

The Sabbath Recorder

HE ALONE IS GREAT.

I like the man who faces what he must
 With step triumphant and a heart of cheer;
 Who fights his daily battle without fear,
 Sees his hopes fall, yet keeps unfaltering trust
 That God is God, and somehow true and just
 His plans work out for mortals; not a tear
 Is shed when fortune, which the world holds
 dear,
 Falls from his grasp; better with love a crust
 Than living in dishonor; envies not
 Nor loses faith in man; but does his best,
 Nor ever murmurs at his humbler lot,
 But with a smile and words of hope gives zest
 To every toiler. He alone is great
 Who by a life heroic conquers fate.

—Sarah Bolton.

—CONTENTS—

EDITORIAL—"The Power of His Resurrection;" Another Valuable Inscription; Alfred University Betterment Fund.....	417-419	WOMAN'S WORK—The Foster Mother (poetry); From North Loup, Nebraska; The Summer-land	428
CONDENSED NEWS—Out of the Wilderness; The Struggle Ended	419	Bible Studies on the Sabbath Question.....	430
DENOMINATIONAL NEWS—The Carnegie Library	420	The Federation of Christian Churches and the Coming of the Kingdom of God.....	432
THOUGHTS FROM THE FIELD—Evolution and Involution; A Golden Mean; Importance of Home Missions; To be Regretted.....	420	YOUNG PEOPLE'S WORK—Good Cheer; Read This Letter; Martha Burnham	434-438
Studies in the Doctrines and Ethics of the Bible	421	The Twentieth Century Endowment Fund.....	438
Confessing Christ	422	Character Sketch of the Late Rev. A. B. Prentice	439
MISSIONS—Observations	423	HOME NEWS.....	440
Are We Faithful Witnesses?	424	Bible Studies on the Sabbath Question.....	440
Sabbath School Board—Meeting of the Trustees	425	Letter to the Smiths	441
Tract Society.—Meeting of Board of Directors	427	MARRIAGES	443
		DEATHS	443
		SABBATH SCHOOL	445

The Sabbath Recorder

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

VOL. 68, NO. 14.

PLAINFIELD, N. J., APRIL 4, 1910.

WHOLE NO. 3,396.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

EDITORIAL

"The Power of His Resurrection."

A recent writer in one of the magazines has said that "belief or disbelief in the resurrection of Jesus is not essential to the life of religion. Christianity has shown itself to be a saving power in the world independently of any accidents of belief."

I could not help thinking of the radical difference between that writer's views of the importance of the resurrection of Christ as a matter of belief, and the views of Paul and the other apostles. Paul staked everything upon this great fact, that Christ arose from the dead; and at every turn he showed how essential it was that his hearers should believe it. He said that Christ was "declared to be the Son of God with power . . . by the resurrection from the dead." With Paul the watchword of his ministry was "Jesus and the resurrection;" and his great concern was that he might "know him, and the power of his resurrection." He unhesitatingly declared that if Christ be not risen our faith is vain, our preaching is vain, and we are yet in our sins. Peter was filled with thanksgiving because God "hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."

It seems to me that the apostles must have felt that the doctrine of the resurrection of Jesus was their mighty stronghold in their warfare with unbelievers. If this had not been so, why should they

have so persistently urged it upon their hearers at every turn. They regarded the resurrection as the sign and seal of God that all the claims Jesus had made were true. Had Jesus not arisen from the dead, his great work on earth would have come to naught, and his claim to be the Son of God and Saviour of the lost world would have fallen to the ground.

While the resurrection of Christ is one of the best attested events in history, supported by the most unimpeachable testimony, with many witnesses to establish it, still I think we too often begin at the wrong end when we wish to assure the unbeliever of its reality. The more I study the question, the more certain it seems that the Christian Church and the New Testament themselves are the most unimpeachable evidences of the resurrection of Christ. There is no other way to account for the springing up of the early church than by the fact that Jesus rose from the dead. Had he not risen, there would be no Christianity as "a saving power in the world independently of any accidents of belief," as our writer would have us think. Indeed, had Christ not risen, no chapter of the New Testament would have been written. The hopes of the apostles would have remained buried in that tomb if Christ had not broken its hold and come forth to fill them with new life and new power.

No wonder they wrote of the "power of his resurrection." They had realized it in all its fulness, and it had transformed them. It had changed their gloom to joy. Against their expectations when they saw him laid in the tomb, they had suddenly become filled with belief in his resurrection. Their conceptions of his kingdom had been transformed from belief in a temporal to belief in a spiritual kingdom, and the power of his resurrection made them brave where they had been cowards before.

And now, after 1900 years, our assur-

ance of salvation rests, not simply in the babe in Bethlehem, nor yet entirely in the Man of Nazareth who died on Calvary's cross, but in our risen Lord. For had he not risen—had that tomb never given him back to his disciples, our hope would be vain, our New Testament would not have been written, and the church would never have been resurrected.

Another Valuable Inscription.

A new witness from the plain of ancient Shinar in behalf of the Old Testament text has been made to divulge its long-hidden secret. It is a tablet of red clay discovered in the lowest stratum of the ruins at Nippur, in what is called "Tablet Hill," and contains a record of the deluge which is considered to be by far the earliest inscription yet discovered. It belongs to an age about 1,500 years earlier than that which produced the tablets brought from the library of Ashurbanipal, and must have been inscribed 600 years before the time of Moses. This tablet was probably in existence when Abraham dwelt among the hills of Judea and when Lot moved to Sodom. It belongs to a dynasty the latter part of which dates 2,100 years before Christ, and tells a deluge story more nearly in harmony with the Bible story than that found on any previous tablet. The want of harmony between the Nineveh versions of the flood and the Bible version has caused great perplexity, and seemed to make against the Bible text, so that the critics appeared to have the best of the argument on some points. Now a careful comparison of this newly found tablet with the two Nineveh versions of the flood story reveals the fact, that it differs fundamentally from these two versions regarding the announcement of the flood and the command to build an ark, and agrees in a remarkable way with the Bible story in essential details, both as to subject matter and language.

Those who have claimed that the Genesis account could not have been written as early as in the days of Moses will now have to revise their criticisms. Again, those also who deny to Moses the use of records written before his day may see that the

ancient document theory for the existence of material used by him in writing the first book in the Bible may after all be true, and perfectly consistent with God's plan in formulating and expressing his will and the story of his doings in the earth.

Not long ago it was confidently asserted that Moses could not possibly have written any of the books ascribed to him, because the art of writing had not been discovered in his time; but the discovery of the Hammurabi Library and other documents now carries the art of writing back hundreds of years before Moses.

It matters little to me what modes of expression, whether picture language or symbolical figures of speech, were made use of by those who wrote the will of God for men, so long as the real truths of the wonderful plan that leads us to the Christ as our Saviour remain intact.

Alfred University Betterment Fund.

RECORDER readers are already familiar with the offer of Mr. Carnegie, made nearly four years ago, to give a library building to Alfred University, provided the entire debt of sixty thousand dollars shall first be cleared off. The efforts of the trustees to raise this sum, together with additional money for betterment purposes, led to the combining of all these sums with the Carnegie gift into the "One Hundred Thousand Dollar Betterment Fund."

More than one half of the money necessary to meet Mr. Carnegie's condition has now been pledged; but pledges for \$23,000 are still needed in order to pay the debt. This must be cleared up before Alfred can secure the much-needed library building.

We shall gladly report progress week by week until commencement time in June, when we hope the fund will be completed.

Mr. Carnegie has been unusually kind in allowing four years' time in which to raise the money for this debt, and now every possible effort should be put forth to secure its payment by June 10, 1910. Some pledges are made upon condition that the entire debt be paid, and many are to be paid in annual instalments covering four or five years.

The trustees appeal to all Alfred's alumni and friends to join in a supreme effort to help just now. It means everything to Alfred's future. Write President Davis for blank forms for pledges upon the instalment plan. Keep the good work going by interesting your friends in the matter; and don't forget to be generous yourself.

Since the above was written and set up, the statement from the Alfred Sun has come to hand, which you will see in the Denominational News column of this RECORDER. In that statement we are told just what pledges are now needed to complete the fund, and the conditions upon which pledges may be made. Don't fail to turn to that item and study it carefully. It would be a shame for the friends of Alfred to allow Mr. Carnegie's gift to go by default because they are not willing to pay the debt. Even if this should happen, we would still have the debt to pay, or allow the University to become bankrupt. Let everybody hustle and help pay the debt. Then we shall be glad indeed.

CONDENSED NEWS

Out of the Wilderness.

The world is closely watching every step of ex-President Roosevelt as he emerges from the wilderness in which he has been buried for nearly a year. At this writing he is in Cairo, Egypt, where he has been given royal hospitality. He was invited to address the students of the University of Egypt, and was warmly applauded for what he said about self-government. Every step of his journey down the Nile has been full of interest, and now he announces the approximate dates upon which he expects to be in the various capitals of Europe. His European trip will begin at Naples, on April 2.

The ex-President is keeping his lips sealed upon all political questions. His book containing the story of his experiences in Africa is being prepared for the press as he journeys. The different cities of Europe are busy preparing for him a welcome, and his own country will extend

to him a most cordial greeting when he shall land upon our shores.

Meantime the press of America is busy laying plans for Roosevelt's future! The question in headlines, "What Shall We Do With Roosevelt?" seems entirely unnecessary. Mr. Roosevelt will probably prefer to make his own plans when he returns and is well able to lay out his own future. All this gratuitous worriment on the part of politicians over what Roosevelt is likely to do must be distasteful to him. He shows his good sense by keeping his own counsels. With his life-long taste for literature it would be no cause for surprise if he should turn his attention in that direction for the rest of his days.

The Struggle Ended.

For weeks the people have watched with deep interest the struggle over the question of the influence of the Speaker in the House of Representatives. It was a hard-fought battle. Indeed, no such momentous fight has occupied the attention of the lower house for years as the one just ended. The iron rule of the speaker now seems to be broken. The insurgents, as they are called, succeeded in their effort to secure the appointment of a new Committee on Rules, from which the presiding officer of the House should be excluded. As it was before this struggle, the Speaker of the House had more power than any other man of the Nation excepting the President. He had the naming of the various committees of the House, and besides this, a place on the Committee on Rules, which gave him more power over legislation than any one man should have in a so-called government by the people.

While most people were moved with sympathy for the aged speaker who had led the party so long, and while they could not but admire the brave fight he made to hold his power, still I think the feeling is general now, that this victory of the "insurgents" is the best thing for the country. The people are strongly opposed to a one-man rule in their House of Representatives, and they mean that the powerful Rules Committee shall be more nearly representative. For the presiding officer of the lower house to be a member of this com-

mittee in addition to all his other powers has long been seriously objected to by the people. There is, therefore, today a very general feeling of satisfaction throughout the country, over the fact that a death-blow has been struck to the old order of one-man rule in that House of Congress which stands nearest the people.

DENOMINATIONAL NEWS

Rev. W. L. Burdick of Ashaway, R. I., has been elected a member of the General Board of the United Society of Christian Endeavor, to represent the Seventh-day Baptist denomination.

Mr. R. J. Severance, a student of Alfred Theological Seminary, has received and accepted a call to the pastorate of the church at Leonardsville, N. Y.

Rev. J. L. Skaggs of the Theological Seminary, who has been considering for some time a call to the pastorate of the Walworth (Wis.) Seventh-day Baptist Church, has decided not to accept the call, but will continue his work here in the Seminary and his pastoral work at Nile.—*Alfred Sun.*

The Carnegie Library.

Nearly four years ago Mr. Carnegie offered to Alfred University a new library building on the condition that \$60,000 be raised. Nearly two thirds of this sum has been pledged—ten thousand dollars of it within the last six weeks. The remaining \$23,000 should all be raised before commencement.

Every dollar subscribed now is worth five dollars to the University, as many of the gifts are conditional on raising all. There are still needed two pledges of \$5,000 each, three of \$1,000 each, four of \$500 each, ten of \$250 each, twenty of \$100 each and thirty of \$50 each. The payments of pledges may be made in annual instalments.

Every former student and friend of Alfred has a duty now, to help complete this fund and secure the library building.—*Alfred Sun.*

THOUGHTS FROM THE FIELD

Evolution and Involution.

Remember that there are evolutionists and involutionists, and that nothing can be evolved from the Bible, properly interpreted, that is not already in it; and no serious harm will come to the old and much loved Book from these dangerous-looking and high-sounding words.

Evolution and involution are an equation in thought and fact, and divine Providence will see to it that involution shall hold its own steady way. This is not the first time that "new thought" or a "new movement" has struck human society since God favored the world with portions of his revealed will. One new movement came in Christ's time, and under his guidance and that of his apostles newer and richer experiences came to his followers than had been known before. So now I certainly expect that under brighter and clearer exegetical skies, and in a more serene gospel atmosphere, with the wise supervision of God-fearing, level-headed, true-hearted and loyally intentioned interpreters, Scripture, history, and Bible truths will appear in a clearer light than ever before.

When the thick cold mists of what is called Higher Criticism shall have been swept away into the warm gulf stream of God's love, by a fair exegesis and a careful, prayerful study of divine revelation, sanctified by the benediction of the Holy Spirit, all lovers of the old Bible will have reason to rejoice as those who come into possession of a new-found hope. B.

A Golden Mean.

I think I have been regarded by my friends as a harmless conservative among radicals, and a not dangerous radical among conservatives. I like the medium ground in regard to the matters of interpretation that are making something of a stir at this time. I feel that the writer of a certain article that has been quite severely criticized was, to say the least, unfortunate in some forms of statement. I really think there was no real necessity for some of the wording that has seemed to be offensive to many, and feel that after all he did not get his real

belief before the public. . . . I have heard the brother occasionally in his pulpit ministrations, and he has given to his hearers good straightforward gospel messages, emphasizing the fact that the Bible is God's revelation of his will to men, and that the only hope of the world's redemption is through the atoning sacrifice of Christ.

R.

Importance of Home Missions.

I am glad to see the increase in interest in missionary work at home. Our progress as a people depends entirely upon our success in promulgating our denominational truths in the home land. A scarcity of men and means at home means a limitation to our foreign work. Plenty of vigorous home missionary work will result in more men, and more money for, and a deeper interest in, the foreign work. W.

To be Regretted.

I have been so irregular in receipt of my mails that I have not kept in very close touch with the things which have been published in the RECORDER and which have drawn criticism upon them; but I agree that anything which draws our thoughts from the great evangelistic and Sabbath-reform works, is to be regretted. Brethren, we must not forget that the Gospel is not a doctrine to be proved, nor a philosophy to be expounded, nor yet a system to be defended; but it is a message to be proclaimed, and we are charged with its proclamation. Let us keep busy with the message, and keep it hot. L.

Studies in the Doctrines and Ethics of the Bible.

ARTHUR E. MAIN, D. D.

II.

Revelation is God's making himself known to men in creation, providence, history,—general and redemptive,—in Jesus his Son, and in human experience, as the Spirit of God works in the spirit of man. *Inspiration* is the influence of the Divine Spirit that comes to those who are prepared and called to receive it, to help them understand and teach the truths of revelation. Biblical textual criticism, or *Lower Criticism*, by a comparative study of Greek

and Hebrew manuscripts, and in other ways, such as comparing scripture with scripture and with one's spiritual sense of fitness in religious language, seeks to discover as nearly as possible the very words of Bible writers. Historical and literary criticism, or *Higher Criticism*, studies the Bible from historical and literary points of view. Its problems pertain to authorship, dates, the Spirit's methods in connection with the revelation and the recording of truth and fact, *i. e.*, the historical and documentary sources and literary forms of the various writings, their relations to one another and to their times, etc. In other words, the same principles of investigation are applied to the Bible, as a book written by men though inspired yet of varying degrees of capacity and knowledge, that are followed in the case of other ancient books. It may be that some study the Bible in the hope of destroying it; it may be that as some have without warrant claimed or feared, because of our increasing knowledge of evolutionary methods and processes in creation, that there is less need of a Creator, so some may foolishly claim or fear, because of a knowledge of how we got our Bible that was not once possessed, that there is less need of divine revelation and inspiration; and the most devout and able Christian scholars are not beyond the probability of mistakes. But the church should gladly welcome and encourage the open-minded and conscientious work of evangelical and constructive criticism, as it searches the Scriptures, with their truth from heaven clothed in the language of earth, in order to understand, explain and defend them better.

There is nothing strikingly new or strange in the principles and general results of Higher Criticism. Its functions are exercised when we say that Jotham (Judges ix. 7-15) and Aesop dressed truth in fable. "There is a fountain filled with blood" is the language of poetry, which abounds also in the prophecy, psalms and proverbs of the Bible, and is not wholly wanting in its history and narrative. Jesus used parable, paradox, and other non-literal forms of speech. Paul and Bunyan employed allegory. The books of Daniel and Revelation are full of symbols. And

we need the Spirit's illumination to help us see within the outward language forms the inner spiritual meaning.

Why then fasten literalism, necessarily, on any books or parts of the Bible? At any rate let us not judge harshly those who believe that Higher Criticism, while requiring some changes of opinion as to methods of revelation and inspiration, and in spite of some extreme and unjustifiable pretensions—a not altogether uncommon thing—is, on the whole, not impoverishing but enriching the content of the Scriptures, especially their earlier portions. If one's assurance that the Bible is the enduring rock of the word of God is not strengthened, it has at least become more satisfying to many thoughtful and devoted Christians.

*Alfred Theological Seminary,
Alfred, N. Y.*

Confessing Christ.

REV. L. M. COTTRELL.

Worldly men can not confess Christ. In order to confess Christ we must have some experimental knowledge of his saving power.

When we have failed to live up to our standard, and feel that we are sinners by reason of transgression, and a dark cloud rests upon our hearts, we look up to God for help. We plead in the name of the world's Redeemer for pardon. When forgiveness and peace fill our hearts, we rejoice with joy unspeakable. It is now a pleasure to confess Christ.

When the Saviour asked those around him, "Whom do men say that I the Son of man am?" and they answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets," he said to them, "Whom say ye that I am?" Then Peter answered, "Thou art the Christ, the Son of the living God."

It was not because Peter was outspoken and ready to answer, that Peter said, "Thou art the Son of the living God," but because this great truth was impressed upon his heart by the Holy Spirit. Some said one thing and some another; but Peter's answer was to live through the ages for the benefit of coming generations.

Said Christ, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church." Ephesus, Smyrna, Thyatira are built on this foundation.

We are baptized on profession of our faith in Christ, and baptized into a new family. We do not build our faith on Peter. Peter was human and liable to make mistakes. He had to build his hope on Christ. Peter was no doubt familiar with the prophet Isaiah (ix, 6, 7) where he says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

This prophecy must be fulfilled in the new dispensation. In the New Testament Christ is referred to as God manifested in the flesh. His birth was a miracle. He healed and raised the dead. Peter had seen Christ's miraculous power. He had felt in his own heart the Saviour's pardoning love. He could say by happy experience, "Thou art the Christ, the Son of the living God."

Perhaps this world was made to reveal to the universe the plan of redemption. Our social meetings are in order when they encourage the members to declare the great truth that Christ is the Son of the living God. We are not to tell what we have done for Christ, but what he has done for us, and trust him to make it a source of comfort to some, and a word of conviction to the careless and disobedient. Many suppose they may confess Christ or not, just as they feel inclined. But it is the first great duty we owe to God, our heavenly Father. We can not be excused from making this confession of Christ.

"Five minutes spent every morning face to face and heart to heart with Christ will change every thought and feeling of the day."—*Professor Drummond.*

"There are many men whose tongues might govern multitudes if they could but govern themselves."

Missions

Observations.

REV. JAY W. CROFOOT.

Since the weather is quite generally recognized as a suitable topic with which to open a conversation, it may be allowable to make the observation that we have had an unusually large amount of cold weather this winter. Of course our cold weather is not, by the thermometer, anything like that experienced in the localities of most of our churches at "home", but we feel it nevertheless. There has been no snow on the ground though there has been a little in the air once or twice; but there has been ice on the edges of the canals for some time. I do not remember ever having chilblains on my hands before, though they are not uncommon among the schoolboys.

Last Monday was the closing day or Commencement day in the girls' school and on Tuesday the boys' school closed. There were two graduates from the girls' school, both of them members of the church, but no boys graduated this year. Only a few mission schools have their commencement at the beginning of the summer vacation, as most follow the Chinese year. Having the New Year come between January 20 and February 20 is an advantage in that it divides the school year into two nearly equal terms. It gives us our vacation now instead of at Christmas time. Of course the New Year time is one of great temptation to Chinese Christians, and our hearts are burdened for the boys and girls at their homes. We wish those who can would come to church from their homes, but they do it very little. Yesterday less than a tenth as many Chinese as usual were at the service. It is a matter of grief to me every time I think that of about fifty boys only one is a church member. Two others are probationers.

During last week we attended two "end of the year" dinners given by two of our old schoolgirls, members of our church, who are married to members of the Episcopal

Church. Another thing we have done to celebrate the vacation was to attend the Sunday concert at the town hall yesterday. The public band employed by the Municipal Council of the Foreign Settlement, which plays in the public garden in the summer, plays in the town hall in the winter. I think it plays dance music nearly every day but Sunday, and people practice dancing, to get ready for the balls, I suppose. On Sunday the concert is of a more pretentious character but not more sacred. I suppose there were a thousand people there yesterday, all foreigners, so there must have been more than the "four hundred"; but the crowd was not the same people we see at the meetings of the Shanghai Missionary Association. After I've seen today's paper I can tell you whether the music was good or not. It was all by Tschaikowsky.

One of the things I can not help observing as I go about is the growth of Shanghai. Of course the trains, that is, the trolley cars, are an old story now; but the growth of buildings is a continued story. When we came here ten years ago there were no foreign buildings to be seen north and west of us, but now there are dozens of them; and the district between West Gate and here, which had very few buildings then, is rapidly being filled in with Chinese buildings. The Shanghai-Hangchow Railway passes within a mile of us; and though the sound of trains made us homesick at first, we are growing used to it now. Though the settlements are north and east of us, the power-house of the French Tramway and electric light system is west of us; and we hope to get electric lights before long either from them or from a Chinese plant that is still nearer.

Since I wrote to the RECORDER last I have had occasion to observe my first earthquake, which occurred January 8 and surprised us some, and a comet which was bright on January 26. There are not wanting those among the Chinese who announce these as omens of disaster. Certainly there seems to be an unusual amount of unrest in some parts, and the forces of disorder will not be slow to take advantage of anything that they think likely to be to their own advantage. The government seems far from

strong, but perhaps the financial situation is worse than the political. A Mexican dollar changes for eleven (reputed) ten-cent pieces and a few cash over, and a so-called ten-cent piece changes for eleven copper cents and a few cash over, the rates varying from day to day. The Shanghai Tram Company is said to take in about a ton of copper a day and to be losing heavily. Recently note-issuing banks have sprung up in great numbers to add to the confusion. Really there may be some danger of the "dividing of the melon", that is, partition of the country unless saner counsels prevail. Circulars have been sent out calling on all students and others to prepare to prevent it by practicing military drill and contributing to funds to pay off the national indebtedness, but probably they have not enough backing to make them effective. Take it altogether the political outlook is not promising; but I don't know that it is much worse than it always is, and the Chinese ship of state seems to worry along somehow. During the past year provincial assemblies have met for the first time and perhaps the much talked of constitution and parliament will, when they come, prove the political salvation of the empire.

West Gate, Shanghai,
Feb. 7, 1910.

Are We Faithful Witnesses?

L. A. PLATTS, D. D.

When Jesus had opened the understanding of the bewildered disciples after his resurrection that they might understand the Scriptures, showing how all things "which were written in the law of Moses, and in the prophets, and in the psalms," concerning him were being fulfilled, he added the significant words, "And ye are witnesses of these things." This, I take it, meant more than that those disciples could see in the then passing events how the purpose of God in the gift of Jesus Christ was being revealed; it meant that they who were seeing should bear testimony to others of the truth of the things which they were thus learning. It means more today than that we make proof for ourselves of the power of the Gospel of Christ; it means that we shall tell it to others, not in word simply, but in the

practical way which men in these days are more and more demanding; that the presence of that truth in us shall bear fruits of righteousness in our lives. This is true not only of the Christian system as a whole, it is true also of every single doctrine that we hold. What is the good of it? What does the keeping of the Sabbath do for us as a people? It is up to us to answer that question.

Here in southern California, when strangers meet and are thrown into chance conversation, it is quite the proper thing for one of them to ask the other whether he is a resident, and if not, where he came from, and how long he has been here. By the exchange of a few points of personal history suggested by questions like these, the parties have a fairly good introduction to each other. At the Los Angeles County Bible School Convention the other day, in dismissing a session, the president said, "Now shake hands with the man next to you, tell him your name and what school you represent and ask him who he is, where he comes from, etc." Following the recommendation, I took the hand of the man nearest me, who gave his name and said that he was a Baptist from Iowa. I, in turn, gave my name and assured him I thought I could go him one better, for I was lately from Wisconsin and was a Seventh-day Baptist. Without a look or word of surprise, he said, "Your people are not very numerous in my State," but he gave me to understand that, though he did not know them personally, he knew about them, and knew that they were worthy citizens. Good for the brethren in Iowa! It is better to be few and be good for something, than to be a large body and be indifferently good, or good for nothing; but, brethren, is that the only alternative? Do we *have* to be small in order to be good?

A few days later I met a business man who has, at times, a considerable gang of men under his charge. When he knew that I was a Seventh-day Baptist lately come from Milton, Wisconsin, he said, "Oh, I had in my employ, not long since, a man who came from near that place, and one day while talking of the people of that country he said that they had a very strange

sect of Christians there, a people who kept Saturday for Sunday; but in answer to questions from others of the men, he assured us that they were good citizens, a cultured people, and *paid all their bills.*" Again, let me say, there is a good witness to the excellency of Sabbath-keeping. But the laborer added, "I never heard of such a thing before." Is it quite to our credit as a people that a man who is knocking about from east to west among the laboring men of our country and who has discrimination sufficient to know a good thing when he sees it, should have it to say that he never knew of Seventh-day Baptists before? Where had this man been before he went to Milton? I do not know. This may possibly have been the first opportunity he ever had to see or know them. The question that I wish the readers of this article to ponder is this: Are we making Seventh-day Baptists known to the citizens of this country as we ought to do? Are we multiplying communities of the strange sect of cultured people who are good citizens, and who pay all their bills, as rapidly as we ought to do,—as we would do if we were all faithful witnesses for the truth of God's holy Sabbath? It ought not to be possible for a man, who goes far from his home in this country, to say of Seventh-day Baptists and their practices: "I never heard of such a thing before."

1001 Los Angeles St.,
Los Angeles, Cal.,
March 10, 1910.

Sabbath School Board.

At the regular meeting of the Trustees of the Sabbath School Board, held March 20, 1910, the treasurer reported an overdraft, with March bills as yet unpaid. It is hoped that those persons having in hand funds for the Sabbath School Board will make prompt remittance. Frequent remittances keep the treasury in shape to meet the monthly bills.

Unusual effort has been made to improve the *Helping Hand*. If the number for the second quarter pleases you, why not tell the editor about it?

ESLE F. RANDOLPH,
President S. S. Board.

Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul Building, at 220 Broadway, New York City, on the first day of the week, December 19, 1909, at ten o'clock a. m., with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Edward E. Whitford, Charles C. Chipman, Stephen Babcock, Elisha S. Chipman, Holly W. Maxson, Edgar D. Van Horn and Corliss F. Randolph, besides the Field Secretary, Rev. Walter L. Greene.

Prayer was offered by Rev. Walter L. Greene.

The Recording Secretary reported that notice of the meeting had been mailed to all of the Trustees.

The Committee on Publications reported that after preparing the primary helps for the current number of the *Helping Hand in Bible School Work*, Mrs. H. C. Brown had asked to be relieved of this duty and that Mrs. Luther S. Davis of Rahway, New Jersey, had consented to prepare the lessons for the second quarter.

The quarterly report of the Field Secretary was presented and accepted as follows:

To the Trustees of the Sabbath School Board:

DEAR BRETHREN:

Your Field Secretary in addition to his duties at Alfred University has carried on correspondence and office work and has spent five Sabbaths on the field in the Western Association. One Sabbath was spent in attendance at the semi-annual meeting at Little Genesee, one at the quarterly meeting at Portville and three in institute work at Alfred Station, Hartsville and Andover, New York, respectively. He has been ably assisted in these institutes by Rev. A. E. Main, Dean of the Seminary, Professors W. C. Whitford, Clarence L. Clarke and Paul E. Titsworth, and Mr. R. R. Thorngate. These institutes have been of two or three sessions in length and have had a large local attendance. It is believed that better and more practical results were secured than would have been possible if one institute had been held for a group of churches.

The preparation of a teacher-training course referred to the Field Secretary at the last regular meeting has been considered. After correspondence with Bible-school associations in various States where our churches are located, your Secretary is prepared to recommend for your consideration a course of study that meets the requirements in all these States and will be accepted for state diplomas.

During the quarter, eight sermons and addresses have been given, three round-table discussions have been conducted, three institutes and two Sabbath-school sessions led, six Sabbath-school classes and eight teacher-training classes taught, and twenty-five letters written.

Respectfully submitted,

REV. WALTER L. GREENE,
Field Secretary.

The Field Secretary presented correspondence from Rev. D. B. Coon, and from the Sabbath school at Shiloh, New Jersey. The communications were received and placed on file.

Further correspondence was presented by the Field Secretary from Rev. L. A. Wing and Rev. Ellis A. Witter.

The report of the Committee on the Distribution of the *Manual for Bible Study* was presented and accepted as follows:

To the Trustees of the Sabbath School Board:

DEAR BRETHREN:

Your Committee on the Distribution of the *Manual for Bible Study* would report that there are on hand one hundred and seventeen copies of the *Manual*, fifty-three of which are paper bound and sixty-four cloth bound. Fifty-four copies are in the hands of agents in different churches, for which payments have not yet been made. One dollar has been received for *Manuals* sold since my last report.

Respectfully submitted,

WALTER L. GREENE, Committee.

The Treasurer presented a statement of receipts since his last report as follows:

1909.	
Sept. 24	Roanoke, W. Va. (church).....\$ 99
Oct. 1	Nile, N. Y. (church)..... 2 85
"	Syracuse, N. Y. (S. S.)..... 1 35
"	Salemville, Pa. (not designated) 1 65
"	Nile, N. Y. (S. S.)..... 1 19
"	Independence, N. Y. (S. S.).... 1 84
"	Milton Junction, Wis. (church).. 2 18
"	Plainfield, N. J. (church)..... 19 63
"	Riverside, Cal. (church)..... 1 66
"	Fouke, Ark. (S. S.)..... 2 00
"	Albion, Wis. (S. S.)..... 2 00
"	Little Genesee, N. Y. (S. S.)... 3 25
"	Jackson Center, Ohio (S. S.)... 5 00
"	Milton Junction, Wis. (S. S.)... 1 25
"	Lost Creek, W. Va. (S. S.).... 1 75
"	Walworth, Wis. (S. S.)..... 10 00
Nov. 2	North Loup, Neb. (S. S.)..... 11 94
"	Salem, W. Va. (church)..... 4 55
"	Farnam, Neb. (S. S.)..... 4 69
"	Alfred, N. Y. (church)..... 3 00
Dec. 3	Adams Center, N. Y. (S. S.).... 5 00
"	Milton, Wis. (church)..... 5 87
"	New Market, N. J. (S. S.)..... 3 00
Dec. 19	Overdraft..... 10 31
	Unpaid bills..... 36 80
	Salaries due Dec. 31..... 35 00
	Amount needed before Jan. 1.. \$82 11

The Committee on Improving the *Helping Hand in Bible Study* reported progress, and upon motion, it was

Voted, That the Committee be empowered to invite Rev. Edwin Shaw to prepare practical applications of the lessons and illustrative material for that periodical.

The report of the Field Secretary as a special Committee on Teacher-training Courses was presented as follows:

TEACHER TRAINING COURSE SUGGESTED FOR USE IN SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

Courses of Study.

Fifty lesson periods are required as a minimum for the completion of the course.

The course of study should include an outline of Bible history, child study, principles of teaching, and Sabbath-school organization.

Text-books.

Training the Teacher, by Lamoreaux, Schaufler and Lawrence, as the basis of the course. For supplementary reading by each student, one of the following is required:

- The Unfolding Life*, by Lamoreaux.
- After the Primary, What?* by McKinney.
- The Boy Problem*, Forbush.
- Talks to Teachers*, by James.
- Teachers and Teaching*, Trumbull.
- Principles and Ideals for the Sunday School*, by Burton and Matthews.
- The How Book*, by Hudson.
- The Modern Sunday School in Principle and Practice*, by Cope.

Explanation and Suggestions.

The names of students in classes, as well as individual students, must be enrolled with the Field Secretary of the Sabbath School Board.

Examination questions will be submitted by the Field Secretary, and answer papers are to be returned to him for correction.

Certificates will be given to all completing the required study and reading, and who present a satisfactory examination paper.

The names of those completing the required course of study will be published in the annual report of the Sabbath School Board.

On motion, the report was adopted, and the Field Secretary was instructed to present the course to the Sabbath schools throughout the denomination.

The following preamble and resolutions were presented and after a full, free discussion, they were adopted:

Whereas, It appears that Sabbath-school work was organized and successfully conducted by the German Seventh-day Baptists at Ephrata, Pennsylvania, under the leadership of Ludwig Höcker and his daughter, Maria, known by the local Community names of Brother Obed and Sister Petronella, respectively—fully forty years before Robert Raikes began his celebrated career in Sunday-school work, and

Whereas, We deem it fitting that the Sabbath School Board should recognize this fact by a suitable memorial, therefore,

Resolved, That this Board establish a fund to be known as the

Höcker Sabbath School Memorial Fund,

the principal of which shall be invested in legal securities and the income only thereof be used for the work of this Board as defined by its charter, forever.

That subscriptions of \$25 each, payable in not to exceed five years, in amounts of not less than \$5.00 annually, be solicited for this fund.

That a committee of three, consisting of the President, Treasurer, and Recording Secretary of this Board, be appointed with power, to arrange the necessary details for the establishment of the fund and for soliciting subscriptions to it, and that the President be appointed a committee to solicit and collect subscriptions.

The minutes were read and approved.
Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, March 13, 1910, at 2 o'clock, p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. M. Maxson, D. E. Titsworth, W. C. Hubbard, E. D. Van Horn, N. O. Moore, T. L. Gardiner, O. S. Rogers, A. L. Titsworth.

Visitors: Pres. Boothe C. Davis, Wm. E. Witter, Luther Davis.

Prayer was offered by President Davis. Minutes of last meeting were read.

The Committee on Distribution of Literature in their report recommended printing an edition of 5,000 of the leaflet entitled "The Sabbath and Seventh-day Baptists." On motion the committee was instructed to have the edition printed as recommended.

The following was presented and adopted:

Whereas, Jacob Sachar has notified the Committee on Investment of Funds that he will pay off or transfer the mortgage on his property, East Fifth Street, this city, when the same becomes due, April 15 next.

Resolved, That the proper officers are hereby authorized to execute the necessary papers in said matter.

The Treasurer reported the amount of cash on hand, and the payment of the Anderson mortgage since the last meeting. Report received.

Pursuant to correspondence from W. C. Whitford, Secretary of the faculty of the Theological Seminary at Alfred, N. Y., it was voted that we accede to the request of the faculty for Dr. T. L. Gardiner to lecture before the students of the Seminary in May, the expenses to be borne by the Board.

The report of Dr. L. A. Platts on Pacific Coast work was presented and referred to the joint committee of the Missionary and Tract Boards.

The Corresponding Secretary reported correspondence from W. L. Burdick, A. E. Webster, A. E. Main, E. B. Saunders, Oscar Guleke, W. C. Whitford, C. H. Greene and L. A. Platts. He also reported that he had made two attempts to acknowledge the receipt of a communication from George Spinner, 15 Lukely Terrace, South England, and that the letters had been returned unclaimed.

Pursuant to correspondence from Dean A. E. Main it was voted to refer the matter of distributing his recent work entitled "Bible Studies on the Sabbath Question," to the Committee on Distribution of Literature for consideration and suggestions.

Pursuant to correspondence from C. B. Clark, President of the Conference for 1910, requesting the program for the Tract Society hour at the session, the Corresponding Secretary was requested to write President Clark along the line of suggestions as offered by members of the Board. Voted that Cor. Sec. Shaw, Editor Gardiner, and Rec. Sec. Titsworth be a committee on program for Tract Society hour at Conference.

Voted that this Board recommend that, with the concurrence of the Missionary Board, the Joint Committee arrange, if possible, for Jacob Bakker to visit certain places in Africa in the interest of the denomination.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Woman's Work

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

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

The Foster Mother.

M. M. C.

"She is only a foster mother,"
Men say with unconscious scorn,
As they think of the love that enfolded
The home nest where they were born.

Others class her among childless women,
And count o'er the joys she must miss;
For they know only nature's own highway
To the kingdom of motherhood's bliss.

Is divine love less tender than human?
Is nature far stronger than grace?
Can the poor rescued waif ne'er be given
A son's or a daughter's true place?

Oh, the homeless and desolate children,
Made orphans by death or by sin!
May our hearts grow bigger and warmer
Till the very last one is brought in.

Surely he who remembers the ravens
And the least sparrow's fall bears in mind,
Will not mock a child's prayer for a mother
By sending a counterfeit kind.

'Tis a task far beyond human wisdom,
But there's nothing "too hard for the Lord,"
And faith can move mountain-like barriers,
When with his will in perfect accord.

It pays to mother those who were orphaned,
But it means bearing daily the cross;
And, by travail of soul, make atonement
For physical weakness and loss.

From North Loup, Nebraska.

The North Loup Woman's Missionary Society was organized in the summer of 1882, and still holds regular semi-monthly sessions at the residence of one of its members. The meetings are usually pretty well attended. Interesting programs are prepared and enjoyed unless there is work to be done, when these are omitted.

We voted to use the leaflets prepared by the Woman's Board, this quarter.

We have done some quilting, pieced tops

for, and tied several comforters. Our last work has been the making of aprons. March first the society with other ladies of the congregation met at the parsonage for a social meeting and apron sale. Light refreshments were served. A most enjoyable time was spent visiting, and buying and selling aprons of various styles. Twenty-seven were sold, and many more would have been, could we have had them on hand. As it was, several orders were taken for aprons to be made. \$6.41 was cleared from this sale.

It was thought best that day to organize an auxiliary circle, which was done, March 3, at the residence of Mrs. Myra Gowen, to be called "Missionary Circle, Number Two." Sixteen united, and others will later.

The societies expect to meet during the summer in one of the new rooms of the church.

CALLIE B. PRENTICE,
Cor. Sec.

The Summer-land.

H. LOUISE AYERS.

(Concluded.)

To some Northerners who have never visited the South, Florida means St. Augustine, Palm Beach and Miami, with Jacksonville as a center, where every one must change cars. St. Augustine may boast her history, Palm Beach her fashion and magnificent hotel, Miami her climate and big fish, but Florida has a west coast as well as an east coast, and while it is not so well developed some of its small places are of as much real interest as the towns Flagler has made beautiful by his hotels and attractions for tourists. Tarpon Springs is one of these interesting places. From the Anclote River which is an inlet from the Gulf of Mexico flows a bayou. Here a spring bubbles constantly at high tide. People of wealth have built a walk around this bayou from which you can step directly into yachts, then on the terrace above stand the homes of these people—a little glimpse of Venice, if you please. The town, however, is more Greek than Italian or even American. Here is the largest sponge port in the Unit-

ed States. The Greeks run the sponge business. They have their special boats built after the Greek models, which differ widely from American boats. They are designated by Greek names, spelled with the Greek letters and manned only by the Greeks. In the construction of these boats they use but five or six tools—tools much like ours except that the teeth of their saws are so shaped that they cut only when the saw is pulled rather than pushed.

When a Greek boat is launched the owner is launched also. Presumably if he is not able to swim ashore he is not fit to own a boat. Here at this dock, with its strange boats, unintelligible jabber, some untidiness and the Sponge Exchange, you have a little glimpse of life as it is on the Mediterranean shore, so they say.

Since much of the time these Greeks are sailing the Gulf, they remain unmarried and when on shore live in the "coffee houses." One street in particular is a continuous line of these houses, and at night is a gay scene when the men eat, drink, play cards and dine. Their bread is made in the form of huge doughnuts. A waiter puts his hand through the center of several of these huge bracelets, then goes from table to table to serve his guests.

Much is being said of the manner in which the Greeks are conducting this sponge industry and it is feared that the government will have to interfere as it did in more southern waters. The sponge is a queer formation of both animal and vegetable matter, neither of which can live without the other. When we buy a sponge we buy only the vegetable formation, the fish or jelly formation having been washed out. When these Greeks in their heavy diving suits trample much of the sponge beds they crush out the animal life. Too, they pull the sponges regardless of their value, thus coming to the surface with their load quite frequently. Much of this sponge is coarse and unmarketable, so is discarded, while if left in the sponge beds, it would be a means of propagation. Not so swift but better for the future sponge industry were the old implements used, when sponges were sighted through glass and only desirable ones gathered.

Our party was asked to bid on a small

pile of sponges on the floor of the Exchange. One man said \$50, one of the ladies ventured \$100, while a wiser man said \$300, but all were met alike with an astonished exclamation when the sponge broker said, "\$750 at least."

No place is more of a tourist town than St. Petersburg. The tropical growth of the east coast is lacking but the climate is delightful, affected much by the Gulf Stream. Orange, grape-fruit and guava groves, and flowers are in abundance. Daily we picked roses, the hibiscus was in bloom, and the jessamine running wild over the trees in the woods often made a solid bower of brightest yellow; the peach trees, too, were bright with their dresses of pink. Tampa Bay offers excellent fishing, but of course there are days when the fish do not bite so well as others. On such days, however, no fisherman need be lonesome for the pelicans are numerous and very tame and cause much amusement. Poor "Mollie" of world-wide fame was killed by the cars last year. No other "Mollie" has become quite so tame.

St. Petersburg has a very novel way of showing its patriotism on the twenty-second of February. For weeks the school children drill by classes with dumb-bells, wands, flags, tambourines, hoops, guns, palm leaves—in fact, any such things as could make a drill effective. In the morning of the twenty-second the children—a thousand strong—with waving flags and beating drums swung into a line more than a mile in length. Veterans of three wars, military companies of the town, and tiny kindergarten tots as George and Martha Washingtons joined the school children in their march through brilliantly decorated streets and between crowds of cheering, enthusiastic onlookers. Never to be forgotten was the impression made by the four Mexican War veterans seated in a flag-draped carriage and drawn by Confederate veterans, a "thin gray line," and met by bursts of applause which were repeated from crowd to crowd as the brave old warriors marched by.

In the afternoon it was like a June commencement in the North. Hundreds gathered at the city hall to hear the children sing and to watch their drills.

Bible Studies on the Sabbath Question.¹

PROF. CORLISS F. RANDOLPH.

Many Seventh-day Baptists have long felt that they would do well to see to it that they, themselves, should not only be well grounded in their faith as to the Sabbath, but be able to give a reason for that faith, likewise. And this feeling is by no means amiss, particularly as to those of our young people who are, to all intents and purposes, lone Sabbath-keepers, or whose business or professional relations are such as to make it appear for the time being, at least, that it would be more convenient to observe Sunday in preference to the Sabbath, other things being equal. The sophistry of the advocates of Sunday is, at times, by no means easy to refute, even for one born and bred in the faith. The present writer can testify to humiliating experiences in this respect, and he has reason to believe that his experience is that of many others who, if they had not had an abiding faith within themselves—a faith that made them feel that in some way all the plausible arguments offered in favor of Sunday were fatally defective, for reasons which they were, perhaps, unable to give, but none the less truly defective—they, too, might have yielded, and deserted the faith of their fathers.

The preparation of a suitable treatise for the study of the Sabbath—a treatise which is comprehensive, accurate, reflecting the results of the best modern scholarship, and yet one which need in no essential way violate the feelings and faith of any loyal Seventh-day Baptist—is by no means an easy task to perform.

Many people have not yet learned not to look askance at what is known as Higher Criticism, and yet Higher Criticism is nothing more nor less than the application of certain well-defined laws of investigation that are constantly applied to other writings of antiquity with highly satisfactory results. In short, the proper application

¹ *Bible Studies on the Sabbath Question; for the use of Pastors, Sabbath Schools, Young People's Classes, Home Study, etc.* By Arthur Elwin Main, D. D., Dean, and Professor of Systematic and Pastoral Theology, Alfred Theological Seminary, Alfred, N. Y. Printed for the Sabbath School Board of the Seventh-day Baptist General Conference by the American Sabbath Tract Society (Seventh-day Baptist), Plainfield, New Jersey, 1909. 80 pp. Price, twenty-five cents (cloth), seven copies (paper) for one dollar.

of these laws to the classics, whether they be Latin, Greek, Sanskrit, Talmudic, or the Bible, constitutes modern scholarship.

Now this in no sense lessens the sanctity or authority of the Bible; it only strengthens it and makes it more authoritative, or rather it makes the reasons for its authority more patent. It is like the application of Dalton's *Atomic Theory* to the science of chemistry, by which the constituent parts of various organic substances are in no sense changed, but these substances are much better understood, and of greater use to mankind. Or again, it is like the use of a high power telescope in looking at the moon. It is precisely the same moon which we see with the naked eye, but studied through the telescope, we are enabled to know much more of the satellite of the earth than we could possibly know otherwise—merely that and nothing more. The telescope in no sense changes the moon; it merely strengthens the vision of the observer. Or once again, Higher Criticism may be likened to a powerful microscope in the examination of some very valuable fabric to see if, perchance, a careless or unscrupulous workman had introduced any spurious substance into it. So then, Higher Criticism may be said to be an instrument for use in making a critical examination of the Bible to see if through any unworthy motive or other cause any one may have at any time in the thousands of years of its history introduced into it anything which does not belong there, or whether there is any part of it that has not hitherto been understood correctly.

And just as the mysteries of the chemical laboratory, and of the telescope, and of the microscope, must all be entrusted to experts familiar with their use, so the application of the laws of Higher Criticism to the Bible must be entrusted to competent, conscientious and reverential scholars. Oftentimes such scholars are forced to unwilling conclusions—conclusions which if understood aright only magnify the Word of God, but which may be at variance with some preconceived notion—possibly one from childhood—to which memory and long association have given pleasant and oftentimes hallowed memories. The true

scholar will rise above any such personal disappointment, and renew his faith in his Creator and his Holy Word, and hold them in a higher and holier reverence, if that were possible.

A quarter of a century ago, at the close of a series of highly instructive lectures which he had given to the students of Alfred University on the Darwinian Theory of the Origin of Man, Professor Ethan P. Larkin, after expressing his belief that man was not descended from the monkey, and saying that he did not feel that he wanted to believe otherwise, declared that if in the future, science should demonstrate that, after all, Darwin's theory was true and that the prehistoric ancestors of man were of simian origin, his faith in the Bible as the Word of God would in no sense be lessened, but that, on the contrary, his faith would be increased, rather, because he would be compelled to feel that a Creator who could evolve man in his own image from such a source was of a higher order than one who would create a fully developed man outright, and he would further feel that the description of the creation of man as found in the early part of the Book of Genesis was a highly refined, poetic (but none the less true and accurate) expression of that fact, rather than a mere recital of the mechanical details of the process.

The simplicity of the faith of one who believes in the so-called literal interpretation of the Bible is sublime, and no one will reverence it more than the conscientious, prayerful disciple of Higher Criticism. Indeed, no reverent student, however much his understanding of it may change through the skilful application of the laws of scientific research, need lessen his faith in the Bible in the least; but unfortunately, however, there is too little charitable sympathy between the classes representing the varying points of view, resulting, in effect, in a scylla and charybdis of interpretation, which may easily be the destruction of the biblical expositor.

Such are the conditions facing one who attempts to treat the Sabbath, and the author of *Bible Studies on the Sabbath Question* has met them in a manner worthy

of sincere, hearty congratulation. The book is addressed directly to Seventh-day Baptists, and intended to treat its subject in such a way as to be an acceptable handbook for the study of the Sabbath, whatever may be the point of view of the student, whether he be a Sandemanian literalist, or the scholar who interprets the Holy Scriptures in the light of established results of modern, scientific investigation. This the author has clearly accomplished in a remarkable degree.

The book is in no sense polemic, but it is a dignified piece of scholarly work, in which twenty-two studies are devoted to the aspects of the Sabbath in the Old Testament, and twenty-one studies to its phases in the New Testament. The origin of the Sabbath and its meaning in the earliest dawn of the history of the human race, as revealed in the ancient Hebrew Scriptures, are treated in a lucid, convincing manner; and the example and teachings of Jesus and of his apostles are too clearly shown to permit of successful contradiction. The inherent, spiritual significance of the Sabbath as an institution is taught, and the day of the Sabbath appears with convincing clearness.

The manner in which a long line of distinguished Bible scholars, who themselves observe Sunday instead of the Sabbath, is arrayed in support of the seventh day of the week, is really very gratifying. Some idea of the size of this cloud of witnesses may be gathered from the fact that of the list of about seventy reference books cited, but one is written by a Seventh-day Baptist.

The book marks an epoch in our treatment of the Sabbath, and it should be in the hands of every loyal Seventh-day Baptist. It is unfortunate that we could not have had such a treatise twenty-five years ago.

We should make America Christian if there were no foreign lands to be converted. We should make the foreign lands Christian if there was nobody to be converted in America. It is not necessary to offer either foreign or home missions as an apology for the other.—*Biblical Recorder*.

The Federation of Christian Churches and the Coming of the Kingdom of God.

ARTHUR E. MAIN, D. D.

It would seem to be self-evident that a lessening of the waste of resources of all kinds, a needed multiplication of labor, and a greatly to be desired increase of results, in connection with unevangelized and partly evangelized sections of our own and other lands, depend very much upon some form of systematic coöperation among churches and denominations.

There should be no disloyalty to truth and conscience; but the time has certainly come, it seems to me, for selfish competition to give way to unselfish consideration, fraternal good-will, and all possible coöperative effort for the spread of the Gospel of our one Lord.

Admitting that members of all evangelical churches and denominations are probably Christian, although Christians in error, the question of some form of federated union, in the light of our Saviour's prayer for the oneness of his disciples, has long been to me a matter of conscience and duty, and a principle of action that is likely to multiply the opportunities and increase the efficiency of all churches and people that are willing thus to combine their forces in the cause of salvation and righteousness.

The principle that all individuals and organizations have the right to look after their own interests without regard to the welfare of neighbors, is a rule of action that falls below the ethics of Jesus.

Federating churches and denominations do not surrender their essential identity and individual rights and prerogatives any more than do the several states of the United States. But the subject involves questions relating to the right and wise use of money; the evangelizing of the whole world; the spread of truth; the progress of the kingdom of God; the bad influence of unseemly rivalry; and the witnessing power of manifested brotherhood. And it also means, in our case, I firmly believe, an actual spread of Sabbath truth.

There are at least five forms of practical federal union for churches and denominations: (1) A large unoccupied and unevangelized territory might be divided

into districts, each of the coöperating bodies becoming responsible for the evangelizing of the district assigned to it, whether on the home or foreign field. (2) Local churches in township or county might *parish* the environing country, each church undertaking to care for a given parish, with the understanding that there should be no *proselyting* in the case of persons of established religious convictions,—a self-limitation that in the long run would tend to promote self-extension; for this very principle of division of labor in our Lord's vineyard makes all the more prominent one's own faith and practice, according to the law governing all true service. (3) Neighboring churches might unite their working strength, and thus increase their power, in order to fight more effectively such evils as intemperance, gambling, impurity, and the public abuse of privilege; for the purpose of a religious and social canvass of the entire community; and for the sake of a swifter promotion of the common religious, moral, social, family, intellectual, industrial and civic welfare of all the people. (4) Individual Christians separated by circumstances from their home churches of different denominations, as is the case in our colleges, might, without severing their home membership, form, not a "union church", but a church of federated individual believers, for their mutual benefit in all that is common in their Christian experience. (5) Individuals and churches of the same denomination might often come into closer coöperative, federal and spiritual unity, in order that one may find among one's brethren a tolerance and Christian sympathy, in spite of some differences of judgment in doctrine and polity, at least equal to that shown when one sits with the representatives of a dozen widely differing denominations, in friendly counsel over the things of the kingdom of God held or desired in common.

A good practical beginning in any place would be to get together as many representatives as possible from a community, township, or county, for a free and brotherly discussion of the religious and social conditions and needs of the given district. Such a conference ought to lead to some form of organized and coöperative effort

on behalf of the yet unreached or those uncared for. A safe and sane doctrinal basis of interdenominational coöperation would seem to be a practiced belief in the Lordship and Leadership of Jesus Christ our Saviour.

Right and wise coöperation witnesses to the essential unity of the Christian faith, but does not necessarily encourage indifference, any more than does our fellowship and association with others in the United Society of Christian Endeavor, the Woman's Christian Temperance Union, the Anti-Saloon League, the International and Interdenominational Bible School work, and similar movements.

Differences of opinion as to *methods* of labor are as likely to prevent harmonious action as differences of doctrinal belief; and a tolerant spirit will be in great and frequent demand.

The churches of Christ in America should treat one another in a brotherly and sisterly fashion, and then raise one common voice against intemperance, lawlessness, immorality, industrial oppression and political corruption; and in all suitable ways there should be united action. Union does increase strength; and doctrinal dissent is far from being the only enemy of harmonious endeavor. Union in Christian and philanthropic work is likely to promote a needed greater unity of mind and heart. For the fundamental principle of Church Federation is the doctrine that all true though imperfect Christian individuals, churches and denominations are in some real sense many members but one body, members one of another.

At the two-day annual meeting of the executive committee of the Federal Council of the Churches of Christ in America, the able and courteous Bishop E. R. Hendrix, of Kansas City, Mo., presiding, church and local federation, the evangelization of our country, united effort in the temperance cause, united effort in religious education, and the churches and social service, were among the subjects of the addresses given. But the climax seemed to me to be reached in a business meeting when the report of the Commission on Churches and Social Service was considered. A friendly letter had been received

from a large labor convention inviting the fraternal coöperation of the churches; and Mr. Ernest H. Abbott said to the fifty or sixty men before him that there seemed to him to be greater possibilities of usefulness within our reach than he had seen in any meeting attended by him for a generation.

The Commission said that they were seeking to secure three things for the working man: (1) more adequate wages; (2) better physical and social environment; (3) the right and chance to rest "one day in seven." Probably, in some kinds of industry, certainly in the case of light, water, police protection, etc., for cities; and in times of sickness, fires, and other emergencies, some one must be on duty and in service, every day, under the law of works of necessity and deeds of mercy; and surely Seventh-day Baptists can heartily indorse such "Sunday (?) legislation" as that suggested by the Commission. Against any other it is our right and duty to protest, in the name of fraternity and religious freedom.

Many of our people firmly believe that the cause of truth does not lose but really gains by association with others that affords us opportunities for fellowship and coöperation in Christian service, and for standing by our convictions of truth and duty when occasion requires. And it is to such persons that our brethren who are officially connected with the Federal Council again come for funds to meet our small apportionment of the Council's expenses. Fifty dollars are needed; and those who are willing to help in this matter are requested to send their contributions to William C. Whitford, Alfred, N. Y., treasurer of our Conference.

It is hoped that some day Conference will itself provide directly for our apportionment; but for two or three reasons it is believed that that time has not yet come.

Alfred, N. Y.

In America we have the separation of the church and state. The Lord grant that we may ever have it. But in America there must never be a separation of patriotism and religion. The two should be wedded in indissoluble ties.—Victor I. Masters.

Young People's Work

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

Good Cheer.

REV. ALVA L. DAVIS.

Prayer meeting topic for April 16, 1910.

Daily Readings.

Sunday, April 10—Consoling love (Isa. lxi, 1-7).

Monday, April 11—God watches you (Ex. iii, 7-9).

Tuesday, April 12—Comfort ye (Isa. xl, 1-11).

Wednesday, April 13—To troubled hearts (John xiv, 1-13).

Thursday, April 14—The tempest-tossed (Isa. liv, 7-17).

Friday, April 15—Victors today (Rev. vii, 9-17).

Sabbath day, April 16—Topic: Good cheer in dark days (Acts xxvii, 20-36).

HINTS ON THE TOPIC LESSON.

Verse 20. *All hope . . . was taken away.* Had the ship remained at Fair Haven all would have been well. Men, in their anxiety for gain, are constantly presuming upon the providence of God. Man plans, but God executes.

23. *Whose I am . . . whom I serve.* Discipleship means service. If we are truly Christ's children, we will gladly own him and gladly serve him.

24. *God hath given thee all them.* It is impossible to be a Christian and not help others. God blesses us that we may bless others.

25. *Be of good cheer.* By both Paul and Christ we are commanded to be cheerful. Such is not only our privilege, but our duty. Joy is dependent upon duty faithfully done.

31. *Except these abide in the ship, etc.* God hath promised us salvation, deliverance from the power of sin and evil, to care for and defend his children; but all his promises are conditioned upon our willingness to use every means put in our power

to help ourselves. Everything is certain with God; the contingencies are with man.

35. *Give thanks.* The true Christian is he who gives thanks not only in the bright days, but in the dark days as well; who gives thanks not only for what he has but for what he expects, as if he already had it.

36. *Then were they all of good cheer.* Cheerfulness is contagious. One cheerful, optimistic heart is sufficient to drive the sadness and gloom from a multitude of others.

MEDITATIONS.

It is easy to be bright and cheerful when the days are bright, but when the days are dark it is not so easy. In fact it is a human weakness to trust God when the sun shines; but when the clouds overshadow and the storms come, faith lets go.

Nature is beautiful, inspiring; but nature is not always kind. Whole cities have been destroyed by earthquakes and floods. Men, women and children, in direst need, have pleaded in vain for deliverance. When we recall the calamities of Lisbon, of San Francisco, and others, we shudder at the thought. No wonder that many people in the face of such have become skeptics and atheists. And what shall we say? Does God care? Does he love? Does he hear the cries of his children? How such questions multiply! To most of us such calamities will ever be shrouded in more or less mystery, but they should not be wholly meaningless. If we can not comprehend their significance, let us remember, "The Lord God Omnipotent reigneth." "Have faith in God."

But if we study deep into these calamities, they will not cast a gloom over us, nor fill our lives with dark forebodings, nor shatter our faith in the goodness and justice of God. These terrible disasters are in accord with natural laws which are universal and absolute. They bring their message, though not the same message to all. The avalanche comes down the mountain and hurls a train-load of human beings into eternity. To the living, it speaks a "various language." To the dead, even, the event does not happen alike. To some it is a blessing; to others a curse. As has well been pointed out by another,—to the

three men dying on the cross the crucifixion did not mean the same, nor did their deaths signify that they all met the same fate. "The blood and agony of that man who hangs dying on the middle cross signify the redemption of the world, and millions of souls are now singing in heaven and on earth because of that sacrifice; while the blood and agony of the others signify the just penalty of the crime of hardened and brutish criminals."

Ah, those were dark days for the disciples, when their blessed Master lay in the tomb. What anguish of soul these words breathe: "We trusted that it had been he which should have redeemed Israel." Oh, the suspense of those three days! But when the glorious news, "Jesus lives," reached their ears, what a thrill of joy flooded the soul; Loving hearts received the message, eager feet took up the journey, and joyous lips proclaimed the good news, "Jesus lives."

Into our lives must come sorrows. True joy springs from sorrow. Our lives demand shadows as well as sunshine. But thank God, sorrows and joys are not incompatible. Our sorrows come to us from many sources. They arise from a consciousness of sin within, from our disappointments in life, from the sorrows and sufferings of others. But, perhaps, our greatest sorrow, that which brings to us our darkest days, comes from bereavements. The heartaches from such losses are universal. The path to the cemetery, where lay buried with our loved ones, treasures, hopes and ideals, is trodden by many feet. But thanks be to God, such sorrows need not make the Christian despondent. Sorrow and joy, suffering and happiness, may go hand in hand. The Christian can make both suffering and sorrow minister to his joy.

The shortest verse in the Bible is "Jesus wept," and one of untold value to the Christian. Jesus comes to us in our greatest need; he weeps with us; he weeps for us. The Christian of all people should be most happy. Though dark days must come, when the storms beat hard and the waves dash high, let us have faith in God. "The Lord reigneth." By and by the sea will be calm, and the stars will shine out,

and life will be richer and sweeter because of the shadows and sorrows that have come into our lives.

When Jesus calmed the sea the "other little ships" enjoyed the blessings of the calm, though the source of the blessing was perhaps unseen and unrecognized. The "other little ships" remind us of the unseen comradeship in our lives. No storm was ever stilled for father or mother but son and daughter felt it. God never bestowed a blessing upon you without some one else feeling it. Remember, too, in your days of darkness and sorrow, that in seeking to comfort and help others, comfort comes to you; that to lighten the burdens of others lightens yours.

A STRING OF PEARLS.

"Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never happen."—*Lowell.*

"In love and friendship, small, steady payments on a gold basis are better than immense promissory notes."—*Henry Van Dyke.*

"Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possession."—*Victor Hugo.*

"Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous, or we miss the best part of existence. The heart which goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good doing something for others."—*Horace Mann.*

Read This Letter.

Mr. M. H. Van Horn,

DEAR BROTHER:—At the recent meeting of the Board of Trustees of the United Society of Christian Endeavor, your favor of January 23 was read; and acting on your suggestion, Rev. W. L. Burdick, D. D., was unanimously elected a member of the Board of Trustees of the United Society of Christian Endeavor, representing the Seventh-day Baptists.

We are glad to welcome your representative to the fellowship of the board and hope that the number of Christian Endeavor societies in your denomination may be greatly multiplied.

I am writing today to Doctor Burdick, notifying him of his election.

Cordially yours,

WM. SHAW,
General Secretary.

Boston, Mass.,
March 12, 1910.

Martha Burnham.¹

MARGARET BELL.

Chapter XIV.

As a result of Martha's careful religious training the reader may be expecting to find that she developed naturally into a Christian and church member, but such is not the case. On the contrary, there was a very determined purpose in her heart not to become a Christian until she was well advanced in life. While she had always loved the Sunday school she had also had a great dislike for the regular church services. She attended them because she was compelled to do so. She made little resistance to going, because she had learned in early childhood that while mother's words were quietly spoken they were, nevertheless, law. Sometimes she pleaded that she was not feeling well, but her mother silenced this objection by asking her what she would do were it a school day. Her mother's rule was that any reason not sufficiently strong to keep her from school, were it a school day, was not sufficiently strong to keep her from church.

Only once did her mother suspend this rule. Martha complained of headache and asked that she might be allowed to remain at home, and to her utter amazement the request was granted.

It was true that her head was aching a little, but she knew that she would have paid no attention to it on any other day. However, the permission to remain at home on the ground that she was not well had been granted and now she must act as became one in that condition. So she curled up on the couch and tried to go to sleep, but the feeling of hypocrisy in her heart was not conducive to sleep.

As Martha failed in her attempt to sleep, her mother asked permission to read to

her. She readily assented to this, for where can the child be found that does not love to be read to by mother? But to her intense mortification her mother read an article on "Sunday Sickness," and in so doing struck a blow straight from the shoulder that never had to be repeated.

Immediately following the holiday season, succeeding the events narrated in the preceding chapter, the pastor commenced a series of meetings.

When the meetings were announced Martha at once decided that she should not attend them. Heart and soul were in her school work and she was determined that nothing should come between her and that interest if it was in her power to prevent it. At the same time she made an estimate of the probable results of the meetings, which estimate was—not a single convert. Being naturally sympathetic a little wave of sympathy swept over her soul for the pastor and the church workers in the disappointment they would sustain in seeing their labors of no avail, and with this the meetings were dismissed from her thoughts.

The other scholars of her age attended the meetings while she worked out mathematical problems. She heard them talking at noon about the size of the congregation and so on; but what was said went into one ear and out of the other until three weeks had passed, when it was reported at school that some one had expressed the desire to become a Christian. This attracted her attention and brought from her lips the exclamation, "Whew!"

The next day more were reported as having decided to become Christians, and the next day still more. Upon hearing this Martha said, "Why, they are just slaying them, aren't they? Guess I'll have to go down and see what they are up to."

This was shocking language, but it was a fact that while Martha had not reached her sixteenth birthday she was standing on extremely dangerous ground. She had persistently resisted the call to become a Christian until she had reached the point where she was making light of sacred matters, although never in the presence of her mother.

She went to church that evening out of curiosity, but came home in a little different frame of mind. She went again the next night and the next. The pastor was an old man, who had been somewhat advanced in life before his conversion, and had been known as a pretty wicked man. On one of these evenings, when Martha was present at the meetings, he spoke on the danger of making light of sacred matters and told his hearers that if they had reached the point where they could do that it was high time they were alarmed for their safety; that in the most wicked days of his life he had never seen the time that he would speak disrespectfully of sacred matters.

The arrow struck home; Martha was thoroughly aroused. Could it be possible that she had reached such a dangerous point while so young in life? The thought was appalling. But what was she to do about it? She simply could not be a Christian until she was through school and settled in her life's work. To become a Christian now (so it seemed to her) was to put an insuperable barrier in the way of her advancement in life.

A fierce conflict raged in her breast. She went to the meetings night after night, but made no move save to hold onto the seat to keep from rising with her comrades who were enlisting as soldiers of the cross.

No one spoke to her on the subject although some of the personal workers told her afterwards that they had greatly desired to do so but the expression of her face had frightened them and sealed their lips. The pastor met her with a simple, "Good evening," and passed on. But on Sunday morning as he took her hand, instead of the customary greeting he said, "And here is another girl who is coming with the others, aren't you?"

Martha bowed her head and went out of the church, more miserable than before. Why, oh, why had she said yes? She had no idea of doing so, but now she must or go back on her word, which she held very sacred. She wished the minister had minded his own business and let her alone, and almost wondered if one could be more

miserable than was she, even if in the regions of woe.

Just before retiring for the night she felt she must speak, and told her mother what had taken place. Her mother deepened the conflict by telling her she had better not go back on her word.

All night the two contending powers struggled for the mastery of that soul; but when the sun flooded the world with light, the Son of Righteousness gained the ascendancy and that evening she arose in the congregation, thus signifying that she had decided to come under the banner of King Immanuel.

There were about thirty conversions in those meetings; but think of the courage, faith and perseverance of that old minister who held meetings three weeks before any one even expressed a desire to be prayed for. He fainted not and in due season he reaped the reward of his labors. The last evening of the meetings a goodly number of the converts united with the church, and among that number was Martha Burnham. Mr. Burnham would have much preferred that Martha should be converted in a Free-will Baptist meeting where they sang solemn music. There was a little doubt in his mind as to a conversion being genuine that took place in a meeting where they sang such "hoppity-skip" music as these United Brethren sang in their meetings. He said old Mr. Jones told him that one evening they actually sang words set to the tune of Yaller Nellie (Nellie Gray).

Martha's conception of the Christian life was very faulty, but she acted up to the light she had received and there can be little doubt, if any, that the Spirit of God at this time touched her heart with its regenerating power. She did not understand that to become a Christian one must receive into the heart a new life, a life implanted by the Holy Spirit. Her idea was to repent of her sins, seek and obtain God's forgiveness and then not sin again. The thought that she could not live a sinless life and in her own strength seems not to have crossed her mind. What was required to do so was a settled, determined purpose to that effect, and that purpose she formed when she decided to become a Christian.

¹ Copyright, 1910, by Mrs. M. H. Wardner.

This idea had been generated in her mind by the daily life of her mother; for in all the trying circumstances through which they had passed and were still passing, she had never heard her mother utter a word that lowered in the slightest degree the dignity of her profession.

But Martha had to learn by many bitter experiences that Paul was not talking for effect when he said: "O wretched man that I am! who shall deliver me from the body of this death?"

Her training both at home and in the United Brethren Church had been in support of the doctrine that Christians could fall from grace, or to express it more clearly, that a person could be a child of God one moment and a child of the devil the next. As she understood the doctrine, when a child of God sinned he became unborn, and when he repented and was forgiven he was reborn into the kingdom of God. Her mother had succeeded in impressing upon her mind that sin was sin; that while she might discriminate between great and small sins, they were all one in essence and that God, being infinite in holiness, could not look upon sin with the least degree of allowance.

According to this belief Martha, though assured that God forgave sins that were repented of, yet failed to see how a person could be saved that did not come into a sinless state. She had never heard salvation spoken of as a gift bestowed upon the person when he became a Christian. She supposed that it was placed at the end of the journey as a reward for living a good life and rendering faithful service to God; that none could know until they died where they were going to spend eternity; that they could hope to be saved, but had no means of knowing whether they would be or not.

After many attempts to lead a perfect life, followed by disastrous failures, the awful truth forced itself upon her mind that she was powerless to do so. After great agony of soul and much careful reasoning she came to the conclusion that her only prospect of salvation lay in the hope that she might die immediately after being forgiven of some sin and before she had time to commit another.

Such was the desperate straits to which that distressing doctrine brought her; and as she struggled on, the awful chasm between her sinful heart and the requirements of God's holy law became more and more apparent. How could that chasm be bridged?

Before her conversion she had taken considerable pride in her goodness, and when she became a Christian she felt that less than perfection would not do; and as she attempted to reach the mark she was shocked and humiliated beyond description at the revelation of her heart's innate wickedness. Temptations such as she had never met before came to her now; and instead of the Christian life being a bright and happy one as she had imagined upon her entrance into it, she found it a fiery conflict.

Struggle on, trembling soul! Although you know it not, you are stepping heavenward and are safe; for he who walked upon the waters of Galilee said, "If any man willeth to do his will, he shall know of the doctrine." You have willed to do his will, and he will guide you safely through this bewildering maze.

(To be continued.)

The Twentieth Century Endowment Fund.

The churches are responding grandly to our requests for persons' names and post-offices. Do not hesitate to send the names of young people and youth. We have two uses for them: (1) We seek contributions from the largest possible number of persons, even though the contribution may not be more than one dollar. This will be a bond between them and our schools. The fund needs the largest practicable gifts; but we desire the smaller ones too. (2) The names of these young people will be furnished Salem, Milton and Alfred, as possible candidates for membership in their schools; to whom college literature may be sent; and with whom correspondence may be opened.

Within the next few weeks we hope to send out about one thousand blank subscriptions and circular letters of appeal, and to use ten or fifteen local papers.

The first subscription was made by a former student of Milton, and this was followed by one of the same amount from a

graduate of Alfred. They are not large gifts; and yet if everybody will do as well we shall not fall far short of the desired *One Hundred Thousand Dollars.*

A. E. MAIN,
Secretary.

Alfred, N. Y.

Character Sketch of the Late Rev. A. B. Prentice.

MRS. FLORA A. BABCOCK.

Read before the Ladies' Missionary Circle of Adams Center, N. Y.

In bringing before you a brief sketch of the character of the late Rev. A. B. Prentice, I would say he was a grand and noble man, possessing so many excellent qualities worthy of mention that I know I shall be unable in this short sketch to satisfactorily draw this picture or portray one half of his nobility of heart and life. He was a man of an exceedingly intellectual mind, cultivated and educated by years of hard study, which enabled him to discuss any topic or theme with such clearness and impressiveness as to carry to the hearts and minds of his hearers the conviction of the truth as he believed and practiced it, thus influencing many to accept that truth and follow in those ways that would uplift and bring their lives to a higher plane of manhood.

His mind was well stored with lofty thoughts and high aspirations. Call upon him when you would, he was always ready to respond. His words were grand and ennobling in nature, uplifting as to influence, pure in thought and conception, and always to the point. He was a man one might be proud to own as pastor or friend; of a highly sensitive nature, a quiet, dignified, unassuming manner, with a kind word, a smile and a warm friendly hand-shake for all; ready for a joke which would be so aptly put that none could take offense, but which seemed to draw him nearer to the hearts of his people.

Grand and noble he was in his bearing, of an even temperament, firm in his convictions of right and wrong, always loyal to the truth as he believed it, and ever advocating those principles which build up,

ennoble the characters and lives of individuals, and make them better citizens.

"In his noble bearing as displayed in his every-day intercourse with men of affairs, we recognize a spiritual force to draw men—often unconsciously—first, to a noble living, then to a spiritual conception of Christian service. His unaffected presence and absolute sincerity in every act of his life made friends for him with all classes of men; and this, with his rare ability as a preacher, made him an effective leader in all church work."

As a pastor, his love for the church and its appointments gave him great interest in all the branches of denominational work. The prayer meeting especially was to him a source of joy, and his great love for it was often expressed in his words of testimony. Many times have I seen his face light up with almost ethereal brightness as he would quote some scripture text. One he often quoted was, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He loved the Junior and Christian Endeavor societies; and the young people were, or at least seemed to be, his especial delight. He had great interest in their welfare, and a desire to help them advance in the Christian life; he was always ready to join them in their social gatherings, and thus by his presence encourage them to a better understanding of those higher ideals which pertain to the Christian character. Adapting the words of the poet, his friends can say of him,—

"None knew him but to love him,
Nor named him but to praise."

Those who went to him as a counselor, in sorrow or trouble, always received his tender sympathy and loving advice, and were made better and stronger by his encouraging words.

He had his sorrows and his trials (but few knew aught of them), and here I will quote for you the words of a song which, he once told me, was a favorite of his, for it so fully expressed his feelings at times:

The seed I have scattered in spring-time with weeping,
And watered with tears and with dews from on high;

Another may shout when the harvesters reaping
Shall gather my grain in the "sweet by and by."

Another may reap what in spring-time I've
planted,

Another rejoice in the fruit of my pain.—
Not knowing my tears when in summer I fainted
While toiling sad-hearted in sunshine and rain.

The thorns may have choked and the summer
sun blasted

The most of the seed which in spring-time I've
sown,

But the Lord who has watched while my weary
toil lasted

Will give me a harvest for what I have done.

Over and over—yes, deeper and deeper.

My heart is pierced through with life's sor-
rowing cry,

But the tears of the sower and the song of the
reaper

Will mingle together in joy by and by.

Although harassed as I know he some-
times was, he bore his cross patiently and
uncomplainingly, trusting in him into whose
care he had fully committed himself, there-
by showing to the world day by day a life
and an example which bore testimony of
the Saviour whom he loved.

Is the memory of his life and example
all we have left us? Nay, not so. Have
we not living monuments here today, the
result of his years of labor among us; and
are there not many, very many, already
gathered by the sickle of death, who
also were the fruits of that toil? Then
let us not say that only the memory of
his life and example remain to us; but
together with this memory we have the
glad and happy thoughts of the dear ones
who have been brought to Christ through
his unfailing efforts and earnest labor.
Truly may it be said of him: He "walked
with God: and he was not; for God took
him." Verily he hath gone to his reward
and his works do follow him.

Adams Center, N. Y.,
March 21, 1910.

The one essential lesson yet to be learned
is that national transformation can be effect-
ed only through the Nation's homes. Will
this lesson ever be learned? If not, no evil
will be fully uprooted, and the work of only
lopping the branches will continue as in
the past.—*The Standard*.

HOME NEWS

MILTON JUNCTION, WIS.—On the nine-
teenth of March, 1860, there was married
at Milton, at seven o'clock in the even-
ing, in the Davis Room of the college, a
young couple, by the Rev. W. C. Whitford.
The young lady was Barbara Barnhart,
and the young man, Albertus Clark. Im-
mediately after their marriage they settled
on the Barnhart farm, which they worked
for seven years. They then bought a farm
south of Milton which they still own.
There they lived until a few years ago
when they bought a home and moved to
Milton Junction, leaving a tenant on the
farm.

On the nineteenth of March, 1910, at
about seven o'clock, there gathered at the
home of Mr. and Mrs. Clark a party of
about twenty-five of their friends to re-
mind them of the eventful evening fifty
years before, and extend congratulations.
Mr. and Mrs. Clark had supposed that no
one besides Pastor Bond knew that the day
was their wedding anniversary, and so
were much surprised to find the secret was
out. None of the company except the
bride and groom had been present at the
first date, but Mrs. Clark had on a waist
that had done duty as a portion of the wed-
ding dress fifty years before.

The evening was spent in visiting and
singing and then Mr. R. T. Burdick in be-
half of the friends presented Mr. and Mrs.
Clark with a rocking-chair as a token
of their esteem, and to remind them of
their friends who wished for them many
years more of comfort and happiness.

N. M. W.

"Bible Studies on the Sabbath Question."

The book is fine. Send me one dollar's worth
in paper covers. I want to send it to some of
my ministerial friends.—*Dr. S. C. Maxson*.

It is an admirable piece of work. I only wish
we could have had it twenty-five years ago.—
C. F. Randolph.

Allow me to express my appreciation of your
booklet on the Sabbath. It supplies a long-felt
want. I am glad to see a work that is free
from that dogmatic tone that characterizes the
writings of so many authors on both sides of
this important question.—*Thomas Zinn*.

I have long wished for another such treatise
that was not polemical in its character. Yours
must appeal to the intelligent reader of all Chris-
tian faiths as a candid, judicial and critical argu-
ment in favor of the Sabbath of the Holy Scrip-
tures.—*Albert Whitford*.

It surely is written in a fashion at once firm
and irenic.—*Pres. M. W. Stryker, Hamilton
College*.

It seems to me not only admirably adapted for
pedagogic purposes, but a large, complete, ac-
curate, devout and essentially conservative treat-
ment of the whole biblical record of the Sab-
bath. Elder James Bailey, himself the author
of a Sabbath Commentary, would have rejoiced
to see it.—*E. H. Lewis*.

I have vowed that no week shall pass without
our studying *one Study*. I am sure it will do
us both good. Page 71 has a very impressive
thought: It is not *how little* but *how much* can
I do for the one I love? not *how little* can I do
and still be saved?—*M*.

I enjoy it very much. I have often wanted
something to help me in the study of the Bible;
and this book will be a help on the Sabbath ques-
tion.—*M*.

It will help me out in discussions here, as ev-
erybody knows we try to observe Sabbath day.
—*D*.

I have just this hour read it from beginning to
end with interest and have been instructed.—
M. G. Stillman.

I am delighted with it. So far as I have
studied it and am able to judge, it is by far the
best, most scholarly, exhaustive and reasonable
of any work we have ever published. I trust and
pray that it may be widely used among the peo-
ple. I shall make it the basis of prayer-meeting
study and work as soon as we complete the
course in the Minor Prophets.—*H. C. Van Horn*.

It is an excellent contribution to our Sabbath
literature, and well calculated to stand side by
side with our very best literature on that most
important subject. I have read it with pro-
found satisfaction and benefit. I wish it a very
wide circulation, as it is most worthy of it. May
God grant his blessing to accompany it.—*George
Seely*.

Letters to the Smiths.

To Hazel Smith, No. 3.

MY DEAR NIECE:

I must now finish telling you about the
ride Dorothy and I had last summer out to
the fish-hatchery and back. The first thing
we had to do on starting home was to walk
the most of the way up a long slope. It
was up-hill work, and your little cousin
found her wheel almost too much for her.
Just then a good healthy grandpa was a
desirable companion. We consoled our-
selves with the reflection that there is as

much down-hill in this world as up, any-
how; and that it is a blessed good thing
to climb hills sometimes, so as to get a
larger view of things. Having got up there
we enjoyed again the fine scenery of field
and forest and meadow stretching away
off in every direction.

Some apple trees grew along the edge of
a field bordering the road. Now, you
know, Dorothy is just like any other healthy
youngster about apples, and she looked
longingly at the fruit. There was no ser-
pent in sight to tempt her, but it was well
past supper time. I am not much of a
mind reader, yet I could easily understand.
I told her that, since we were in plain sight
of the near-by house, I did not think it
would be stealing if she should pick two
or three apples off the ground. She read-
ily accepted my conscience as her own,
and was soon running some risk of taking
a header by trying to eat while riding.
In the meantime I was thinking how easy
it is to influence the young in matters of
right and wrong,—especially when a child
has confidence and faith in his adviser.
I guess that we who are older would better
be very careful about our influence. If
it was wrong for Dorothy to take those
apples I, not she, was to be blamed.

I guess it is stealing when we take a
thing and do not mean that the owner shall
know it.

After crossing the marsh we came to a
narrow canal connecting the small lake at
our left with the larger one at our right.
Near the bridge we saw a lock, and we
turned aside to study its working.

An old man sat there fishing for perch
and sunfish. He and his surroundings
would have made an interesting picture,—
but we did not have our camera.

The sun was nearing the horizon, and,
as the surface of the little lake was as
smooth as glass, we decided to leave the
road, go home along the bank of the canal
and enjoy the beautiful sunset. We were
soon glad we did so, for the picture before
us was such as no painter, no matter how
skilful, could make. Oh, the magnificent
colors of that western sky! And then the
bright surface of the lake reflected them
to us in still more beautiful harmony.
And, beside this, there were the dark green

shades of the oaks, maples, hickories and elms along the bank at our right in striking contrast with the brilliant hues of tall marsh flowers across the canal at our left,—both grass and flowers bathed in a flood of golden light coming forth from the big, round sun. Oh, it was beautiful, and it was all ours—our very own! Money could not buy it,—the richest man in the city could not take possession of it any more than we. It was given to us in that happy half-hour by the good Father of us all, to cause us to rejoice in his love.

After the setting sun had bidden us good night, we began to notice things nearer to us. We soon discovered a brown owl standing on the bank of the canal, and not more than ten feet from us. Dorothy opened her eyes almost as big as the owl's, and asked what it was. When told that it was an owl she was indeed surprised. She thought owls came forth only by night, to hoot and scare folks. I don't know who seemed the more astonished at this unexpected meeting, Dorothy or the owl. She wanted to go up to him and make his acquaintance. I told her she'd better be careful how she shook hands with him, for owls have a peculiar grip. When she got within three feet of the little fellow he arose and in a fluffy, silent, yet awkward flight, betook himself about four rods ahead of us, where he again settled down.

There we made another call on him and talked about him, while he stood motionless, his two big eyes fixed solemnly upon us. Because of his wise look. I wondered what he thought of us, his fellow mortals; and we wondered why, when he could easily get a mile away from us in two minutes, he did not do so.

Dorothy, adopting the tactics of a general in the war, wanted me to stand in front of him and keep his attention while she approached him from the rear. But when she was about to lay hands upon him, he silently betook himself to another position four rods further up the canal. Here he let us continue to examine him six feet away; but, when General Dorothy again undertook her strategy, he fluffed himself into the air and retreated another four rods. If I had had in me something of the spirit of my boyhood I fear I should

have flung a stone at him. I had in me in those days the notion that to kill some wild creature of the woods was a smart thing to do. Why not kill wild things if I had a chance? Men carried guns for that purpose, and why should I not throw stones? I am very thankful that since I was of Dorothy's age and yours, Hazel, I have learned better,—and so have most men; and it has now come to pass that in most States we have laws against killing owls and eagles and hawks and scores of other birds that do little harm but much good. Is it not unfortunate, Hazel, that some people will kill helpless creatures just for the sake of killing?

Well, our brown owl kept retreating four rods at a time till we came to where the canal opened out into the lake, when his next flight took him into the tall grass over across. We then bade him good night and in the twilight passed into the near-by park, mounted our wheels and reached home just as the electric lights were turned on. We were hungry, and Dorothy was tired. After a good warm supper, when we told about the good time we had enjoyed—about the flowers, fields, springs, trout and the owl—Dorothy hurried off to bed to dream it all over. Though one may get tired on such a pleasure trip, there is a satisfaction in that the weariness will soon be rested away while the pleasant recollections remain all through life to bless us.

We feared that our owl, because he did not fly away from us, had been injured in some way, and so gave him our sympathy; but I have since found out that he had no need of it. I have but a smattering of bird lore, so went to the library to read up on owls. I found that the one Dorothy and I saw is called the short-eared owl,—also marsh owl and meadow owl. His length is from 14 to 17 inches. He is brown, with some white in his face, and the lower parts buff. He is migratory, and nests in the north from April to November. It is said that he transgresses all the family traditions of the owls. He hunts in the daytime, especially after two o'clock of a cloudy afternoon. He never alights in a tree, and he commonly makes his nest in a marsh. He is not shy, and sometimes

will remain on the nest till lifted off. He will not bite, yet some people say the little fellow will attack a man. Sometimes he will not fly till almost stepped upon. He makes no other noise than a little squeak. His flight is silent, and he does not rise much above the ground. His food consists of mice, gophers and insects, thus doing good instead of harm; and so he deserves protection. He is indeed a most interesting bird. Keep a look-out for him, Hazel, and be good to him.

From your

UNCLE OLIVER.

March 21, 1910.

MARRIAGES

GIBSON-BRIGGS.—February 15, 1910, at the parsonage at Alfred Station, N. Y., by Rev. I. L. Cottrell, Mr. James D. Gibson of Birdsall, and Miss Rena Maude Briggs of Andover.

MOLAND-BURDICK.—March 19, 1910, at the home of the bride's parents, Mr. and Mrs. A. A. Burdick, Alfred, N. Y., by Rev. I. L. Cottrell, Mr. Harold C. Moland and Miss Jennie June Burdick, both of Alfred.

DEATHS

STILLMAN.—In Westerly, R. I., February 8, 1910, Alfred A. Stillman, in the sixtieth year of his age.

Brother Stillman had been a life-long resident in the town of Westerly. He was a son of the late Joseph F. Stillman, who resided on the road between Westerly and Potter Hill. He had been married three times. His last wife, who was Mary (Edwards) Langworthy of Canonchet, one son by his second marriage, Lewis A., his aged mother, and three brothers—George, Wayland and John—survive him. For many years he carried on a carriage business in Westerly. He was a member in good standing of the Pawcatuck Seventh-day Baptist Church and regular in attendance on the Sabbath services.

The funeral services were held at his late home on Grove Avenue, February 12, conducted by the pastor.

C. A. B.

WILCOX.—Mrs. Luna Celia Story Wilcox was born February 25, 1825, in Bridgewater, N. Y., and died at Leonardsville, N. Y., March 4, 1910.

June 1, 1845, she was married to Stennett Elisha Burdick of Plainfield, N. Y. To them were born two children—Josephine, who with her husband,

R. H. Webb, lives at Bever Meadow, and Morton E. Burdick of Leonardsville. Mr. Burdick died August 5, 1884 in the fortieth year of their married life. April 3, 1898, she was married to William Wilcox of Unadilla Forks. He died November 23, 1904; since then her home has been with her son Morton and his wife. She united with the First Seventh-day Baptist Church of Brookfield, N. Y., at Leonardsville, March 5, 1859, and continued her membership until death, a period of exactly 51 years.

Mrs. Wilcox has been an active, hard-working woman, and her health and buoyancy even in her advanced age were the admiration of her friends. She was noted for her hospitality, was habitually cheerful, and gifted with the ability to entertain old and young.

Some months ago the fact that there was a large number of elderly people upwards of eighty years of age in and about Leonardsville was noted, but about half of them already have been gathered home.

In the absence of any pastor, Rev. Mr. Hobart of Unadilla Forks was invited to conduct the farewell services at the home. He drew clear and helpful lessons from Rom. viii, 37: "Nay, in all these things we are more than conquerors through him that loved us." Mrs. F. H. Babcock and Miss Elsie Brown rendered beautifully "Fording the River, One by One," and "Nearer my Home Today."

I. L. C.

STILLMAN.—Miss Eusebia Stillman, daughter of Silas and Rebecca Stillman, was born in Almond, N. Y., February 20, 1820, and died at York's Corners, N. Y., March 15, 1910.

She joined the First Seventh-day Baptist Church of Alfred in her youth. In 1870 she went with her sister, Mrs. Sally York, and family, to Farina, Ill. She transferred her membership at this time to the Farina Seventh-day Baptist Church. In 1876 she returned East and lived for a time with her brother, Joseph Stillman. After about two years she went to York's Corners to live in rooms in the house with her nephew, Mr. E. S. York, and family, where most of her remaining life was passed. When the Wellsville Seventh-day Baptist Church was organized she became a member of that body and continued a member of the same until death. In early life she spent some time in teaching school and attained commendable success. She was a strict observer of the Sabbath and won for herself the reputation, "She was a good woman." Her long life of 90 years linked the pioneer life of Alfred and Almond with the present.

Funeral services were conducted at the Second Alfred church and interment was made in Alfred Rural Cemetery.

I. L. C.

DAVIS.—Israel L. Davis, son of Luther and Jane Morris Davis, was born on the old Davis homestead, one-half mile south of Elm Corner, Ohio, May 26, 1843, and died March 18, 1910, aged 66 years, 9 months and 22 days.

Brother Davis was one of a family of six boys and five girls. August 6, 1862, he enlisted in Company C, Ninety-ninth Ohio Volunteer In-

fantry, was present at the battle of Perryville, Ky., became disabled, was discharged and sent home within the year. On November 5, 1865, he was married by the Rev. Lewis A. Davis to Mary Louisa Stout. Four sons—Otho, Elmer, Arthur and Harold—were born of this union, all of whom are living. He was converted and united with the Seventh-day Baptist Church of Jackson Center, Ohio, February 13, 1869, was baptized by Eld. James B. Davis, and has since lived a consistent Christian life, ever loyal to, and a liberal supporter of, the church. He was a loving husband, a kind and indulgent father, a good citizen and neighbor. He was stern in defense of what he believed to be right and no one ever questioned his integrity and honesty. He had a very warm feeling for the old soldiers of the G. A. R., and was always ready to help with money or labor. He leaves a wife, four sons, seven grandchildren, one sister, four brothers and a large number of relatives and friends to mourn their loss.

The funeral services were conducted by his pastor, the Rev. D. C. Lippincott, assisted by Eld. D. K. Davis. The large attendance at the church attested the esteem in which he was held in the community. His body was laid to rest in the beautiful Seventh-day Baptist Cemetery.

MRS. D. K. DAVIS.

"Grit."

While spending a vacation at a large summer assembly, I was deeply impressed by seeing a young man, who was blind, making his daily rounds. He was engaged in the task of selling newspapers.

At seven o'clock in the morning, or even earlier, his duties would begin. At stated intervals during the entire day, as the various papers arrived, he found his way along the winding avenues, amid the trees, and to the isolated cottages, intent upon his mission.

Slung across his shoulders were three or four bags, each being plainly marked with the name of the particular paper it contained. Memory and touch enabled him to hand you the particular paper you requested, and also to make change correctly.

One bag was hung around his neck, and lay across his breast above all the others. On it in strikingly large letters was the word, which quickly arrested attention, "GRIT."

Attending the summer schools on the same grounds I used to observe with interest a young lady regularly attending her classes. She had but little use of her limbs, but she propelled her own wheelchair. With her she took a pair of

crutches; and, when she reached the entrance to the college building, she would slowly leave her chair, mount the steps with her crutches, and go to her classroom. She, undeterred from securing an education because of her handicap, was an impressive example of "grit."

Syracuse University graduated from the college course with the class of 1908 a young man who was blind. The course, which ordinarily takes four years, this student completed in three years, with honors. He also in the meantime earned a part of the money with which to pay his expenses.

The Earl of Meath has recently said that he understands "by the word 'grit' that virile spirit which makes light of pain and physical discomfort, and rejoices in the consciousness of victory over adverse circumstances, and which regards the performance of duty, however difficult and distasteful, as one of the supreme virtues of all true men and women."

Turning to the dictionary, we find one of the definitions of "grit" to be "Firmness of mind; invincible spirit; unyielding courage; fortitude." The young people here sketched, measured by this definition, exhibited the true essence of "grit." The victims of circumstances, they did not allow themselves to be conquered by circumstances.—*Rev. Wm. J. Hart in C. E. World.*

Money is a great spiritual asset. When we all apprehend this, we shall have changed the face of education, religion, labor, philanthropy, and society in general. The majority of us are blind, therefore useless on our money side.—*The Center.*

WANTED.

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

WANTED.—Seventh-day young man desires light work of some kind with private family for the coming summer and fall. Such work as caretaker of lawn, stable and light driving or with opportunity of becoming chauffeur of automobile. Am naturally mechanical. For further information address Box 133, Ashaway, R. I.

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. 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 III.—APRIL 16, 1910.

THE QUESTION OF JOHN THE BAPTIST.

Matt. xi, 1-19.

Golden Text.—"But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." John v, 36.

DAILY READINGS.

First-day,	Mal. iii, 1-12.
Second-day,	Mal. iii, 13-iv, 6.
Third-day,	John i, 19-34.
Fourth-day,	John iii, 22-iv, 3.
Fifth-day,	Luke iii, 1-20.
Sixth-day,	Luke vii, 18-35.
Sabbath-day,	Matt. xi, 1-19.

INTRODUCTION.

There can be no question but that Jesus' work was in some sense disappointing to John the Baptist. He had prophesied the coming of a Messiah whose fan was in his hand who should thoroughly cleanse his threshing floor, gathering the wheat into his barns, and burning up the chaff with fire unquenchable. He had spoken of his own baptism with water in contrast with that of the one who followed him,—a baptism with the Holy Spirit and with fire. The work of Jesus as John saw it was not stern and vigorous enough. There crept into his mind therefore a shadow of doubt. Could it be possible that he was mistaken, and this was not the Messiah as he had supposed? We must praise him for taking his doubts to the right place.

John's view of the Messiah was not a wrong view; but it was incomplete, and he needed to see the other side of the picture. Jesus by his very presence necessarily brought judgment to men; but he came also with a message of good will and a desire to serve.

We must make a good many allowances for

John in view of the fact that although he was a man of indomitable energy he was shut up in prison, and had to sit idle while there was a great deal of work to be done.

There is no definite indication of the time at which John sent the messengers to Jesus; but if we follow Luke's order, we must conclude that all of our present lesson with the exception of the first verse belongs shortly after the healing of the Centurion's servant, and so between Lessons X and XI of last Quarter. John had been in prison for say six or eight months.

TIME.—In the summer of the year 28. Six months or so before the lesson of last week.

PLACE.—In Galilee; very likely at Capernaum.

PERSONS.—Jesus and the disciples of John; the people.

OUTLINE:

1. Jesus' activity. v. 1.
2. Jesus' answer to John's question. i. 2-6.
3. Jesus' testimony to John. v. 7-15.
4. Jesus' reply to his critics. v. 16-19.

NOTES.

1. *He departed thence to teach and preach in their cities.* That is, the cities of Galilee. Jesus did not discontinue his work of teaching and preaching when he had sent out the disciples, but went on as he was accustomed, avoiding however the places in which the disciples were at work.

2. *Now when John heard in prison.* The paragraph thus introduced has no relation with the sending out of the Twelve. In fact the incident here related probably occurred a long while before. If we may trust Josephus John was imprisoned in the fortress of Machærus, a few miles to the eastward of the Dead Sea. It is evident that his disciples were allowed to visit him, and to minister to his needs. *The works of the Christ.* Our author does not say, "the works of Jesus," because he means the works done by the one whom John and very likely others had reckoned as the promised Messiah. But these works are not exactly what he had expected. See Introduction.

3. *Art thou he that cometh, or look we for another?* That is, for a different one. Are you really the Messiah, the one coming after me, of whom I spoke (ch. iii, 11), or are we to wait still longer, and expect another and a different one? Some have imagined that John was asking this question simply in order that Jesus might be made to declare himself, or to satisfy some doubts of John's disciples.

4. *Go and tell John the things which ye see and hear.* The answer which Jesus thus gives would be much more emphatic than any claim which he might make in words.

5. *The blind receive their sight, the lame walk, etc.* These acts of beneficence and mercy are a testimony to the character of his work. Surely the one who is doing all this must be the representative of the loving heavenly Father. Doubtless John had heard of all this before, but Jesus would have him re-examine the evidence. The emphasis of the testimony thus furnished by the works of Jesus is not upon the miracles as such, nor upon the miracles as showing beneficence, but

upon the fact that these deeds are just what were to be expected in the Messianic age. Compare this verse with the language of Isa. xxxv, 5, 6. *The poor have the good tidings preached to them.* Those who were despised and neglected now have the privilege of listening to the message of the kingdom.

6. *Whosoever shall find no occasion of stumbling in me.* Jesus' ways of working did not correspond to the pre-conceived ideas of people as to what the Messiah should do. We are to understand, therefore, that Jesus had numerous critics among his friends as well as among his foes. In fact the number that accepted him with complete approval must have been very few. Even Peter took him and rebuked him, saying, This shall never be unto thee. This verse is a delicate hint to John to correct his view of what the Messiah should be rather than to doubt that Jesus is the Messiah.

7. *And as these went their way.* We are to imagine the question of John and the reply of Jesus had both been spoken in the hearing of the multitudes. To guard against any unfavorable impression that the people might form of John the Baptist and his work Jesus proceeds to make this man and his work the topic of his discourse. *What went ye out into the wilderness to behold?* It is taken for granted that the larger part of this crowd had been hearers at least of John's preaching. *A reed shaken by the wind?* John was certainly not irresolute or inconstant. Perhaps the question that he had sent might arouse a suspicion of inconstancy on the part of some; but any one who had known John before would feel that this comparison did not fit him.

8. *A man clothed in soft raiment?* John was no idle fop, more careful of his dress than of anything else. His garments were of camel's hair with a leathern girdle, and his food was the simple fare of the wilderness. *They that wear soft raiment are in kings' houses.* By his manner of life and chosen place of abode John showed that he was very different from the gayly dressed courtiers who lived in luxury, and sought their own interests while their chief concern seemed to be to please their royal masters.

9. *To see a prophet?* One who speaks in the name of God, and by his authority. *Yea.* Yes, now the question is answered rightly, and there can not be the least doubt about it. *And much more than a prophet.* He has all the ordinary prophet's qualifications and endowments and vigor of character, and much more. In him the work of the long line of Old Testament prophets comes to a worthy culmination.

10. *Behold I send my messenger before thy face, who shall prepare thy way before thee.* This is John's distinction that he should be esteemed worthy of the honorable place of being the immediate forerunner of the Messiah. The quotation is from Mal. iii, 1, with an alteration of the pronouns in the latter part of the sentence from first to second person in order that the Messianic reference may be clear. Malachi was thinking of Jehovah himself as the promised Messiah.

11. *There hath not arisen a greater than John the Baptist.* That he was the forerunner of Jesus

was far from being John's only claim to greatness. He was a man of intrinsic worth and vigorous energy,—humanly speaking, one of the greatest of men apart from any honor that was bestowed upon him. *He that is but little in the kingdom of heaven is greater than he.* The character that is implied in a citizen of the kingdom, to say nothing of the privileges and opportunities for spiritual development that go with it, is enough to bring the insignificant disciple of Jesus into a place of advantage in comparison with those who belong to the old dispensation.

12. *And from the days of John the Baptist.* This phrase seems to imply that John's work was some distance in the past. Possibly these words of Jesus belong to a later occasion; but they certainly belong to the same topic as the preceding. *The kingdom of heaven suffered violence,* etc. The precise meaning of this ambiguous sentence has been in dispute; but the following presents a very probable view. John has aroused a zeal for the kingdom of heaven. Men of energy and zeal, even those who were not before regarded as religious, are now showing commendable activity, and taking their places as citizens of the kingdom.

13. *For all the prophets and the law prophesied until John.* The prophets and the Old Testament law as well were looking forward unto a kingdom to be established. John himself was virtually saying, The kingdom is here.

14. *This is Elijah.* If you have the spiritual perception to apprehend the evidence before you, realize that John the Baptist in his work has fulfilled the prophecy of Malachi.

15. *He that hath ears,* etc. This is an urgent appeal for a thoughtful consideration of what Jesus has said in order that his meaning may be rightly apprehended. This expression is used several times elsewhere.

16. *But whereunto shall I liken this generation?* It is evident from the context that Jesus is not speaking about all the people of the land taken together, but rather about his critics, and the Pharisees in particular. He says that they are like children at play. It seems as if some children are bound not to be suited. They show themselves inconsistent in their demands of the others, and thus serve as a fitting type of the Pharisees.

17. *We piped unto you,* etc. The other children invited them to play wedding, and they refused. Then they suggested playing funeral, and they refused again.

18. *Neither eating nor drinking.* They found fault with John because he seemed to them to carry asceticism to an extreme. They sometimes made a pretense of asceticism, but he was an ascetic from principle.

19. *Behold a gluttonous man and a winebibber.* Jesus sought the society of men, and behaved like other people, and they insinuated that he ate and drank too much, and even went so far as to suggest that his association with publicans and sinners was not only unbecoming a teacher, but hardly proper any way. Jesus would have the people notice that they showed their own inconsistency by these gibes. *And wisdom is justified by her works.* When you examine into the facts

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. Rood, 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.

CLOTHES
MADE TO ORDER

You can get satisfaction by ordering your clothes by mail from us. We carry lines of domestic and imported fabrics. Our clothes are honestly made, full value, satisfaction giving.

Our forty years' experience is at your service. Send for samples and measurement blanks.

SUITS AND OVERCOATS FROM
\$20 UP.

THE
Ordway Company
MERCHANT TAILORS

1443 W. MADISON STREET, Chicago
J. M. MAXSON, Prop.

of the case you will find that John was moved by true wisdom in his conduct, and that Jesus also did what was right and proper under the circumstances in his association with the publicans and sinners.

SUGGESTIONS.

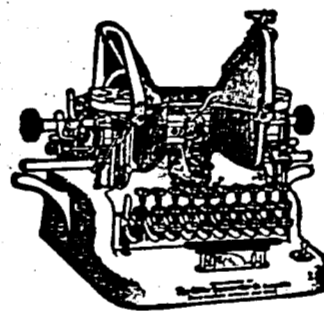
It is not wrong to doubt; but we ought to be careful as to whither our doubts carry us.

John sets us the example of doing with earnestness the task set before him without thought of himself.

We can not esteem too highly the privilege of belonging to the kingdom when we realize that even such an earnest man as John was just outside.

May the lesson of v. 6 be ours that we may not stumble at any teaching of Jesus to which we come, no matter how directly it may go against our prejudices.

We should not think meanly of John the Baptist because he doubted. We not only have the testimony of the law and the prophets, but also the testimony of nineteen centuries of Christian experience.

17 Cents a Day
BUYS AN OLIVER

SAVE YOUR PENNIES AND OWN

The
OLIVER
Typewriter

THE STANDARD VISIBLE WRITER

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

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

THE OLIVER TYPEWRITER COMPANY
310 Broadway New York

Bible Studies on the Sabbath Question

By ARTHUR ELWIN MAIN

Alfred Theological Seminary, Alfred, New York

Prepared for the Use of Pastors, Sabbath Schools,
Young People's Classes, for Home Study, etc.

A Book of 80 pages, $5\frac{3}{4} \times 8\frac{3}{4}$ inches

Price, postpaid, cloth, 25 cents; paper, 7 copies, \$1.00

These moderate prices have been made possible by the contributions of a few friends; and the purpose in offering seven copies at the above rate is to encourage study by classes and in groups. Pastors and others are cordially invited to promote the sale and use of the book.

Orders for books should be sent to
Alfred Theological Seminary, Alfred, New York.