes completely under the sway of the kingdom of evil, calls upon them to repent, "for the kingdom of heaven is at hand" (Matt. iii, 2), and Jesus, the King of kings, beseeches them, "Seek ye first the kingdom of God" (Matt. vi, 33). When asked as to when the kingdom of God should come, he replies: "The kingdom of God cometh not with observation . . . the kingdom of God is within you" (Luke xvii, 20, 21).

Then his disciples were taught to pray "Thy kingdom come;" and in all time, whenever Christ has taken possession of a human heart, wherever sin and the rule of Satan have been overcome in the lives of men, there has been seen the coming of the kingdom of God. Thus there are many passages referring to the spiritual reign of Christ in the hearts of men in this present life.

The growth of this kingdom is illustrated by the parables of the leaven in the meal, the grain of mustard seed planted, the sower of seed, and several others.

When Jesus was foretelling the destruction of Jerusalem (Luke xxi) and that, too, in the strongest figurative language as to the coming of the Son of Man in special power and glory, he said: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." In the same breath he assured them that all

these things should happen in that generation in which they lived. We know that the calamities there foretold did come in that generation. We know also that with the destruction of the temple and of Jerusalem there was removed the greatest obstacle to the advance of Christ's kingdom upon earth. Then by the expression, "The kingdom of God is nigh at hand," Christ must have meant that, when Jerusalem and the temple should be destroyed, the more rapid building up and the more world-wide extension of this kingdom should begin. If it meant the second coming of Christ, that second coming, whatever it was, must have taken place in that generation, according to Christ's own words. One thing is certain—the kingdom of heaven has been coming, coming, coming in the hearts of men and in the heathen world, wherever Christ's Gospel has been preached and men have yielded their hearts to him.

His kingdom is an everlasting kingdom; therefore we find some passages that have a far reach into the future and refer to his reign in heaven, when the kingdoms of earth shall become the kingdom of God.

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#### "Seventh-day Baptists in Europe and America."

This is the name of the long looked for "Historical Volume." It has been more than seven years preparing to greet you face to face, and when you have once seen it, you will say it was worth while to wait; for time has made it a hundred fold more valuable than it could have been if only the original plan had been worked out. Instead of a small volume containing the historical papers presented at the General Conference in 1902—its one hundredth anniversary—we have two large volumes of 1,500 pages and hundreds of interesting pictures. It is really a wonderful work. The pictures, of themselves, are worth the price charged for the two volumes. You can not do justice to the pictures alone in a half-day. For the older people every page of pictures will start a flood of memories. I don't know when I have been so interested in pictures of our old leaders and the old places.

The work is reverently dedicated "to the memory of the past and the hope of the future." The preface gives an interesting history of the steps taken by Conference and the work of the Committee on Publication for seven years. Volume I is devoted to the history of our churches and the Sabbath in England; the history of our societies, schools and Conference in America. Volume II gives a history of each association in order, and three hundred pages, profusely illustrated, of German Seventh-day Baptist history. Then comes a history of the "Rogerenes", and the volume closes with one hundred pages of carefully prepared index to the entire work.

It has been hoped all the way through that the sale of this work might relieve Conference of its financial burden made necessary by the enlarged plans and extra cost. We do hope that all our pastors and people will push its sale as soon as it comes into their hands and so help the committee to "make good" as far as possible. At the popular prices of three dollars for the cloth bound set and five dollars for the half morocco, we pay only about half-price. I expect to see the volumes eagerly sought after and purchased in all our churches; and I expect to find that nothing in our entire history has proved so deeply interesting to old and young as this great pictorial history.

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#### An Explanation.

We spoke of having more copy than we know what to do with. This is a new experience for the RECORDER. We are glad so many are interested and willing to write, and hope none will be discouraged if what they write is not used right away. The other day we counted the articles awaiting publication and found no less than thirty. Some of these have waited long. Among them are three good sermons. We hope most of these articles will find a place in due time, although some of them are not so important as others.

If the editor were to make any special request regarding these matters, he would say, Please do not make articles too long.

Sometimes an address upon a vital question must of necessity be long, but as a rule people shun long articles. So if you wish to have your writings read, just give us the pith of what you wish to say in a brief, clean-cut article.

In writing death notices uninteresting details might well be left out. When we have as high as ten notices for one paper, if written out full enough to cover half a page or more, the space required, if put in large type, would be too much in proportion to that demanded for other matter. A long standing, unwritten law of the office has been, however, to make separate obituaries of official church members only. But cases will sometimes arise where this rule can not be adhered to. It is hard to say just what should be done in each case, and the editor knows he is dealing with a delicate question. Evidently, something should be said in a general way upon this question, but how to say the right thing is the one puzzling problem. We know our readers will sympathize with us in these matters, and we can trust them to help us out so far as they are able.

#### DENOMINATIONAL NEWS

Rev. Geo. B. Shaw, pastor of the Seventh-day Baptist Church, has been called to the pastorate of the church at Alfred, New York. He has not yet decided what he will do about accepting. His parishioners hope he will not accept the call as they think his work on this field is not yet completed.—*North Loup Loyalist*.

Rev. E. B. Saunders of Ashaway, R. I., secretary of the Seventh-day Baptist Missionary Society, is visiting relatives here this week.—*Milton Journal*.

Pres. B. C. Davis has been spending some weeks in Rhode Island, New Jersey, and New York City in an effort to secure funds to pay off the debt of Alfred University, in order to obtain the gift of a library building, which has been promised by Mr. Carnegie if we pay the entire debt.

#### The Incorrutable and Abiding Word of God.

REV. A. P. ASHURST.

*Sermon preached at Hammond, La., February 5, 1910, and published by request of the church.*

Text, 1 Pet. i, 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

The medium of God's communication with the world was his Word. His Word has been revealed to us in two forms, both claiming and bearing evidence of divine origin. The Bible has come to us with internal and external evidences of divine authorship: the divine nature of the writings known as the Scriptures, and the divine nature of him known as Jesus, the reputed son of Joseph and Mary, but recognized by faith as the Son of God. The divine origin of the Book and the divine origin of the Person justify the claim to be called the Word of God. Both reveal God to man. What has given the Scriptures such exclusive title to a term so different from that applied to all other writings in existence? One thing only—their claim to divine inspiration or authorship. Jesus is called the Word because he reveals God; he is the exact exponent of the divine mind and heart of God in his fulness. Christ said of the Scriptures, "They are they which testify of me." Here we have the claim of Jesus and the claim of a book to be divine. What follows? Faith—saving faith reverently grants the claim of each. Infidelity denies the claim of each. God has placed his seal upon both of these, the Person and the Book, and we have no more right to dispute the claim of one than the other. Both are divine, both incorruptible and abide forever.

The apostles and those who have succeeded them as ministers and messengers of Jesus Christ have preached under a special commission given them in the form of a command, in these words: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark xvi, 15, 16). In giving that command our Lord inaugurated the great work of saving men

and women by or through the ministry of the Word. Preaching is, therefore, the work of proclaiming as a witness to the divine power of the truth.

The Bible has come to us as the Word of God revealed to men empowered by the Holy Ghost to write it. There can be no ministry without the Bible. It is a depository message—the base of supplies for the man of God. A very able and experienced evangelist has said: "In the new birth the Word of God is the seed; the human heart is the soil; the preacher of the Word is the sower, and drops the seed into the soil; God by his Spirit opens the heart to receive the seed; the hearer believes; the Spirit quickens the seed into life in the receptive heart; the new divine nature springs up out of the divine Word; the believer is born again, created anew, made alive, passed out of death into life."

Belief in the purity and power of the Word is essential. In order to accomplish the salvation of men, God's Word must be believed. Therefore it must be delivered to them in all the purity and power as revealed from God. None ever felt this truth more keenly than the apostle Paul when he wrote his soul-thrilling charge to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *Preach the word*; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv, 1-4).

Turning the truth into fables, or to take from, add to, or in any other way change or modify the teachings of the Word, will render those teachings powerless, and invite the curse of the Most High upon all those who poison the stream of truth eternal. As Paul has most truly written, being moved thereto by the Holy Spirit: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And not only are those who preach

such a Gospel accursed, but also those who knowingly support such a Gospel; and those who hear and believe the same are accursed also. As an illustration of this let me relate the following, which we might call "The Poisoned Stream."

There was not very long ago a party of ministers and others traveling in the East; one of them, Joseph Strong, tells the story. They were traveling in the Holy Land. "One warm day several members of the party, becoming very thirsty, drank of the waters of the stream which flows from Elisha's fountain. Later on in their journey they came upon an Arab encampment pitched upon the upper waters of the same stream. To their great alarm they learned that the Arabs had used the stream to wash the clothing of the party, several members of which were suffering from typhoid fever! Among those who drank of the poisoned waters was the late Maltbie D. Babcock, of saintly memory, whose death a short time thereafter, caused primarily by the deadly fever, saddened multitudes of Christian hearts.

The fact that the stream flowed from Elisha's fountain, and so possessed a name for purity, created a sense of security—false though it was—in the minds of those who drank of its waters that day, that resulted in disease and death. The fact that Doctor Babcock most sincerely believed in the purity and safety of the water did not save his life; but, on the contrary, most assuredly accomplished his death!

Dr. W. P. Hall commenting on this circumstance says: "The Word of the Lord is pure, and when the Word is preached in its purity, life eternal flows from God into the hearts of those who believe and receive. But if that Word be corrupted by the false teachings of false professors and preachers, it becomes the most dangerous thing in the world, for it is then accepted by men as the pure Word of God when there is enough of the poison of the pit mixed therewith to accomplish the eternal death of all who believe it."

I lay it down as a fundamental principle: If the Bible is a revelation from God at all, it is an inspired revelation. Salvation is offered us in the Bible through our faith in its testimony. Life and death issues

are dependent upon faith, on the one hand, in what the Bible teaches, or unbelief on the other. The mere scientist prides himself on his *incredulity*, on his believing only what he scientifically knows, and laughs at Christian faith as credulity. Doubt dims the eye; distrust cramps and cripples the spirit. When a minister of the Gospel begins to doubt, his pulpit loses its force and becomes destructive of faith, rather than constructive.

The saving power of the Gospel comes through obedience. Nothing better helps us to understand the truth than doing it. "If any man will do his will, he shall know of the doctrine" (John vii, 17). Obedience is the great organ of spiritual revelation. Doing the will of God is the divine condition of spiritual light, and of further illumination. Disobedience brings darkness, and *is darkness*. The preacher must himself practice what he preaches, otherwise spiritual vision will be dim, and, if the blind lead the blind, only the ditch is before both.

Experimental knowledge of the truth gives unction to testimony. It enables the preacher to speak as a witness—*one who knows*. As long as my belief in God, in his Word, in Jesus Christ, is only theoretical; as long as revealed things are received objectively; as long as I have no subjective knowledge of them, no experience, my testimony will be weak and vacillating. But when I have tasted the things of God, my faith becomes assurance, and I can say, as the people of Samaria said to the woman from the well of Jacob, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Here is the testimony of experience, here is subjective knowledge which gives no place for unbelief.

What I have seen and heard and felt, that which has entered into my experience, has gone beyond the possibility of doubt and becomes saving knowledge of the truth. The incorruptible seed lives and abides forever. Thus the tree planted by the river of waters brings forth fruit in its season. The question of the great husbandman in the day of his reckoning will be, "Did I not

sow good seed in my field? Whence then came these tares? An enemy hath done this." The seed is the Word of God, which liveth and abideth. And throughout the New Testament the life-possessing and life-giving power of the Gospel is made everywhere conspicuous.

Let me urge each one of you to add to your faith experience. Divine inspiration assures you that then you will be neither barren nor unfruitful. No man then can take your crown. When this incorruptible Word was first preached, we read again and again, "The word of God grew mightily and prevailed." It is called "the sword of the spirit." It is said to be "quick and powerful." By it Christ foiled the tempter. It makes those strong in whom it abides. It is free, and not bound. Paul calls it the power of God unto salvation, and says it comes not in word only, but in power. This is the incorruptible seed of which Peter speaks. This incorruptible seed must not be choked with alien thought and purposes, the cares of life, the pleasures of the world. Such things perish with the using and have no affinity with the living and abiding Word.

We have all, perhaps, been amazed at the daring of that king of Israel who with his penknife cut out parts of the Word of God which displeased him. But see what an army of destructive critics there are, employed in cutting out and cutting up the Word which the Scriptures tell us is incorruptible and abideth forever.

Who shall measure the injury to spiritual life that arises from putting asunder what God has joined together? Critics of a destructive character are only leaving half of the words of life; in their hands it is mere grist in the mill. They are taking the children's bread and casting it to the dogs.

The Bible is first and forever a spiritual book, and endowed with living power when brought to the heart by the Spirit of God. We hear a great deal in these days about human criticism of the Bible, but there is another fact which every man should ponder and that is, the Word of God will judge the thoughts and intents of each heart. I refer you to Hebrews iv, 12, which says, "For the word of God is quick and power-

ful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner [a critic] of the thoughts and intents of the heart."

If another Gospel—another "faith" than that "which was once delivered unto the saints" is being preached, woe be to him who preaches and they who accept such a ministry.

Dear brethren in the Lord, members of the Seventh-day Baptist Church at Hammond, we are now just beginning to face an awful crisis—a scholastic apostasy of such proportions as the Church of Jesus Christ has never before had to face. For an illustration of what I mean see the *Outlook* for January 8. In this number the editor, Lyman Abbott, speaking of "things in the Bible that appear to contradict the ordinary processes of nature as we understand them, or at least are marked exceptions to these processes," refers to the miracle of the loaves and fishes, and says: "We can conceive this event just as easily as we can conceive the story of Jack and the Beanstalk; the process in the one case is as inconceivable as in the other." Such irreverent comparisons of God's Word with fictitious stories can only weaken—yes, destroy faith in its teaching.

Hear another illustration from the pen of President Jordan, of Leland Stanford University: "The twentieth century is a religious age, not in the sense that its teachings or practice shall be determined by the Bible or creed or symbolism or any special church. For the Bible is but a human record, full of error and absurdity, written subsequently to the events described, whose accuracy and worth are further discounted by numerous errors incident upon ignorance and the ceaseless changes attending its transmission; and hence it makes no difference at all whether Jonah swallowed the whale or the whale swallowed Jonah. Bible, creed, ceremony, church and symbolism may help a few, but for the great majority they are useless. They do no harm but assuredly they do no good."

Yes, dear brethren, in view of such a crisis and such an apostasy I urge you in

the name of the Lord Jesus Christ, your Saviour and mine, to stand by the incorruptible Word. Come up to the help of the Lord against the mighty. Seek light and leading amid the encircling gloom, at the throne of grace, and from the teaching of the Bible of our Lord Jesus Christ, which Bible is the written Word of the Almighty God.

#### "Moral and Physical Evolution."

Editor of the RECORDER,

DEAR BROTHER:—In his article (March 7) on "Moral and Physical Evolution," Eld. Madison Harry quotes from the Standard Dictionary a definition of biological evolution, and emphatically regards it as "contrary to the facts of science."

The purpose of the present communication is to quote a similar, but much fuller definition from the authorized Webster's International of 1910, and to italicize certain phrases which dispute Elder Harry's opinion with strong emphasis. The definition runs as follows:

6. In modern usage, the development, not of an individual organism, but of a race, species, or other group; phylogeny; in general, the history of the steps by which any living organism or group of organisms has acquired the morphological and physiological characters which distinguish it; hence, the theory that the various types of animals and plants have developed by descent with modification from other preëxisting types, as opposed to the old theory of the separate creation of each species. *This theory, which involves also the descent of man from the lower animals, is based on facts abundantly disclosed by every branch of biological study, especially by paleontology (which see), embryology (see ONTOGENY), comparative anatomy, experiments in hybridization, etc.* In general, the progress of evolution has been from the simpler toward the more highly organized and specialized types, though many examples of retrograde evolution, degeneration, or reversion to a simpler type occur (see ASCIDIAN). The indications are that all animals and plants are the descendants of a very few simple organisms (or perhaps of but one) not very unlike some of the simplest existing protozoans. The various living and extinct types do not form a single series, but a genealogical tree whose branches exhibit very different degrees of divergence from the parent stock. Many branches have died out completely, and are known only by fossils. Close resemblance between two forms, as between man and the anthropoid apes, does not necessarily, therefore, indicate descent of one from the other, though it does furnish good evidence of origin from com-

mon ancestors at a comparatively recent date. The fundamental idea of the theory of evolution is an old one. Lamarck (see LAMARCKISM) was the first prominent modern zoologist to adopt and formulate it. Its general acceptance, however, was brought about by its clear exposition and demonstration by Darwin (see DARWINISM). *Modern theories of evolution differ only in regard to the various factors influencing it, their relative importance, and the ways in which they act.* See WEISMANNISM, HEREDITY, VARIATION, NATURAL SELECTION, MUTATION.

It is inevitable that, on such a matter, many young men will go by the dictionary rather than by the opinion of their spiritual advisers, should the dictionary and that opinion collide. If a great dictionary declares that the theory of evolution "is based on facts abundantly disclosed by every branch of biological science," the young inquirer (being perfectly incompetent to form an independent judgment "in every branch of biological science") will be extremely likely to accept the statement as representing modern biological science.

In addressing a young inquirer who has accepted the dictionary's statement (concerning *science*), the spiritual adviser faces one of two tasks: either (a) to disprove the alleged facts "abundantly disclosed", or (b) to show how a *spiritual* interpretation of them removes any collision with religion.

I trust that Elder Harry, who thinks very straight, will not misunderstand me. When he says, "There is no such thing as evolution into better types of moral and spiritual manhood and womanhood than Christ, the apostles and early disciples, he puts his finger accurately upon facts which have been quite as "abundantly disclosed" as any facts of biological science. What Elder Harry says on this point is strikingly and powerfully put. Perhaps a young inquirer might accept the doctrine of biological evolution, recognize in himself a certain very real tendency toward reversion, backsliding, and degeneration, and come to see clearly that he must live down "the tiger and the ape within him" before he can become a new species, or approach even remotely the Perfect Type revealed in his Master and Saviour.

Yours sincerely,

E. H. LEWIS.

Chicago, March 9, 1910.

#### Semi-annual Meeting of the Seventh-day Baptist Western Association.

To be held with Second Alfred Church, Alfred Station, N. Y., April 1-3, 1910.

##### SABBATH EVENING.

- 7.30 Praise Service—H. L. Cottrell.  
8.00 Sermon—Rev. S. H. Babcock.  
Testimony Meeting—S. H. Babcock.

##### SABBATH MORNING.

- 10.30 Sermon—Rev. W. D. Wilcox.  
11.30 Sabbath School—Superintendent of Second Alfred Church.

##### AFTERNOON.

- 2.15 Praise Service.—  
2.30 Bible Reading on the Sabbath—Dr. A. E. Main.  
3.00 Symposium—How we can best prepare our young people to meet temptation of leaving the Sabbath.  
Discussed by—Claude Crofoot, Prof. F. L. Greene, Dr. H. L. Hulett.

##### EVENING AFTER THE SABBATH.

- 7.30 Praise Service—Frank Stillman.  
8.00 Sermon—Rev. L. C. Randolph.  
Testimony Meeting—Rev. L. C. Randolph.

##### FIRST-DAY MORNING.

- 10.30 Business Meeting.  
11.00 Sermon—Rev. W. A. Allen.

##### AFTERNOON.

- 2.15 Young People's Program, arranged by Miss Agnes Kenyon.  
3.00 Symposium, Home Mission Work.  
1. Opportunities of Home Missionary Work in the Western Association—R. R. Thorngate.  
2. What shall we do and how shall we do it?—Rev. W. L. Davis.  
3. What shall be our Denominational Policy toward the Home Missionary Field—Rev. B. C. Davis.

##### EVENING.

- 7.30 Praise Service—Rev. W. L. Davis.  
8.00 Sermon—Rev. J. L. Skaggs.  
Testimony Meeting, Rev. J. L. Skaggs.  
WALTER L. GREENE, Moderator,  
JEROME F. DAVIS, Secretary.

#### Turning Back.

Keep me from turning back!  
My hand is on the plough, my faltering hand;  
But all in front of me is untilled land,  
The wilderness and solitary place,  
The lonely desert and its interspace.  
What harvest have I? Only this paltry grain,  
These dwindling husks, a handful of dry corn,  
These poor lean stalks. My courage is outworn.  
Keep me from turning back.  
The handles of my plough with tears are wet,  
The shares with rust are spoiled—and yet—and yet—  
My God! My God! Keep me from turning back.  
—The Quiver.

## Missions

Letter to Endeavor Society, New Market, N. J.

DEAR BROTHERS AND SISTERS:

I very much regret that your kind letters, written several months ago, so far as myself and husband are concerned, still remain unanswered. They reached here just at the time we were returning to our work after the hot season and it seems to me I have never seen a more busy three or four months. It was kind of you to write. We certainly appreciate it. We are all workers together with Christ and we feel this work is yours as well as ours. While we are trying to hold up Christ as a Saviour to this people we can not do it without your support.

I have just been in Miss Burdick's room a few moments and found her with Miss Johnson, who is a teacher in a large boarding school of the Woman's Union Mission. They are looking over some song-books to select music for the exercises at the close of school, which occurs in about three weeks. We have two terms of twenty months each in the school year, the second closing at China New Year. We will then have a month's vacation. They are given one or two days at Christmas and the same at our New Year. This may seem strange to you but with the Chinese their great holiday of all the year is at their New Year, and with the pagan Chinese it is their only Sabbath. Although China is adopting many western ideas she is still far behind in many desirable things. The new schools for the teaching of western science have no doubt done much to enlighten the students, but you know that sometimes "a little knowledge is a dangerous thing," and so it has proved with them in many cases. Just now many of the less enlightened officials and students are so suspicious of the foreigners, thinking they want to divide up China, etc., that they stand in the way of their own enlightenment and best interests. The Regent who is now the head ruler in China is not proving himself as strong a man as we had hop-

ed and the people who were looking to him to save their country are losing heart and many fear there will be a disruption in the government.

But we know the power of God is over all nations, even over those who do not recognize him, and he will bring to pass that which seems best in his sight. We must look up and not down. We are so surrounded by the atmosphere of heathenism it is sometimes depressing; but in spite of it all, we just know God reigns and his truth will triumph in the end.

As to our own particular work we oftentimes (as you also do in the home land) find it hard because of our Sabbath truth. Naturally those who teach that Sunday is the Sabbath feel that we are doing wrong to upset the minds of the Chinese by teaching another day, thus making confusion as they term it. Seventh-day Baptists in China have always been such a little handful, that is, the foreign missionaries, that the First-day people have not had much fear; but the Seventh-day Adventists present another problem. They are scattering themselves all over this land. They must have at least fifty foreign workers here now. Two of them called here last evening to consult with Mr. Davis regarding the study of the language and places in this province where there were no workers, where they might locate. Mr. Anderson, who first came out seven years ago and who has now just returned from his first holiday in the home land, formerly worked in Canton, but he has now been made superintendent of this part of China. He is a strong man. He is a graduate of Milton and attended commencement there last summer.

Mr. and Mrs. Eugene Davis have just been spending a few days with us. We could not all well be together at Christmas because they, with Doctor Palmberg, wished to make a Christmas season for their Chinese Christians at Lieu-oo. So they came down for the New Year. We hoped the Doctor might come also but she could not well leave at that time. Perhaps we can all be together at China New Year.

Affectionately your sister,

SARA G. DAVIS.

Shanghai, Jan. 9, 1910.

### Importance of Our Home Missionary Work.

REV. S. R. WHEELER.

Our progress depends entirely upon our success in promulgating our doctrines at home. No one must think for a moment that this means disparagement of our work in foreign lands. Our foreign work is supported almost wholly by the home churches. This has been the case during the sixty-three years since it was begun. Therefore the more progress at home, the more means and men to carry on foreign work. This was seen by the brother at Plainfield who said to me: "If we do not give more attention to our home missionary work, it will not be long before we shall not be able to support our foreign missions." Should the name of this brother be called, you would recognize him as one among the prominent and efficient workers in the Eastern Association. Progress and strength at home mean progress and strength abroad. Discouragement at home means discouragement abroad. Nothing can dishearten our foreign missionaries more than to realize that discouragement prevails at home. Nor will their success in winning converts to Christ and the Sabbath cheer their hearts more than an assurance that the work at home is making good progress. Just now the foreign missionaries as well as all of us at home need the good cheer which a grand revival of home missionary work would bring. It is a great and important work to keep a Seventh-day Baptist light burning in a heathen land. To do this, to our utmost ability, is a sacred duty we owe to those who sit in darkness. May the time speedily come when our home strength will enable us to enlarge the light in China and erect lighthouses in other lands. For this we will labor and pray.

We will now speak of our home missionary work under three divisions:

1. Missionary Pastors in small churches. These pastors have much to discourage them. As a rule, they must do more or less outside the ministry to supply temporal needs. This limits them so they can not do the work as they would be glad to. Yet the work they do and the small churches they serve are of very great value to the denomination. Assistance to small

churches is missionary money well spent.

2. The Evangelist. God be praised for the evangelist. He goes from church to church and from community to community arousing the sinner and the lukewarm and comforting the saints. We should make better progress if we had more evangelists in the work. But much of this labor is lost where there is not a resident pastor.

3. We will call this division Special. There are certain places where special efforts should be made to build up strong churches. Strong churches are mighty towers of strength and influence in the denomination and in their localities. We rely upon them for places to hold our principal gatherings and to make our heavy financial collections. Nortonville, Kan., North Loup, Neb., and Farina, Ill., are beacon lights to the smaller churches and scattered Sabbath-keepers in their respective States. They are the oases in the broad fields where they are placed and furnish precious rest to their visiting brethren, friends, acquaintances and strangers.

Boulder, Colo., at the eastern base of the Rocky Mountains, some 500 miles from North Loup, and 650 miles from Nortonville, should by all means have a strong church. Brethren, let us make the special effort for this. Let us have a man adapted to the situation. Let him be supported so that he can give his entire time serving the Boulder Church as pastor, visiting Seventh-day Baptists in the State, and organizing churches wherever it is deemed best. The Boulder Church will cheerfully do what it can financially. Added to this there will no doubt be enough collected on the field so that the expense to the Missionary Board will not be burdensome.

Such home missionary work in proper places will give permanent results which will greatly strengthen the denomination.

Now let us see how a revival of interest in home missionary work may be brought about. Simply this: Call the attention of the people to its importance. I listened with much interest to Bro. C. C. Chipman's public talk a few years ago on this subject. He showed by decades that when the attention of the people was drawn from the home work there was not the progress made

as when the attention was attracted to it. We all know such to be the reasonable result. Progress in any special line of religious work can not be made without special effort to bring it to the minds and hearts of the people. How can we arouse interest in home missionary work is the question. Two ways come to my mind at once: (1) Issue a circular letter to be scattered broadcast among the membership. Especially send one to each pastor, asking him to read it at the Sabbath service and in his own way show to his flock the great importance of the home work. (2) Talk it up at the denominational gatherings—yearly meetings, associations, and general conferences. Ask the committees on programs to call for papers upon the subject and give place for discussion upon them. Get as many home missionary workers as possible to attend these annual gatherings and give them time to tell of their work.

I hope to see in these later years of life such a movement in home missionary work that churches large and small shall be multiplied and we shall be making such good progress at home that all will feel cheerful in sending more men and money to foreign fields.

632 University Avenue,  
Boulder, Colorado,  
Feb. 24, 1910.

#### Milton College.

PRES. WM. C. DALAND.

The coming commencement at Milton College will mark the close of a year of excellent work of a high order. The class to be graduated, though small, well represents the character of the student body as a whole. Unchanged by the lapse of time Milton continues to furnish in her graduates those who will recruit the ranks of the ministry and the teaching profession. Milton aims to be a college, a good college, a college of high ideals; and she is successful to a large extent in realizing these ideals.

The number of students is not in excess of that of recent years, but the number of students in the college proper is every year larger in proportion than in the academy. Also a constantly higher standard of work

is maintained, with the result that the standing of the college is such that its graduates are sought more and more, especially by those desiring strong people to fill educational positions. The present high standing of the college is due to its worth, to its motto of "good work honestly done," to the fact that its representations are invariably in agreement with the facts, and to its conservative adherence to its ideal, a Christian college of liberal culture.

At the commencement in June it is expected that the address will be delivered by the Hon. George H. Utter, ex-Governor of the State of Rhode Island.

Some of the friends of Milton College have thought that courses of a more practical nature ought to be maintained, and during the present year a department of domestic science has been carried on with signal success, as to work done; but while the work of the department has been excellent and the advantages offered the students have been of the best, the number of students enrolled has been so small that the continuance of the department will be impossible unless the cost of maintenance can be secured aside from the income from tuition fees. If any of the friends of the college wish this work continued, it is hoped that they will endow this department. Milton can not maintain special departments at a loss.

At a recent meeting of the college trustees the Building Committee reported distinct progress in the matter of the plans for the new auditorium-gymnasium. They are nearly ready to let the contract for the work on the main part of the building. That for the steel construction has been let. Very soon, therefore, the work of erecting the new building will begin, although it can not be finished by commencement, as some of the friends fondly hoped.

At the same meeting the question of reinforcing and strengthening the faculty was considered and initial steps were taken by the appointment of Mr. David Nelson Inglis, M. A., now of the University of Wisconsin, to a new chair, that of the Romance languages. The appointment of Mr. Inglis to this professorship will mark an advance step in the history of the college. The

modern languages at Milton are now taught better than in most small colleges, and the addition of Spanish and Italian to the curriculum will make the work in languages superior to that in any but the strongest colleges.

The matter of additional endowment was taken up and the need of special funds to establish older chairs on a firmer basis and to endow new chairs was seriously considered. The chair of history and political science ought to be endowed and filled, and the department of philosophy and education must soon be properly supported. Men can be found; the college needs only the money to endow these chairs.

#### Studies in the Doctrines and Ethics of the Bible.

REV. ARTHUR E. MAIN.

#### I.

*Philosophy*, the love of wisdom and the search for its possession, is the application of reason to the investigation and best possible explanation of the facts of experience and observation. Metaphysics, psychology, logic, esthetics, ethics, theology, are branches of philosophy. When a boy, upon seeing a ball flying through the air, says that something or somebody must have made it go, he philosophizes. Isaiah v, 3, 4 is a divine appeal to the men of Judah to *reason* concerning the facts and principles of their history. Chapter xli, 1-7 is an appeal to bring reason to the interpretation of events, and thus find the true philosophy of history. The heathen nations are called to the tribunal, not of God, but of their own reason, and are there to decide whether a righteous Jehovah rules among men, or idol gods.

A *science* is a well-ordered and related arrangement and statement of things believed or known, in a given sphere of inquiry. Physiology, botany, astronomy, biology, psychology, theology, are sciences.

Different departments of thought and knowledge are interrelated and vitally connected. A philosopher should base his inferences upon a system of carefully observed and well-vindicated facts; and the scientist goes over into the field of philosophy when

he assumes, on the ground of observation, that like causes will be followed by like effects.

If self, pleasure, wealth or power is the absorbing end of one's endeavor, this supreme purpose may, in a somewhat inexact sense, be called one's *religion*. One's theoretical and practical attitude toward the universe of men and things may be said to constitute one's religion. A man's feeling and belief with reference to gods, spirits, or any supernatural being, and the expression of this feeling and belief in worship and conduct, is a man's religion. But true religion, from the standpoint of Christian theism, is (1) a right inward attitude of faith toward the God revealed in Jesus Christ, and the conviction that truth, goodness and personality are of eternal value; and a right attitude toward oneself, one's fellow men, animate and inanimate nature, and eternity. One comes into *eternity* when one comes into being; *time* is only a measurable part of the everlasting. And it is (2) the expression of this attitude of mind and heart in right words and actions,—right because in the spirit and with the purpose of our Saviour and Lord. The four elements of religion then are: (1) a capacity for being religious; (2) religious beliefs; (3) forms of worship; and (4) corresponding personal and social character and conduct, in obedience to the will of the Being trusted and worshiped.

*Theology* is the science and philosophy of religion. Doctrinal theology pertains to religious beliefs; ethical or applied theology to practice. And it is the purpose of the writer of these studies to give particular attention to the biblical principles of both individual and social ethics.

Alfred, N. Y.

#### Take Care.

You may keep your feet from slipping,  
And your hands from evil deeds,  
But to guard your tongue from tripping,  
What unceasing care it needs!  
Be you old or be you young,  
Oh, beware,  
Take good care,  
Of the tittle-tattle, tell-tale tongue!  
—Saint Nicholas.

## Woman's Work

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

"I the Lord thy God am with thee whitherso-  
ever thou goest."

We stand on the place Today has given,  
To make or to mar our lot;  
We may fill it up to the brim with heaven,  
Or blur it with stain and blot;  
Bravely may toil for the good and true,  
Earnestly strive and pray;  
But the good or the ill we all may do,  
Must be done in the span of Today.  
—Margaret E. Sangster.

### The Summer-land.

H. LOUISE AYERS.

[By the kindness of Miss Ayers we "in the North who have shivered by the fire" are permitted to see some of the charms of her visit to the delightful scenes of Florida. —ED. WOMAN'S WORK.]

What first shall I tell you of our impressions and experiences? Nothing perhaps could be more striking than to start one's journey in snow and ice, riding for hours over rough mountains with icicles hanging from the faces of the rocks like beards, and at the end of that journey find sunshine, green trees, and a few flowers left blossoming after the frosts, while the North is still buried in snow.

We Northerners have rather a mistaken idea of the South, and think it is summer all the time here. But the South as well as the North has its winter, its spring, its summer—seasons when all living things bud and blossom and seasons when nature sleeps. Because this winter has been colder and more unpleasant than usual, you must remember that you, too, in the North have shivered by the fire rather more than usual.

One good woman in Daytona amused herself and us by saying that "anything unpleasant in Daytona is unusual." But there is much to be said for Daytona. Of the

places we have visited in Florida none is so pretty, though St. Augustine may boast of her historical interest. Daytona has so much of natural beauty—a beach so white and hard at low tide that carriages, horses and automobiles scarcely leave a track in the sand. This sand is composed largely of the shells of the coquina clam, peculiar to this part of Florida. The shells are about one-half inch long and very thin. For ages nature has been rolling them up, washing them back into the surf and pulverizing them. When seen under a microscope each particle is round and unfit for mortar, builders say, because their smoothness prevents them from holding together; yet, strange to say, when the waves leave this wet, apparently soft beach, these round particles settle into a cement almost as hard as asphalt. One can ride for miles on this beach unbroken by rock or inlet. Can you imagine a boulevard in the North from 300 to 500 feet wide with the breakers constantly making new pictures for you at your very feet?

The beach is separated from Daytona proper by the Halifax River which gives us "tourists" (how we tourists are despised in some towns!) a chance for some delightful trips. Up the Tomoka is one—a river so winding and overhung with mossy trees that in places you sail under arches, as it were. Each turn you think nothing could be prettier but surprises continue to come until you find yourself at the Tomoka Cabin. So narrow is it here, that a notch has been cut in the dock to make width for the boat to turn around.

Every one watches for alligators along this river's bank, sometimes to be rewarded and again to be disappointed. We saw one fine "gator." Until now I had always considered the alligator the destructive animal of Florida, but I have concluded it is the hog instead. And as for the cows, they are almost as razor-backed as the hogs. But it is not strange when you realize how little natural food there is for them.

It has, indeed, been a treat to visit orange groves, grape-fruit groves, and enjoy in such abundance that which in the North is such a luxury. One grove we visited was not hedged in by the hog-proof fence; hence the owners were experiencing their

troubles. Where the hog law does not exist one is in more danger of the law if he shoots a hog than if he shoots a negro. Twice while we were there this grove was visited by droves of hogs that sat upon their hind legs and ate the oranges from the trees, never contented with those on the ground. Grove owners, we also learned, were troubled with rats. These often climb the trees, flatten themselves on a limb, then suck the juice from the fruit, leaving the skin still hanging on the branch.

The tropical growth has been such a wonder to me—palmettoes, palms and ferns growing abundantly both through the hammocks and where the people are caring for them in their yards. The live-oaks and the water-oaks make Daytona a place of remarkable beauty. The Florida moss swings from their branches in strips yards long in some instances. What could be more graceful when played with by the wind? This moss affects people differently. I like it when the woods look like a mass of stately green trees draped in gray chiffon. Another says: "I detest it. It is nothing but living death, death in time to everything it clings to, and nothing can stay its deadly work but man." Another says, "It's mournfulness is only fit for the cemetery. Man was not made to be shadowed by anything so gloomy." Yet another says, "I adore it." So to judge correctly you must see it for yourself.

Daytona has one especially fine drive to New Smyrna through forests of oak and moss so dense you seem sometimes to be riding through a tunnel. The road itself is partly over the shell banks of the aborigines and partly over road-beds made from these shells. In digging they often find pieces of pottery and old relics.

As we traveled south from Washington and the cabins of the negro grew more numerous, I pictured "a nigger on every woodpile"—in short, more numerous than the whites; but I was to learn to the contrary. They have their quarters and largely stay in them, with school, churches and stores of their own. I was amused at one sign in Midway which read "Savannah Sortment Store." In Jacksonville a saloon sign read, "For Colored Only," and a store

near by had coronation braids of kinky black hair to adorn the head of some fashionable negro belle.

I wonder if you realize that our Sabbath-keepers in Daytona hold a Sabbath school every Sabbath morning. They meet from house to house and twenty-eight and thirty were in attendance while we were there.

St. Augustine may well boast of her age and her history, her old Spanish houses, built of Coquina (Spanish, meaning shell-fish), a native rock found on Anastasia Island—houses with their overhanging balconies or bal-cónies as our driver insisted upon calling them. As a driver this man was all right but as an historian he often became confused. When driving by the Military Cemetery, where are three low pyramids of masonry and a single tall shaft, he said: "Ladies, here are buried 107 Huguenots who were massacred by the Indians some forty years ago or since the Civil War." Truth is, these pyramids mark the graves of officers and men killed in the Seminole War. In August, 1835, Major Dade with 110 men was on his way from Fort Brooke to Fort King. While marching through an open pine barren, not far from Great Wahoo Swamp, they were fired on by a band of Seminoles in ambush, and all but three were killed. As you see, we had occasion to be amused at the absurdity of our driver's remarks; still we could do honor to the brave men sleeping their final sleep under these pyramids.

The "slave market," wherein no slave was ever sold, stands in the Plaza in the center of the town. The name "slave market" was invented by a photographer who wanted to sell his pictures.

Ancient landmarks are fast disappearing, but the pillars of the city gateway remain. These towers seem weak now, but the time was when St. Augustine could not have rested secure without them. Each night the gate was closed and guards were stationed in the sentry boxes. Just within the gate was a guard-house and a detachment of troops. At the sound of the sunset gun the gate was closed and the guards took their places. Whether citizen or stranger, if outside when the gate was barred, he must remain outside until morning.



Along the east of St. Augustine a sea-wall of coquina rock has been built, capped with granite. The town is so low that under certain conditions of wind and tide the town might be inundated. As it is, in case of heavy east storms the waves often dash over this wall. Fort Marion, which dates its finishing back to the year 1756, is another interesting feature of St. Augustine and stands at the north end of the sea-wall. The so-called "dungeon" is always pointed out to the visitor. When in repair this was the safe place for explosives; but in later years, when water had worked its way in, it was used for a rubbish pen. Then it bred fevers and as a sanitary measure the Spaniards walled it up. When the United States took the fort they were not aware of this "dungeon" until the time came when its masonry gave way. Refuse and rubbish were discovered and reports were circulated that bones were unearthed, out of which have grown the stories of human bones and tortures untold. This fort in different forms and under different names has been in use for over three centuries. The building took many years, the stone being quarried by convicts of Spain and Mexico, slaves and Indians. The story goes that when the king of Spain counted up the cost he thought it must be built of gold.

Many of the streets are very narrow; and only from the fact that many of the balconies are high, would the streets be passable. Treasury Street is the narrowest and a man standing in the middle with outstretched arms can nearly reach the buildings at either side.

Visitors never fail to see the Ponce de Leon and the Alcazar hotels. They are beautiful and massive, with luxury on every hand. More like palaces are they than like public places for the accommodation of a mass of restless, pleasure-seeking Americans surging through, many often just to satisfy their curiosity as to what such hotels are like. The Ponce de Leon is Spanish in architecture. The lion's masque which ornaments each gate-post is the heraldic lion of Leon, an emblem, too, of Juan Ponce de Leon, who declared himself "a lion in name and a lion in heart."

The stag's head above the gateway was a sacred totem of the Indian village over the site of St. Augustine. In many ways besides in the coquina rock does the building bear decorations illustrative of the sea upon which Ponce de Leon won such achievements. The fountains are dolphins largely and the door-knobs are modeled after shells.

*(To be continued.)*

#### Meeting of Woman's Board.

The Woman's Board met at the home of Mrs. Stillman, Milton, Wis., at 2.30 p. m., Thursday, March 3, 1910, with the President, Mrs. A. B. West, in the chair and the following members present: Mrs. S. J. Clarke, Mrs. J. B. Morton, Miss Phoebe S. Coon, Mrs. Nettie M. West, Mrs. J. H. Babcock, Mrs. J. F. Whitford and Mrs. H. C. Stillman.

The President read the fifth chapter of First Thessalonians and Miss Coon offered prayer.

The Treasurer's report was adopted as given.

The Corresponding Secretary presented Missionary Leaflet, No. V, which was discussed and adopted.

Communications were read from Mrs. O. U. Whitford and from C. B. Clark. The latter included a tentative program of the General Conference which was read before the Board.

Upon motion the President, Corresponding Secretary and Recording Secretary were appointed a committee to prepare a program for the "Woman's Hour." Plans for a program were discussed.

After the reading of the minutes the Board adjourned to meet April 7.

MRS. H. C. STILLMAN,  
*Rec. Sec.*

#### From Riverside, California.

The Dorcas Society of the Riverside Church met for its monthly, all-day meeting at the residence of Mrs. Beebe, the first Wednesday in March. It has been the usual custom to spend the day sewing or tying comforters. Each member takes her own lunch, but the hostess provides something warm to drink and eat. The

Program Committee had planned to try using the Mission Circle Leaflet at this meeting; so, after a short business session, Mrs. Ring presented a map showing the locations of churches in the Central Association with their pastors. Mrs. Tremaine then read an account of the work of Rev. Mr. Lucky among the Jews. Following this Mrs. Coon read an account of the founding of DeRuyter Institute, and Mrs. Ring sang a Mill Song closing with the words,—

"The mill will never, never grind,  
With the water that is past."

We believe that the monthly leaflets are going to be very helpful in interesting our societies in missionary work.

The faithfulness of the few workers of this society is to be commended. Beside the regular meetings, bi-monthly socials are held at which programs are rendered and games enjoyed. Recently two comforters were made and presented to the city missionary for use among the poor of the city. As yet no money is raised in this church except by voluntary contributions. We are interested in every part of our denominational work and are praying for a speedy evangelization of the world, which can only be brought about by the consecrated, earnest work of Christ's followers who are led by his Spirit in plain paths.

MRS. G. E. OSBORN, *Cor.*

#### Pastoral Leadership.

R. R. THORNGATE.

*Paper prepared for class in evangelism and personal work, in the Theological Seminary.*

From whatever point of view the subject of Pastoral Leadership is approached, the implication follows of necessity that there must be a chosen leader, and this leader, as the subject would again imply, is the pastor.

Never before in the history of the Christian Church has there been a greater urgency for intelligent and efficient leadership than at the present time; and no one should be more awake to this urgency than the young men who are contemplating entering, or are about to enter, the ennobling and beneficent work of the Christian min-

istry. To the young man of ability, energy and consecration, there is practically no limit, in either country or city, to the opportunities which the Christian ministry affords to identify himself in a constructive way with the religious, social and civic welfare of the community.

But such opportunities for work demand and call for men of no mean ability—for those who are men in the truest and best sense of the word. "Men," as John R. Mott puts it, "of personal force or strength of personality. Men of sound physical constitution who have the requisite common sense and self-control to care for the body, thus ensuring its best working efficiency. Men of mental power and proper habits of study, determined not to stagnate intellectually. . . . They should be men possessing the ability to express sympathy and friendship. They should have a genuine religious experience. Ministers who do not know Christ at first-hand, who do not have a clear and vital faith, can not speak with that tone of authority which should characterize the pulpit. They must have a message and the consciousness of a mission. They should be able to give effective expression to their passion for Christ and for men. They should be men of intense moral enthusiasm. . . . They should be able to organize, lead, and inspire others to work. . . . Above all, ministers should be great in character—men whose lives are modeled upon the life of Christ and are yielded unreservedly to his sway." The minister should be respected "not because he is a minister, but because he is a man who answers to the test required of the representative of the Christ."

Possessed in some good degree of these essential qualifications that go to make up good leadership, the pastor finds within his church certain channels through which to work and exercise this leadership. These are the prayer meeting, the Sabbath morning service, the Sabbath school, the Christian Endeavor societies, and so on, according to particular local conditions.

First, perhaps, may be considered the prayer meeting, because it is by and through it that people should be warned and inspired in anticipation of the Sabbath

morning service. The prayer meeting should be preeminently a meeting for spiritual uplift. Yet I believe, with Doctor Blaikie, that "in many cases the true conception of a prayer meeting has not been realized. The meeting so described is generally little else than a diluted edition of a pulpit service." I also believe that the prayer meeting should be given over more and more to the leadership of the lay members of the church. Again, I believe that our lack of active laymen is largely explainable because of the fact that more and more the conduct of the prayer meeting service has been unconsciously and of seeming necessity taken over by the pastors. The pastor while making the prayer meeting a service of spiritual uplift, should utilize it to inspire and train lay members in leadership.

No doubt, as is generally recognized, the Sabbath morning meeting is the most important service of the week, since it is the one most largely attended. There are at least two things which deserve special attention in this service: (1) the part taken by the congregation in worship, and (2) the sermon. As to the first, no pains should be spared to make the congregation feel in some real sense that they are taking part in the worship. This can be accomplished by congregational singing, responsive reading, and by giving the congregation an opportunity to join in prayer led by the pastor. Since the distinctive purpose and function of preaching is persuasion, every sermon should contain a large proportion of this element to be effective. To do this the sermon must touch life, and the minister "ought to be soaked in life, in order that his preaching and the Gospel may be stated in terms of human experience."

No small degree of importance should be attached to the Sabbath school, for here again is a great opportunity for organization, and for the influencing and inspiring of lives in right living, especially the lives of children and young people. Let us never forget that the boys and girls of today are the men and women of tomorrow, and that as we train them as boys and girls, so they will be as men and women. There are few model Sabbath schools, but more and more

the Sabbath school should take on the features of the day school as to organization, systematization, and the grading of courses.

Without question the various young people's societies, particularly the Senior and Intermediate Christian Endeavor societies, have been the means of accomplishing much good, but I have come to feel that the constant confession of Christ in the weekly prayer meetings has not been balanced by aggressive work by the members, and I feel that it should be the special province of the pastor to lead and direct the young people of his congregation in giving expression to their aspirations in some sort of practical, helpful phase of church work.

There are many problems which each particular community presents in connection with the training and nurture of its young, such as whether it is practical and best to maintain special organizations for children, whether to organize boys' clubs, and so on—problems which must be worked out according to the seeming needs of a given community. But be this as it may, this much is certainly true, and that is that it is both the duty and privilege of every pastor to inspire and direct this young life into ways of usefulness in the kingdom of heaven.

There are also other organizations which will claim attention, such as the Baraca class, men's brotherhoods, and the like, which are all right in themselves, but the pastor should at all times be solicitous lest he install more machinery than he has power to set into operation. And under all circumstances organizations should be adapted to particular local conditions.

Last of all, but no less important, should be considered the pastor's relation to the people and the community. Never should the pastor miss an opportunity to identify himself with the best interests of the community, and to labor for its uplift in civic and material affairs, but this should always be done in a way befitting a minister of Christ. True it is that in no small measure the pulpit is the minister's throne of greatest power, but its basic structure should be in the minds and hearts of the people; and a first duty of the pastor is to seek to deserve and win the confidence of

all, from the toddling child at its mother's knee to the gray-haired father and mother who are nearing the sunset of life. "A great element of power," says Dr. Theodore Cuyler, the veteran pastor, "with every faithful ambassador of Christ should be heart-power. A majority of all congregations, rich or poor, are reached and influenced, not so much through the intellect as through the affections. . . . Nothing gives a minister such heart-power as personal acquaintance with, and personal attention to those whom he aims to influence. . . . Especially is personal sympathy welcome in seasons of trial. Let a pastor make himself at home in everybody's home; let him come often and visit their sick-rooms, and kneel beside their empty cribs, and their broken hearts, and pray with them; let him go to the business men in his congregation when they have suffered reverses and give them a word of cheer; let him be quick to recognize the poor, and the children—and he will weave a cord around the hearts of his people that will stand a prodigious pressure. . . . He will have won their hearts to himself, and that is a great step towards drawing them to the house of God, and winning their souls to the Saviour."

#### Opening Prayer.

REV. EDWIN SHAW.

*Senate Chamber, Trenton, N. J., March 1, 1910.*

Almighty God, our Father in heaven, in the spirit of the Master, the Great Lawgiver, who went about doing good, who when he was reviled reviled not again, who said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—in his spirit, O Lord, we desire to approach the labor of this new day, to take up our work as the business of our Father, glorifying it because it is thy will. And so we humbly seek a benediction and a blessing upon the tasks which lie before us.

We pray for guidance and direction, for wisdom and discernment. Varied interests have been intrusted to us, and oftentimes they seem to clash among themselves, and that which would bring relief and help and betterment to one, doth seem to work injustice to another, and we are often at a loss to

know just what is best to do. We pray for wisdom and understanding to know the right; we pray for grace and courage to do the right.

We pray, O Lord, for blessings from above upon this State, this Commonwealth, so loved by us, to which we have sworn our loyal glad allegiance. In every city, every borough, every village, township, every corner of the State, may the citizens, the humblest and the greatest, arise in manly interest in what is good and true, and unitedly establish righteousness in their midst; that the oppressed may be unburdened, the distressed relieved, and that every human being, every child of thine, within this State, may have a chance, a fair untrammelled chance to make the most and best of life. To this end, O Lord, wilt thou consecrate and direct our efforts, for upon us do rest grave and important duties and perplexing problems in the affairs of State.

And we pray not only that the citizens may arise to a lively interest in the welfare of the land, but may every man who holds any office anywhere within these borders feel that he is a steward, a trustee, of the interests of the people whom he represents, and may this thought inspire within his soul a noble purpose to be true and fair and just and honest, and may he shun all evil, overcome all temptation, avoid all mistakes, and work, faithfully work for what is pure and clean and right and helpful. So may thy kingdom come and thy will be done on earth as it is in heaven, for thine is the kingdom and the power and the glory forever,

Amen.

We do not sing enough, either in our homes or in the house of God. The tongue that is singing will not be scolding, or slandering, or complaining, or uttering nonsense. And in the house of God it is sheer robbery to seal the mouths of Christ's redeemed followers, and to relegate the sacred joy of praise to the voices of half a dozen hired performers. Choirs have their use; it is their abuse that works spiritual mischief.—*T. L. Cuyler.*

Many trusts are bad, but the worst one is trust to luck.

## Young People's Work

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

### God is Here.

REV. ALVA L. DAVIS.

Prayer meeting topic for April 9, 1910.

#### Daily Readings.

Sunday, April 3—"In Him we live" (Acts xvii, 22-31).

Monday, April 4—All-present Spirit (John iv, 21-24).

Tuesday, April 5—God in the desert (Gen. xxviii, 10-17).

Wednesday, April 6—With us in Christ (Matt. i, 22, 23).

Thursday, April 7—God in the heart (John xiv, 17-23).

Friday, April 8—God always (Matt. xviii, 20; xxviii, 20).

Sabbath day, April 9—Topic: God is here (Ps. cxxxix, 1-12).

#### HINTS ON THE TOPIC LESSON.

Verse 3. *Thou . . . art acquainted with all my ways.* "For now we see through a glass, darkly." The path we now tread is not always plain; but God knows whence our ways come and whither they go.

5. *Thou hast beset me behind and before.* God knows all, the future as well as the past. He "besets" the Christian behind and before, not by snares, but by protecting walls. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

6. *Such knowledge is too wonderful for me.* God the Father, being the Creator of all, must have infinite knowledge as well as infinite power. What he is and knows surpasses human comprehension. But the more we think about him, the more we try to realize his presence, the more of God's thoughts will we be able to comprehend.

8. *If I ascend . . . thou art there.* God fills all space. He is in all things, and everywhere his power is felt, though not everywhere alike. God is in all, but all is not God.

10. *Thy right hand shall hold me.* How often man tries to run away from God. He turns from the leadings of the Spirit. He rejects God's offers of love and mercy; tramples under foot the dictates of conscience. What folly! He may run away from duty, but he can not run away from God, or avoid the consequences of disobedience.

12. *The darkness and the light are both alike to thee.* What to us is hidden by darkness or ignorance, God sees and understands perfectly.

#### MEDITATIONS.

Two attributes of God are discussed in our lesson—God's omniscience and omnipresence. Both doctrines we believe though they may never be proved satisfactorily to the philosophical mind. After long centuries of discussion we still have theists and pantheists, still have such doctrines as foreordination, predestination and free will. I confess a study of such doctrines has a fascination for me, yet on the authority of the Bible, with the witness within, I am content to accept by faith what I can not prove. That God is all-knowing I can not demonstrate, yet of that fact I have not the slightest doubt. God hath made us intelligent thinking beings, and nothing short of an infinite mind will satisfy the demands of the finite mind.

One of the most comforting, most helpful thoughts that can come to the Christian is this: "God knows." How often when we have done our best, our mistakes and failures seem to overshadow all the good we have done. A consciousness of such is discouraging in the extreme, and sometimes we may feel like giving up. But the thought that God knows the heart and the motive, encourages us to go forward.

Have you ever doubted God's goodness, his love and compassion? When cares, trials and sorrows have multiplied upon you, have you ever wondered if God did know, or if he knew, whether he really cared? Doubt? Yes, have you ever doubted? We don't usually doubt when the sun shines, and the birds sing, and the heart is joyous; but when the clouds hang as a canopy over our lives, and sorrows multiply, then doubts sometimes arise. But

in every such hour we must trust God, though we can not see.

But another blessed fact—not a theory, for with Paul we can say, "I know,"—is God's presence. *God is here.* I am not surprised that some people are pantheists. This is a beautiful old world in which we live. Everything that God made is good, for he pronounced it so. I have no sympathy with the sentiment of these words: "This world's a wilderness of woe." The world is beautiful. We may see God in the springing grass, the budding flower, the tender child: we may hear him in the song of the bird, the murmurings of the waterfall, the sighing of the wind.

God is here as a personal helper and friend. How often we are like the disciples tossed upon the angry sea. Excited, with fearful apprehensions, we try to ride the storm in our own strength, forgetful that Jesus is near, ready to speak: "Peace, be still."

Were you ever homesick? What was its cause? Loneliness. Is this not true of suffering? What makes our sorrows so hard to be borne? Utter loneliness. Is it not also true of temptation? There is an extreme loneliness about a moral struggle. The cure for loneliness is companionship. Robert Louis Stevenson was a very frail child, with a hacking cough, which often kept him awake all night. But he had a faithful nurse. When he was restless and his cough annoying, his old nurse would carry him to the window, where, he says, "We could look out upon other homes and we would tell each other that perhaps there were other little children who were sick, and, like us, were waiting for the dawn." The thought of companionship in his suffering brought comfort and oftentimes relief.

So young people, in the hour of temptation, or sorrow, be strong, patient, brave. Have faith in God, and cultivate his presence. Though temptations be keen, the night dark, and the billows dash high, don't lose heart. God is near.

#### A STRING OF PEARLS.

"The presence of God calms the soul, and gives it quiet and repose."—Fénelon.

"Lo, I am with you alway, even unto the end of the world."—Christ.

"To Him, no high, no low, no great, no small;  
He fills, He bounds, connects, and equals all."  
—Pope.

"The important thing is not that our voyage may be without a storm, but that it may not be without Christ. Nothing can wreck our little craft if he is in it."—Pell's Notes.

"He never puts us through difficulties which he does not share. He always takes the windward side of the hill. He always seems to be saying,—

'Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made.'  
—Meyer.

#### President's Letter.

##### Denominational Topics—Yes or No?

In the editorial "Topic Comments" of February 21, the young people's editor writes: "It might be well to arrange for one or more denominational topics each month. What do you want? It is too late at the close of the year to make the arrangements such changes render necessary. Crystallize your thought now and let us have it." In answer to this suggestion the president of the board has received one communication in which the corresponding secretary states that her society has discussed the matter and passed a resolution favoring the use of denominational topics at least once a month. The board is pleased to have this response; it hopes to have others. Possibly the editor has some responses of which we do not know. It has been suggested that the president write each of the societies in regard to this matter, and he has been inclined to do so. But he can not spare the time to write a personal letter to each of them, and he dislikes very much to use the funds of the board to hire the letters written or to have them printed; so he is hoping that some one in each society will read this who is sufficiently interested to bring it before his society for action. There has been some objection to inserting de-

nominal topics in the regular topic and daily reading booklets. Others have favored it. Will you please find out whether your society favors it? In brief, will your society please answer the following questions if it has not already done so?

1. Do you favor substituting denominational topics, say once a month, in place of the regular topics suggested by the United Society?

2. If so, what denominational subjects do you wish treated?

3. Does your society make use of the topic comments given in our department of the RECORDER?

4. Do you advise continuing them another year?

Your answer to these questions will, I presume, largely determine the policy of the board for another year in regard to topics and topic comments.

M. H. VAN HORN.

Salem, W. Va.,  
March 13, 1910.

#### What Are the Young People of Our Denomination Doing for the Cause of Missions?

MARTHA M. WILLIAMS.

*Paper read at the special missionary service at West Edmeston, N. Y., February 12, 1910, and requested for publication in the SABBATH RECORDER.*

The young people of our denomination, who are in the training school which the Endeavor Society affords, are being fitted for all kinds of mission work.

As there may be some who have not noted what the Endeavor Society is doing and has done for the young people of our denomination, I will try to tell something of the equipment it gives to those who enter its doors and aim to comply with the requirements of the Christian Endeavor pledge.

These young people realize that the Christian Endeavor pledge is not made with man, and when once it is taken a vow has been made to God, that trusting in him for strength they will endeavor to live a Christian life, trying to mold their lives after Christ, the perfect One.

The Endeavorer makes it the rule of life

to pray and to read the Bible every day; but private devotions are not the only training that is required, for the active member promises to be true to all duties—to be present at, and take some part aside from singing in, every Christian Endeavor prayer meeting, unless hindered by some reason which he or she can conscientiously give to God. Thus by regular attendance and participation in these meetings, the timid as well as others gain new strength and courage as they tell so oft of the Saviour's love.

In a village, some time ago, a very shy, bashful youth joined the Christian Endeavor Society. The first meeting in which he spoke he probably will never forget—for his knees shook, his teeth chattered, his voice trembled; but he spoke just the same, although but a few words. And in subsequent meetings he kept on speaking, getting more accustomed to hearing his voice and having more confidence. We are told he left the village for one of the largest cities in the United States, where he kept up his Christian Endeavor interest and his Christian Endeavor talking. And when yet a young man under thirty he was highly commended for an excellent address he gave, and many complimented him for having such ability. But whenever the matter is mentioned to him, he replies, "My training in the Christian Endeavor Society is entirely responsible, and deserves all the credit."

The model Endeavorer does not endeavor for himself alone, but acquires knowledge and wisdom through study and devotion, gaining spiritual attainment through consecration, that he may help lift humanity from sin, giving such service as he would not give, were it not for Christian Endeavor.

When in the missionary meetings we have earnestly prayed for the mission fields and the laborers upon these fields, have we not felt an uplift in our souls and a sincere desire in our hearts to be, to do, anything and everything within our power if only this work might progress? And so Endeavor training gives desire for service.

The young people are trained, having the

desire for service, with the gates of opportunity close at hand. And many are the Endeavorers in our denomination, that have passed within. They are pushing into new fields, doing outpost and other aggressive Christian work, supporting preaching stations and prayer meetings already established.

The SABBATH RECORDER tells us that the young people of the Northwest are planning for some very extensive work of this kind, and have asked three societies to raise \$100 apiece for this work. An Endeavor Society in one of our churches in the West assists the pastor in holding schoolhouse meetings, and sometimes a cabinet organ is hauled four or five miles in order to have good music at these meetings. I believe it is the custom of this society to divide the members into two committees for the purpose of regularly maintaining services in a certain schoolhouse. The societies just mentioned are not alone in doing this important work.

The Young People's Board recommends the value and need of earnest, persistent outpost work, the maintaining of outpost preaching and prayer stations already established, and the establishing and maintaining of new ones.

The Endeavor Society at Plainfield, N. J., has been giving liberally toward the support of the Italian Mission (Plainfield) and to the Netherwood Fresh Air Camp. And many Endeavorers feel it is part of their mission to distribute good literature in stations remote from gospel meeting places.

Some of the Endeavor societies are raising or have been raising funds to help support Ebenezer Ammokoo (colored), who recently came from Africa, entering the Tuskegee Institute, that he may be more fully prepared for missionary service.

Perhaps at least some of you remember hearing Rev. W. C. Daland tell of his stay at the Gold Coast Mission, telling how his heart went out to the people there, as he heard them plead so earnestly for a teacher to be sent them, who would tell them about Jesus. Later, Peter Velthuysen went to labor among these people, but soon sickened and died because of climatic ef-

fects. Let us review the words spoken by this consecrated young man as he was about to depart for this mission field. "If I fall, and it is mine to lay down my life in West Africa, let it not deter others, stronger in constitution and more consecrated in spirit, from taking up the work and pushing it to the day of Jesus Christ. Think it no mistake on the part of those who consent to my going, for I go cheerfully to my work and if need be to my sacrifice. No effort put forth in God's name is a failure, or a mistake, in any sense, except that which appertains to all finite conceptions and acts."

The Gold Coast Mission is said to be an interesting but a difficult field, and so it was thought best to bring one of their number to this country to be educated in view of his return to the Gold Coast for missionary work.

Then the Milton Church, its Christian Endeavor Society, together with other Christian Endeavor societies and kind friends, pledged the necessary funds to bring Ebenezer Ammokoo to this country for an education. Consequently the Missionary Board wrote him to that effect, and he is now at Tuskegee Institute, Alabama.

The statistics of the year 1909 show us that there are forty Christian Endeavor societies in our denomination, in this country, with a membership of 1,701. These Endeavor societies contribute toward the support of various lines of mission work through the Young People's Board. This board sends out student evangelists to work on needy fields; it aids in the education of Ebenezer Ammokoo; it contributes \$300 yearly toward the salary of Doctor Palmberg, China; it gives to the Lieu-oo school, China, and for the Shanghai Chapel; it also gives to Mr. G. H. F. Randolph for the Fouke School. When the Rally at Milton Junction convened last summer, it was recommended, with other things, that the young people pay as usual \$300 on Doctor Palmberg's salary, and that they do equally as much for home missions, the coming year. And so the Young People's Board is about to place a missionary on the Southwestern field, contributing as much as possible to his support. It also pays the

traveling expenses of Archie Hurley of Welton, Iowa, as a helper for Rev. J. H. Hurley on the Northwestern field.

It is thought that our young people are not so well informed as they should be on the work of our foreign missionaries, and so the Young People's Board has asked Rev. W. D. Burdick of Farina, Ill., to prepare a series of articles dealing with the work in China, the articles to be rather historical in character, as they go back to the beginning of our work, and giving matters of interest down to the present time.

I have tried to tell something of the work being done by the young people of our denomination along missionary lines, and I doubt not that other important work is being done besides this I have mentioned.

In Romans, the tenth chapter, we read: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Noble and grand is the work of carrying the Gospel into heathen lands; sending the Gospel by another is truly grand also, if we support the bearer with our money and our prayers.

**Martha Burnham.**

MARGARET BELL.

*Chapter XIII.*

Martha was twelve years old when the new house was built. That summer she took her first lessons in doing the family washing although not allowed to handle the heavier pieces. Some time previous to this she had been taught to help prepare the yarn for the family's supply of stockings by doubling and twisting the same, and not long after this she was taught to spin the yarn from the rolls. Hannah and Rebekah had learned to weave, but Mrs. Burnham had disposed of her loom and hired the weaving done before Martha was old enough to learn to use it. So one

part of her household education was lost.

Mrs. Burnham had worried because there was no opportunity to teach her youngest daughter to cook. But the opportunity came when they were settled in their new house and she was not long in seizing it. Probably Martha succeeded about the same as other girls do in their first attempts at cooking. She left the sugar out of her first cake and made her first custard pie all of cream.

The same season that Mr. Hoag's house (for such we must now call it) was built, the United Brethren erected a church half a mile south of his home. The parish extended over an area of many miles and the people that had formed three congregations and Sunday schools united in one in the new church building. The pastor was greatly elated over the success that had attended his efforts in raising the money and building the church, and determined to make the day of dedication a great day in Zion. With this end in view he brought Bishop Markwood from Pennsylvania to preach the sermon and dedicate the church. The bishop was a great pulpit orator. In fact, those who had heard both compared him favorably with Henry Ward Beecher. This was a great opportunity for the people living in a country parish.

When Martha went to the dedication service she stepped for the first time into a church. How her eyes stood out in amazement as she looked around the spacious room with its high ceiling. The pulpit was beautifully carpeted and contained a haircloth sofa. There was matting for the aisles and grained woodwork; there were chandeliers with lamps filled with coal-oil, and bracket lamps with reflectors—why, the room was so brilliant when lighted in the evening that a colored man could have been seen had one chanced to come into the congregation. Added to this the stately steppings of the ushers as they walked back and forth seating the people tended to make Martha feel, as did the queen of Sheba on her visit to Solomon, that the half had not been told.

Mr. Hoag was never so deeply impressed with any man's preaching as he was with that of Bishop Markwood. He talked earnestly about it for days, and so long

as he lived would occasionally refer to him as the most powerful preacher to whom he had ever listened. Why, oh, why did he not listen to the call that came to his soul that day? Had he done so how differently this story would read.

The winter passed away quite smoothly and uneventfully, Martha and George going to school together. In the spring, a week previous to the first anniversary of little Margaret's birth, another little girl came to Hannah whom Mrs. Burnham insisted on naming Patience. Probably she was beginning to feel she needed some object near, that would constantly remind her of the text, "Let patience have her perfect work."

As the new baby came into the family, Margaret turned instinctively to Martha; and it was soon apparent that she preferred her above all others, even her mother. Martha rebelled somewhat over the coming of another baby, because she was jealous for Margaret whom she almost idolized; but the new baby was very nice, and unawares stole into Martha's heart, securing her place for all time.

Meanwhile Rebekah was declining slowly but surely, and cares for Mrs. Burnham and Martha were multiplying in rapid succession. Martha saw very few minutes, not required for her studies, when she was not at work. Her parents would not allow the time for her lessons to be infringed upon; for in these very trying circumstances one hope cheered them—the hope that their baby would amount to something in the world. Her noons and recesses were largely spent in the stuffy schoolroom working for the children.

All through the fall succeeding her fourteenth birthday, which came in the spring, she did the family washing and Rebekah's, whose family now numbered six, and assisted Hannah in doing hers. And the method of washing was far different then. They used soft soap, the clothes were rubbed through two suds, boiled, "sudsed" and rinsed, no machines were used, and Rebekah had no wringer.

Martha charged Mr. Holtze just half of what he would have paid any one else for washing, while she worked out the full day. The money thus earned she used to

purchase necessary clothes which it was the duty of Mr. Hoag to provide for her, thinking by dividing her services between them neither one could complain. Did the reader ever try to satisfy an unreasonable person? If not it might be well to do so for the sake of the experience. Mr. Hoag provided bountiful tables but the clothing furnished for all except himself was very meager.

Out of the money Martha earned washing for Rebekah she purchased cloth for a dress of a new kind of goods that was fast becoming popular, and with a little assistance from Hannah made the dress herself. Fortunately for her, about this time a sewing-machine was left at the house for several weeks; otherwise she would have been obliged to make the dress all by hand. Dresses at that time were made with overskirts which required a good deal of cloth, but she had bought plenty. The making of the dress was proceeding rapidly and the feelings of its owner were correspondingly elated, when little Margaret toddled into the room. As Martha looked into the sweet baby face and noted how badly she needed a dress the thought suggested itself that she take the cloth intended for her overskirt and make a dress for Margaret. A severe though brief struggle ensued; then, her face beaming with the joy that never comes save through self-sacrifice, she went out and told Hannah what she had decided to do.

Hannah pleaded with her not to do it, telling her she had bought the dress with hard-earned money and to make it as the other girls were making theirs. But she pleaded in vain; the decision had been made and like the laws of the Medes and Persians would admit of no change. The dress was finished perfectly plain and she was content; but when she wore it the first time and saw the sly looks cast at it and noted the whisperings not intended for the ears of the queer old-fashioned girl, she wished she might never have to go out of her own home again. But when on her return home Margaret came to meet her with the new dress on, stepping as if she were walking on air, Martha caught her up in her arms and felt as she did so that the reward for her sacrifice was sufficient.

We catch now and then in our mortal journey glimpses of the relation sacrifices sustain to glory, but not until our eyes open upon the spiritual world will its full realization be seen; and in the transparent light of that world, do you think we shall regret any sacrifice made for the good of others?

We can not weary the reader with the many trying details of these years. Rebekah became so helpless that she could not get from one chair into another or stand on her feet without assistance. She rarely had hired help in the house and what work was done, was done by herself, the children, Mrs. Burnham and Martha.

Added to the other burdens there were sufficient grounds for warranting the belief that Mr. Hoag was not prospering financially. Finally Mr. Burnham met a money lender in the street one day who after greeting him said, "There is something I feel I ought to tell you although I have been requested not to do so. I have a mortgage on Mr. Hoag's farm."

Mr. Burnham had no idea matters were so bad as that and went, for information, to Hannah who was obliged to confirm the statement. When she told her husband that her father had been informed of the mortgage he was wild with rage, and not daring to vent his spite on the man who held him in his power proceeded to deal it out to his father-in-law. Mr. Burnham was sitting in a chair when his son-in-law came, and seeing that he was mad arose to leave the room. Without saying a word Mr. Hoag sprang upon the feeble man dealing him a blow in the temple that knocked him senseless to the floor and many hours passed before his mind was perfectly clear again. After the deed was done Mr. Hoag's passion abated and he seemed much alarmed. He sent for a neighbor and went after Mrs. Burnham who with Martha was enjoying a little change by visiting friends though in different homes.

Martha spent a most delightful day with her friend, returning home just at dusk in high spirits and anxious for the chance to tell her mother all about the good time she had had. But never before had she breathed such an atmosphere as she encountered that evening when she opened the door into her home. What could be

the matter? There was no greeting. She closed the door and backed up against it, feeling that she could neither advance, retreat or speak. After what seemed a much longer time than actually elapsed her mother said, "Well, Martha, you and I had better have stayed at home today. Your father came near getting killed." Mrs. Burnham then related what had transpired.

Martha had read of such things in papers, and while they had looked bad, yet they had been far away and among low-down people; but now, face to face with such a thing in her own home, its hideousness beggared description.

This was the crisis; something must be done, but what,—that was the question. There were no witnesses of the act save the baby girls who for some time after when they became angry with any one would say, "If you don't do as I want you to do I'll slam you right into the floor as papa did grandpa," and all lips were sealed against reproof.

The rule of Mr. Burnham's life had been not to go into law if possible to avoid it and his friends at this time gave him the same counsel. The trouble was adjusted by men selected by Mr. Burnham and Mr. Hoag for that purpose although the settlement was not effected until spring, this being in the fall.

No one who has not been similarly situated can form any idea of what the family suffered that winter. There was little danger that Mr. Hoag would attack any of them again, for he fully realized that he was standing on dangerous ground. But they did not know this and were afraid of him. For six months when Martha retired to her room for the night she locked her bed-room door and as she lay down wondered if she would live to see the morning light. For a time Hannah went not into her parent's rooms unless she knew she was safe from observation, but this passed away as it became evident that her husband was anxious to have the matter adjusted so he could remain where he was.

One afternoon a few days after this distressing affair Mr. and Mrs. Burnham and Martha talked it over until they became so nervous that they felt they could not remain in the house overnight; so it was de-

ecided that the father and mother should go to a near-by friend and that Martha should stay with Rebekah that night.

Martha found her sister alone with the children, William having gone to Jacksonville. As the twilight hour drew on she heard a team coming and stepping to the door saw a man driving into the yard with William's team hitched to the rear of the buggy and William nowhere to be seen. She rushed out asking what had happened to William. The man told her that he was lying in the bottom of his wagon, that he had been with some fellows in Jacksonville and got "sprung." Having no idea of what "sprung" meant she asked eagerly how the accident happened and if he were likely to die. The man then told her plainly that he was drunk.

Horror of horrors! had the bottomless pit opened up just before them? This was the first intimation that had come to any member of the family that a drop of the liquid poison ever passed his lips. Martha was almost beside herself; but when she told Rebekah, the cry of anguish that came from the latter's lips brought back her own senses, and drawing her older sister's head to her shoulder she strove to speak words of comfort. Then she went to help the man get him into the house. In so doing they had to arouse him; and being mad with the interference, as they were taking him through the door he raised his foot and gave Martha a severe kick in the left side.

By Rebekah's orders they laid him upon the best bed in the house and there by his side, occasionally smoothing his brow with her hand until he slept off his drunken stupor, sat the pale-faced wife from whose lips during all the years of her invalidism no word of complaint at the hardness of her lot was ever heard to come but who always put the best side out and to the utmost of her ability made a home for her husband and children. God pity her.

When Mr. Burnham was told of this he sat in silence for a long time and when his lips parted it was to say, "I believe the devil owes me a grudge and is paying it off in sons-in-law."

(To be continued.)



The picture of Mrs. Lucinda Butterfield given here was sent by the friends to accompany the notice of her death published in the RECORDER of February 28, but was omitted by mistake. It is printed now by request.

#### Bible Studies on the Sabbath Question.

I have studied the book, having in mind the need of our people here, and have been greatly helped myself on this important subject. It seems to me to be the most helpful treatise on the Sabbath question, because of its Christian spirit, its appeal to and devout use of Holy Scripture, and its uniqueness when compared with many other books on either side of the subject. It is modern in method, logical, honest and clear. It ought to have a wide circulation, and its study can not but be followed by more and better Sabbath-keepers.—*W. L. Davis.*

I have not yet found time to read the book consecutively and critically; but from the introduction and plan of the work, and from the systematic and biblical way in which the matter is presented, so far as I have read, I believe the work will fill a large and important place in the education of the young people of our churches on this question, so vital to us as a people. I hope the young people will secure for it a wide circulation and thorough use.

I can hardly forbear a mild criticism on the mechanical make-up of the book. Had the page been made about one-half as large, in proper proportion, making a book twice the thickness of this one, it would have been more conveniently handled by the student, and would have made, especially in the cloth binding, a much more at-

tractive book to the general reader. In this day of beautiful book-making I believe the outward appearance of a new book has a larger initiative in winning the respectful attention of the reading public than the public itself would be willing to admit.—*L. A. Platts.*

Bible Studies came last evening. Many thanks. I have examined it and I want to tell you that to a plain business man it seems to be one of the very best, *if not the best*, on the subject. It certainly comes at the very time when I was wishing for just this thing. I shall strongly advocate the purchase of it, to the people of the Petrolia Mission Bible School, and I am planning to use it in some way in the mission.—*H. L. Hulett, M. D.*

I am in receipt of "Bible Studies on the Sabbath" which you recently sent me. To say I am pleased with the book is putting it very mildly. I believe we have no other work on the Sabbath which treats its subject so clearly, concisely and exhaustively as this. It is my purpose to give our people here an opportunity to restudy the Sabbath question with this splendid book and the Bible as our text-books.

I thank you for the copy you sent, and wish for the book a large circulation among First-day people as well as in our own denomination.—*Henry N. Jordan.*

Copies of this book have been sent to each subscriber to the book fund, and to all who have given orders. If there have been or hereafter shall be any mistakes or failures please notify promptly and thus greatly oblige

ALFRED THEOLOGICAL SEMINARY.

*Alfred, N. Y.*

#### Dea. G. S. Babcock.

Dea. G. S. Babcock was born April 28, 1846, at Jackson Center, Ohio, and died at Toledo, Iowa, December 8, 1909, aged 63 years, 7 months and 10 days.

Brother Babcock was descended from a family of ministers. His grandfather was Eld. Simeon Babcock, one of the early pioneer preachers of Ohio; his father, Eld. Maxson Babcock, the organizer of the Carlton Seventh-day Baptist Church; his uncle, Eld. S. H. Babcock, now pastor of the Seventh-day Baptist Church at Little Genesee, N. Y.; another uncle, Milton S. Babcock, is a minister of the Seventh-day Adventist faith.

Brother Babcock did not make a profession until late in life. In his religious life as in his business, he was somewhat slow and methodical in reaching a conclusion, but, when reached, it became the basis of his action.

He was baptized by Eld. H. P. Burdick in March of 1872 and joined the Carlton Seventh-day Baptist Church, which soon called him to the office of deacon. In this capacity he served until his removal to Milton, Wis., in 1894, where he transferred his membership to the Seventh-day Baptist Church of that place, and served that church in the same office until the time of his death.

On December 23, 1872, he was married to Harriet E. Bishop, who preceded him to the spirit land one year and twenty-one days.

Mr. Babcock leaves one son, Dr. Lester M. Babcock of Jackson Center, Ohio; one daughter, Blanche M., wife of Dr. George I. Hurley of Hoquiam, Wash.; one brother, B. C. Babcock of Garwin, Iowa; also a large number of more distant relatives, with many friends. All these mourn his loss.

The interment was in the Garwin Cemetery, December 11, 1909, by the side of his wife and son Loren, who passed away in infancy.

*J. T. D.*

## SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Road, at 118 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

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

## MARRIAGES

DAVIS-DAVIS.—At the parsonage in Shiloh, N. J., March 2, 1910, by Rev D. Burdett Coon, Mr. Lewis Clawson Davis and Miss Anna Luella Davis, both of Shiloh, N. J.

## DEATHS

BABCOCK.—Dea. G. S. Babcock, in Toledo, Iowa, in the sixty-fourth year of his age. Fuller notice elsewhere.

CRANDALL.—Edwin Morris Crandall, son of Joseph Stanton and Olive Coon Crandall, was born November 27, 1823, in Brookfield, Madison County, N. Y., and died at Milton Junction, Wis., February 24, 1910, in the eighty-seventh year of his age.

He was the oldest of a family of eleven children and one adopted sister, of whom three sisters, Mrs. Narcissa Champlin, Mrs. Jane Champlin of Alfred, N. Y., and Mrs. Janette Coon of Milton, Wis., and Mrs. Eita Jones of Belvidere, Ill., adopted sister, still survive him. When a child seven years old his parents moved to Allegany County, N. Y., and settled on a farm in the town of Genesee, where he grew to manhood. He was married to Miss Frances Grace Green, daughter of Eld. Henry P. Green, February 15, 1846. In 1851 they came to Wisconsin. He purchased a farm near Utica, Dane County, which was his home until moving to Milton Junction in 1885. Their home was blessed by two sons and two daughters, who were left motherless in 1874. In 1877 Mr. Crandall was again married to Mrs. Sarah Palmer of Grant County, Wis. During the earlier years of his residence in Wisconsin he was a member and deacon of the Seventh-day Baptist Church of Utica, Wis. Later he embraced the faith of the Seventh-day Adventists, in which denomination he maintained a membership at the time of his death, and for a number of years before his strength failed he faithfully filled the office of elder of that church in Milton Junction. In his daily life he exemplified the characteristics of Christian faith. His hand was ever ready to help the distressed and needy. His genial disposition was admitted by all who knew him, both young and old.

The deceased is survived by his wife, two daughters, Mrs. M. G. Stillman, and Mrs. Luella Coon of Walworth, Wis., and son Orville G. Crandall of Milton Junction; also eight grandchildren and two great-grandchildren. Besides these immediate relatives there is a family of stepchildren and grandchildren who feel that they, too, have indeed lost a father and friend. It was at the home of one of these daughters, Mrs. Fred Carr, that he spent the past year and was so tenderly cared for during his last sickness.

BRIGGS.—Mrs. Ellen Ann Briggs, the mother of Mrs. W. H. Langworthy of Alfred Station, N. Y., was born in Sharon, Schoharie Co., N. Y., October 26, 1823, and died March 4, 1910.

Most of her life had been passed at Voak, Yates Co., N. Y., where she and Mr. Briggs, eleven years ago, came to live in the house with Mr. and Mrs. Langworthy. Mr. Briggs died four years ago, but Deacon Langworthy and family have tenderly and lovingly cared for Mother Briggs. Her daughter, Miss Catherine Briggs, has been her constant companion for about ten months past. Her son, Byron S. Briggs of Whitesville, N. Y., was at his mother's bedside for a couple of weeks before her death. The three children mentioned above are the only ones living of a family of seven.

Mrs. Briggs has been in poor health for several years but was always patient, though gradually failing since Mr. Briggs' death, four years ago. She was a loving Christian mother, loyal to her friends and her principles, hospitable and kind to the needy; a devoted wife, seeking in an unselfish way to be helpful to those about her, and in her Master's service. She was a member of the M. E. Church, which she joined in early life.

Funeral services were conducted at Mr. and Mrs. Langworthy's home and interment made in Alfred Rural Cemetery.

*I. L. C.*

GREEN.—Tacy Hamilton, widow of the late Edward Green, was born in the town of Alfred, N. Y., March 15, 1830, and died in the same town, March 7, 1910.

When she was ten years of age, her mother died, and she went to Janesville, Wis., to live with her sister, Mrs. Oliver M. Crandall. After about one and a half years she returned to live with her father. On June 19, 1847, she was married to Edward Green and soon after came to the farm at Tip Top, where they lived continuously until Mr. Green's death, April 14, 1909. There were born to them two children: Maxson A. and Ella A. The latter died in her twenty-first year. Maxson Green has always resided on the farm with his parents and he and his family kindly cared for them in their last sickness.

Sister Green was baptized by Elder James H. Cochran in 1847 and became a member of the Second Seventh-day Baptist Church of Alfred; later she with her husband and other members of her family became a charter member of the Andover Seventh-day Baptist Church, of which she was a faithful member to the time of her death, and while permitted to do so enjoyed meeting her brothers and sisters and with them engaging in loving service for her Lord and Master. She was of a quiet and retiring disposition, devoted to her family and the interests of her home, and a kind and respected neighbor.

Besides her son there are left to mourn their loss six grandchildren, two great-grandchildren, and two brothers—John P. Hamilton of Avon, N. Y., and Dea. Freeborn W. Hamilton, Alfred Station, N. Y.

*I. L. C.*

GREEN.—Mrs. Abbie McHenry Green, wife of the Hon. Paul M. Green, died at her home in Milton, Wis., on March 9, 1910, about ten days after returning with her husband from their winter sojourn in Florida.

Mrs. Green was born near Almond, N. Y., July 11, 1839, and therefore at the time of her death was in the seventy-first year of her age. She was the daughter of James and Abbie Vincent McHenry, whose home was situated in what is known as McHenry Valley, in Allegany County. The McHenry family from pioneer times was prominent in that part of the country and the McHenry homestead was a center of influence socially and morally, so that the place was always a point of interest for strangers.

In her youth Mrs. Green attended school at Alfred. The influences that surrounded her in early life were those that formed her character and assisted a noble heredity in producing the harmonious and beautiful Christian life that all her friends have known. Mrs. Green's grandfather, Col. Henry McHenry, who served in the Revolutionary War, when he settled in Allegany County in early days, cut a road for seven miles through the valley that thus came to bear his name, to the place where he made his home. After the death of Mrs. Green's parents, she and nearly all of fourteen brothers and sisters continued to live for years together in the old colonial homestead. One of these brothers, Mr. Vincent McHenry, removed to Wisconsin at about the year 1855. In 1857 Mrs. Green also went to Wisconsin and lived in his family on a farm situated near Milton on Rock Prairie until her marriage to Mr. Green.

Mr. and Mrs. Green were married in Milton, by the late Pres. William C. Whitford, May 19, 1859. The young people began housekeeping on the Rock River road, on a farm that belonged to Mr. Green's father. There they lived until they moved to Milton in 1868. During their life at Rock River their only child was born and died. This was a little son, Eldon L., who came to gladden their life for the brief period of fourteen months. Had he lived, he might now have been a comfort to his father, whose memory often reverts to the time when he and his beloved wife cherished the little one. During this same period Mrs. Green gave her heart to Christ and united with the Rock River Seventh-day Baptist Church, being baptized by the Rev. James C. Rogers. After going to Milton she united with the church of the same faith at that place, of which she always thereafter remained a member.

She was always a steadfast Christian and faithful in her attendance at all services of the church, seldom failing to attend the Sixth-day afternoon covenant meeting, preparatory to the communion service. In these covenant meetings she always took part in a very touching and appropriate manner. She was interested in all the activities of the church, was always generous, and supported every movement to advance the church's welfare. Besides the Church of Christ, many useful and benevolent organizations claimed her devoted adherence. She was a member of the Janesville chapter of the Daughters of the American Revolution; at Janesville, Wis., and also a member of the Women's Relief Corps of the Grand Army of the Republic at Milton. In these two organizations she gave expression to her sincere and deep-seated patriotism. She was

a member of the Daughters of Rebecca, connected with the Independent Order of Odd Fellows. She was a member of the Women's Village Improvement Club of Milton. She was a member of the Women's Benevolent Society of the Milton Seventh-day Baptist Church, serving as its president and in various ways by which its efficiency has been increased. Mrs. Green was a Christian lady in the fullest sense of the word. She was gentle and kindly in word and deed, always charitable in her judgment of others and uniformly gracious in her manners. She was very careful in forming her opinions, but extremely tenacious of those opinions when once formed. She was a true friend, a faithful and devoted wife, a sweet lady, admired and loved by all who knew her. She and her husband have always been known as wise counselors, public-spirited citizens, cheerful and helpful friends and neighbors.

It was not generally known that Mrs. Green's health was in a precarious condition when she and her husband left Milton last October to pass the winter in the South, though she noticed a slight failing of her powers and was herself somewhat apprehensive that her condition might grow worse. They made a visit with relatives near Boston, Mass., till after Thanksgiving, and then went to Panama City, Fla., near St. Andrews' Bay. A tour was planned for the spring to be followed by a return home in April. But early in February Mrs. Green was suddenly taken very ill and remained so till toward the end of the month, when it was deemed necessary to take her home without delay. She reached her home on the evening of February 26 and died early on the morning of the ninth of March.

Of Mrs. Green's family there are four surviving brothers and sisters: Mr. Morris McHenry, of Dow City, Ia., Mrs. William Coon, of Denison, Ia., Mrs. George Stevens, of Boone, Ia., and Mr. William A. McHenry, of Pasadena, Cal.

Funeral services were held Sabbath afternoon, March 12, 1910, at her home and at the Seventh-day Baptist church in Milton, conducted by Pres. William C. Daland, assisted by the Rev. F. D. Jackson, pastor of the Congregational Church in Milton. Interment was made in the village cemetery at Milton. w. c. d.

BRUCE.—John Westly, son of Mr. and Mrs. William Bruce, was born at Hydric, Ark., October 15, 1893, and died March 13, 1910, at Gentry, Ark.

John was taken sick last summer. He gradually grew worse until early in January. His father then accompanied him to Kansas City, Mo., hoping an operation would give relief. But this brought little encouragement as the doctors found an abscess they refused to operate on. After returning home John's health improved sufficiently for him to attend church one Sabbath. While he had not joined the church, he asked the Lord's forgiveness for wrongs done, and seemed willing to abide by God's will, whether or not he recovered. Death finally called him away after a long period of suffering. w. d.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of  
Biblical Languages and Literature in  
Alfred University.

Apr. 16.	The Question of John the Baptist,	Matt. xi, 1-19.
Apr. 23.	Warning and Invitation.....	Matt. xi, 20-30.
Apr. 30.	Two Sabbath Incidents.....	Matt. xii, 1-14.
May 7.	Temperance Lesson.....	Prov. xxiii, 29-35.
May 14.	Growing Hatred to Jesus,	Matt. xii, 22-32, 38-42.
May 21.	The Death of John the Baptist,	Matt. xiv, 1-12.
May 28.	The Multitudes Fed,	Matt. xiv, 13, 21; xv, 29-39.
June 4.	Jesus Walks on the Sea.....	Matt. xiv, 22-36.
June 11.	The Canaanitish Woman.....	Matt. xv, 21-28.
June 18.	The Parable of the Sower,	Matt. xiii, 1-9, 18-23.
June 25.	The Parable of the Tares,	Matt. xiii, 24-30, 36-43.

LESSON II.—APRIL 9, 1910.

THE MISSION OF THE TWELVE.

Matt. ix, 35—x, 15, 40-42.

*Golden Text.*—"Freely ye have received, freely give." Matt. x, 8.

DAILY READINGS.

First-day, John xvi, 1-15.

Second-day, John xvi, 16-33.

Third-day, Luke x, 1-20.

Fourth-day, Mark vi, 1-13.

Fifth-day, Matt. x, 16-31.

Sixth-day, Matt. x, 32-42.

Sabbath-day, Matt. ix, 35—x, 15.

INTRODUCTION.

Up to this time Jesus' disciples seemed to be little more than spectators of his wonderful work. Our present lesson tells of their commission to be his helpers and representatives. Thus was provision made for the continuance of the work of the kingdom of heaven after the close of the physical life of our Lord.

The instructions of this lesson were not for all the disciples under all the circumstances that they might encounter as his representatives, but rather for the Twelve at this particular time. The missionaries that go forth to heathen lands thousands of miles from their homes show no lack of faith in God by accepting the backing of missionary boards, and not depending upon the people to whom they go for their support as did the Twelve who went forth to help the people of their own race in regions whither the fame of Jesus and his beneficent acts of healing had already spread.

The Twelve were chosen shortly before the time of the Sermon on the Mount. Matthew gives a list of their names in this connection as he has not mentioned them before. The student will find profit in comparing the names of the Twelve as given in the four lists. Writing the names in four parallel columns will aid in the comparison.

It is to be noted that our evangelist has collected along with Jesus' words of instruction to the Twelve when he first sent them out various warnings that he gave to them under other circumstances. Different portions of this tenth chapter of Matthew find parallels in the twelfth, fourteenth, and twenty-first chapters of Luke.

TIME.—In the latter part of the year 28 or perhaps early in the year 29.

PLACE.—Galilee.

PERSONS.—Jesus and the disciples,—particularly the Twelve; the multitudes.

OUTLINE:

1. Another circuit in Galilee. v. 35-38.
2. The sending out of the Twelve. v. 1.
3. The names of the Twelve. v. 2-4.
4. Words of instruction for the Twelve. v. 5-15.
5. Additional words of encouragement. v. 40-42.

NOTES.

35. *And Jesus went about all the cities*, etc. This is another summary of Jesus' work, like ch. iv, 3, 4. It is a mistake to think that Jesus spent most of his time in Capernaum, as some have imagined from the fact that place is mentioned so often.

36. *He was moved with compassion for them.* He not only had a very vivid sense of their physical needs, and so was ready to heal, but he also had a very clear impression of their spiritual lacks. *Distressed and scattered.* The figure is of a flock worried and driven till the sheep fall down exhausted, some here and some there. A flock would of course never get into such a condition while it had a shepherd's care.

37. *The harvest indeed is plenteous.* By sudden turn of the thought Jesus speaks of the multitude under the figure of a field of grain ready for the harvest. He recognizes the fact that there is abundant opportunity for a spiritual harvest for the kingdom of God, and few teachers ready for this work. Our Lord used a similar expression upon two other occasions: when the men of the Samaritan village showed themselves so ready to receive him (John iv. 35), and at the sending out of the Seventy (Luke x. 2).

38. *Pray ye therefore the Lord of the harvest* etc. In undertaking any great work our first thought should be of God. In the old régime it was enough to think of one's own righteousness: in the new era men are to go for the sake of others.

x, 1. *And he called unto him his twelve disciples.* This is the first mention of the Twelve in Matthew's Gospel. *And gave them authority.* He commissioned them to represent him, both in the message that they brought and in their deeds. They were to do miracles similar to those which Jesus himself had done.

2. *Now the names of the twelve apostles.* They are called apostles only here in this Gospel. This appellation is probably used here in view of the fact that they were now sent out. In after years the word became an official title having little connection with the root idea of sending. *The first, Simon.* Simon was the natural leader of the Twelve. This could be inferred from the frequency of the mention of him in the Gospels, and from Jesus' words to him in



Matt. xvi, 18, even if his name were not at the head of the lists. The numbering ceases after the first. It is to be noted however that the names are given in three groups of four, and that the same disciples are mentioned in the same groups in all the lists, although the names within the groups are differently arranged. Called *Peter*. That is, Rock. Our evangelist tells in ch. xvi how this name was given to Simon. *And Andrew his brother*. It is to be noted that our author has arranged the Twelve in six pairs. Mark tells us that they were sent out two by two. *James, the son of Zebedee, and John his brother*. It is probable that James was the elder brother from the way his name is mentioned here, and from the fact that his name usually precedes that of John when the two are mentioned. In Mark's list we are told that they received the surname, Boanerges, sons of thunder.

3. *Philip and Bartholomew*. In all the lists Philip's name stands at the head of the second group of four. Bartholomew is evidently a surname, son of Tolmai. From the connection of Philip and Nathanael in John i it is plausibly inferred that Bartholomew and Nathanael are identical. *Thomas* is remembered for his doubting. We ought to bear in mind however that he said, "Let us go also, that we may die with him." *Matthew the publican*. There can scarcely be a doubt that this disciple is the same as Levi. *James the son of Alphaeus*. This James is not mentioned by name except in the lists of the Twelve. His name is always first in the third group of four. *Thaddaeus* is called Judas the son of Alphaeus in Luke's Gospel and the Acts. In some texts his name is given as Lebbaeus, but that is probably a mistake.

4. *Simon the Canaanite*. This word is not equivalent to Canaanite as our translators of 1611 guessed, but is rather an Aramaic word meaning zealot, the descriptive term which is found in the list as given in Luke's Gospel and the Acts. The Zealots were a political party or sect whose chief characteristic was intense zeal for the Jewish national life. *Judas Iscariot*. That is, man of Kerioth, a city of Judea. Compare Josh. xv, 25. Very likely he was the only one of the Twelve who was not a Galilean. This theory is not however established beyond question. *Who also betrayed him*. Judas' treachery is that by which he will be remembered for all time. He is par excellence the traitor.

5. *Go not into any way of the Gentiles*. The Gospel was first to be given to the Jews only. By thus confining his efforts for a short while Jesus was able to do more for the world than he would have accomplished if he had aimed to scatter his forces far and wide from the very first. *The Samaritans* are classed with the Gentiles, for although they pretended to be the chosen people they had a large foreign element in their ancestry as well as many heathen customs. It is to be remembered that Jesus himself preached to the Samaritans and that he had friendly relations with the heathen.

6. *The lost sheep of the house of Israel*. Our Saviour thus speaks of their pitiable condition. They are not irretrievably lost, but from a spiritual point of view they are distressed and scat-

tered, and in need of tender care. Compare Jer. l, 6.

7. *The kingdom of heaven is at hand*. The same message that was proclaimed by both Jesus and John the Baptist. Very likely they repeated some of Jesus' teaching and told about his deeds.

8. *Heal the sick*, etc. They were to follow the example of their Master in his care for the bodies of men. Thus they would attract attention to their spiritual message.

9. *Get you no gold*, etc. This means that they were not to make elaborate provision for their support while they were upon this mission, but were to trust to the kindness of those to whom they ministered. It probably means also that they were not to acquire gold while they were thus at work. They were not to accept presents of any great value from the people whom they blessed.

10. *Neither two coats*. Not only were they to refrain from taking even a small quantity of money, but they were not to make even the simplest provision for a long sojourn. Some have made much of the seeming contradiction with Mark, who says, "save a staff only." Whether they carried a staff or did not carry a staff, the point is that their provision for the way was most simple. *For the laborer is worthy of his food*. They were to go on the assumption that those for whom they labored would feel in duty bound to provide for their simple support.

11. *Search out who in it is worthy*. They were not necessarily to make their home in any village with the first one who offered them entertainment; but rather they were to inquire out the man of moral worth, and make his home their headquarters. They were not to change around seeking a better boarding place.

12. *Salute it*. This probably means that when they had selected a house after inquiry they were to make a prayer for the peace of that house, thinking of the real peace that would come from a participation in the kingdom of God.

13. *But if it be not worthy*, etc. If the house were worthy, the presence of these messengers of Jesus would certainly bring a blessing. While on the other hand if the people despised their message and ignored the teaching the disciples would certainly gain a blessing for themselves from the work well done.

14. *Shake off the dust of your feet*. Thus symbolically freeing themselves from the contamination of such rebellious despisers of the truth.

15. *It shall be more tolerable for the land of Sodom and Gomorrah*. These cities were the standard of comparison for the greatest sin and the most fearful doom. Yet those who rejected the message of the kingdom of heaven will be worse off than these cities in the day of judgment.

40. *He that receiveth you receiveth me*. There were to be some things unpleasant in the work of the disciples as representatives of their Lord; but they may be comforted by the thought that they really have a high honor in being his representatives, and thus the representatives of God himself.

41. *He that receiveth a prophet*, etc. The people also that accept the mission of these rep-

representatives of Jesus will be recognized as helpers in the work of the kingdom of heaven, and will have rewards appropriate to their motives. 42. *And whosoever shall give to drink*, etc. Even the humblest service to the disciples of Jesus shall be fully recognized.

## SUGGESTIONS.

Each Christian today is like the Twelve to be a representative of Jesus,—of course not as conspicuously as they, but none the less really.

We often respect an open enemy; but a traitor we must despise. No more fearful accusation is written against any man than that after the name of Judas, "who also betrayed him."

There is a lesson for us in the fact that the disciples were made to answer their prayer that harvesters should be thrust forth into the field. We ought to study to have an intelligent appreciation of the work that is waiting to be done for the kingdom, and then stand ready to do whatever we may be able.

Concerning half of the apostles we know practically nothing but their names, and concerning others we know very little. They doubtless did their work well. We should not expect to be known and praised of men for the good that we do.

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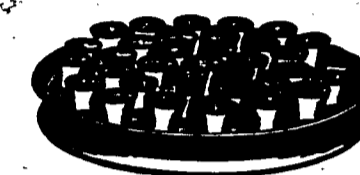
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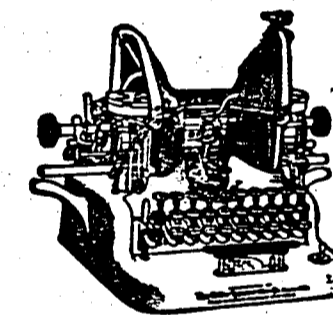
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