

# The Sabbath Recorder

## DEATH.

We are too stupid about death. We will not learn  
 How it is wages paid to those who earn,  
 How it is the gift for which on earth we yearn,  
 To be set free from bondage to the flesh;  
 How it is turning seed-corn into grain,  
 How it is winning heaven's eternal gain,  
 How it means freedom evermore from pain,  
 How it untangles every mortal mesh.

We are so selfish about death. We count our grief  
 Far more than we consider their relief  
 Whom the great Reaper gathers in the sheaf,  
 No more to know the season's constant change;  
 And we forget that it means only life,  
 Life with all joy, peace, rest, and glory rife,  
 The victory won, and ended all the strife,  
 And heaven no longer far away or strange.

Their Lent is over, and their Easter won,  
 Waiting till over paradise the sun  
 Shall rise in majesty, and life begun  
 Shall grow in glory, as the perfect day  
 Moves on, to hold its endless, deathless sway.

—Right Rev. William Crosswell Doane.

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## EDITORIAL

### Sociological Workers and the Church.

From a study of the attitude of some sociological workers toward the church, as well as that of some churches toward the various organizations for social reform, it would appear that neither side fully understands and appreciates the other. The constantly widening chasm between the church and the masses must cause great concern to all who long to see better conditions prevail in the social world. The antagonism between labor and capital, with its fruitage in class hatreds, in the enrichment of a few at the expense of the many, in the driving of thousands into abject poverty while one per cent of the families hold more than half the entire wealth; the blighted homes and ruined lives caused by the saloon system; the social and economic conditions that force many to lives of degradation and shame; the wide-spread misery caused by disease, with its inheritance of untold woe; the sight of countless children growing up in crime and vice in the slums of our cities—all these evils are to be deplored, and are enough to stir the heart of every Christian worker to its profoundest depths. No wonder that some philanthropic spirits grow impatient, and censure the church for its slowness in apprehending the gravity of the situation, and for its apparent indifference to the suffering and degradation by which it is surrounded.

And yet with all the imperfections of the church before us, we should be slow in turning our faces from it, while we seek to discover the secret of social regeneration in various outside organizations.

If we seek permanent reform, why should we not most naturally seek it through the church? Alongside the family, even antedating the family, there has come through all history a strong uniting and upbuilding force, which in the most general terms we call religion. It is precisely the business of the church to foster and keep alive this mightiest integrating and regenerating power ever known to man. The church lies naturally nearest the family, and in all time the family and the church have been the most effective institutions for promoting the social and moral health of the race. Where is there today a better place to begin social reform, to disseminate ideas of equal rights, social equality, justice, and all other principles advocated by the social worker than in the home? The home has the element of permanency, and the principle that underlies it is human love in its most unselfish aspect. Next to it and hand in hand with it comes the church. The very thing that makes the home one of the most natural and strongest centers for social reform works also in the Church of Christ. All the reformatory ideas of the Christlife are here taught, the purest principles of equity are here enthroned, and underneath it lies the strongest force in human life—the religious—with the constant incentive of divine love to augment its power and promote its usefulness.

If the God-given institution of the home, with its perpetual influences in social life, is not, as some seem to think, adequate, or if it has degenerated, in what better way can a good man spend his life than in efforts to purify and strengthen the homes of the land? If the church is inadequate as it now stands, or has degenerated under the influence of wealth and worldly power,

what can a man better do with his life than to consecrate it to the service of arousing that organization to new life and thought and vigor and hope?

The home and the church being permanent institutions are bound to remain and must be reckoned with as among the mighty forces that are making the future. Religion and domestic life afford the means of welding society into a more perfect organism. The church especially promotes the more harmonious action of all the elements in social life. The religious man is a better citizen. He acknowledges obligations which the irreligious man or non-religious man ignores. He stands for the principles that promote the truest equality, the most perfect justice, and the divinest peace. The logic of religion is the logic of the heart rather than that of the intellect. The education of the heart is the surest way to social reform, and this education is preeminently the work of the church.

In every age the religious element in man has been the channel through which God has worked to bring in a truer, better life among men, and he who ignores this element in his efforts to secure social reforms is ignoring the one power that can bring a permanent reformation.

In every denomination there are many strong, conscientious men who are coming more and more to see the light, and to understand the social condition. These men, still loyal to the church, are bound to become powerful workers in arousing the church to its great mission. Now, if such men and their efforts are to be ignored, if social workers shall refuse to cooperate with this reform element in the church in its efforts to bring the church into line, this most desirable end may not be attained. In such a case the chasm between the church and the churchless masses would inevitably be widened rather than bridged, and the sociological movements would suffer irreparable loss. On the other hand, if social workers remain true to the church until it is thoroughly awake to the demands of today, they will have saved to themselves and to their cause the only power on earth that can secure the blessed end sought

—for not by man alone, but only by divine interposition can our ideals in reform be attained.

If I could speak in love to every one in the church who longs for better social conditions, who may be growing impatient because the church seems so slow, I would plead with him: "My brother, be patient; trust in Christ and be true to his church. Spend your life in loyal service to your fellow men in the one organization that promotes spiritual living and has for its object the education of heart and conscience, without which education, permanent reforms are hopeless."

Let us remain true to the Church of Christ while we do all we can for the social betterment of the masses. We can cooperate with every wise and consistent organization for sociological work, without going so far as to cast our sympathies with the great class of men who deny that godliness is the essential element of character in all true manhood.

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#### Jacob Bakker Asked to Visit Africa.

Through the work of the Joint Committee of the Missionary and Tract boards, Mr. Jacob Bakker of Holland has been asked to go to Cape Town, South Africa, as a missionary to look up certain Sabbath-keeping interests in that country that have been sending a Macedonian cry for help from America. It is expected that Mr. Bakker will also visit the Gold Coast and learn more of the needs of that field.

Our acquaintance with Mr. Bakker enables us to put the utmost confidence in his good judgment as to the needs of these fields, their condition, prospects and beliefs; and after he has carefully studied these matters we shall better understand the case and know what we should do further.

He is to carry our literature and goes with an official letter of introduction from both boards to William Williams Olifan of Cape Town, a recognized leader there. Mr. Bakker is also asked to look after the last resting-place of Peter Velthuysen with a view to securing some appropriate stone to mark his grave.

#### Walter L. Greene Goes South.

We are glad to know that the Sabbath School Board is arranging to send Rev. Walter L. Greene for two months of evangelical and Bible work in the South and Southwest in the early summer. The Tract Board joins in paying traveling expenses. This is another move in the right direction, and it seems to the RECORDER that Mr. Greene can greatly help and strengthen the brethren in that land that has received so little help from us in the last ten or twelve years. It will help us to become better acquainted with our brethren in the South, and we are sure they will appreciate the sweet Christian spirit in which Mr. Greene will work among them. Indeed, we ought to do more for the isolated ones, and for the feeble churches within our borders.

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#### The Betterment Fund for Alfred Grows.

Since the issue of the RECORDER of April 4, President Davis announces several new gifts for the Betterment Fund. At the time of the last report the sum needed was placed at \$23,000. This must be realized in order to secure the gift offered by Mr. Carnegie. Since last report gifts amounting to \$1,140 have been received, making the deficit at this writing \$21,860. This then shows the amount still to be raised by June 10, 1910.

Some days ago one brother figured out that \$250 a day would be required to make up the desired amount in the time given, and promised to stand for one day. The \$1,140 given since the last report does not make an average of \$250 a day, so somebody will have to come forward with enough to cover several days if we keep up with time. Let us remember that time flies and commencement will be here before we know it. The gifts show that many people are interested and willing to help. One highly appreciated gift came from one of our women's societies. What more worthy Christian work can all our women do in the next two months than to help in this laudable undertaking. It will be a shame if the people do not wake up until too late, and this golden opportunity for a library building be allowed to go by.

#### A Historical Series.

In this number of the RECORDER will be found number one of a short series of historical articles by William L. Clarke, president of the Missionary Board. While not strictly Seventh-day Baptist history, the first two articles tell the story of the church movements that led to the organization of the first church of our faith in Newport. Number one of Mr. Clarke's articles relates to the Puritans and the banishment of Roger Williams, the outcome of which was the founding of the first Baptist church in America. Number two relates to the banishment of John Clarke and others, resulting in the organization of the second Baptist church in America, out of which came the first Seventh-day Baptist church in America. The interesting work of Stephen Mumford in the use of his "little leaven" that worked so well for Sabbath truth is told in number three of the series. The influences that drove the Sabbath-keepers out from the First-day Baptist Church, and the story of the man who was most persistent and bitter in driving them out, together with the career that brought him to the whipping-post in Boston, will, we hope, make interesting and instructive reading.

#### THOUGHTS FROM THE FIELD

##### The Greatest Discovery.

By request.

Griffith John, in speaking at a meeting in China recently, said: "We believe that secular knowledge and secular prosperity can never save China. Christ alone can do that. Our aim is to lead the Chinese people to discover their Saviour in Jesus Christ. The late Lord Kelvin, a very prince in science, was asked on one occasion what he supposed to be the greatest discovery he ever made. He replied: 'The greatest discovery I ever made was to discover my Saviour in Jesus Christ.' That is the greatest discovery possible to man, and the greatest service one can render another is to help him to make this discovery. The greatest service we can render this great

people is to help them to make this discovery—to help them to discover their Saviour in Jesus Christ. The true missionary aims at national reformation through individual conversion or regeneration. A perfectly sane aim. Conversion by the million! A fine ambition. But how is it to be accomplished?"

The venerable missionary solves the whole secret of method in Christian work. It is not by saving people in the bulk, but Christ himself illustrates it is by personal dealing with them. Peter, the zealot; Nathanael, the guileless; Nicodemus, the cautious; the woman of Samaria, the needy; the impotent man, the sinful; the blind man, the helpless; and the woman, the adulteress, were all blessed by Christ's individual ministry.—*Selected.*

#### When We Truly See.

It makes the heart sick to see so much striving for that which will perish. When we truly see that nothing here or hereafter will enter into the heavenly verities but that which comes to us from heaven, through Christ, we will be seeking the things that are above more diligently and directly, loving them for his sake and for the sake of those about us. A. S.

It seems to me that to see that we are in the midst of a conflict which has been fought over and over again before, and that in spite of the grave fears of God's people from the beginning and the fact that the old religion in its essentials and the old Bible—with modified interpretations perhaps—are still with us, ought to increase our faith a little and set our minds at rest. N.

#### Keep Sweet.

REV. O. D. SHERMAN.

Last summer I was in Doctor Hulett's hospitable and sunny home at Allentown. The telephone summoned the doctor, and an anxious mother told him that her little boy had swallowed a copper cent, and what should she do about it? This in substance was the Doctor's reply: "Don't be alarmed; give the kid plenty of mush, mashed

potato, oatmeal, or any soft, starchy food. *No physic, no emetic.* The starch will form a coating around the cent, nature will do her work, and it will pass harmlessly away." So "a soft answer turneth away wrath: but grievous words stir up anger."

In the RECORDER of March 14 an "estimable Christian woman" expresses her regret that "some who are defending the Bible against its critics do not write in a sweeter and more charitable spirit," and our editor comments thereupon: "There seems to be a subtle influence of cold, hard dogmatism, a suggestion of sharp sarcasm about some writings, which though not very pronounced, are sure to give one the impression that an unloving spirit was back of the pen."

Now, Mr. Editor, I plead "not guilty." However unwise I may have been, there is no "unloving spirit" back of my pen nor do I believe there has been on the part of my brother and sister "defenders of the Bible," at least knowingly and with "malice aforethought." "Speaking the truth in love" is my motto; so if there has been any suggestions of "dogmatism" or "sharp sarcasm" about what I have written, lay it to inborn tendencies and a lyceum training that is apt to beget a spirit of "downing the other fellow," and not to an unloving spirit. I may have been misled by the magazine articles referred to, but I had gathered from the *Outlook* and other sources that with the exception of some of the smaller colleges, the attitude of the great body of our colleges was either indifference, or antagonism, to the Christian Church and its doctrines as now held; that the tone of our larger universities—Columbia, Harvard, Yale, etc.—was in large degree materialistic and irreverent. An instructor in Columbia, a personal acquaintance, told me that the usual name given by the students to the chapel was "The Morgue." I am glad for Professors Lewis' and Clawson's articles so ably written and fact-based, and hopeful that all this agitation will make the Sacred Writings more precious, and more and more the "living Word" the revelation of God, the all-wise and loving Father.

#### Keep Sweet, Sure.

REV. H. D. CLARKE.

But remember the apostle's injunction to "earnestly contend for the faith which was once delivered unto the saints." But you say that each party to the discussion thinks he is thus contending. Very well, it must be left to the reading public to weigh the evidence and follow their own convictions. Don't waste time in trying to show how the other fellow seems bitter or harsh. Opponents see more of that in the other man than really is. We read a long, long article which seemed to bear, all through, a vein of sarcasm. But the writer was earnest and used excellent language. What is the truth? Let us look for that, and stand by it if we believe we have it. It looks as though the Darwin centenary has stirred up anew this discussion. Some swallow the whole Darwin theory. Others can not go so far, and try to fit the Bible to some of it. Others in their floundering call it another name. It sounds nice to say "new thought," "new theology," "advanced thought", and what not. I do not think any of us are afraid that the "Old, Old Story", the "Blessed Gospel", will be out of date as long as a sinner is in need of regeneration; and God will see to it that his plan will be carried out. That, however, does not mean that the gospel messenger will remain silent. He must speak out the "words of soberness and truth." It is God's will that his servants shall declare the message; and it is his will that where men must part company because of dangerous beliefs and—yes, "heresies" if you please, they may do so without being called bitter and full of gall. It seems to be a dreaded thing to be called a "heresy hunter." One does not have to "hunt" for heresy. He meets it everywhere. Paul met it and warned us against it. Peter speaks of "damnable heresies" (2 Peter ii, 1)—a very strong word but authorized by the Holy Spirit. We are often pointed to the "sweet spirit" manifested by some advocate of some "new thought", and the earnest advocate of the Gospel that Jesus, Paul, Peter and John proclaimed is denounced because of his very earnestness. Does not every

Christian know that the devil talks in a "sweet spirit" to win men to error? Do not misunderstand me. I am not accusing any opponent of being in league with the devil. I simply want to show that a sweet spirit and smooth language is not an index to truth. Truth ought to be preached in a sweet spirit. Surely. We should all be courteous. But do not beg questions by reference to that. Lay bare facts and meet questions frankly and then the only thing any one can do is to let a thinking public be its own judge and jury.

The editor will surely pardon this long introduction to a short article about this evolution talk. It has an object which the reader can see—and a good object.

Take whatever phase of the evolution theory you may with its variations from Darwin to its latest advocate, and you can not fail to see that none of it solves the mystery of life or explains the progress made by man. Do these great men try to escape the "miracle"? Does that frighten them? That would call for a long, long article that is not needed now. If any one thinks he can trace his ancestry back to a monkey or water germ, and he gets sweet satisfaction out of it, let us not find fault; but as Bryan said, "You shall not connect me with your family tree without more evidence than has yet been produced." Speaking of Bryan, it will interest many who are not of his politics to hear him say of evolution: "It is a dangerous theory. If a man links himself in generations with the monkey [or water germ] it then becomes an important question whether he is going toward him or coming from him—and I have seen them going in both directions. I do not know of any argument that can be used to prove that man is an improved monkey that may not be used just as well to prove that the monkey is a degenerate man, and the latter theory is more plausible than the former."

The great difficulty with many of these theories is that they are unable to bridge certain gaps and explain in any way these steps in development, and that is a fatal weakness in their whole argument. Somehow they assume that they can proceed with speculations about the evolution of species and pay little attention to the ori-

gin of life. If life has been brought into being by an act of creation, then why limit it to one exceedingly low form to be developed for millions of years? Does it take any stretch of faith to believe that God created man in his image and with present form, more than to believe that he created a germ or low form of life? And is the evidence overwhelming that he chose the latter creation? It looks like unsafe ground to speculate upon the manner in which "organic evolution has proceeded", while we know nothing of the "organic basis from which the whole process started."

Even Sir Oliver Lodge, a leading representative scientist, is quoted as admitting that science is utterly unable to explain how life first appeared or its origin: "Granted that the blaze of the sun accounts for winds, and waves, and hail, . . . does it account for life? Has it accounted for the life of the lowest animal, the tiniest plant, the simplest cell, hardly visible but yet self-moving, in the field of a microscope? And science, in chagrin, has to confess that hitherto in this direction it has failed."

There is, then, no convincing proof of the doctrine of evolution as taught. And yet the tendency if not direct outcome of all these scientific or unscientific assertions is to frighten many into a practical denial of the inspiration of the Bible. But one will observe that out and out denial is not popular and so there is used a profound religious nomenclature. We have poetic, eloquent, imaginative, "sweet" religious language and we see the fruits. Many lose the Creator in a creature, and lose a Bible in a scientific treatise, though many deny that.

Let me quote W. J. Bryan again (I am not a Democrat): "It is true that man, in some physical characteristics, resembles the beast, but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body and the soul is greater than the mind, and I object to having man's pedigree traced on one-third of him only—and that the lowest third. . . . It is not sufficient to explain man as an animal; it is necessary to explain man in history."

How many scientists, so-called, do that? No evolution theory has yet explained man

in history though some use the Book of Genesis in a way to think they do. It, however, is not the real Creation story.

Says Bryan: "The ape, according to this theory, is older than man, and yet the ape is still an ape while man is the author of the marvelous civilization which we see about us. . . . When they have traced the germ of life back to the lowest form in which it appears—and to follow that one must exercise more faith than religion calls for—he finds that scientists differ. . . . Each school answers the arguments of the other, and as they can not agree with each other, I am not compelled to agree with either." Again, "Go back as far as we may, we can not escape the creative act, and it is just as easy to believe that God created man *as he is* as to believe that, millions of years ago, he created a germ of life and endowed it with power to develop into all we see today."

He has a fear that we shall lose the consciousness of God's presence in our daily life if we accept these evolutionary theories that through the ages no spiritual force has touched the life of man.

Has it appeared to many who follow these theories that they see man reaching his present development through the operation of the law of hate? The strong killing off the weak; the law of the beast. Can a law of hate develop a nation or man? Have not men and nations always developed best when the law of love was adopted?

Now Seventh-day Baptists have a right to know what theories are being taught their children and what the outcome may be. The farmer and mechanic as well as professional man has a deep interest in all this and has a mind to think. Mr. Ellis in his letter to the editor has expressed the minds of hundreds of men in his profession (farming) among our people. He has shown himself a good thinker along denominational lines, and his words are not to be set aside by more profound and learned essays. Men are thinking as they have never before among us and these questions are taking deep hold upon the laity. They have good reasons for believing that much of the so-called "new thought", "new

truth", "evolution" and various theories afloat are destructive to spiritual life and faith in the God of Creation and the inspiration and validity of the Bible, and put us all at sea. Deny it who will, that is their belief and that is why they are earnest about it and propose to have *some* say about what *ought* to be the theology of *our* schools. They are "sweet" but earnest.

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

ARTHUR E. MAIN.

### III.

All true knowledge and wisdom constitute one great whole. One can not be at all in sympathy with what seems to be advancing knowledge of created things, without feeling the necessity of new points of view and new forms of thought and expression.

Science discovers many evidences that the world did not come into its present condition of beauty and order by instantaneous acts of creation, but through long ages of development from lower to higher forms of existence. But such terms as law, evolution, development, are not names of power, but of method. Power, wisdom, method, all belong to Him who in the beginning created the heavens and the earth.

We no longer ascribe the great religions of the world to the devil, as was once done; for we now believe, with Paul, that an Unknown God has been worshiped in ignorance, and that many were seeking after God, if haply they might feel after him and find him, not knowing how close he is to every one of us.

A better acquaintance with the Bible shows that there is an evolution of the Scriptures as well as of physical science. They record a progress from primitive and lower expressions of religious and moral conceptions toward those that are more spiritual, complete and clear.

"Miraculous" and "supernatural" are not names of divine contraventions of law, but of normal, rational, conceivable activities of God, outside of any order of events now known to us; but none the less wonderful because more thinkable. The

familiar facts of vegetable, animal and human life; seed, plant, tree, flower and fruit; the telephone, wireless telegraphy, and a thousand other wonderful things, take place, so we say, according to natural forces and laws. Yes, yes; but where is the supporting ground and regulating cause of these laws and forces? In the infinite and eternal God. Heaven's point of vision sweeps the universe and beholds all things as normal and appointed to serve the redemptive purpose of the Father of sinful men. We finite creatures climb the ladder of knowledge rung by rung, and when we can go no higher we stop and call what is beyond supernatural or miraculous, almost forgetting that every stage reveals the Creator and Sustainer of all, and we know it not. We may well teach ourselves to stand before a fruit-laden vine with a wonder similar to that with which we read the story of Cana's marriage feast; or over a tender blade mysteriously rising from a "dead" seed with a wonder similar to that which we feel when contemplating the Christian doctrine of the resurrection life. This is not a lowering of the supernatural, but a lifting up of the natural to its real Source.

The conviction that we live in and are part of a *Cosmos*, a universe, a well-ordered world made and governed by the free, great and good God and Father of us all,—this conviction grows upon me in power and significance. If this judgment is a rational, wise, practical and safe basis of human faith and action, then all branches of real knowledge, whether in the realm of matter or mind, should lead our thoughts toward God and universal truth. Physical sciences are an attempted honest interpretation of the older of God's books,—nature. Intellectual sciences are a study of the functions of the soul, the finite image and likeness of the Maker. True history traces the course of that one eternal purpose which runs through the ages. Literature and art express the mind's high ideals in forms of beauty and utility. Sociology is the study of human interests in the collective life of men. And theology is the science and philosophy of religion, whose sources are all knowledge, and whose greatest book is the holy Bible.

## Missions

### The Debt Question is the Least of It.

The question of saving our boys and girls for service is a greater one. The question of saving the cause of Christ, the Sabbath and lost men is still greater. In the effort to save others we save ourselves. If we ignore the open doors and calls which are coming to us for help, we shall lose our young people and our cause. If the young people do not put their lives into this service, they will accept the calls to pleasure and what we call business. I wrote last week in regard to the need of funds. This week I wish to say there are two far greater needs; they are to save our young and our cause. But we can not do the latter things without doing the former. There is more occasion for anxiety about the people among us who have not been taught to tithe or even to give liberally to benevolent objects than there is occasion for anxiety about keeping out of debt. We shall never have a deep and abiding interest in a thing which we put little or nothing into. If there is talk about our being burdened with too many calls for benevolence, it does not come from the generous givers. Every church and people has its baby roll; unfortunately it is not an age limit. It has those who talk and split hairs well at large gatherings, but this does not pay debts, missionaries, or save lost men.

The meetings of the associations are about to commence. How are we going to use those wonderful opportunities? Lost and backslidden men will attend those meetings. Will they be saved? Will we grasp this, to some of them the last opportunity, or will they go to judgment unprepared? Will not their blood be on the hands of those who are placed on the program of those meetings? We ought to know this before we accept the appointments. Let us pray that every meeting shall be a Pentecost, every message given shall be a brand of faith and fire from the old Bible. It is of no matter what some

one thinks about the Bible or of God. It does matter everything what God thinks of me. If the Bible is presented at the associations from the point of view for which it was written and given to lost men, the mistakes, the weak spots found, will be in our lives and not in the Bible. At the meeting we shall very largely find what we are looking for. We need a Pentecost. Let us go there looking and praying for it. I have already heard some one counting the cost of those meetings. I hope none of us are trying to decide which ax we shall take to the association to have ground. I think the reason the cost is begrudged by some is because there are so few people saved or reclaimed. As for Christians, let us cure our corns before we go to the meetings, then go saying, "Give me souls or I die."

The question of whitened harvests was not overdrawn in my last letter for the sake of making an effective appeal for funds. I quote from another letter written from another field located five hundred miles north. "I wish you could visit us and see the open doors about here. It is not a matter of choice. It is a matter of ability to occupy the fields." A remarkable revival has been held by our missionary on this field, and a number of souls saved to Christ and the Sabbath. A weekly appointment has been continued and now people are asking our missionary to go to other schoolhouses. A Milton quartet is expecting to work on this field during the summer. You will notice, when the people call for a man it is one who is obtaining results—one of conviction, pre-eminently godly, and who loves lost men; not one who "wants a job." It takes godly men to see "whitened harvests." It requires godly men to gather them. It will require a godly people to furnish men and money to carry on this great work. Brethren, let us sound the bugle-call to arms in every one of the annual meetings before us, not slackening our zeal before the last day of the next General Conference. The man who reads rightly the signs of our times can see the spiritual unrest among men and nations. If he is a true minister of the Gospel and carries the keys of the

kingdom he will not turn aside to disagree with his brethren—not if he is a "good soldier of Jesus Christ." They may bicker in camp but not on the battle-field. Again, the report of the ten spies may have been very largely correct from an intellectual point of view, but Caleb and Joshua rendered the verdict and the service which saved the promised land: "Let us go up at once, and possess it; for we are well able to overcome it."

E. B. SAUNDERS,

Cor. Sec.

### Letter From China.

DEAR DOCTOR GARDINER:

It is a little more than a week since "Commencement day" in the girls' boarding school. The exercises were held in the room of the school building which has been used as a chapel all these years. At Christmas time the girls had decorated the room with evergreens, designing it all themselves and doing the work with a joyful enthusiasm good to see. These decorations were, for the most part, still up and some red berries of the "heavenly bamboo" and a few flowers only were added in honor of this occasion.

Two young ladies, Dzau Soo kyoen and Dzau Miao tsung, received certificates and have gone out to do what they will with life. These girls had large share in the program of the afternoon, each of them playing an organ solo, giving a recitation in English and Chinese essays. In addition to this there were two exercises with singing by the other girls, both of them suitable to the New Year time.

The program was opened by reading of Scripture by Dzau Sing-chung Sien-sang, prayer by Mr. Crofoot, and after the presentation of certificates Dr. D. H. Davis gave a practical talk to the outgoing class. Several of those present were kind enough to speak favorably of the girls' singing and the distinctness with which they spoke.

So two of our girls have gone out, one of them to teach and one of them with her work not yet determined. Both of them are church members, but one of them in particular seems to have come to a time of

doubt. I have let them go with great reluctance and hope that many who read this will pray definitely for them.

Very sincerely yours,

SUSIE M. BURDICK.

West Gate, Shanghai, China,  
February 10, 1910.

### The Founding of the First Baptist Church in America.

WM. L. CLARKE.

An epitomized statement of the origin and growth of the Seventh-day Baptist Church in America that shall clearly reveal the spiritual significance of its separation from other churches, must first make plain the environments that led to this result. With this purpose in view, a study of the founding of the first Baptist church comes first in order.

Even as the Puritan Church in Boston came into existence by reason of a lack of Christian charity on the part of the established church of England, thus, from the same cause, came the first Baptist church in America from the church of the Puritans. The landing of the Pilgrim fathers from the Mayflower in December, 1620, upon a rock of granite on the shore of Plymouth, marks the date of the founding of Christianity upon American soil. Their religious opinions had made them a peculiar people for more than a half-century, and persecution at home so oppressed them, that conscience led them to seek a new home in the unexplored wilderness of America.

Several previous attempts had been made to plant a colony upon the shores of America from worldly motives, but without permanent success. One hundred men, with an ample stock of furniture and supplies, were sent to Sagadahoc on the coast of Maine, who landed in August, 1607, with the hope and expectation of founding a great state. Of their number only their president died during the winter, and still, during the ensuing year, they became disheartened and returned to England.

Backus wrote in 1777: "Whether Britain would have had any colony in America at this day, if religion had not been the grand inducement, is doubtful. The Puritans separated from the Church of England in

the last half of the fifteenth century and formed societies for worship by themselves, until the persecution of the dominant party of their own country induced them to flee to Holland, whence, after a sojourn of about twelve years, they removed to America. The intrigue of both English and Dutch long hampered their endeavors, and at last compelled them to come in one ship, instead of two, which sailed from Plymouth, England, September 6, 1620, and arrived at Cape Cod Harbor in November, and they landed at the place they named Plymouth, New England, in December, 1620."

Compare this company with that at Sagadahoc. That had 100 men fairly well equipped, and landed in August. This had 101 souls, men, women and children, and landed in winter. That buried only its president during the winter, and broke up and returned to England. This buried its president and half of their entire number during the first half-year. In 1623 they wrote: "By the time we plant our corn our victuals are spent, not knowing at night where to have a bit in the morning, and have neither bread nor corn for three or four months together, yet we bear our wants with cheerfulness and rest on Providence."

The names "Separatists" and "Puritans" were in 1564 given to those who desired a wider separation from the Roman Catholic Church than the Church of England seemed to afford them; and who professed to follow the pure Word of God, in opposition to traditions, human constitutions and other authorities. They were aggressive non-conformists in the English civil wars of that period, and a majority of the early settlers of New England came from their ranks, and the influence of their zealous devotion in adhering to their conscientious convictions of personal duty has been strongly manifested in the civilization of America. Bancroft says concerning them: "They were formal and precise in their manners, singular in their forms of legislation, rigid in the observance of their principles. Every topic of the day found a place in their extemporaneous prayers, and in their long and frequent sermons. . . . But these were only the outside forms which gave the new sect its marked ex-

terior. If from the outside peculiarities, which so easily excite the sneer of the superficial observer, we look to the genius of the sect itself, Puritanism was religion struggling for the people."

About ten years after the landing of the Pilgrim fathers, Roger Williams and his wife Mary arrived at Boston, on February 5, 1631. He was the son of William Williams, and was born in Wales in 1606. Late in life he said, "From my childhood, now about threescore years, the Father of lights touched my soul with a love to himself, to his only begotten, the true Lord Jesus, and to his Holy Scriptures."

As a lad in London, he won the attention of Sir Edward Coke by his shorthand notes of sermons and of speeches in the court of the Star Chamber, who "seeing so hopeful a youth took such liking to him that he sent him into Sutton's Hospital, where he was elected a scholar, July 25, 1621, and obtained an Exhibition July 9, 1624, having already (April 30) entered Jesus College, Oxford." How long he remained at the university is not known, but it is said that he certainly had been a clergyman of the Church of England prior to the time when he embarked for America near the close of 1630. But the causes that kept many of his friends from entering the sacred office soon compelled him to abandon it.

Arriving at Boston, "a young minister, godly and zealous, having precious gifts," he soon incurred the hostility of the civil authorities by his religious opinions, and chiefly by denying that the magistrates had a right to punish for any but civil offenses.

He soon went to Salem to assist Pastor Skelton of that town. A remonstrance from the general court against his settlement was immediately sent to Salem, in which it was complained that he had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the Church of England while they lived there, and also had declared his opinion that the magistrates might not punish a breach of the Sabbath, nor any other such offense, as it was a breach of the first table."

Williams' objections to the Church of

England were, first, "that it was composed of pious and worldly men indiscriminately." Second, "that it assumed authority over the conscience and was persecuting." The first of these objections the Puritans of Boston shared with him; the second assailed the theocracy they were establishing on the shores of New England. Their persecution became so intense that Williams retired from Salem to Plymouth, where for two years he was assistant pastor to Ralph Smith, where he formed acquaintance with the leading chiefs of the neighboring Indian tribes, and gained a knowledge of their language. But he had a desire to return to Salem, to which the people of Plymouth at length gave reluctant assent.

Returning, he became the successor of Pastor Skelton, and according to the testimony of the Boston authorities, "In one year's time he filled that place with principles of rigid separation, tending to Anabaptism." As the result, sentence of banishment was declared against him in the late fall of 1635 in these words: "Whereas Mr. Roger Williams, one of the elders of the church at Salem, hath broached and divulged divers new and dangerous opinions against the authority of magistrates; has also writ letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without any retraction; it is therefore ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing, which if he neglect to perform, it shall be lawful for the governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the court."

He had called in question the authority of magistrates in respect to two things, one relating to the right of the king to appropriate and grant the lands of the Indians without purchase; and the other, to the right of the civil power to impose faith and worship. On the first of these points he at one time made explanations that were deemed satisfactory; on the other the divergence was hopeless, the ministers, who gave their advice at the request of the court, declaring that "opinions which would

not allow the magistrates to intermeddle, even to restrain a church from apostasy or heresy, were not to be endured;" and he on the other hand maintaining with inflexible vigor the absolute and eternal distinction between the spheres of the civil government and the Christian Church. The "letters of defamation" were but a subordinate count in the indictment. One of these was an appeal to the churches against decisions of the magistrates, and the other was a letter to his own church in favor of those principles of rigid separation which he had advocated from the beginning. The charges urged against him are thus stated by Mr. Williams: "After my public trial and answers at the general court, one of the most eminent magistrates, whose name and speech may be by others remembered, stood up and spake: 'Mr. Williams,' said he, 'holds forth these four particulars: First, that we have not our land by patent from the king, but that the natives are the true owners of it, and that we ought to repent of such a receiving it by patent. Secondly, that it is not lawful to call a wicked person to swear, (or) to pray, as being actions of God's worship. Thirdly, that it is not lawful to hear any of the ministers of the parish assemblies in England. Fourthly, that the civil magistrates' power extends only to the bodies, goods, and outward state of men, etc.' I acknowledge the particulars were rightly summed up, and I also hope that, as I then maintained the rocky strength of them, to my own and other consciences' satisfaction, so, through the Lord's assistance, I shall be ready for the same grounds, not only to be bound and banished, but to die also in New England, as for most holy truths of God in Christ Jesus."

A settlement near Narragansett Bay beyond the limits of any existing colony was soon contemplated by Mr. Williams. His friends were indignant when the sentence of banishment was pronounced against him, and to the number of twenty or more were ready to cooperate with him in plans for a new colony. The civil authorities having learned of his colonization scheme, determined to send him to England at once, and sent a vessel to Salem to bring him away,

but Williams had heard of their intention, and was already beyond reach when their vessel arrived. In midwinter, abandoning friends and family, "sorely tossed for fourteen weeks, not knowing what bread or bed did mean," he had betaken himself to the wilderness, and steered his course for the shores of Narragansett Bay. He there first purchased land of Ousamequin on the eastern shore of the Seekonk River, and planted his corn for the season, when, ascertaining that he was still within the bounds of Plymouth colony, he with five companions set out on new explorations.

Embarking in a canoe they proceeded down the river, turned the point of the peninsula, and ascended the river which forms its western boundary to a spot that tradition has consecrated as their landing.

Concerning this place Williams said: "I, having made covenant of peaceable neighborhood with all the sachems and nations round about us, and having, of a sense of God's merciful providence unto me in my distress, called the place Providence, desired it might be for a shelter for persons distressed for conscience."

The article which those persons admitted to this corporation were required to sign was in these words:

"We, whose names are hereunder, desirous to inhabit in the town of Providence, do promise to submit ourselves in active and passive obedience to all such orders or agreements as shall be made for public good of the body in an orderly way by the major consent of the present inhabitants, masters of families,—incorporated together in a town fellowship, and others whom they shall admit unto them, only in civil things."

The method of planting the first church in Providence, now known as the first Baptist church of that city, was by instituting baptism among themselves by authorizing certain of their own number to be administrators of the rite. Ezekiel Holliman, a layman, first baptized Roger Williams, and then Williams baptized Holliman and some ten other candidates in March, 1639. Thus, then and there, was founded the first Baptist church in America.

#### A Lesson From History.

J. N. NORWOOD.

The article by Professor Wilcox in the RECORDER for last November, and the lively discussion that it evoked are surely interesting, and enlightening as to the situation that confronts us as Christians, personally and denominationally. In musing over the problem thus raised, my mind has drifted more and more to its historical bearings. In my more or less extensive studies in historical fields, I have stumbled on some situations which struck me as being very nearly parallel to the one exhibited in the present discussion. It occurred to me to organize this material and present it to RECORDER readers for whatever it might be worth. While not new, these facts are little considered, and may furnish us some food for thought at least. I propose to take a very brief survey of the age-long conflict between the various beliefs held essential by the church, and the new scientific ideas that have arisen from time to time. Many good people—the very salt of the earth often—believe that the Bible, and with it the whole fabric of spiritual religion, are being rapidly undermined by scientific men, who are either indifferent, or hostile, to Christianity. I believe I can show that good people in all ages of our era have felt the same way; and yet in spite of their fears the Bible is still with us, religion is a reality and more people than ever before are embodying in their lives the principles of the Great Teacher.

In the early days of the church men interested in scientific questions broached the theory that people might be living on the other side of the world. This was a new and dangerous idea and the church immediately opened its batteries in defense of true religion and Scripture. We can take St. Augustine as a type. He maintained that men couldn't live on the other side of the world even if the other side exists. "Scripture," he said, "speaks of no such descendants of Adam." God wouldn't let people live there, as they couldn't see Christ on his second coming. His most powerful argument against the existence of any antipodes though was derived from Psalms xix, 4 and Romans x, 18. These

read, "Yes, verily, their sound went out into all the earth, and their words unto the ends of the world." Hence, concludes St. Augustine, who believed that Paul here proved that the gospel preachers were heard everywhere, since all knew that these preachers never went to the antipodes, no such place exists and supporters of this geographical doctrine "give the lie direct to King David and to St. Paul, and therefore to the Holy Ghost." Of course that settled it, and for 1,000 years the world heard only faint echoes of these unscriptural geographical theories. Bible and religion were saved for the time (A. D. White, History of the Warfare of Science with Theology, I, 103-104).

In the fifteenth century this same and similar questions bobbed up again in good earnest, and in spite of much opposition (as to Columbus and others) finally triumphed when Magellan's ship circumnavigated the globe, 1519-1521. Some way the scriptural interpretation was harmonized with the fact and religion prospered none the less for having to live side by side with a theory once held to be contrary to revelation.

It was the accepted belief all through the middle ages that the earth was the center of the universe and that the sun and planets revolved around it. About 1515 Copernicus, a simple-minded scholar living near the borders of Poland, came to the conclusion that the old astronomy was wrong, and that the sun stood still as a center and the earth and the other planets revolved about it. He feared to publish his radical idea at once, but it got abroad nevertheless; and when Galileo came along and by the aid of his crude telescope confirmed the Copernican theory, he only increased the sensation Copernicus had created. People simply wouldn't believe it. A theory so blasphemous, so subversive of Bible and religion couldn't possibly be true. Galileo tried to get doubters to look through his instrument and see for themselves the satellites of Jupiter. They either declared it impious to look, or if they looked said the satellites were illusions interposed by the devil. When he discovered that the moon shines with a reflected light only, he was told such an idea was contrary to the biblical statement that

the moon is a great light (Genesis i, 16). When Newton added his epoch-making discoveries of the universal law of gravitation there surely seemed enough accumulated innovations to keep the well-meaning defenders of sacred science in arms for a long time. And they soon got to work. It is well-nigh impossible for us, unless we fairly soak ourselves in the writings of the time, to realize the anxiety and consternation and anger produced by these discoveries. Every great name in the religious history of the period was ranged against Copernicus and his new astronomy. Melancthon, Luther's long-time friend and coworker, and others, made use of the following arguments: The pretended discovery that the planets revolve around the sun and not around the earth "vitiates the whole plan of salvation." "It upsets the whole basis of theology. If the earth is a planet, and only one among several planets, it can not be that any such great things have been done specially for it as the Christian doctrine teaches. If there are other planets, since God makes nothing in vain, they must be inhabited; but how can their inhabitants be descended from Adam? How can they trace back their origin to Noah's ark? How can they have been redeemed by the Saviour?" (White, I, 130ff.) Melancthon also says, "The eyes are the witness that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty, or to make a display of ingenuity, have concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves. Now it is want of honesty and decency to assert such doctrines publicly and the example is pernicious. It is the part of a good mind to accept the truth as revealed by God and to acquiesce in it. The earth can be nowhere except in the center of the universe." (Quoted in Foster, Finality of the Christian Religion, 162, 163.)

Luther himself exclaimed, "People gave ear to an upstart astrologer, who strove to show that the earth revolved, not the heavens or the firmament, the sun and moon. Whoever wishes to appear clever must devise some new system, which of all systems is, of course, the best way. This fool



wishes to reverse the entire science of astronomy, but sacred Scripture tells us that Joshua commanded the sun to stand still and not the earth." (Quoted in Foster, 162.) Calvin in his Commentary on Genesis condemns all who assert that the earth is not the center of the universe. He quotes Psalms xciii, 1, "The world also is established, that it can not be moved," then asks, "Who will venture to place the authority of Copernicus above that of the Holy Spirit?" (Farrar, History of Interpretation, Preface, p. xviii. Much later John Owen, the great Puritan, said Newton's discoveries were "built on fallible phenomena and advanced by many arbitrary presumptions against evident testimonies of Scripture."

As for Galileo, every one knows his fate. He was haled before the Inquisition, and his astronomical theories, universally accepted today, were then condemned as "foolish, absurd, false . . . and heretical because contrary to the Holy Scripture." For the sake of peace and safety he submitted, promising to renounce that which he still believed to be the truth.

Years roll on and we come to the second half of the eighteenth century. The great Methodist revival is in progress, destined to influence mightily the religious future of whole nations. At the same time it happened that the new scientific ideas had greatly undermined the immemorial belief in witchcraft. Yet John Wesley firmly believed that giving up witchcraft was giving up the Bible. "Infidels," he says, "have hooted witchcraft out of the world, and the complaisant Christians in large numbers have joined with them in the cry." He reiterates with the utmost emphasis his belief in it, and constantly attributes its decline to religious skepticism. "It is true", he complains at another time, "that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables." He is sorry for it and enters his solemn protest against the change. He can not join an outcry "in direct opposition, not only to the Bible, but to the suffrages of the wisest and best men of all ages and nations. They [infidels] well know (whether Christians

know it or not) that the giving up of witchcraft is in effect giving up the Bible." "I can not give up to all the deists in Great Britain the existence of witchcraft till I give up the credit of all history, sacred and profane" (Lecky, England in the XVIIIth Century, II, 593; Longmans edition, 1878). Thus spake the man whose word was law in belief and practice of tens of thousands of the most truly religious people of his day.

It is a short step from Wesley to Darwin, and the present-day phase of the perennial conflict. In the language used and the spirit manifested in this latest strife, we would scarcely know that we had left the (to us) absurd controversies of Luther's day. Here are some recent samples; they sound strangely like the preceding ones. A prominent American Episcopalian said a few years ago: "If this [evolutionary] hypothesis be true, then is the Bible an unbearable fiction. . . . Darwin requires us to disbelieve the authoritative word of the Creator." A French critic, forgetting the most rudimentary principles of Christian courtesy shrieks: "These infamous doctrines . . . came from hell and return thither, taking with them the gross creatures who blush not to proclaim and accept them." Still a third tells us: "If the Darwinian theory is true, Genesis is a lie [and] the whole framework of the book of life falls to pieces. . . ." (White, I, 71, 72, 73.) One of our own best-loved pastors, discussing the effect on religion of these new scientific teachings, fears that they threaten the integrity of the Genesis and Exodus records and thus the foundations of Christian faith and the Sabbath (RECORDER, Mar. 14, 1910, p. 324).

Here, then, is the story from Augustine to 1910. The Bible is in no such danger as we sometimes fear. It has weathered and forgotten half a dozen scientific revolutions like the one now in progress, and can brave as many more. What a happy day it will be when we can all quit this useless fight, and calmly enjoy to the full the rich spiritual life possible in our glorious and progressive age. God still reigns. Religion and the Bible are here to stay. Let us pray for just a little more FAITH.

Cornell University,  
Ithaca, N. Y., April, 1910.

## Woman's Work

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

"I the Lord thy God am with thee whithersoever thou goest."

### Just be Glad.

O heart of mine, we shouldn't  
Worry so!  
What we've missed of calm we couldn't  
Have, you know!  
What we've met of stormy pain,  
And of sorrow's driving rain,  
We can better meet again  
If it blow.

We have erred in that dark hour  
We have known,  
When our tears fell with the shower  
All alone—  
Were not shine and shower blent  
As the gracious Master meant?  
Let us temper our content  
With his own.

For we know not every morrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears  
And put by our foolish tears  
And through all the coming years  
Just be glad.

—James Whitcomb Riley.

### Hammond, La.

MRS. O. U. WHITFORD.

Some time ago a good friend suggested to me to go out and sit on "a mossy bank beside a limpid stream," and just do nothing but think of my less fortunate friends in the ice-bound North.

These conditions have not materialized; and lacking the inspiration of such an environment there seems to be nothing better than to record a few prosy facts, for the entertainment of the many friends who desire to hear more of this sunny southland. It is certainly appropriately named, for there have been very few days when the sun has not shone during some part of the day, and most of the time all day.

True, like all the rest of the country, the winter has been unusually cold, mercury reaching one day 23° and several times 28° or 30°. Again it has several times reached 70° and lately 80° to 86°. The cold has made the palmettoes, palms and bananas look very sad, as well as the gardens which usually furnish plenty of several kinds of vegetables all winter.

Hammond is a thriving town of about 4,000 inhabitants, scattered over a large area of country. Little groves of pine abound all through the town. It is well lighted with electricity, has good walks, and the evergreen shade-trees of water oak are particularly noticeable. Many have come here from the North because of throat or lung trouble, built up a thriving business, and found good health. Others have come from New Orleans, fifty-three miles south, and made pleasant homes away from the noise and confusion of the city.

There is a large number of tourists here for one, two or three months during the winter, all the States of the Middle-West being well represented. Hotels furnish ample accommodations, "The Oaks," the largest one, being able to entertain three hundred guests. There are also private boarding houses while many take furnished rooms and do light housekeeping. Prices of all kinds compare favorably with those of most places in the North.

Our little church is struggling bravely on, with some discouragements from deaths and removals. The pastor, the Rev. A. P. Ashurst, gives excellent sermons, strong and spiritual. It is very gratifying to hear from outside sources that our people take first place in the community for business integrity, general intelligence, and faithfulness to church privileges and obligations. This, however, is not to say but there is still room for improvement in the latter.

Good health has generally prevailed, though there have been a few cases of sickness from la grippe and colds. It certainly seems a good place in which to spend the winter. The privilege of attending the Mardi Gras was greatly enjoyed. The beautiful floats must be seen to be appreciated. The whole city as well as people were all in the holiday attire characteristic of the occasion.

The beautiful cemeteries of New Orleans give much pleasure because of their historic as well as architectural interest. The St. Louis Cathedral, built in 1749, is in the old part of the city, and the inscriptions on its fine memorial windows and tablets are all in French. The Cabildo building is close to it. On it is a tablet, placed by the D. A. R., which states that here occurred the transaction of conveying Louisiana from Spain to France, and from France to the United States, and that here General Lafayette lived awhile as the guest of the city. It belongs now to a historical society. There are many fine monuments, parks and places of interest in this fine old city.

#### From New Market, N. J.

The Ladies' Aid Society of the New Market Seventh-day Baptist Church held on oyster supper and candy sale on the evening of February 15. As a result \$20 was added to the treasury of the society. Mr. C. T. Rogers generously gave the ladies the use of his flat for the occasion.

The society is using the Mission Circle programs at their regular monthly meetings. These leaflets are proving to be very interesting and helpful in the study of denominational work at different periods and places of religious enterprise in our homeland.

#### COMMITTEE.

#### Higher Critics Against the Bible.

REV. M. HARRY.

The higher critical view and the common or traditional one can not both be true. They are radically and essentially different and antagonistic. If the Higher critics are right, then the Bible is a very different book from what the vast majority of good and scholarly men always supposed it to be. Indeed, critics are loud to claim that the Bible is another book to them. I venture here and now, if their view be correct or false, it will weaken faith in the Book. Therefore it can not be a matter of indifference how we regard it. True, "the word of our God shall stand for ever," but false teaching always destroys faith, and in order to be "free indeed," it is imperative that we believe the truth only.

"What is truth?" asked Pilate. Can we know the truth about this matter? Certainly. The Bible is an open book. We are commanded to search it. We *must* know its teachings to be thoroughly furnished unto every good work. We are all vitally interested in this momentous question. Let us inquire candidly into the origin and character of modern Higher Criticism.

#### ORIGIN.

The rejection of the supernatural origin and historical truthfulness of much of the Old Testament by the critical fraternity is not new. Porphyry and Celsus in the first centuries and the deists, such as Morgan, Bolingbroke and Hume, yea, Paine and Ingersoll, have urged many of the same objections against the Bible now current among the critics. But it remained for a French physician, Astruc, of somewhat dissolute character, in 1753, in his "Conjectures," to assume the double authorship of Genesis, because in the first chapter Elohim (God) and in the second Jehovah (Lord) was used. Afterward it was discovered that this apparent double authorship by alternate use of the divine names continued through Genesis and into the later books. These two supposed authors they named J and E. Later it was discovered that another author wrote Deuteronomy, whom they named D. Then a redactor arranged and harmonized D with J and E. Again, they discovered another author, a priestly one, named P, who wrote the legal and ceremonial portions of Exodus, Leviticus, Numbers, etc. Another redactor rearranged and harmonized these four different authors—J, E, D and P. Later they discovered other authors who wrote similarly to J, E, D and P, whom they named J<sup>2</sup>, E<sup>2</sup>, D<sup>2</sup> and P<sup>2</sup>, and still another redactor, No III, combined these several parallel and fragmentary accounts of Bible history into the form in which we now have them. And yet they discovered still other authors not so conspicuous as the previous ones, whom they called *schools*, for want of other names. Surely, if this analysis of the Old Testament be correct, then it is indeed a composite book, without a parallel.

#### WHEN J, E, D AND P WROTE.

They tell us J and E wrote about 850 to 750 B. C., or about 850 to 750 after Moses. They are not agreed which wrote first. Some believe J wrote in Judah and E wrote in northern Israel; others reverse their locations. D wrote Deuteronomy about 620 B. C., in King Josiah's time, attaching Moses' name as author. P wrote, they say, from 525 to 425 B. C., during or after the exile (captivity in Babylon). P they think may have been Ezra. When J<sup>2</sup>, E<sup>2</sup>, D<sup>2</sup>, P<sup>2</sup>, and P<sup>3</sup> and P<sup>4</sup>, R I and R II and R III wrote, they do not say. If this is all so, the Bible is the most unreliable book in existence, for no other has such a host of indefinite and dateless authors.

#### THEORIES AND TEACHINGS.

Quite naturally their theory is, that these writers, living so long after Moses and the patriarchs, wrote or compiled from tradition, mostly oral. Some of them think they may have had some writings possibly handed down which they call a *substratum* of Mosaic history, and therefore, that the early books of our Bible were written much as Uncle Tom's Cabin, Prince of the House of David, and Ben Hur, and therefore much of the earlier books are only myths, legends and tradition; hence not reliable. I do not misrepresent them, as the following quotations will show:

"In fact, legend must be regarded as fitted in a higher degree than history to be the medium of the Holy Spirit" (*Schultz, Old Testament Theology, I, pp. 17-23*). Again he says of Genesis, "A book of Sacred legends with a mythical introduction" (*Idem, p. 31*). "Deuteronomy does not claim to be written by Moses" (*Driver*). "The Exodus, wandering, passage of Jordan and the settlement in Canaan, as they are described in the *Hexateuch*, simply could not be" (*Kuenen, Hexateuch, p. 42*). "The narratives of the Pentateuch (the first five books) are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age" (*Davidson, Introduction, p. 181*). "The current of opinion of critics does not ascribe much of Hebrew law to Moses; so his personal-

ity may be set aside." "We have no really historical knowledge of a patriarchal period preceding Israel's conquest of Canaan" (*Wellhausen, History of the Old Testament, p. 48*). Kuenen rejected the idea of the supernatural origin of Israel: "It is the supposition of a natural development alone which accounts for all the phenomena" (*Prophets and Prophecy*). "The patriarchal narratives are only in substance historical;" and again, "J and E give us pictures of the traditions as they were in the early days of the monarchy" (*Driver, quoted from Orr, in the Problem of the Old Testament, pp. 59 and 69*). "To what we might call the universal, or at least the common rule, that religion begins with fetishism, and then, but not before, ascends to monotheism—that is to say, if the highest stage be reached—to this rule the Israelites are no exception" (*Kuenen, Religion of Israel, I, p. 225*). That is, Abraham, Isaac, Jacob and Moses worshipped many gods! H. P. Smith claims that the brazen serpent of Moses was a survival of totemism (*Problem of the Old Testament, p. 500*). Schultz says Gideon's ephod was an image of an ox (*Idem, p. 143*).

If it be said the above are from radical critics, it may be remarked that the difference between them and conservative critics is only a matter of degrees. The fundamental premises of them all are the same. They all assume the composite character of the early books of the Bible, by many authors—J, E, D, P, etc.—and reject largely or wholly the authorship of Moses. They say they were written many centuries after, from old myths, legends, and traditions handed down. But some of the foregoing quotations are from conservative critics. Conservatives like McFadyen assign Deuteronomy to Josiah's time, 900 or more years after Moses. Geo. A. Smith and Zenos assign Daniel to 165 B. C. They also assign Jonah to 300 B. C., instead of 840 B. C., in Jonah's day, and call it a parable. In fact they all agree, as Canon Dyson Hague says, that these early documents contain three species of material: (1) The probably true; (2) The certainly doubtful; (3) The positively spurious.

This is a fair statement of the average position of modern critics.

The following conclusions are evident:

1. Higher critical teachings evidently are not clear and apparent, or good and scholarly men would have discovered them long before. Even the Jews, Christ and New Testament writers knew nothing of them. They were not critics.

2. Higher criticism had its origin in unbelieving and German rationalistic circles, such as Eichhorn, De Wette, Graf, Kuenen and Wellhausen, and men who reject the supernatural in the history of God's ancient people. Does God use unspiritual men to discover and reveal new and hidden truth to his people? "I thank thee, O Father, . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

3. Higher Critics, in common with deists and skeptics, agree in urging as incredible such stories as the destruction of Sodom and Gomorrah, origin of Moab and Ammon, Joseph's history, Gideon's three hundred, David and Goliath, Daniel in the lions' den, the Hebrew children in the fiery furnace, Jonah in the fish's belly, and the like. How happens it that critics and infidels have so much in common?

4. They are endlessly divided, and seem to be sure of nothing among themselves. Kuenen himself ought to be good authority on this point: "As the analysis has been gradually carried further, it has been increasingly evident that the critical question is far more difficult and involved than was at first supposed, and the solutions which seemed to have been secured have been in whole or in part brought into question again" (*Hexateuch*, p. 139). And now come Klosterman and Professor Eerdman, Kuenen's successor at Leyden, rejecting the J, E analysis entirely. (*See Homiletic Review*, Nov., 1909, p. 370.) If the J, E analysis of the early books of the Bible is doubtful, as these eminent critics admit, the whole critical structure must break down, for this is its fundamental premise. And yet we hear them speak of the "assured results of criticism"!

5. Higher Critics impeach the wisdom and veracity of Christ and New Testament writers. Christ said, "Moses wrote of me."

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it." "They (the inhabitants of Nineveh) repented at the preaching of Jonas." He quoted Daniel the prophet. Peter quotes Deut. xviii, 15, as spoken by Moses. Stephen in Acts vii, confirms the miraculous events in the history of the patriarchs and Moses. Now is it possible that He, "in whom are hid all the treasures of wisdom and knowledge," and inspired apostles, were mistaken as to these things, and the critics know more about it than they?

6. They destroy the authority of the Decalogue, and the fourth command in particular. They teach that the legal portions of the Pentateuch were not written until 525 to 425 B. C., by P. John says, "The law was given by Moses" (John i, 17). Critics say much or most of it came by P. Further, Professor Zenos in the Standard Bible Dictionary says that originally the fourth commandment contained but one sentence, "Remember the sabbath day, to keep it holy," and the rest, "The seventh day is the sabbath of the Lord thy God," etc., was added hundreds of years after, just when, or by whom, they do not know. So the whole Decalogue according to them is of doubtful date and authorship. But Exodus positively says God wrote it with his own fingers, and gave it to Moses to put in the ark. Of all people on earth Sabbath-keepers can not afford to join hands with the critics in undermining faith in so much that is fundamental.

7. *The higher critical position is unscriptural, uncritical and unscientific.* That it is unscriptural the foregoing abundantly shows. True criticism makes correct analysis of matters investigated. But the critics base the whole superstructure on the uncertain J and E documents, by two unknown, dateless authors—on a "distinction without a difference," namely, one uses Elohim, the other uses Jehovah, just as if the same author would not alternate in using sometimes one and sometimes the other name, and sometimes both, "Lord God" (Jehovah Elohim), as is done almost everywhere in the Bible. It is unscientific, for no science can rest on an uncertain fundamental basis. But modern criticism rests

on the J, E analysis which even Kuenen himself admits is insecure, and such eminent critics as Klosterman and Professor Eerdman now reject emphatically. Science can not build on a foundation of sand.

But some one may say, "I believe only in constructive criticism, not destructive." Where does the one end and the other begin? Which of the critics are we to accept as our safe guide in this matter? Wellhausen, Schultz, McFadyen, Briggs or some one else? Or who is to sift them for us and save the constructive and burn up the destructive? Oh, says one, I will read and study the Bible for myself and accept its apparent or obvious impressions as I understand it. That is the only right way. And if you do, you will never be a modern Higher Critic. "All Scripture is given by inspiration," and "The word of our God shall stand for ever." "We have not followed cunningly devised fables," says Peter. Critics dispute Peter. Whom will you believe, God or men?

New Auburn, April 6, 1910.

#### Special Meeting of the Executive Board of the Seventh-day Baptist Education Society.

This meeting was held at the Theological Seminary, Alfred, N. Y., April 10, 1910, at 4.30 p. m. Present: Prof. E. M. Tomlinson, Pres. B. C. Davis, Dean A. E. Main, Professors C. R. Clawson, W. C. Whitford, Paul E. Titsworth, Walter L. Greene, Prin. George M. Ellis, Mrs. W. C. Whitford and Earl P. Saunders.

At the request of Pres. E. M. Tomlinson, Vice-President C. R. Clawson presided.

Earl P. Saunders offered prayer. In the absence of the Recording Secretary, Earl P. Saunders was chosen recording secretary pro tem.

The object of the meeting was stated to be the providing of representation for the society at the coming sessions of the various associations.

It was voted to ask Pres. Charles B. Clark, of Salem College, to represent the society at the Southeastern Association; Pres. B. C. Davis, of Alfred University at the Western Association; Prof. Wm. C. Whitford, at the Eastern and Central associations; and Prof. Wm. C. Whitford and Pres. Wm. C. Daland, of Milton College, at the Northwestern associations.

The Corresponding Secretary stated that the program to be presented by the society at the coming session of the General Conference had been arranged.

The minutes of the meeting were read and approved.

Adjournment.

EARL P. SAUNDERS,  
Recording Secretary pro tem.

#### Tract Society—Treasurer's Report.

For the quarter ending March 31, 1910.

F. J. HUBBARD, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Dr.

To balance on hand January 1, 1910.....\$ 709 48

To funds received since as follows:

Contributions as published:

January .....\$380 59

February ..... 189 42

March ..... 124 08

Payments on Life Membership..... 694 09

Income as published:

January .....\$1,260 34

February ..... 116 83

March ..... 149 00

1,526 17

Publishing House Receipts:

RECORDER .....\$1,325 96

Sabbath Visitor ..... 185 36

Helping Hand ..... 175 09

Tracts ..... 3 11

Tracts, D. W. Leath, acct.

"The Sabbath" ..... 20 00

A. H. Lewis' Biography ..... 4 50

Interest on bank balances ..... 1,714 02

6 48

\$4,660 24

Cr.

By cash paid out as follows:

G. Velthuysen Jr., appropriation.....\$ 151 50

George Seeley, salary.....\$75 00

George Seeley, postage ..... 15 00

90 00

Pacific Coast Association, appropriation.... 100 00

L. A. Platts, salary .....\$75 00

L. A. Platts, one-half expenses to Cal. 33 82

108 82

George H. Utter, Treas. Miss. Soc.:

Two-fifths salary E. B. Saunders

.....\$100 00

One-half expenses E. B. Saunders

..... 35 90

135 90

Marie Jansz, Tajeo, Java, salary..... 37 50

Italian Mission, through E. D. Van Horn

..... 100 00

Edwin Shaw, Corresponding Sec., postage.. 7 98

G. H. F. Randolph, special contribution.. 25 00

L. E. Schottle, Clerk, copy of will..... 75

Publishing House Expenses,

RECORDER .....\$1,444 97

Sabbath Visitor ..... 304 94

Helping Hand ..... 230 84

Tracts, including publication

for D. W. Leath, J. F. Shaw,

and the Young People's

Board ..... 347 48

Acct. printing "Spiritual Sab-

bathism," A. H. Lewis' last

book ..... 300 84

Tract Dept., circular letter, etc.. 14 31

2,643 38

By balance cash on hand, March 31, 1910.... \$3,400 83

1,259 41

\$4,660 24

E. & O. E.

F. J. HUBBARD,

Plainfield, N. J.,

April 6, 1910.

Treasurer.

Examined, compared with books and vouchers and found correct,

D. E. TITSWORTH,

ASA F. RANDOLPH,

Auditors.

Plainfield, N. J., April 8, 1910.

LIFE MEMBER ADDED DURING THE QUARTER:

Dr. O. B. Whitford, Plainfield, N. J.

Tract Society—Treasurer's Receipts for January.

CONTRIBUTIONS.	
D. S. Allen, Port Lavaca, Texas.....	\$ 5 00
"Pawcatuck Church," A Friend.....	5 00
Mrs. Samuel Champlin, Haversham, R. I.....	1 00
Miss M. L. Saunders, Rockville, R. I.....	2 00
S. C. Maxson, M. D., Utica, N. Y.....	5 00
Mrs. Sarah Spooner, Brookfield, N. Y.....	2 00
G. M. Cottrell, Topeka, Kan.....	10 00
H. W. Wiard, Welton, Iowa.....	3 00
Churches:	
Farina, Ill. ....	\$13 70
Farina (Ill.) Sabbath school.....	13 61— 27 31
Hammond, La. ....	3 96
First Brookfield, Leonardsville, N. Y.....	4 50
Dodge Center, Minn. ....	5 62
Dodge Center (Minn.) Sabbath school.....	5 00
Richburg, N. Y. ....	5 85
Plainfield, N. J. ....	18 42
Shiloh, N. J. ....	13 10
First Hopkinton (Ashaway).....	25 40
Friendship (Nile), N. Y. ....	18 07
First Alfred (Alfred) Sabbath school.....	4 31
Rockville (R. I.) Y. P. S. C. E.....	2 00
Nortonville, Kan. ....	41 80
First Verona (O. H. Perry).....	\$3 00
First Verona (A Friend).....	43— 3 43
Welton, Iowa ....	12 19
Pawcatuck (Westerly, R. I.).....	146 90
De Ruyter, N. Y. ....	9 73
	\$380 59

MISCELLANEOUS.

City National Bank, Interest on Deposits.....	6 48
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INCOME

American Sabbath Tract Society Fund.....	\$ 13 28
One-half D. C. Burdick Bequest.....	154 61
G. H. Babcock Bequest .....	868 94
S. P. Potter Bequest .....	26 89
George Greenman Bequest .....	37 50
Mona L. Potter Bequest.....	12 50
Sarah C. L. Burdick Bequest.....	2 50
Ellen L. Greenman Bequest .....	5 00
Paul Palmiter Gift .....	5 00
George S. Greenman Bequest.....	\$21 00
George S. Greenman Bequest.....	14 00— 35 00
George S. Greenman Bequest.....	2 10
Nancy M. Frank Bequest.....	08
Lois Babcock .....	64
Deborah Randall Bequest .....	10
Relief H. Clark Bequest.....	16 00
George S. Greenman Bequest.....	30 00
George S. Greenman Bequest.....	30 00
Nancy Rogers Berry Bequest.....	20 20
	\$1,260 34

PUBLISHING HOUSE RECEIPTS.

RECORDER .....	\$424 47
Visitor .....	311 50—\$735 97
Helping Hand .....	\$41 64
	32 85— 74 49
Tracts .....	\$101 37
Lewis' Biography .....	22 88— 124 25
	60
	2 75
	\$ 938 06

Total Receipts for January .....\$2,585 47

Treasurer's Receipts for February.

CONTRIBUTIONS.

J. A. Saunders, Westerly, R. I.....	\$ 1 00
Woman's Board .....	59 20
Mrs. J. J. Abbey, Hickernell Church, Cambridge Springs, Pa. ....	1 45
Lucia M. Waldo, Cambridge Springs, Pa. ....	80
F. F. Randolph, New Milton, W. Va. ....	1 00
Chicago, Ill. ....	10 00
Second Alfred, Alfred Station, N. Y.....	13 12
Plainfield, N. J. ....	60 32
First Alfred (Alfred, N. Y.).....	16 52
Fouke, Ark. ....	9 20
Milton Junction, Wis. ....	14 73
Farnum, Neb. ....	2 08
	\$ 189 42

INCOME.

Orlando Holcomb Bequest.....	\$ 25 00
Joshua Clark Bequest .....	7 50
Russell W. Green Bequest.....	3 75
Miss S. E. Saunders Gift (in memory of Miss A. R. Saunders) .....	3 75
George S. Greenman Bequest.....	1 00
I. H. York Bequest.....	2 17
Geo. Greenman Bequest .....	2 17
Berlin, Wis., Parsonage Fund.....	4 88
John G. Spicer .....	2 17
Greenmanville (Conn.) Church.....	3 25
Sarah E. V. Stillman.....	10 83
I. D. Titsworth .....	10 83
Roxannah Green .....	54
Mary P. Bentley .....	3 25
Lois Babcock .....	1 08
Deborah Randall .....	34 66
	\$ 116 83

PUBLISHING HOUSE RECEIPTS.

RECORDER .....	\$225 17
Visitor .....	134 35—\$359 52
Helping Hand .....	24 90— 75 31
	15 11
Tracts .....	18 75— 33 86
Lewis' Biography .....	62
	1 75
	\$ 471 06

Total Receipts for February.....\$ 777 31

Treasurer's Receipts for March.

CONTRIBUTIONS.

Mrs. D. R. Stillman, New London, Conn.....	\$ 5 00
Mr. and Mrs. A. W. Hill, Hawarden, Iowa....	5 00
Los Angeles Sabbath school.....	5 20
First Verona Church .....	2 45
Plainfield, N. J. ....	20 79
Plainfield, N. J. S. S., General Fund.....	31 60
Plainfield, N. J. S. S., Boodschapper.....	12 79
Hammond, La. ....	6 00
First Brookfield, Leonardsville.....	10 25
E. J. Potter (for G. H. Randolph), Fouke, Ark	25 00
O. B. Whitford, Payment on Life Membership..	10 00
	\$ 134 08

INCOME.

Geo. S. Greenman Bequest .....	\$125 00
Sarah E. Saunders Bequest .....	3 00
Mary A. Burdick Bequest .....	1 80
Sarah A. Saunders Bequest .....	60
Mary Saunders Bequest .....	60
Reuben D. Ayres Bequest.....	7 50
Charles Saunders Bequest .....	1 50
Benj. P. Langworthy, 2d, Bequest.....	1 50
Mary S. Stillman Bequest .....	7 50
	\$ 149 00

PUBLISHING HOUSE RECEIPTS.

RECORDER .....	\$134 82
Visitor .....	95 65—\$230 47
Helping Hand .....	35 56
	\$ 3 50
	13 48— 16 98
D. W. Leath, acct. "The Sabbath" .....	20 00
Tracts .....	1 89
	\$ 304 90

Total Receipts for March .....\$ 587 98

E. & O. E. F. J. HUBBARD,  
Treasurer.

Plainfield, N. J., April 6, 1910.

"When a sudden sorrow  
Comes like the cloud and night,  
Wait for God's tomorrow  
And all will then be bright;  
Only wait and trust him  
Just a little while;  
After evening tear-drops  
Comes the morning's smile."

# Young People's Work

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

## Christ Our King.

Prayer meeting topic for April 30, 1910.

### Daily Readings.

Sunday, April 24—The King's sceptre (Ps. xlv, 3-7).

Monday, April 25—The King's names (Isa. ix, 6, 7).

Tuesday, April 26—The kingdom (Luke xvii, 20, 21).

Wednesday, April 27—The King's glory (John xvii, 1, 5; xix, 19).

Thursday, April 28—The King enthroned (Acts v, 31).

Friday, April 29—The King victorious (Rev. xix, 11-16).

Sabbath, April 30—Topic: Christ our King (John xviii, 33-40). (Consecration meeting.)

### AN EXPLANATION.

We are very sorry that the topic comments for this lesson must be omitted. Owing to the serious illness of his little daughter, Brother Alva Davis has been unable to prepare the material for this his last Sabbath's topic. We greatly regret it, for Mr. Davis' material has always been helpful, showing careful and thoughtful preparation. We regret, also, the sickness in his family and trust that before this reaches our readers disease shall have been stamped out and the little one recovered.

### Self-control.

BROTHER VAN HORN:

A long time ago I promised you a few words. Themes helpful to young people are many. I choose the first that comes to mind from recent and many observations in my line of work. I average over one boy or girl a week in replacing from one home to another, besides the many who have to be visited in order to keep them in their homes, and besides the hundreds who are regularly visited to see that all are O. K. Like many others who have fa-

thers and mothers and *must* stay at home good or bad, many of these orphan children and youth have tempers. I have at this moment an orphan girl of sixteen years who has had five homes, and who has lost them because of no self-control. She begins to realize it and is really trying to overcome her temper and other faults. But the sad thing about it is that in most homes the real secret of self-control is unknown or not studied. Hence she has not been carefully trained along that line. People expect too much of youth under these circumstances and turn them off for the next home to grapple with the problem. We are giving money to send the Gospel to those beyond us and that is good. But we are doing too little for the Gospel of Self-control in our homes. I am paying \$2.50 a week for a time to a woman of tact and patience to teach this girl self-control so that I may have some hope of her in the next home. It might be well for many parents to pay more than that for some good teacher to come and give a few lessons to their young people in their homes.

Self-control applies to every department of life and to all conditions. Health is largely dependent upon it. A large amount of the ills of the people are unnecessary, and more ought to be said and done for the development of physical, mental and moral well-being along these lines. Young people should learn to think. Think so as to know the causes and results of things. This does not mean so-called "freedom of thought or action." Our heredity forbids much of that. Experiences have most to do with the sum total of our moral ideas, and conscience is probably that by our education. It is very needful that we know what is to be our education and we have a guide for that. Thoughtful minds developing self-control know that upon each one rests the acceptance of good or bad notions (concepts), and our choices direct our conduct. What are to be the far-reaching consequences of our conduct? To correct our faults or vices we must see clearly the dangers entailed. To acquire a good quality is to see the advantages it brings.

Self-control enables us to tolerate the

opinions of others even though we kindly criticize them, Self-control eliminates dogmatism from our speech and acts, though the man of faith earnestly contends for it. Self-control enables one to bear suffering that is unavoidable. "He who knows how to suffer, suffers less."

Have I helped anybody? "Think on these things."

H. D. CLARKE.

*On the Road,  
March, 1910.*

#### Our China Mission.

##### Fourth Study.

REV. WILLARD D. BURDICK.

Scripture lesson: Isa. lxi.

In these studies we should note the continued importance that was placed in the distribution of literature. Elders Carpenter and Wardner quickly saw the need of publishing Sabbath tracts and calendars in the Chinese language, and distributing them among the people, together with evangelistic tracts, gospels and Bibles. Elder Davis and his colaborers have continued this work with success. Doubtless many of the Chinese have been helped in this way to better living. In 1881 day-school work was begun under the supervision of Miss Nelson. Accompanied by her Bible-woman, she visited and worked with many of the Chinese women in their homes.

The missionary force was diminished, June 6, 1882, by the marriage of Miss Nelson to John Fryer, Esq., professor of Chinese in the Department for the Translation of Foreign Scientific Books at the Kiangnan Arsenal, Shanghai. Mrs. Fryer has given much assistance in the mission since her marriage, and still continues greatly interested in its success.

Mrs. Davis followed Miss Nelson in supervising the school work. She wrote interestingly of the day schools and the Sabbath school in the RECORDER of April 12, 1883, and says of their Christmas entertainment, "I think it would be difficult to find sixty happier or more thankful children."

For some time plans had been discussed about establishing boarding schools. In the fall of 1882 the board decided to estab-

lish two such schools, one for boys and one for girls. This necessitated the erection of two buildings, and Elder Davis was directed to purchase land for the boys' building. Under his careful oversight the two buildings were erected at a cost of \$1,982.00, business men in Shanghai subscribing \$1,291.00 for this fund. The building for the boys' school was finished in the fall of 1883, and that for the girls the first of the next year. This building was just back of the dwelling. A bell-tower was placed upon it, and a baptistry was placed in the chapel; for weekly services were to be held in this room, and baptism could be administered here more conveniently than to go into the city. These school buildings would accommodate about twenty boys and twenty girls, and the cost per scholar was estimated at \$30.00 a year.

About this time another much discussed plan was decided upon by the denomination. Dr. Ella F. Swinney was called by the board to serve as medical missionary at Shanghai. After carefully considering the matter she accepted the call. In doing this she gave up a large practice at Smyrna, Delaware, where she had been for several years in company with two of her brothers. Farewell services were held at Plainfield on Sabbath morning, October 27, 1883 (RECORDERS, Nov. 8 and 15, 1883). Doctor Swinney wrote about leaving New York City: "What were my thoughts when you all left the train! Alone, the night before me, and my back turned upon my home. Yet not alone, One goes with me, who is more than all the world besides." Of her reception in Shanghai: "Who can realize my joy on seeing Mr. and Mrs. Davis and Susie waiting for me, or theirs on meeting me? That was a happy evening as we sat by the pleasant fire, and talked of the past, present and future, and of the many friends in the far-off home land." "The next day after my arrival in Shanghai I received callers. You should have been here in the dining-room, to have seen how glad they were to see me. I could not understand their language, but their actions showed a hearty welcome. They had been looking for me so long, and now of a certainty I was with them. Chung La (Dzau Tsung Lan) who came

to Shiloh, N. J., years ago, could speak English and he was particularly happy. He is a very useful man. . . . Chung La has a nice family; the youngest son, ten or eleven years old, is the one he is anxious to send to America to be educated; they are all very smart boys."

I wish that I had space to quote from her letters describing the trip to China. (See RECORDERS Nov. 8 and 15, 1883; Jan. 31, Feb. 14, 21, and 28, April 24, May 1, 8, and 22, 1884.) In the RECORDER of May 29, 1884, she spoke in highest terms of the work of Elder and Mrs. Davis in the evangelistic and educational departments of the mission. Of the mission and boarding-school buildings she wrote: "These are standing monuments of Mr. Davis' indefatigable labor."

Doctor Swinney was soon busily engaged in studying the language. But the needs of the people compelled her to begin treating patients. June 30, 1885, she wrote: "In all the arduous tasks devolving on me there is one great joy—the pleasure of doing something for the women, both physically and spiritually. The growth of the work can be seen by a comparison of my semi-yearly reports. First report, six months and three weeks, number of patients 420; second report, six months, patients 2,293; third report, six months, patients 3,589. It seems that very many patients need to be visited in their homes, and this opens the way to tell the story of the Saviour in many homes where it was never heard before."

Doctor Swinney first used a room in the dwelling-house as her office, but it was soon recognized that a separate building must be erected. The money was largely raised by the women in the home churches.

The dispensary was built "on the boys' boarding-school lot, and was completed in August, 1885, at a cost of \$901.49, Mexican money." (Description of the medical building is found in the *Missionary Report*, 1885.)

In the time of this study Le Erlow, one of the native preachers, caused the missionaries and friends in the home churches great sorrow and anxiety. In 1883 he was dismissed from the church for falsifying and attempting to deceive about his preach-

ing work. The next year Erlow confessed his wrong to Doctor Davis. Doctor Swinney wrote of his public confession: "He has come back to his God and an upright life. He is a man of ability and power, and one need not wonder at the interest of our little church here, on hearing his voice once more among them. As he poured forth his confessions and his desire for a closer walk with God, perfect stillness reigned throughout the room."

He, however, showed indifference for many months, but at length became more active, and January 1, 1886, he began assisting in general missionary work.

The Annual Report in 1886 tells of much evangelistic work accomplished during the year; something of the work in the day and boarding schools, and the increasing influence of the medical department. During the year the total number of patients was 8,122. One forenoon Doctor Swinney treated 228. The mission was in great need of reinforcement, particularly in its educational department.

#### QUESTIONS.

Did our missionaries carry on tract publication and distribution very extensively? In what ways did Mrs. Fryer help the mission after her marriage? Tell about the erection of the boys' boarding-school building; the girls'; the cost of both; and the plan of raising funds to pay the expenses of the scholars. Who was called to go as a medical missionary? Tell of her reception in Shanghai. How can we see the growth of the medical department of the mission? Describe the dispensary building. What is your opinion about the amount of work accomplished by Elder and Mrs. Davis during this period of our study?

REFERENCES: Additional material for this study can be obtained in the *Jubilee Papers*, the Annual Reports of the Missionary Society for the years 1882—1886, and articles in the RECORDERS, Apr. 11, 1886, and Feb. 24, 1887, etc.

#### SUGGESTIONS.

Make use of your chart and pictures. The value of these studies to our young people depends largely upon the method of conducting the mission-study meetings and

the preparation of the lesson by the Endeavorers, both in reading carefully the "studies" and the reference literature, and in preparing special topics.

Have some one review the papers of Mrs. Sara G. Davis, "Woman's Mission and Work for the Women of China;" and of Mrs. G. H. F. Randolph, "Pen Pictures of Christian Chinese Women." Both papers are in tract form. Have another person tell about the custom of foot-binding. (REFERENCES: RECORDERS June 16, 1881; Aug. 9, 1883; 1894 p. 198; *The Uplift of China*, pp. 75, 214, articles in encyclopedias, and missionary magazines.)

Enlarge and use the "Plan of Our China Mission," as given in the RECORDER of March 21, 1910.

#### Martha Burnham.

MARGARET BELL.

#### Chapter XVI.

With the going out of Hannah's life, the prospect for her children's future was far from promising. George was twelve years old, while the four younger ones were under six years of age. They were very attractive children and under the best of discipline. Many good homes were open to them, but their father would not consent to let any of them go. Mrs. Burnham succeeded at first in getting his consent to let the girls remain with her, but at the end of five months he called them home. Although the girls liked to go home for a visit, their piteous cries when told they must go home to live were heartrending in the extreme.

Hannah was buried on the day before Thanksgiving. That winter an epidemic of measles and pneumonia spread over that part of the country, accompanied by much other sickness. Within twenty rods of Mrs. Burnham's home lived a sister of the cousin who had died a few weeks preceding Hannah's decease. This cousin (Mrs. Brown) was the mother of seven children, among them two young men older than Martha and one daughter five months her junior. The older of the two sons was away from home when stricken with the epidemic, but passed safely through it. The second son came down with the plague

without knowing that he had been exposed and from him the other children caught the contagion. He was very sick and just as his parents were finding a little hope in his case it became apparent that the disease was taking a severe hold on the other children.

Several days of loving care and deep anxiety passed by and then on a Friday morning a little girl of seven years closed her eyes on this world forever. That evening her baby sister of three summers joined her in the spirit world. As the baby's eyes closed in death, the mother, who up to this time had been going night and day, fell in a swoon and lay unconscious for some time. When restored her first words were, "Tell me truly, is Bertha dead?"

During this terrible day and the night following, the daughter of seventeen lay oblivious to what was going on around her. Occasionally she murmured, "He died, he died my soul to save." The next morning she awoke with mind bright and clear. Upon being told of this, her mother left her bed and hastened to her daughter's side. As she took her hand she said gently, "Addie, you are very sick." "Yes, mother," came the reply, "and I'm going to leave you. Oh, I am so happy! My eyes have seen visions of the spiritual world, my ears have listened to the strains of heavenly music. I could not stay here now; I long to go."

"Since that is the case, my daughter," her mother said, "I can bow submissively to the will of Him who doeth all things well. And you'll not be among strangers, for sister Ella and Bertha have gone on before you."

Was not this scene transcendently beautiful? What think ye about it, ye who have not that mother's faith and hope to lean upon in the hour of your direst need?

It was impossible to care for both the living and the dead in that house and the dead were taken to Mr. Burnham's home. So the first time a casket was brought into the new house it came not alone but two others were brought with it; and there in the front room the white, upturned faces of the three sisters preached sermons to

the multitudes who came to look upon them that living lips could not have uttered.

Brief services were held at Mr. Burnham's before taking the bodies to the cemetery, where they were laid side by side in one grave, leaving the funeral sermon to be preached at the church after such members of the family as should survive were able to be in attendance; for on that day it looked as if the mother and two more of the children would soon follow.

And where was Martha at this time? Most assuredly at her post of duty. Four weeks of this dreadful winter her father, while not confined to his bed, was unable to get out of the house. Her mother, who was in a similar condition, did some of the light work; for while she was not able to do so, the exigencies of the case demanded it. Martha did the outdoor chores. There was a flock of sheep, a cow to milk and care for, some pigs and chickens, besides the fuel and water to bring into the house. At first she tried to keep the paths shoveled through the snow, but that soon became impossible; so the only alternative left her was to wade through the snow.

After her outdoor chores were done Martha did the work which her mother could not do, all work not absolutely necessary being suspended, and then went to the assistance of the sufferers. It was not safe to leave her parents overnight, so at bedtime she returned home, excepting the night following the death of the little girls. It is said that duties never conflict and duty that night seemed to claim Martha in the afflicted house; so it was arranged that occasionally she should look down home and if there was no light to be seen she would know that all was well.

The look of relief that came over Mr. Brown's face when she told him she had arranged to stay overnight was most gratifying. The faithful ones who had assisted them from the first were much worn from a lack of sleep. He himself had been on constant duty from the first, with short intervals of rest, his burden of sorrow lying like a dead weight upon his heart; but that night tears gushed from his eyes as he said to Martha, "I had made up my mind that we would lose the three girls and I had made up my mind to resign my-

self to my fate, but now I'm afraid the mother will never leave that room alive."

But at last the plague was stayed and slowly the remaining ones came back to life. Then death claimed another cousin's son, then an uncle, by marriage, of Mrs. Burnham's. Then after a little respite he returned to the home he had first entered and snatched away a little girl. Thus eight times within a year did that mysterious messenger come to the Burnham relatives.

After the lifting of the plague and the improvement in her parents' physical condition Martha passed into a state of apathy doing only necessary work, with no apparent interest in anything. As the spring opened she aroused herself to clean the house. Her father being anxious to raise a few acres of corn, as it would mean much for their income, she helped him get that planted and then went to Jacksonville to do the spring trading. The next day she assisted her mother with the morning work, then lay down to rest, and before night the doctor's horse was seen standing at the gate.

What could happen next? Was it possible that that great strong girl was sick? After the fever had raged a few days Martha had a congestive chill but the second one was averted. However, she did not rally as was expected after the fever had left. She complained a great deal of pain in her side and was also in a sort of nervous collapse. The pain in her side that had given her more or less trouble for some time, although she had said nothing about it, seemed determined not to leave. The doctor said he could find no cause for it and that it would probably soon pass away. He little thought that, except for periods of respite, it would never pass away until she entered upon her final rest.

It is well for the human family that amusing incidents are connected with most circumstances. Martha could not sleep, even after the passing of the fever, so the doctor decided one evening to suspend all other medicine for the night and give her something to induce sleep. Accordingly he prepared a liquid of which he told her mother to give her a teaspoonful once in two hours until she went to sleep. His

first question the next day was, "Did you sleep last night?" Martha told him that she did, that she could hardly stay awake long enough to take her medicine. A hearty laugh followed when the doctor learned that his patient had been waked up every two hours all night and given medicine to make her sleep.

As Martha did not improve very fast, people began to feel that she needed something to arouse her interest and convinced her parents to that effect. So her mother told her one day that if she should get well enough they would send her to Auburn College in the fall. This prospect acted as a spur and in the fall she went to school to be brought home in a few days upon a bed. When the doctor came he said considerable trouble might have been saved had they consulted him before acting upon the advice of friends.

But as the cool weather came on there was a marked improvement in her health, and this improvement continued throughout the winter.

As the holiday season drew on, the church decided to hold a Christmas entertainment. The program was made out, consisting of music, recitations, tableaux and dialogues, when it was suggested that there ought to be an essay. The committee decided to ask Martha Burnham, who was not at the meeting, to write the essay. With a mind full of doubts she consented, feeling that the only subject she was qualified to write upon was, "The Care of the Sick." After much consideration and consultation with her mother she decided to write upon "The Life of Christ."

This was to be her first appearance before the public save as she had taken part in the school exhibitions held in the little schoolhouse. She committed her essay to memory, and although she carried the manuscript in her hands never once referred to it. The house was packed to its utmost capacity, all standing room being taken.

Martha went to the entertainment expecting little but criticism of her effort. Judge of her surprise when at the close of the evening's exercises the pastor asked permission to publish her essay in the denominational paper. And from that day the most spiritual members of the church

affirmed their belief that the Lord had a special work for that girl to do.

As Martha's health returned she decided to try teaching school the next summer. She secured a school within two miles of home, walking back and forth. It was a four months' school, twenty-two days for a month, and the wages \$23.00 a month. She was exceedingly fortunate in the matter of wages as many districts were only paying \$18.00 a month.

The following winter she tried going to school in Auburn College and it proved to be a successful term's work. Both she and her parents were anxious that she should continue in school through the spring term, but not a third of it had passed when she had an attack of fever. She went back to school as soon as she was able, but before the term closed Rebekah passed away and Martha left school never to enter it again, though happily for her she did not know it at that time.

As Rebekah neared the end of the journey she expressed herself as being at peace, saying, "I have left it all with the Lord, in whom I trust."

Hannah and Rebekah each left five motherless children in the world. In each family the oldest was a boy; then there were two girls, then two boys, and the youngest boy in each family nine months old—a somewhat remarkable coincidence.

(To be continued.)

#### News Notes.

ROCKVILLE, R. I.—The Loyal Workers served an oyster supper recently at J. F. Palmer's, netting about \$15.—The Christian Endeavor Society held its weekly prayer meeting at the home of Mr. Burell Andrews, March 19, it being his eighty-sixth birthday.—President Davis was with us one Sabbath and preached at the regular hour for service.

INDEPENDENCE, N. Y.—The Ladies' Aid Society met recently at M. A. and E. R. Crandall's, realizing \$4.30.—On April 2 the Christian Endeavor Society gave an interesting literary program.—During the absence of the pastor at the semi-annual meeting at Alfred, Mrs. Crofoot read a sermon at the Sabbath morning service.

#### A WORD TO NEWS NOTES CORRESPONDENTS.

The young people's editor feels greatly indebted to the writers of news and notes and wishes in this public way to say Thank you. We hear on many sides expressions of satisfaction and pleasure in this column. It means quite a little for you to bear in mind the needs of this part of

the department as you jot down things from time to time to report to us. But it is worth while. Permit me to make a few suggestions: Please do not send us birth notices, as they hardly have a place in a religious periodical though of considerable interest, locally. Do not send in death or marriage notices, as they have a separate department and to publish them here would be to duplicate. Do not be afraid to give dates. Be sure to give enough of the facts of the event reported that the editor may not have to draw on his imagination for the necessary detail. Do not feel hurt if some of your items are omitted, as it occasionally happens that material received is not of the kind that we are trying to publish. If nothing is doing in your society worthy of report, get to work and make your society a force in your church and community. God bless you.

#### Limbo.

REV. A. J. C. BOND.

On Palm Sunday I attended the services of the local Catholic Church. There was no sermon, and the long service in Latin was not particularly edifying to me. I was not sufficiently familiar with the language or the symbolisms or the service to appreciate it.

I was instructed, however, by the announcements, which were given in English. The meaning of Holy Week was explained, and of special interest to me was the explanation of the meaning of Holy Saturday, which the priest declared was sacred because Jesus spent that day in limbo. "Before Jesus came," he continued, "many people had died who could not go to hell, since they were not wicked enough to merit such punishments. They could not go to heaven, because they had never heard the Gospel. These souls were in limbo, therefore, and to them Jesus was preaching the Gospel while his body was in the tomb. This accounts for the length of time that intervened between his crucifixion and his resurrection."

I am sure if the people who greeted me as "Elder" that morning had known the density of my ignorance on the subject, they would have had less respect for me, and none for a theological school that would turn out such a product.

Having received a little light, I desired more, and determined to learn what I could upon the subject. I felt quite sure that the following authors, all of whom are

represented in my library, would yield me nothing on the subject: Clark, Brown, Cave, Davidson, Stevens, Beyschlag, Bruce, Briggs, Fairbairn, and Hastings. I turned to Fisher's History of Christian Doctrine for possible help. There I found, under "Medieval Theology", that one of the five divisions of the invisible world is "*the limbus patrum*—the abode of Old Testament saints, now, since the advent of Christ, turned into a place of rest." I looked into Webster and found a definition of limbo beginning, "In medieval theology," etc.

Then my ignorance was accounted for. The seminary which I attended, and the books which I read are the exponents of "*modern theology*." But "*modern theology*" is a term which is being tabooed by some of our good brethren. But they would say they do not oppose modern theology as defined by a comparison with "*medieval theology*." This brings me to the point that I wish to make, which is this: The same terms may mean very different things in the minds of different persons. It is here that misunderstandings often arise, and while one may oppose modern thought as he understands it, his opposition might be less intense if he better understood the minds of those who differ from him.

Of course I have been reading all that has appeared in the SABBATH RECORDER on this subject. It has all been interesting, if not all equally edifying.

As for those articles which appeared in a certain popular magazine, and which seem to have caused a good deal of fear in the minds of some, my attention was called to them at the time of their appearance. I remember I expressed my opinion of them in the following language, "It is religious yellow journalism." That may not be a correct expression according to the rules of the best English, but I think it makes clear my opinion of these much debated articles. At best they were mere generalizations, and that, upon very imperfect data. No doubt there are college professors whose teachings do not aid faith. On the other hand, there are many teachers who have guided the wavering youth, in many instances, to firm religious founda-

tions. Of the latter class, some at least have what we call "the modern viewpoint."

It was Professor Bond of Salem, teacher of science, presenting his subjects from the modern point of view, who first helped me to an attitude toward the Bible which made its teachings consistent with reason. From the time of my association with him as a teacher the Bible has had an increasingly vital influence upon my life. And the conviction has grown upon me that the Bible yields the most perfect revelation of God, and that its teachings are the supreme need of the race.

I would be ungrateful, indeed, if I did not appreciate the heritage which is mine from theologians of the past. Even where I can not accept their conclusions, I can appreciate the fact that they stood for something real in their lives. But I am not so much concerned as to whether the truths I preach conform to the rules of empirical orthodoxy. The question is, are they vital? Have they a helpful relation to the people to whom I minister? Do they help people to make such declarations as the following, which were made, in substance, by several persons in the prayer meeting last week? "I desire to cooperate in the work of bringing in the kingdom of Christ. I often wonder what more there is that I can do, and whether I am in the place and doing the thing which will be most helpful." Will my preaching and teaching help people to answer these questions? I know of but one final test. That is the place these same truths have had and now hold in my own religious experience.

To a young pastor who finds himself in harmony, in general, with what is termed "modern thought", and who feels something of the "burning fire", articles like that of Prof. E. H. Lewis are very encouraging. I am sure that in our churches are many lay members who find fresh truths in the old Book by the use of the historical and literary methods of study, and who appreciate the message presented in language consistent with the teachings of modern science.

The sentiment expressed in a recent editorial was helpful, also. It is evident

that the people notice the spirit in which a thing is presented, and, in things religious especially, judge accordingly. While they may not hold "modern thought" and this Christian spirit in the relation of cause and effect, they are beginning to see that the former does not hinder the latter.

Perhaps I have not contributed anything of importance or of value to the discussion, but a combination of things moved me to say a word. I have no other motive than to promote harmony upon the basis of a better understanding of each other and of the truth.

We shall never get beyond the teachings of the Scriptures as a rule of faith and practice, but these same Scriptures must be better understood and more perfectly applied. We shall never go beyond the ideals of Jesus as found in the Gospels, but we shall have to get rid of much that has been taught in his name, before those ideals can be realized. The principles of his kingdom are simple, but our humanity is complex, and much that passes for orthodoxy obscures rather than reveals the truth.

To know the truth will make us free, but to know the truth can not mean to accept certain expressions of the past with their original content of meaning. Each generation must interpret and express the old truths in terms which it can understand. Each individual must investigate, and must interpret and apply these truths so that they shall find expression not merely in theological terms, whether new or old, but in a life of love and service, even as his Master's.

March 30, 1910.

#### A Book for Children.

The children who have enjoyed reading the stories by Alice Annette Larkin of Ashaway, R. I., as they have appeared in the RECORDER, will be glad to learn that Miss Larkin has published an attractive book of her stories. It is entitled, "The Doings of the Brambles, and Other Stories," and contains twenty-five short stories, illustrated by seventeen full-page pictures. The book contains one hundred and seven pages, printed in plain type for children, and the cover measures six and one-half inches by eight.

Our readers are sufficiently familiar with Miss Larkin's stories for children, and if they desire this neat book for their little ones, they can secure it by sending \$1.00 to Alice Annette Larkin, Box 40, Ashaway, R. I.

### DENOMINATIONAL NEWS

#### Dr. Rose Palmborg Homeward Bound.

Through private correspondence we learn that, on March 5, Dr. Rose Palmborg sailed on board the German mail steamer *Lentzow* for Naples, Italy, en route for America. She asked the RECORDER office to forward her mail to her in care of Lt.-Col. Richardson, 3 Clarence Street, Wood Green, London, N., England, and he will see that it reaches her at various places on the continent. She does not expect to reach New York before midsummer, as she intends to spend some time in Europe before coming home.

The Doctor has had a severe nervous breakdown and her physician has urged her to take a complete rest for at least six months. She will probably visit her birthplace in Sweden, in connection with a trip through different parts of Europe. Those who have lately been with her in China say that she needs to forget as far as possible all the work, and annoyances of life in Lieu-oo, and to meet new scenes that may give rest and variety instead of toil, care and routine. All Doctor Palmborg's friends join in wishing her a pleasant voyage and plenty of wholesome rest for both mind and body.

### HOME NEWS

HAMMOND, LA.—Our church, and indeed, our entire community were greatly shocked by an accident which occurred near the depot at Hammond. Quite a number of friends of Mrs. O. U. Whitford, who had been spending some time this winter in Hammond, went with her to the depot Sunday night, April 2, to bid her good by and see her on the train. It is necessary, on account of the long vestibule trains, for passengers to walk some distance from the depot down the side of the railroad track to where the day coaches stop. Near this point and very close to the railroad is a water-tank. It so happened that Brother and Sister Landphere, walking in front of our company, reached a very narrow point between the tank and the railroad track just as the engine of the incoming train reached that point. The bright headlight from the engine must have blinded Brother Landphere. There were also drippings of water from the tank that caused him to take a step nearer the track, so that his wife and Mrs. Whitford need not walk under this drip. This proved a fatal step. The train was moving rapidly; the cross-beam in front of the engine struck Brother Landphere on his right side, hurling him violently to the ground, crushing his ribs and mangling all that side. He lived but a few hours after the accident. Religious services were held at his late residence on April 4. His remains were then taken by his sad and loving wife to Albion, Wis., for interment. We bow the knee with reverence to the Father of our Lord Jesus Christ, assured as we are that

God acts not only with infinite wisdom, but also with infinite goodness; and not only are his general providences merciful, but the particular dispensation which has afflicted us is the fruit of covenant love. What Thou doest we know not now, but we shall know hereafter. Christians are not exempt from the casualties of men, but power to endure is ministered by the Divine Spirit. It is no part of Christian teaching that men should not sorrow; but it is a part of Christian teaching that men should not sorrow as others who have no hope. Christ suffered and shed tears; but both stood in the reflected light of the other world. We are not to be stoics. Who would know the love of God if we did not know the love of men?

To my grief-burdened and desolate sister, the wife of the departed one, allow me to say, I feel your griefs. You are permitted to sorrow. God knows your frame, and remembers that you are but dust. Jesus was afflicted in all your afflictions. Abraham was not reproved of God when he came to Kirjath-arba to mourn for Sarah, and wept there. Those "devout men" were no less devout when "they carried Stephen to the grave, and made great lamentation." Jesus wept at the grave of Lazarus. Flee to the loving Father. Where can you find more comfort than in the bosom of your God?

The sorrow forbidden to be exercised is that sorrow which murmurs against the dispensations and disposals of God, and blames him for unkindness and cruelty. Jacob was faulty in this respect when, on hearing the reported death of Joseph, he exclaimed: "All these things are against me." Think of the security of the departed saints—they shall die no more, they are with Christ. Think of the certainty of the resurrection. Think of the beauty and glory of the redeemed church. Remember the saints are the redeemed of the Lord.

A. P. ASHURST.

Hammond, La., April 4, 1910.

#### Renewal.

MRS. LYDIA M. FGGG.

Again I hear the twittering of the swallows 'neath the eaves;  
Again I see the budding of a thousand emerald leaves;  
Again a fresh baptism Mother Nature now receives  
From the fountain of love and light.  
Old earth stirs through all her pulses with a gladdening, quickening thrill;  
Every tree hangs out its banner, green the grasses on the hill;  
Every creature and all nature seems of joy to drink its fill.  
Thank God for his glorious spring!  
And shall we, his higher creatures, fail in tribute to our King!  
Bless him for his tender mercies, to his temple offerings bring;  
Give of love a fresh renewal—of his free salvation sing;  
Our Resurrection and our Life.  
Boothbay Harbor, April 18, 1908.



## MARRIAGES

**RICHARDS-WESTFALL.**—At the Seventh-day Baptist parsonage in Little Genesee, N. Y., and by Pastor S. H. Babcock, March 19, 1910, Mr. John B. Richards and Mrs. Eleanor Westfall, both of Shingle House, Pa.

## DEATHS

**WAKELEE.**—Thomas Wesley, eldest son of Elmer E. and Julia Crandall Wakelee, was born in the town of Genesee, Allegany Co., N. Y., May 25, 1889, and died in Dubuque, Iowa, March 15, 1910.

He had been working for some months in a factory where boilers for river steamers are manufactured, and was stricken with appendicitis followed by gangrene. A father, mother (an invalid), a sister and two brothers, besides a number of other relatives and friends, are left to lament his early death.

Funeral at the home in Bolivar, N. Y., March 20, conducted by Pastor Babcock of Little Genesee and interment in the cemetery near the latter place.  
S. H. B.

**WOOLWORTH.**—Mary Burdick Woolworth was born in Hopkinton, R. I., September 3, 1823, and passed away, March 19, 1910, in the eighty-seventh year of her age.

She was the second of seven children who lived to maturity. Only one survives,—Edmund Burdick of Alfred. Her parents were Thomas T. and Nancy Lanphear Burdick. Her father walked from Rhode Island, to Allegany County and back again to bring his family. She learned to do tailoring, and was also an expert at spinning and weaving. The woolen blankets in which she died were the product of her own hands. She married John Woolworth, January 20, 1846. Her two daughters, Addie and Sarah, survive her. She had eleven living nieces and nephews of the first generation, forty-five of the second, and thirteen of the third. She was lovingly known in the community as "Aunt Mary." She had good will for all and was kind to every one with whom she had to do.

Funeral services were conducted by her pastor at her home in Alfred, March 22. Text, Proverbs xxxi, 26.  
L. C. R.

**BABCOCK.**—Elizabeth Babcock was born in Hopkinton, R. I., February 6, 1818, and died March 23, 1910.

She was the daughter of Elnathan Wells and Sallay Davis Babcock, one of the four who grew to maturity. Past ninety-two years of age, she links us with the generation when a whole world of industry was carried on inside the log walls of each home; when the wool was carried through the various processes "from back to back" on the same farm. Miss Babcock had a rugged constitution and did her share of the world's hard

work. In early life, to help provide the family income, she worked in the mill as weaver. For many years her home was with her sister, the wife of Eld. Libius Cottrell. She accompanied the family to Farina, remaining as a beloved member of the family until the death of Mrs. Cottrell. She has two nephews living, Dr. Bordon Cottrell of Hornell, with whom she has made her home a portion of the time in late years, and Henry Irish of Farina. Her last years were spent with Mrs. A. C. Burdick of Alfred, whose former husband, William Irish, was a nephew of Miss Babcock. She was baptized in young womanhood by Elder Russell Wells at Hopkinton. She lived an unselfish life, always wanting to do for others, her own comfort being secondary in her thoughts. She had a bright, keen intellect until it became clouded by the infirmities of age. She had an attack of sciatica about the first of the year which combined with the decay of the vital powers to end her life.

Services were held at the home of Mrs. A. C. Burdick, March 24, conducted by Pastor Randolph.

**LANDPHERE.**—Alburtus B. Landphere was born March 13, 1846, at Unadilla Forks, Madison Co., N. Y., and died at Hammond, La., April 2, 1910.

A. B. Landphere was the son of Billings and Amanda Lewis Landphere. When about the age of seventeen he became a member of the Seventh-day Baptist Church at Leonardsville, N. Y., by a profession of faith in Christ, under the ministry of Elder Summerbell. In 1867, at the age of twenty-one, he removed to Albion, Wis. He was married in 1867 by Eld. Joshua Clarke to Miss Mary Emma Brown at Edgerton, N. Y. With his wife, Mrs. Emma Landphere, he came to Hammond, La., in 1888. They were charter members of the Hammond Seventh-day Baptist Church, having been in the organization of this church in 1888. He was a member of this church at the time of his death, which was by an accident. He was struck by an incoming passenger train of the Illinois Central Railroad at the depot in Hammond, La. He leaves a wife and sister, Mrs. Ida Pierce, who lives at Edgerton, Wis.

The interment will be at Albion, Wis., by the side of his father. Religious services were held at his late residence, conducted by Pastor A. P. Ashurst. Text, 1 Thess. iv, 13: "Sorrow not, . . . as others which have no hope."  
A. P. A.

**DAVIS.**—Offie H. Davis was born at Greenbrier, W. Va., October 27, 1889, and died at Clarksburg, W. Va., April 3, 1910.

He was married to Miss Effie M. Clark, daughter of Mr. and Mrs. Milton Clark of Greenbrier, May 21, 1908. He was an industrious young man of good habits, and at the time of his death was in the employ of the B. & O. Railroad Co. He leaves his wife, father and mother—Mr. and Mrs. Sherry Davis—two brothers, six sisters, many other relatives and a wide circle of friends in bereavement.

The funeral, which was very largely attended, was held at the Greenbrier church, and was conducted by Pastor Hills of Salem.  
G. W. H.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

LESSON V.—APRIL 30, 1910.  
TWO SABBATH INCIDENTS.

Matthew xii, 1-14.

*Golden Text.*—"I will have mercy and not sacrifice." Matt. xii, 7.

DAILY READINGS.

First-day, Exod. xx, 1-17.

Second-day, Exod. xvi, 13-30.

Third-day, Luke xiii, 1-17.

Fourth-day, John v, 1-18.

Fifth-day, Mark ii, 23-iii, 6.

Sixth-day, Luke vi, 1-11.

Sabbath-day, Matt. xii, 1-14.

## 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.

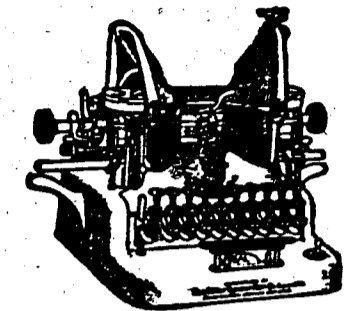
The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

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. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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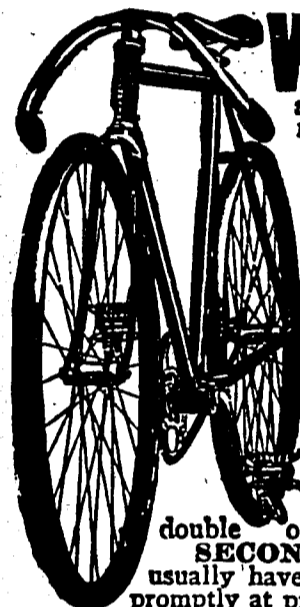
## Book Notice.

## BROTHER EDITOR:

A few days ago a little booklet of 126 pages, entitled "The Fundamentals, A Testimony," Vol. I, was sent gratis by the Testimony Publishing Company, 808 La Salle Ave., Chicago, Ill. It is the "first of a series which will be published and sent [free] to every pastor, evangelist, missionary, theological professor, theological student, Sunday-school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as the addresses of all these can be obtained." There are 7 chapters or articles in this number. The sixth is by Canon Dyson Hague, entitled "History of Higher Criticism." If you do not belong to any one of the classes named above, I judge the book could be obtained for from 20c. to 25c. The article on Higher Criticism is worth the price of the book if you are at all interested. It is sent out with the "compliments of Two Christian Laymen." Get it. M. HARRY.

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