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—Vida D. Scudder, in the *Hibbert Journal*.

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## EDITORIAL

### The World's Missionary Movements.

We have received the "Prospectus" and programs of the World Missionary Conference to be held in Edinburgh, Scotland, June 14-23, 1910, but can not publish them in full for want of space. This conference is to be the third in the series, the first of which was held in London in 1888, and the second in New York in 1900. In the coming session the foreign missionary societies of Europe and America will join to discuss the missionary problems that pertain to the entire non-Christian world. It is a mighty movement looking toward bringing the world to Christ.

During this season another wonderful movement has taken strong hold upon the Christian world. This is the Laymen's Missionary Movement. A missionary campaign has been held in many American cities, and a great missionary congress is now in session in the city of Chicago. This movement is in many ways the most remarkable one for missions the world has yet known. It is the more remarkable just now, in face of the many predictions that religion is losing its hold upon the people, and of the fears so wide-spread that the present-day scientific movements are undermining faith in the Bible. Who can estimate the significance of such a vast and enthusiastic army of Christian laymen, pushing the campaign into city after city, and lifting up the watchword, "All the

world for Christ!" One can not help feeling the thrill from such a mighty spiritual force, even though he attends none of the meetings. The spirit of missions is in the air. The churches are awaking to the fact that a new day is dawning, one that is to be characterized by the spirit of evangelism. May it not be that, just at this time, the Almighty is thus arousing interest in the work Christ gave to men, in order to awaken sleeping consciences and to offset the fearful influences of worldliness and irreligion that have seemed so threatening to the Christian faith? May it not be the reaction setting in, according to the ebbs and flows of all great movements—a reaction that shall bring a flood-tide of spiritual life to an indifferent world? I pray that it may be so.

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### What Are We Going to Do About It?

In the midst of such an awakening upon the subject of missions, are Seventh-day Baptists going to arouse and do more than ever for the evangelization of the world? Are we to take on new life, catch the spirit of a great missionary revival, and push the Gospel of Christ into "the regions beyond"? Shall we give up arguing with each other over matters of doctrine and church polity and join heart and hand for practical work in soul-saving? In how many of our churches have we done what we could for the Sabbath cause this year? The Lord requires more of us than the mere giving of a few cents a week for tract and mission work. He wants our lives and our lips to speak for his truth. He can not be pleased with us if by our indifference or our actions we say to the world we do not care much whether we even hold our own, to say nothing of making growth. He can not approve and we can not be strong, if we live as though we do not care whether souls are saved or not. How many of our churches have enjoyed revivals this year? Tell us all about your

anxiety for the salvation of sinners. Tell us what practical work is being done in your parish to better sociological conditions; in the mission fields about you, to bring men to Christ. Do those who see you every day know that you really care for their souls? These are the really important questions that should concern us most during our few remaining days on earth. People know already about our ability to argue; why not give them now a practical illustration of what a united people enthusiastic for church and mission work can do to bring sinful men to the foot of the cross. The old story of boards in debt and work curtailed for want of funds has been told over and over again, while we have barely held our own. If there ever was a time when Seventh-day Baptists should be filled with the spirit of missions it is today. What can we do for our feeble and dying churches? What answer shall we give to the "Macedonian cry" that comes directly to us from home fields without a knowledge of saving grace, and from lands in heathen darkness? For us indifference means death. Let us all strive earnestly to bring in a new era of revival and spiritual upbuilding in our denominational life.

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#### "Sunday as Sabbath."

This is the name of a tract containing forty-eight pages, written by Albert D. Rust Sr., 1010 Ninth Street, N. E., Washington, D. C. It is one of a third edition, revised, and is "dedicated to all who are sufficiently interested in their own salvation to surrender all for Jesus, who surrendered all for them." The tract contains three chapters in which the rivalry between God and Baal in Old Testament times is carefully set forth, together with the effects of Baal worship on Jewish history, and proof of the lack of divine authority in the observance of Sunday as a sabbath is given from standard authorities among the world's great writers, in connection with a clear account of the gradual and quiet introduction of Sunday into the Christian Church.

The writer thinks that out of the present agitation over the Sabbath question will come a return to God's law, and that a

great multitude will be found loyal to his Sabbath. The tract is written in a good spirit and we trust it may do its part toward bringing the day foretold by the prophets when Jehovah shall triumph over all the works of Baal.

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#### Don't Forget Your Duty to Alfred.

The editor must be away from home four or five days, on duty with the theological class in the Seminary, and so will not be here to report any data regarding the last \$10,000 the RECORDER is trying to raise among Alfred alumni for her debt. Up to the time of leaving, no further gifts have been offered at this office, but four or five hundred dollars have come to President Davis to go on this last \$10,000. Let everybody wake up right now, and improve well the supreme moment in which Alfred's future seems to be at stake. Who can be indifferent at such a time as this! We will be ready to report next week. Wouldn't it be grand—wouldn't everybody be happy, if it could all be reported in the next four weeks? (May 4.—Editor reports from Alfred \$1,395 additional. Balance still to be raised \$16,730.)

### CONDENSED NEWS

#### The House of Lords Defeated.

The long drawn out battle between the House of Commons and the House of Lords regarding the finance bill is over at last. This bill was so obnoxious to the great landowners of England that they vetoed it, and that sent the question out to the people for a popular vote at an election held after a bitterly contested campaign. The ablest speakers from both houses went into the contest, and when the votes were counted the victory was with the House of Commons. Then, of course, the Lords had to acquiesce; but this they did not do until many a hard battle was fought on various points regarding the budget.

There were four factions in the fight, with absolutely irreconcilable opinions. One claims a heavy surplus by the measure, another a heavy deficit; another sees the betrayal of Ireland, while the nation-

alist faction of Ireland takes a firm opposing stand. Any outside attempt to express an opinion as to the justice or injustice of the bill would be futile. Only a test of the measure can determine its practical effect. An effort will now be made for a Parliamentary reorganization that will not allow the Lords the power to compel a popular vote again upon any measure pending in Parliament. It is hoped that all parties will cool off and be able to settle this important matter in a more reasonable temper.

#### Roosevelt in Belgium.

On April 28 King Albert of Belgium gave ex-President Roosevelt and wife a court dinner and a royal welcome to Belgium. Upon the arrival of Mr. Roosevelt the king strode forward in the uniform of a colonel of the Guards, Belgium's crack regiment, and without waiting for an introduction told the distinguished visitor how glad he was to give him welcome to Belgium. Then for a few moments the two stood quietly talking while the crowd fell back and left them comparatively alone. It was an interesting picture with the king towering head and shoulders above the ex-President. Soon the king bowed and retreated into the hall, where he was greeted with cheers. After the king had been seated on a gilded chair just in front of the stage, Mr. Roosevelt was ushered in. He was received with tremendous applause, which was several times repeated as the speaking proceeded, the king himself joining when Mr. Roosevelt was referred to by the presiding officer as "America's most representative citizen" and the man who took part in calling the second Hague Peace Conference.

More than two thousand people attended the reception at the hotel in Brussels. The next day Mr. Roosevelt and family were off for Holland.

#### Weston's Wonderful Walk.

On the second of May Mr. Edward Weston completes his wonderful walk from New York to San Francisco and return. As we write he is just completing the last few miles. The feat is more wonderful because the man is over seventy years old. For more than thirty years he

has been a consistent preacher of the open-air gospel and of temperate habits for all who would be healthy and long-lived. He has never indulged in the extremes of athletic races and walking matches that have shortened so many lives, but he has insisted upon walking "as an intelligent pastime and health-giving exercise," and throughout his long career has been an example in temperate living. Many who have tried the walking and running craze have not been as sane, and as temperate in habits as Mr. Weston. They are gone, but this man at seventy seems as good as ever. There is a lesson in this long walk of 3,500 miles well worth the learning. Mr. Weston could never have taken it if he had not carefully cultivated life-long habits of temperate living.

There is much interest being taken in the matter of building strong defenses for the Panama Canal. President Taft in a special message urges Congress to arrange for the completion of this defense by January 1, 1915.

Conservative estimates show that more than a million immigrants will come to our shores this year. From five to ten per cent of them—always the choicest and most thrifty—will cross our borders for Canada, where the best settlers of the world are now going. But nearly if not quite a million are expected to remain in the United States, the best of whom will go to the country, while the poorer classes will huddle in the cities.

How long is it wise for our Nation to allow this process of packing American cities with the most undesirable classes of all countries to go on? We are not sure that it is even a blessing to these classes themselves to allow them to flock to our cities to eke out a miserable existence; and we do know it is no benefit to the laboring classes of America.

Happily, hope is a perennial! It goes down before the sharp frosts of winter, but its tender leaves rear themselves bravely again when the first sunny days come; there always seems to be some warmth where its roots are hidden.—*Caroline Stanley.*

## THOUGHTS FROM THE FIELD

## He Took the Old Bible and Settled it on His Knees.

A friend who gave his heart to God a few years ago, and whom it was my great joy to bury with Christ in baptism, writes in substance as follows: Your words about some who have possibly been somewhat shaken in faith and who therefore hesitate stated my condition exactly when certain thoughts were presented at Convocation, and in the RECORDER by various discussions since. I have now read carefully all that has been written, both pro and con, and upon the whole have been helped thereby. It has led me to take the old Bible and, upon my knees before God, to ask myself upon what and upon whom have I laid the foundations of my faith and hope; and this is what I have found, at least to my own satisfaction:

1. No matter how long man may or may not have been in being formed into the image of God; it was the creative work of Jehovah all the same.
2. God has given man the Bible as a guide to show him the way he should live, and has therein set forth the rewards for obedience and the punishments for wilful disobedience.
3. In the fulness of time Jesus Christ the Son of God came to earth, took upon himself the form of man and went about doing good, to give man a perfect example of what God requires. To him all authority was given and he has commanded us to deny ourselves, take up the cross daily and follow him.
4. Jesus died on the cross for the sins of the world; he rose from the dead, thus proving his power over death, and establishing the genuineness of his promises, and the certainty of eternal life to his faithful followers.
5. No preaching or teaching contrary to these truths and to the life of Christ can ever bring peace, joy or the hope like an anchor to the soul, sure and steadfast. And no contrary teaching can long shake the faith or trouble the heart of a spirit-filled child of God, who feels that his citizenship is in heaven. Nor can it rob one

of the experience of knowing that the nail-pierced hand of Christ has taken from his heart the burden of sin, and given instead a burning desire to be of service to the Master. When one experiences the restful peace that comes when he realizes fully that the Saviour has lifted him from the miry clay and placed his feet upon a rock, then does the dear old Bible become more and more a lamp unto his feet and a light unto his path.

Let me say in closing, I enjoy the RECORDER more than ever, and pray God to guide it and its editor in the right way.

Thus I have given our readers the thoughts of a man who lives near to nature, and who loves the cause of God. He is a farmer, who is also a faithful worker in a country church. I can not tell how my heart rejoiced as I read his personal letter, and I am sure these points which he settled in prayer will interest many others.

## Literary Criticisms and Comments.

*Chapel speech, Alfred University, April 25, 1910.*

REV. WM. C. WHITFORD.

It was in 1753 that Astruc, a Roman Catholic physician of France, made the discovery concerning the difference of the use of the divine names in the first two chapters of Genesis that paved the way for the literary criticism of the Old Testament. But it is only within the last fifty years that the modern view of the Bible has been fully developed. This modern view of the Old Testament denies the Mosaic authorship of the Pentateuch, and recognizes that the first six books of the Bible are a compilation from the works of four different groups of writers, differing widely from one another in style and theological point of view.

The conclusions of biblical students upon these matters depend not upon external evidence, but upon literary and historical criticism, or to use the more common term, Higher Criticism. The general results that have been reached by the last half-century of study are now, as it seems to me, pretty thoroughly established. But it should be noted that there is a very vigorous protest against this modern point of view.

I would be very far from saying that anything that is new or modern must necessarily be worthy of our acceptance; but I would like to protest against one stock argument of those who hold to the traditional view; namely, that the application of the Higher Criticism to the discernment of Holy Scripture is irreverent, and that the results are dangerous. I have enough faith in God and in the Bible to believe that it will stand any test to which it is subjected. Some views about the Bible may be destroyed. Of course they will be destroyed; but the Bible itself will stand. We dishonor the Bible, not by using every possible means to determine its true significance, but rather by building a hedge about it and letting it become a fetish and an object of worship, rather than an ever-renewed source of divine instruction.

The trouble with the traditionalists is that they insist that their *view* of the Bible is the Bible. Modern Christian scholars are not attacking the Bible, but some antiquated views in regard to the Bible.

The modern scientific views in regard to the Bible are no more dangerous than the modern scientific views in regard to the comet. Edmund Halley in 1682 did for the world an almost inestimable service when, from careful calculations and observations of the comet then visible, he showed that it was a heavenly body belonging to our solar system, and having a definite period of revolution about the sun. This service was not so much in presenting the interesting information that the period of this comet was seventy-five and one-half years, as it was in giving the death-blow to the debasing superstitions to which the human mind fell a prey in connection with the appearance of this and other comets. Other astronomers deserve some share of the honor given to Halley. Tycho Brahe and Kepler had discovered that comets are heavenly bodies farther away than the moon; but it was Halley who identified the comet of 1682 with that of 1607 and 1531, and predicted its return in 1759. Of course he did not live to see this return; but a grateful posterity has named this comet after this illustrious Englishman. It returned again in 1835, and now once more in 1910. But I am not planning to

talk about astronomy, and will try to confine myself to history and theological superstition.

Historical allusions to comets are found as far back as the time of the Christian era, and some think much farther back. An astronomer of this century, John Russell Hind, has found references that indicate to his satisfaction that Halley's comet has visited this part of the solar system twenty-five times when its appearance was recorded. His count begins with the year B. C. 11.

Although the philosopher Seneca and an occasional man of enlightenment in succeeding centuries have viewed comets with equanimity, regarding them as curiosities rather than as portents, to most people of the last two thousand years, whether heathen or Christian, the comets have been fiery manifestations of the divine anger, sure to bring sickness and death and manifold calamities.

The reverend Father Augustin de Angelis, rector of the Clementine College at Rome, as late as 1673, gives a carefully prepared list of the calamities brought by comets as follows: "Drought, wind, earthquake, tempest, famine, pestilence, war, and volcanic eruptions." And this is a fair exposition of the belief of the great majority up to the end of the seventeenth century. Origen, one of the most distinguished of the early church fathers, living in Egypt and in Palestine, in the first half of the third century, insisted that comets indicate catastrophes and the downfall of empires and worlds. Luther and Melancthon and John Knox and Zwingli shared the popular opinion. Shakespeare and Milton reflect the beliefs of their age.

A great many specific examples might be cited of the alarm caused by the appearance of comets; but I will take your time for two only.

In 1456 the Turks after strenuous efforts gained a foothold in Europe, wresting Constantinople from the grasp of the Christians, which they have held to this day. If the Christians had exercised wise generalship and cooperated with one another, they might have averted this calamity. But they were moved by petty jealousies, and lost the ground that they

might have held, and it seemed as if the Turks were about to overrun Europe. And then the comet appeared, the very same comet which we have seen or will see soon. Even Pope Calixtus who has the reputation of having been a very capable man was terribly alarmed, and "decreed several days of prayer for averting the wrath of God, that whatever calamity impended might be turned from the Christians and against the Turks." Popular tradition has it that he excommunicated the comet by a bull; but this is doubtless an exaggeration. It is, however, reported on good authority that he had a special prayer in regard to the comet inserted in the litany. One account gives this prayer as, "From the Turk and the comet, good Lord, deliver us;" while another has it, "Lord, save us from the devil, the Turk and the comet."

In 1066 Harold came peacefully to the throne of England, accepted by the nobles and the people. But William of Normandy laid claim to the place which Harold occupied, and asserted this claim by invading England with his army. Not least of all the circumstances that led to the defeat and death of Harold was the fact that the comet then visible was recognized as a portent sent to declare his overthrow. The Bayeux tapestry, upon which is represented scenes in the life of William the Conqueror, has in one group King Harold surrounded by his officers with the comet in the corner of the preceding picture. We are to imagine that some one was telling of its direful meaning for him. This piece of tapestry which was probably embroidered at about the time of the event is still preserved. (Freeman's *Norman Conquest*, Vol. III, p. 452.)

A very significant feature in the prevailing belief that comets were balls of fire sent by an angry God to proclaim his displeasure is the circumstance that this belief was held by the leaders of the church as an exceedingly precious dogma. They opposed every glimmering of a rational view of comets as a dangerous and blasphemous heresy. Many teachers of astronomy in European universities down to the end of the seventeenth century were hampered by their oath of office from

teaching that comets were heavenly bodies obedient to the law of gravitation. Those who before and after Halley rejected the traditional views about comets were met with vigorous opposition and sometimes with persecution; but the truth triumphed at last. And wonderful to relate, this change of view in regard to comets has brought no catastrophe to religion or to morals.

Thus there was a double victory for progress; for now not only may we gaze upon the splendor of our heavenly visitor with no fear of dire calamity, but also we are emancipated from the superstition which held that the dread and fear of comets is a necessary part of true religion.

In conclusion allow me to revert to the topic with which I began, and to venture the prediction that the time is soon coming when the scientific view of the Holy Scripture will be popular, and men will not think that the dogma of the Mosaic authorship of the Pentateuch is indissolubly connected with true religion.

#### Church Federation Expenses.

After our churches shall have forgotten the present Conference financial burdens, and come to believe, more generally, that church federation, within rational and Christian limits, promotes religion and the spread of all truth, we hope Conference will gladly provide for the payment of our part of the expenses of the Federation movement. Until that time we must appeal annually to interested friends for about \$50.00. If you are willing to cooperate with us in this matter, please send your contribution to Prof. W. C. Whitford, Treasurer, Alfred, N. Y., and accept our thanks in advance.

Yours fraternally,  
ARTHUR E. MAIN,  
Committee.

Alfred, N. Y.

"Dear me, Mollie!" said papa. "Why are you scolding you dollie so?" "Tause," said Molly, "she's naughty. She said two an' two make five, an' when I told her it was six, she said I didn't know nuffin'." —*Harper's Bazar*.

## Missions

### An Important Matter.

TO OUR MISSIONARY BOARD AND ALL FRIENDS OF THE CHINA MISSION:

At a recent meeting of our China Mission Association, I was requested to write you regarding a certain matter which has long been on our minds, and which seems to us to require immediate attention; that is the need of another lady being sent out to assist Miss Burdick in the girls' boarding school, day schools, and evangelistic work among women.

After the new chapel has been completed and the present building is left entirely free for the use of the girls' school, changes should be made to make it more suitable for school work, and also that the school may be enlarged. Miss Burdick has worked all these years under conditions very unfavorable to the accomplishment of the best results. Is not the time now at hand when a helper can be sent to her? If one can come this year it will not be any too soon for her to acquire sufficient knowledge of the language to take charge of the work when it will be necessary for Miss Burdick to take her next furlough.

The association asked me to bring this need before you, because for several years, in the beginning and also during Miss Burdick's absence from the field, I have had charge of this particular line of work, and perhaps I do appreciate its needs more fully than the other workers. Miss Burdick said at our last meeting, that she thought it possible the other workers on the field have not fully realized the many difficulties under which the work has been carried on. She has never had proper desks for the pupils, only square tables and benches, and these in their dining-room. The room so long used as a chapel, before it can be made suitable for a study room should certainly be changed in some way so as to admit more sunlight and have better ventilation.

The small plot of land at the back and

close to the school building which had been rented for years because the owners hitherto were unwilling to sell, was bought a few months ago at a cost of \$850 Mexican. Miss Burdick herself paid \$300, Mr. Davis \$50, Mr. Crofoot \$30, and one of our native women \$10, leaving a balance of \$460 which would be about \$200 gold. It is a small piece of land but it was very essential to purchase it both for the use of the school and to prevent Chinese from building in immediate proximity to the school.

It will be twenty-five years next July since this school was first opened and twenty years just now since Miss Burdick first came to this work. Is it not a good time to take an advanced step? Are there not those among our sisters in the homeland who will consider it a privilege to correspond with Miss Burdick and learn the real needs of the work in order that it may be placed under more favorable conditions both as regards building and equipment? No one could have worked more patiently and faithfully than has Miss Burdick and that often under very forbidding conditions. We come to you with this appeal that some one may be sent very soon, this year if possible. We are encouraged to believe that God has already laid it upon the heart of one of our sisters in the homeland to give herself to this work and we feel that we are following in the line of his leading in bringing the matter before you for special and immediate consideration. The work is yours and ours. We are workers together with Christ. This fact has been recently brought home to our hearts very forcibly by a package of letters from the Nortonville Church, wonderfully expressing their interest in and love for this work. I think it has encouraged all our hearts to feel there is a close union and sympathy between us and many of our people in the dear home churches; and believing in this bond of sympathy and interest we now come to you with this request, trusting that you will give it your sympathetic and faithful consideration.

SARA G. DAVIS.

West Gate, Shanghai,  
Jan. 10, 1910.

Letter From China.

DEAR DOCTOR GARDINER:

When I was studying in the Seminary at Alfred, I used to get help from discussing, with teachers and classmates, the problems of our church work. The problem that has been the greatest before me since coming to China has been the study of the Chinese language. When Doctor Palmborg was here, she was a great help in pointing out errors and telling us what to say under various circumstances. The Chinese language is very flexible, and there are many shades of meaning which can be expressed if one knows how to put the characters together. We are learning largely through our mistakes, but we trust the Chinese will be patient, and that, with the passing of time, we will absorb the best way of communicating our thoughts to them.

My purpose in writing this letter for your readers is to show you another problem which has come to us in these last few weeks. Miss Burdick was with us one Sabbath several weeks ago, and spoke at the afternoon service. After the service a young woman seemed willing to converse, and Miss Burdick had some conversation with her about Jesus Christ and what he wants men to be and do. The young woman asked if she might join the church. During the conversation it was discovered that she was married and lived at her husband's home in the country near Lieu-oo, while her husband is a cook at the Y. M. C. A. building in Shanghai. The mother-in-law evidently does not love the daughter-in-law, and the daughter-in-law is not willing to listen to the word of the mother-in-law, hence continual unpleasantness in the home. After much good advice she returned to her home, and Miss Burdick, with one of the young lady helpers in the mission, went to her home the next day, where they were treated with true Chinese hospitality. The mother-in-law was requested to treat with respect and love her daughter-in-law, while the daughter-in-law was urged to listen to the advice of her mother-in-law, and to learn to do right and to trust Christ. The young woman had already gained some knowledge of Christianity, and seemed very earnest. Subse-

quently she has attended quite regularly our Sabbath afternoon services, and on communion Sabbath spoke in the covenant meeting. One week ago last Sabbath, Mrs. Davis invited her into our dining-room after the service, and heard her story from beginning to end. She wants her husband to return to the country and live with her. He, on the contrary, does not care for her, but has taken what the Chinese call a "small wife" and lives with this woman in Shanghai.

We begin to feel that the young woman's eagerness to join the church was largely due to a hope that the church might assist her to accomplish her desire in bringing her husband back. During this last week, my teacher has told me the last chapter of this, to us who are new to China, most interesting case. One day last week the young woman came to the mission accompanied by two or more relatives or friends. The story told to the gatekeeper is, that at her home a sister-in-law was ill and that a spirit had spoken through the sick person, saying, that unless a Chinese hymn-book, which had been given to the young woman, was returned at once, the sister-in-law could not recover. The young woman was very unwilling to leave the book, but her companions compelled her to do so. She has a copy of the Gospel of John somewhere, however, and we hope that that may yet work a great miracle in that home. Perhaps the relatives and friends do not know that it is there.

And now some of our Christians think that it is all deception on the part of the young woman. Who are we that we can presume to understand these things? I know that there is One who knows, and we trust him that he will lead us to know what to do and how to do it.

Yours in Christ's service,

H. EUGENE DAVIS.

Lieu-oo, March 27, 1910.

Treasurer's Report.

For the month of April, 1910.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, April 1, 1910.....	\$556 39
Church at	
Brookfield, N. Y.....	20 29
Farina, Ill.....	19 44
Battle Creek, Mich.....	15 00

Plainfield, N. J.....	53 83
Alfred, N. Y.,	
General Fund.....	\$18 20
Ammokoo Fund.....	5 00— 23 20
Richburg, N. Y.....	2 26
Milton Junction, Wis.,	
General Fund.....	\$25 23
Bakker Fund.....	75— 25 98
Salem, W. Va.....	6 00
Riverside, Cal.....	5 19
Pawcatuck, Westerly, R. I.....	190 29
Marlboro, N. J.....	5 10
New York, N. Y.....	24 18
Shingle House, Pa.....	4 25
Attalla, Ala.....	4 00
A friend, Orlando, Fla., Ammokoo education.....	1 00
Pulpit subscriptions.....	5 25
Sabbath school at Farina, Ill.....	5 69
Jans Kristianser, Asaa, Denmark, China Mission	5 24
Alice Bakker, Asaa, Denmark.....	1 09
F. J. Bakker, Asaa, Denmark,	
China Mission.....	\$3 61
Home Mission.....	5 00— 8 61
Income Permanent Fund.....	433 30
Sabbath school at Riverside, Cal.....	5 00
Robert Van Horn, Farnam, Neb.....	35 00
Young People's Board,	
General Fund.....	\$10 00
Palmborg salary.....	25 00— 35 00
Seventh-day Baptist Memorial Fund:	
Income from Missionary Funds.....	\$12 25
50% income from D. C. Burdick Bequest.....	84 45
50% income from D. C. Burdick Farm.....	14 57
50% income from E. W. Burdick Bequest.....	21 00
Income from Sarah P. Potter Fund.....	26 44
Church at Utica, Wis., Fund.....	14 54—173 25
Woman's Executive Board:	
General Fund.....	\$72 00
China Mission.....	5 00
Shanghai Mission Chapel Fund, Norton-	
ville Society.....	25 00—102 00
In settlement with L. D. Seager:	
F. F. Randolph, New Milton, W. Va.....	\$1 00
Church at Greenbrier, W. Va.....	1 50
Emery Ehret, Slater, Col.....	2 50— 5 00
Collected on field by G. H. Fitz Randolph.....	9 20
Collected on field by J. H. Hurley.....	55 53
Collected by J. A. Davidson.....	18 10
Loan.....	1,000 00
	\$2,853 66

Cr.

E. B. Saunders, salary and expenses for March, 1910.....	\$ 78 27
G. H. Fitz Randolph, salary, four months ending April 30, 1910.....	200 00
J. H. Hurley, salary and expenses, quarter ending March 31, 1910.....	169 63
R. S. Wilson, salary and expenses, quarter ending March 31, 1910.....	92 67
Quarter ending March 31, 1910.	
Church at	
Westerly, R. I.....	18 75
Niantic, R. I.....	18 75
Hebron, Pa.....	50 00
Salemville, W. Va.....	25 00
Marlboro, N. J.....	25 00
Shingle House, Pa.....	25 00
Scott, N. Y.....	25 00
Verona, N. Y.....	12 50
Richburg, N. Y.....	18 75
Hartsville, N. Y.....	12 50
Welton, Iowa.....	25 00
Garwin, Iowa (10 weeks).....	19 24
New Auburn, Minn.....	37 50
Hammond, La.....	37 50
Riverside, Cal.....	37 50
D. H. Davis, Shanghai,	
One-half appropriation for schools in 1910.....	150 00
Appropriation for incidentals, 1910.....	100 00
Rose W. Palmborg, Shanghai,	
On account of traveling expenses, from Shanghai to United States.....	214 96
Susie M. Burdick, Shanghai,	
Salary, quarter ending June 30, 1910.....	150 00
Money contributed through Woman's Board for education of child.....	50 00
Jay W. Crofoot, Shanghai, salary, quarter ending June 30, 1910.....	250 00
Marie Janz, Java, salary six months ending June	

30, 1910.....	75 00
Tuskegee Normal and Industrial Institute, board, etc., of Ebenezer Ammokoo.....	37 55
H. Eugene Davis, Shanghai, salary, quarter ending June 30, 1910.....	250 00
L. D. Seager, salary, quarter ending March 31, 1910.....	50 00
Wilbur Davis, salary, ten weeks on Gentry field	57 70
Ira S. Goff, labor on Oklahoma field.....	15 00
J. A. Davidson, salary and expenses, quarter ending March 31, 1910.....	153 27
J. J. Kovats, salary in March, 1910.....	20 00
G. R. Boss, Milton, Wis., traveling expenses, labor in central Wisconsin.....	8 74
Interest.....	10 00
D. W. Leath, salary, quarter ending March 31, 1910.....	75 00
L. A. Platts, salary and expenses to March 31, 1910.....	115 57
L. A. Wing, labor on Lincklaen field.....	12 50
Cash in treasury, April 30, 1910.....	129 81
	\$2,853 66

GEO. H. UTTER, Treasurer.

E. and O. E.

The Opportunities and Responsibilities of a Christian Business Man.

GEO. R. BOSS.

The first of a series of four papers read at the quarterly meeting of the southern Wisconsin and Chicago churches, April 22-24, and requested for publication in the SABBATH RECORDER.

The business man's opportunities and responsibilities are about the same as the opportunities and responsibilities of other Christians.

Webster defines business as "Any particular occupation or employment engaged in for livelihood or gain, as agriculture, trade, art, or a profession." This is rather a broad definition—broader, I presume, than was intended when this subject was given out.

Of all business men the doctor has the best opportunity for lay Christian work, as he comes in closer touch with the inner life, fears and aspirations of those for whom he labors than does any other business man. He often has a better opportunity for Christian work than the pastor.

If every doctor were a thoroughly consecrated Christian, we can hardly estimate the great amount of good that would be accomplished. The medical missionary is one of the greatest powers for good in the world.

To lay down definite rules for business men to follow would be useless, as most thinking Christians know the path of duty whether they walk in that path or not. It seems to me that the object of this paper

should be more to treat of opportunity than duty.

There is no Christian business man who has not many opportunities to work for the Master. This work should not be all aggressive work. The kind word or loving deed coming from one that takes Christ as his pattern has its effect on even the careless. I believe that a Christian business man who shows by his daily life that he is striving to live as Christ would have him live exerts a greater influence than we know, and many opportunities will come to him to assist in the spreading of the Gospel.

There is too much of a tendency among business men as well as others to see, not how much Christian work they can do, but to get rid of all that can be got rid of. The only reason I am giving this paper is the fact that I do not like to refuse anything that I am called to do in the way of work for the cause we love. When asked to prepare this paper I felt that I already had all I could do; but if one wants to do a thing he will generally find time in some way to do it.

There is nothing that puts us in trim for work like work; and the more we do for the Master, the more we are willing to undertake. It is a fine thing to get the work habit, and the way to establish that is to embrace the opportunities that come to us. Dollars are not the only things that a business man should strive for. I often think that I get more good out of the effort I make to help others than do those for whom the effort is made.

Christian workers are often in the condition of the fireman who, when asked about the work required to be done once a week in the gymnasium, said that it only made the men lame and sore, because it was not followed up by daily exercise. For a business man to keep in good trim for Christian work he must keep in condition by daily practice.

If he makes a study of the surroundings he will soon see plenty of work that needs to be done at home, where most of his work must be done. Although it is a good thing to get out once in a while to help on the outside, what Mr. Rigway has said concerning this is true: "I have my opinion

of gadding ministers, gadding superintendents, gadding teachers and gadding scholars. 'Where is Mr. So-and-so today?' 'Oh, he's gone to Downingtown to address the X. Y. Z. Society.' 'What has become of the Singer girls?' 'They've gone over to the hospital to sing to the patients.' 'Well, we will try and get along the best we can.'

"Speaking is all right, and singing for the sick is splendid, but right here is the Master's job to be done. Guy Edwards is a good Christian fellow and a fine speaker and capable in many ways. He used to have a fine Bible school. But he was forever away speaking at this place or conventioning at that, and so into all sorts of things that he never stayed long enough upon any one thing to arrive anywhere. His Bible school all went to pieces and Guy wonders why. All Christian work is good, but when you are on the way to fetch the doctor you don't go aside to preach to poor old drunken Doc Valentine on the sin of drunkenness, do you? Protect me from the gadder."

As I just said, the place for most business men to do Christian work is at home and the time is all the time. If the business man feels that he is unfitted for personal work, he can work harder to procure the necessary funds for carrying on the work. There is great need of missionary work right in our own country, and you will see the truth of this when you consider that every forty seconds an immigrant enters our country from a foreign shore. These immigrants are coming on the average of 788,400 every year, 15,000,000 in the last twenty-five years, from almost every other nation in the world; and they represent nearly every phase of religious, social, political and industrial life.

Wisconsin furnishes one of the best fields for missionary labor in the Union. State Secretary Humphrey of the Anti-saloon League, in an address given at Milton not long ago, said that there was a village of about 1,000 inhabitants within (I believe he said) sixty miles of Milwaukee, with not a single church. What great good could be accomplished in such a place by a few Christian business men!

There is a mission field in Adams County

in which this quarterly meeting has taken a live interest. The people are anxious for Christian business men to come among them. There is to be a station on the new N. W. short line within two miles of the Rock House Prairie church. The pioneer business men ought to be good working Seventh-day Baptists to help uphold the standard of Christianity and temperance in that place of many bright young people. These need also the help of the families of such business men to establish a higher standard of society and teach them that there are other pleasures beside the dance and kindred amusements. In places like this the Christian business men can exert an influence second only to that of the self-sacrificing pastor that goes to such a field.

A variety of talent and ability is needed in Christian work and there is plenty of work for all. It seems to me that the minister and the business man should make more of a study of each other's methods. The minister can adapt business methods to his work to good advantage, and the Christian business man can gain great benefit by the study of the methods of the clergy.

A business man should not force his own individual views or even the views of his church on his customers. Of course they should know where he stands and if asked for his views he should be ready and willing to express them; but the general principles of Christianity as Christ laid them down should never offend. Prompt action should follow immediately upon clear understanding of duty. This applies to Christianity as well as business.

A business man needs to be a keen student of human nature, that he may be able to know how far to try to influence his customers for good, as his methods may be misjudged. He may be branded as a grafter if he shows too great an interest in them. He should be wise as a serpent and as harmless as a dove.

In laying down final rules to govern Christian business men it will be well to consider Romans xii, 11-17: "Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribula-

tion; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them that persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men." Then verse 21: "Be not overcome of evil, but overcome evil with good."

#### "Seventh Day Baptists in Europe and America."

REV. T. J. VAN HORN.

I have just looked through "Seventh Day Baptists in Europe and America," a work for which we have waited long and of which we may justly be proud. To say that I am highly pleased with it is to say the least that can be said. One rises from reading the chapter on Sabbath-keepers in the British Isles with the deep conviction that God had a great purpose in preserving this people through so many vicissitudes. And there may be a justifiable pride in tracing your religious ancestry back along that illustrious line of heroes to the years when Paul or his immediate successors first preached the Gospel in the British Isles.

This chapter has been read with some care and I feel prepared to say that this alone is worth the price of the book to one with any historic sense, even if he were not a Seventh-day Baptist. A more cursory review of what follows in these two finely bound and richly illustrated volumes firmly sustains the impression produced by reading the first 112 pages of Volume I. The mechanical work on these volumes is of the highest order. The portraits and illustrations are more than an embellishment, adding much to the historic value of the work. One can not turn these leaves and see the faces of these early and later defenders of our faith pass in review—faces so strongly expressive of character and culture—without a feeling of exhilaration and inspiration.

We have waited long for this history, but the delay has been worth while. A

work like this can not be compiled in a year. Having expressed my share of impatience at the prolonged waiting I now hasten to express my joy that we at length possess it. The committee having the work in charge will have the gratitude of present and succeeding generations for so patiently sustaining the burden of this work during these years.

We may well congratulate ourselves upon the opportunity we now have of getting into our homes a complete history that can but inspire in the minds of our children the deepest interest in our cause. It will be nothing less than a misfortune if, for any reason, a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information regarding our early origin, preservation and growth as a people to the present day.

Albion, Wis.,  
April 26, 1910.

#### "Spiritual Sabbathism."

ARTHUR E. MAIN.

The reading of manuscripts with reference to their comparison and the making of suggestions, was a willingly performed and interesting task. The reading, later, of the proof sheets of the book soon to be published, bearing the above title, was exceedingly edifying, profitable and inspiring. This book, by Dr. A. H. Lewis, will be acknowledged to be, I am sure, not only his last but his greatest literary gift to our people and the world; his last and greatest gift to the cause of truth and righteousness to which he had devoted his life.

Doctor Lewis had begun the work of revising his manuscript; but before completing it, the pen, so long busy, dropped from his hand, and the oft wearied soul went to rest.

No one knew better his inmost spirit, purpose and hope, than his gifted son, Dr. E. H. Lewis, of Chicago; and to him we are indebted for conscientious and scholarly revision and editing work.

Although the book will take the reader into the heart and up to the height of things, it is not to be a "popular" book, in the ordinary sense of that word. It seems to me to establish, one is tempted to say, forever, the inseparableness of the Sabbath and spir-

itual Sabbathism; the rational and religious worth of *sacred time*; and the nature of true Sabbath-keeping.

The book is for the thoughtful reader, whether one is a minister, teacher, or scholar, or not. But may I suggest two special uses of it? (1) Let our pastors and other teachers study the book as a whole; and then, mastering it section by section, unfold and interpret its spiritual and practical content to the people. (2) Let interested and liberal-hearted friends make it financially possible for the Tract Board to offer the book without cost to ministers and leaders of other denominations, upon such conditions as shall commend themselves to the board.

Alfred Theological Seminary,  
Alfred, N. Y.

#### Young People and the Movement for International Peace and Arbitration.

The Federal Council of the Churches of Christ in America, at its meeting in Philadelphia, in 1908, recommended by the unanimous vote of the delegates representing churches having a membership of about 17,000,000, "that the various societies of young people connected with the evangelical denominations represented in the Federal Council, recognize as Hague day the eighteenth of May, and have on that day in all their chapters as far as possible a consideration of the subject of Peace." This day, as its name suggests, calls attention to the world-wide movement in behalf of peace and arbitration that is now historically and officially connected with the Hague in Holland. It was in this city on the eighteenth of May, 1899, that the first great conference of officially appointed delegates opened its sessions. The second Hague conference was in session from June to October, 1907. The third conference meets in 1914.

Notwithstanding many difficulties, steps have been taken that promise even more definite action in the near future on the part of many of the great nations of the world, urging that international questions shall be submitted to the Hague Court for arbitration. The young people connected with our churches should give thoughtful attention to this great movement.

## Woman's Work

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

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

Life is too short for any bitter feeling;  
Time is the best avenger if we wait;  
The years speed by and on their wings bear  
healing;

We have no room for anything like hate.  
This solemn truth the low mounds seem revealing  
That thick and fast about our feet are stealing—  
Life is too short.

—Ella Wheeler Wilcox.

#### The Failure That is a Success.

St. Paul tells us that though he was always aiming at the mark, pressing towards the goal, he did not reach it. He never lost sight of the "high calling of God in Christ Jesus;" he was ever stretching forward, ever straining after the divine ideal, the perfect character—completeness in Christ. And yet he tells us that he did not possess it!

"Then he failed," you say. Yes, but it was a failure that was, in reality, a splendid success! It transcends immeasurably the bounds of what some deem "success." For there is a success of a worldly, sordid sort which is a miserable failure, and there is a failure of a high, spiritual kind which is a magnificent success, because it is an honest, earnest, persistent effort to reach the highest.

We often talk glibly about "success" and "failure" and pass hasty judgments upon men and their work, calling the biggest failure a success and the greatest success a failure.

The earthly ministry of Jesus Christ was declared a failure by the men of his day, and multitudes of scribblers have set it down as such since his ascension. For after three years of the most magnificent and marvelous ministry the world has witnessed, all that was apparent was a mere handful of humble followers and a cross!

And at the sight of the cross his followers forsook him and fled! "A failure!" said the scribes; "A failure!" screamed the multitude; "A failure!" echoed even his most intimate friends. "We were hoping that it was he who was about to ransom Israel."

A failure? The ministry of Jesus Christ was a complete success. For what is success but to glorify God and to accomplish the work appointed by him? What appeared to men the end was only the beginning of a victory which shall not cease until the kingdoms of this world shall be subject to the crucified One! And of how many of Christ's followers has the same thing been said, whose lives seemed to end in defeat and disappointment. Yet how gloriously they succeeded!

What does not the world, what does not the Christian Church, owe to men such as Ridley and Latimer? We enjoy religious liberty in the dear homelands, because Barrow, Greenwood and Penry did not fail when they suffered on the scaffold.

"Failed? 'Ah, yes, poor fellow,' you say, 'Nothing from life he seemed to gain. His was truly a losing fight. And all too soon the cruel night Closed around,—beat him down. He was slain. Yes! failed,' you say.

Failed? But I tell you nay,  
'Twas a noble fight he fought and well,  
With courage held high, and brow still clear.  
No skulking idly in the rear;  
And if vanquished, 'twas fighting, fighting he fell!  
No failure, I say!

\* \* \* \* \*

Such the stuff of whom heroes are,  
Who saw the lights gleaming from valleys afar  
And fought for the Promised Land! Failed?  
No failure, I trow!"

As Christian workers let us understand this: No work is a failure that is an honest, faithful doing of God's will. We do not fail when we accomplish the work he has given us to do. We need to revise our judgments and to correct our ideas of success and failure. Achievement is the common notion of success. But achievement is not necessarily success. It is possible to achieve all one aims at and yet be a miserable failure.

God sent us into the world to do his will. He has made us for himself and to glorify him. If we fail to do that, we are not successful, even if we achieve all



at which we aim." One great modern preacher has said: "Success lies not in achieving what you aim at, but in aiming at what you ought to achieve." Those are true and weighty words!

You may aim at some poor, paltry perishable object and obtain it. But that is not success. A preacher may aim at popularity and draw a crowded audience. But that is not necessarily a success. The building up one saintly character according to the will of God, is a greater thing than attracting a horde of hearers.

If you are pressing forward, if you are aiming at what you ought to achieve, your life is far from being a failure. It is a real and true success. This is what Browning meant when he said:

"Better have failed in the high aim, as I,  
Than vulgarly in the low aim succeed  
As, thank God, I do not."

Aim at what you ought to accomplish, and the day will come when you will accomplish that at which you aimed. For the apostle said: "It is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is."—*The Rev. T. H. Atkinson, in Woman's Work in the Far East.*

#### Woman's Board Meeting.

The Woman's Board met in regular session at the home of Mrs. J. H. Babcock, April 7, at 2.30 p. m. Those present were Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. A. R. Crandall, Mrs. Nettie West, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. H. C. Stillman and one visitor, Mrs. M. G. Stillman of Walworth.

The President opened the meeting with the reading of the sixth chapter of Galatians. Mrs. M. G. Stillman offered prayer.

The minutes of the previous session were followed by the Treasurer's report which was adopted as given. The Treasurer read communications from M. H. Van Horn, Salem, W. Va., Boothe C. Davis, Alfred, N. Y., and Mrs. Flora C. Dunham, Plainfield, N. J.

The Program Committee for the "Woman's Hour" at Conference reported the program arranged by them. Report was approved and adopted.

A communication was read from the Committee on the "Historical Volume."

Missionary Leaflet, No. 6, was presented and upon motion adopted.

The minutes were read and approved and the Board adjourned to meet with Mrs. A. R. Crandall, May 5.

MRS. H. C. STILLMAN, *Rec. Sec.*  
*Milton, Wis., April 12, 1910.*

#### What is Your Life?

W. D. TICKNER.

Life is as much a mystery today as it was thousands of years ago, despite all the efforts that have been made to solve it. As to its origin we are ignorant. To speculate and philosophize as to how and where it began is vain. We have absolutely nothing upon which to base even a theory. And yet we are a part of it. Whence came we? The only reply that we can give with assurance is, "From God." Further than this we can not go. If we attempt to go further, our thoughts are lost "even like past moments in eternity."

Our bodies are the result of life rather than the cause. It was because of this life that these bodies were formed, not that the life was withheld until the organization had been completed.

The human race had its origin in the divine mind. It was because of need in the economy of God. Why he needed us does not appear; but that he did need us is evident from the plans that were made for man's redemption in case he rebelled against his Maker.

Of all man's possessions, life, as a rule, is by far the most important and valuable. Wealth, honor, renown, are valueless when compared with life. We may well ask ourselves the question, What is my life worth? Value depends upon associations. Hoards of gold and silver would be to a shipwrecked mariner cast upon a lonely, uninhabited isle as valueless as the sand upon the beach. A life absolutely alone would be of no value; but in its associations with God and man it acquires a value dependent upon the relation sustained; and so we may consider the value of a life as related to God.

As Creator and Preserver, God must have had a definite purpose as regards your life and mine. The more nearly we fulfil the conditions of our being, the more valuable our life becomes. To discover these conditions should be our first and most earnest endeavor. If a life of one in rebellion against God was considered of value sufficient to cause the Son of God to leave heaven and all its glories that he might bring the erring one back to favor,

the value of a life in harmony with the divine life must be immeasurably great. To come into perfect harmony with the divine will, as revealed in the inspired Word, should be our first desire. Not only should we desire it, but we should use every effort to place ourselves right in the sight of God. Purity of life, both in thought and deed, is of great worth.

Life and activity are inseparable; even inanimate creation is never at rest. To control our activities and bring them into harmony with God's ways and works is to accomplish that for which we were created. A life thus ordered has nothing of self. God is all and in all. Leave the results with him. Humble yourselves under his mighty hand and trust him to lift you up. Such a life is rich. Such a life is of inestimable worth here; and in the great unknown, it will expand and unfold while the eternal ages roll outward and onward.

God's purposes, as regards our lives, are not considered apart from the lives of our fellow men. One of the first lessons taught was that our relation to our fellow men is essential to our fellowship with our Creator. In fact, when he gave to man the fundamental laws of his kingdom, they were summarized as love to God and love to man. We are taught that we can not love God and hate our brother. Not only should we question as to what our life is worth to God, but what it is worth to our fellow man.

What is your life worth to the world? "Oh," but you say, "the world is large. Not one in thousands will know me or will hear of me. I am of no account to the world." Did you ever stop to consider the influence of your neighbor? Has your life influenced him? Has it been a benediction to every one with whom you have come in contact? This influence is felt wherever your neighbors are known, and this influence, through them, spreads far and wide. What are you doing to bless the world? Think not merely of present gratification of self, as though its influence was not to be known outside your present environments, but live for others, trusting to God to enlarge your sphere of usefulness far beyond your home surroundings.

While our lives are of value to the whole world, they are far more so to those with whom we are intimately associated. What are we doing to lighten the burden of those whose cares are borne with difficulty? Are we carrying joy and gladness into homes where sorrow dwells? Do we weep with those who weep and rejoice with those that rejoice? He who would make his life of richest value must love his fellow man. He must not be indifferent to his neighbor's good. It is not sufficient that our neighbor is well supplied with this world's goods. It is not sufficient that he feels himself above want. He who is rich in this world only is indeed in extreme poverty. Our lives will be enriched in proportion as we bring to our neighbor the wealth of the kingdom of Christ. Are all your neighbors Christians? See then that you grow strong in the Lord, and help your brother also to become rooted and grounded in the love of God. You can assist your brother to still greater consecration. As you together climb, new beauties will be unfolded, your knowledge of God will increase, and your lives will be more and more of value as you are able to comprehend more and more of God's will.

As life preceded the formation of our body, so too it will endure after this body is laid aside. This body is given us for a brief season, for a definite purpose. God designs it for our eternal good. We may use it if we will, to glorify God. This is as God desires it. If we fulfil these conditions as our Creator desires, we will not be without a habitation, even though the earthly house of this tabernacle be dissolved; for a more glorified body awaits us.

Let us take good care of this body then that God has given us. Let us show ourselves worthy of a better one. Remember that the body is the temple of the living God. Adorn it not with costly robes of earthly manufacture, but such as will reflect the glories of heaven. Bring to our lives all the riches of faith, hope and love, that we can gather. These we will take with us into that house not made with hands, eternal in the heavens.

What is your life? It is not bounded by two eternities, but we live in eternity now.

When we have shown ourselves worthy of a better tenement, it will be given. Sad indeed will it be if we have so abused the present habitation that God will turn us out of this one and not give us another. Paul realized this when he said that he would not be "unclothed, but clothed upon, that mortality might be swallowed up of life."

There should be no "dark valley" to the Christian, but light all along the pathway; for our "life is hid with Christ in God," and "with him is no darkness." "The night shineth as the day." Moving time would not be very disagreeable if we could leave the old home and step into another more beautiful, having left behind all the old rubbish that collects about a home, and could find that everything of value that we possessed, cleaned and made more beautiful than ever, had gone on before. It is the packing and unpacking that makes moving day so disagreeable.

But when the summons comes for us to move out of this old tenement of clay, we will have nothing to pack. We brought nothing into the world and nothing earthly can be carried away; but all the true riches that have been acquired we will find not only ready but more beautiful than ever as we enter our new and eternal home.

*Blanchardville, Wis.*

#### Love.

ETHEL CARVER.

*Read before the annual meeting of the Iowa churches, and requested for publication.*

What is love? We will all agree that love can not be defined; the best we can do is to give the different characteristics that make up love. The elements of the pure love of Christ, and that love which every follower of him must possess are given in the thirteenth chapter of First Corinthians. Let us notice them:

"Love suffereth long,"—has a great deal of patience. If some one is apparently doing us an injury, are we patient and kind? On the contrary, we generally try to pay back, at least as good as is sent. Is this the act of a loving soul?

Love "is kind." We could show kind-

ness in so many different ways if we would take the trouble; most of us are "too busy." Christ was never too busy to perform the smallest act of kindness, and he is our pattern.

Love "envieth not,"—is always generous. If one brother is having hard times and is discouraged, the loving brother will share his own good fortune with him.

"Love vaunteth not itself, is not puffed up." Love is humble, never brags about its good deeds, but forgets self and praises others. Most of us like to be praised for our kindness, but love never does.

"Love doth not behave itself unseemly." A loving soul can act in no other but a courteous manner.

Love "seeketh not her own." Every person should be independent and self-supporting, but a true follower of Christ is always looking out to see that his brother is getting as good as he himself gets, tells him of the bargains and sees that he gets the best that is going. Are we watching out for the welfare of our brothers and sisters? Then here is one of the characteristics we must develop.

"Is not easily provoked." Oh, how often we see a hasty temper in a person who is nearly perfect in other respects; and how one show of bad temper will spoil all the other good points of a lovely character. Blessed is the meek and quiet temper; let us all strive more and more to control our tempers, and thus cultivate one of the greatest elements of a loving disposition.

"Thinketh no evil." How ready we are to believe this or that about our neighbors, if some one tells us that they are not living right. How often an entirely wrong interpretation is made of a guileless act, just because some one is suspicious. Let us always put the most favorable construction on every act, and thus encourage and help to uplift the mass of humanity.

Certainly a person who is following Christ is never glad when he sees people believing and living in untruth; but rejoices and is glad when they live in the truth of God.

As a summary we have: Love is patient, kind, generous, humble, courteous, unselfish, good-tempered, guileless, unsuspecting and sincere. How lacking in love,—the

true Christian love—most of us are. Do we realize how important it is? I fear that most of us do not.

Consider all the wonderful gifts enumerated in the first part of the chapter, and notice that if love does not accompany them, they are absolutely worthless.

Again, love is the one thing that is going to last; nothing can destroy love; for God is love, and God is everlasting.

Let us all strive to cultivate more of this love; keep the elements constantly in mind. And in developing love we will live up to all our other requirements; for we read, "Love is the fulfilling of the law."

*Marion, Iowa.*

#### Should Women Speak in Church?

Editor SABBATH RECORDER,

DEAR BROTHER:

I desire to call the attention of your readers to a thing in the church, which our people are doing contrary to the plain teachings of Scripture: that is the public speaking of women. God's Word says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. xiv, 34, 35). We also read (1 Tim. ii, 11-14): "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

Some say, however, that they "can not believe that, if the apostle were alive today, when woman's position socially, intellectually and religiously is so different, he would disapprove of our sisters' taking part in our prayer meetings." Such is virtually denying the inspiration of these Scriptures, just quoted. In First Corinthians, (xiv, 37), we have this: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." And in Galatians (i, 11) Paul

says: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." The Lord knew as well what women would be, as he did what they were when he was here on earth; and he knew too that the time would come when some would not be satisfied to occupy the sphere in life in which he had placed them: hence the inspired commandment of Paul. Thus when a woman makes a public speech in the church she violates a plain command of the Lord. Now we who claim the Bible as our guide should not expect the confidence of the world unless we obey its commands; and our women are not doing so when they speak in church.

We have written this, being impressed that it was our duty to do so, and we hope those who read will consider this matter in the right spirit; for when God speaks we should obey, and we *must* obey if we would enjoy the presence of the Holy Spirit as we may. May the Lord help you to do so is our prayer.

Your brother in Christ,

T. J. BOTTOMS.

*Logan, Ala.,*

*Sept. 19, 1909.*

#### Historical Papers.

I find on my table this noon, left there by the "office boy" at the RECORDER office, two nicely bound books containing in all over 1,500 pages of printed matter besides a great many illustrations, volumes one and two of "Seventh Day Baptists in Europe and America." Of course within the first few minutes I had to hunt up my own picture, and the "History of Milton College" which I contributed, and "A Catalogue of Seventh-day Baptist Publications" which I also arranged. Strange, isn't it! I wonder did the rest of you people do that same thing? I do not blame you if you did, for the illustrations are really very good and exceedingly interesting. We shall never be sorry for the delay and the expense necessary to secure these illustrations.

I find on a hurried examination of my article on "The History of Milton College" that it is all there although it was almost

eight years ago that I turned in the copy. I thought then that I was going to give one dollar for a paper-bound volume of about four hundred pages, and here I have two large well-bound, beautiful, valuable books for three dollars. I feel ashamed of myself. Don't you? If you don't you haven't bought the books, that's all; and then surely you should be ashamed.

EDWIN SHAW.

Plainfield, N. J., Apr. 27, 1910.

### The Historical Volumes.

ARTHUR E. MAIN.

The General Conference of 1902, with its hallowed associations, stirring introductory sermon, and historical papers, was a memorable occasion. To those whose Christian and denominational loyalty, enthusiasm and insight determined the character of that meeting and insured its great results, among the foremost of whom is Mr. C. C. Chipman, of New York, our people are under highest obligations.

In our awakened zeal we voted to publish the papers in a book, and to sell it at the low price of one dollar. Of course this was a mistake. But a bank inspector was once asked if he expected to find mistakes; and he replied, "Certainly I expect to find mistakes; one who should never make a mistake would soon be wanted up in heaven."

There was delay in the preparation of a few important papers,—a delay quite beyond the control of the committee on publication; and as time passed, ideals of what the book ought to be grew larger in the minds of those more directly responsible for the quality of the work. And now as the fruit of these years of waiting and of the labors of the committee and of those cooperating with them, we have *Seventh Day Baptists in Europe and America*, in two volumes, a work of 1,500 pages, and of inestimable importance. Inaccuracies? Yes. Some things published that might well have been left out? Probably. Some things omitted that ought to be found in the book? Quite likely. But let not two or three nights with the toothache make us forget more than 360 nights of restful sleep.

It almost seems wrong to make particular mention of any part of so great and good a whole; still it may not be amiss to call special attention to *Seventh Day Baptists in the British Isles*, the histories of our Societies and Schools, *The German Seventh Day Baptists*, the Illustrations, and the Index. One remembers well the able paper on the Tract Society, by Mr. Arthur L. Titsworth; and the grand historical address at the bicentenary of the First Hopkinton Church, by Dr. Wm. L. Burdick.

Mr. Chipman once said that although he always thought himself a loyal Seventh-day Baptist, his feeling of allegiance was greatly deepened by reading the history and biography published in the *Seventh Day Baptist Memorial*. It can not but be believed that the possession and reading of these books in our homes, would do very much towards preserving and increasing our devotion to the faith of our fathers.

Alfred Theological Seminary,  
Alfred, N. Y.

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

ARTHUR E. MAIN.

V.

#### A brief outline of the Old Testament:

- A. Beginnings of History. Genesis.
  1. Beginnings of Human History. Chs. 1-XI.
  2. Beginnings of Hebrew History. Chs. XII-L. 20th Cent. B. C.
- B. Moses, the Exodus, and the Law. Ex., Lev., Num., Deut. 15th Cent.
- C. Great Historical Period of the O. T. 15th-5th Cent.
  1. Conquest and Settlement of Canaan. Joshua. 15th Cent.
  2. Period of the "Judges." Judges, Ruth, 1 Sam. I-VIII. 15th-11th Cent.
  3. United Hebrew Kingdom. 1 Sam. IX-XXXI, 2 Sam., 1 Kings I-XI, 1 Chron., 2 Chron. I-IX. 11th-10th Cent.
  4. Period of Two Kingdoms. 1 Kings XII-XXII, 2 Kings I-XVII, 2 Chron. X-XXVIII. 10th-8th Cent.
  5. Kingdom of Judah. 2 Kings XVIII-XXII, 2 Chron. XXIV-XXXV. 8th-6th Cent.
  6. Babylonian Captivity and Post-exilic Period. 2 Kings XXIV, XXV, 2 Chron. XXXVI, Lam., Ezra, Neh., Esther. 6th-4th Cent.
- D. The Prophets.
  1. Earlier Prophets. Amos, Hosea, Isa. I-XXXIX, Micah, Nahum, Zeph., Jer., Hab. 8th-6th Cent.

2. Later Prophets. Ezek., Obed., Isa. XL-LXVI, Hag., Zech., Mal., Joel, Jonah, Daniel. 6th-2d Cent.
  - E. Non-historical Scriptures.
    1. Lyric Poems.—Psalms, Song of Songs.
    2. Wisdom Books.—Job, Proverbs, Eccles.
- After the Close of O. T. History:  
4th Cent. B. C.—1st Cent. A. D.

It is not claimed that the above outline is exactly or truly historical, especially in the early divisions. Perfect accuracy of detail in the narratives is not to be looked for at any point; although some apparent inaccuracies might disappear if we knew more of the circumstances. The writers give no evidence of having been miraculously controlled; and questions of authorship and dates were not considered as important then as now. The supreme end was *religious*; and that end has been grandly accomplished,—so grandly as to convince us that the Scriptures are the very word of God. The sources for our knowledge of the early periods are of later date than the periods referred to, being, no doubt, compilations of existing documents, and sacred traditions of the earlier beliefs, customs and ritual. It is indeed altogether certain that Moses was not the author of the first books of the Bible as we now have them; but that the contents were woven together into their present form after the Babylonian Captivity. It is however equally certain that their history, ideas, laws and institutions, require, for their foundation and explanation, the personality, leadership and legislation of the Moses of the Exodus. Three things may be said here with greatest confidence: (1) The Scriptures are an inspired record of the increasing fulness of God's self-revealing, in the course of Hebrew history. (2) We have the writers' view of the times and events of which they wrote with varying degrees of historical, scientific and philosophical correctness; and also their own religious and ethical ideals. (3) As religious books, as doctrinal and practical sources to be interpreted in the light of their historical connections and of moral and social progress, they possess as the word of the Lord inestimable value for every generation.

Jesus referred to the Pentateuch as the Law of Moses, and to David and Isaiah,

because certain ancient writings were commonly known then by these names; and just as any person would have done with a mission similar to his. We speak of Shakespeare without assuming to settle any question as to the authorship of these great plays.

And in view of the differing opinions of learned and devout critics concerning matters of detail, we ourselves need feel no great anxiety respecting minutiae in the arrangement, by dates and authors, of the contents of these ancient and sacred Scriptures. But an outlined survey of our sources, on the whole correct in essentials, is interesting and illuminating, and meets the really important and vital requirements of an historical science of Old Testament religion and morals. Our outline then is partly chronological, partly theological, partly literary; without pretension to complete exactness; but a safe, working and helpful division of the sources of Old Testament theology.

Alfred Theological Seminary.

### A Card of Thanks.

We wish to thank our many friends and relatives of Alfred and Little Genesee, N. Y., Plainfield, N. J., Daytona and Daytona Beach, Fla., for their kind help to us in our time of need—in gifts of clothing, money and sympathy—since the recent loss by fire of our house and its entire contents. Mere words fail to express our sincere thanks to you, and may none of you ever be called upon to undergo the sad experience we had. May the choicest blessings of our Father in heaven rest upon every one of you. is the sincere prayer of

J. H. HULL AND FAMILY.  
Ocala, Fla.

### Eastern Association.

The Committee for Entertainment asks that the names of all who will attend the Eastern Association to be held at Rockville, R. I., May 26-29, be sent as early as practicable, that their entertainment may be provided for. Carriages will meet the 8.20 a. m. train at Hope Valley on Thursday, May 26.

EMORY C. KENYON,  
Chairman.

## Young People's Work

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

### What Is It to Be a Christian?

REV. E. D. VAN HORN.

Topic for prayer meeting, May 21, 1910.

#### Daily Readings.

Sunday, May 15—To follow Christ (Matt. x, 37-42).

Monday, May 16—To die to sin (Rom. vi, 1-7, 12-14).

Tuesday, May 17—To live like Jesus (Phil. i, 21).

Wednesday, May 18—To walk in the Spirit (Eph. iv, 1-6).

Thursday, May 19—To be good citizens (Rom. xiii, 1-10).

Friday, May 20—To fulfil common duties (Titus ii, 1-9).

Sabbath, May 21—Topic: What is it to be a Christian? (Acts xxiv, 24-29). (Union meeting with Juniors.)

#### THOUGHTS ON THE LESSON.

The question asked in our topic this week is one which should deeply interest every Christian Endeavorer. It is an important question and will become vital and practical to each one only as he makes it a *personal* question: not only, "What is it to be a *Christian*?" but "What is it for *me* to be a *Christian*?"

Too often the idea prevails that to be a Christian is to lead an existence separate from the daily activities of life, a sort of hermit life of prayer, devotion and piety apart from men and the common things of life. But we must not forget that "to be good" is to be good for something. Our feelings of reverence and piety are good for nothing unless they awaken like feelings in those about us. Our moments of quiet devotion and reverence must not be an end in themselves but a means to an end, in which we are prepared to do with cheerfulness and love the common humdrum duties of the day.

To be a Christian does not mean to do the things merely that Christ did in his

day. He lived nineteen hundred years ago amid conditions and environments vastly different in many ways from those which we face now. Hence for me to be a Christian means for me to fill my place in life now in the same spirit of love and service in which he filled his in his own day. In doing this we are not to deduce from his example and teachings mere rules, but rather *principles*. To illustrate what I mean let me give you a few examples.

1. Possibly you are a school-teacher—a Christian school-teacher; that is, you are teaching school because you believe Jesus would like to have you do so. But Jesus was not a school-teacher; hence how are you going to decide what you ought to do under certain trying conditions? He has given out no rules for school-teachers and, therefore, how are you going to be Christlike in your teaching? Maybe you are a nurse and feel *that* is your profession. But Jesus was not a nurse and gave no rules regulating the duties and conduct of a nurse. Perhaps you are a farmer and believe you are following your Master's voice in that chosen work. But again, Jesus was not a farmer and has left no set of rules to outline a farmer's duties. So we might go through the whole category of the honorable professions in which our young people are engaged and find that Jesus engaged in none of them and has given not a single rule regarding the work of any of these professions. So what shall we do? Shall we conclude that it is impossible to engage in any one of these professions and be Christlike? Not at all. Jesus doubtless wants you to do just what you are doing, if you are fitted for it, and wants you, furthermore, to consider that calling as *sacred*; and while he has given no specific rules regarding that work, he *has* given certain *principles* by which you may determine your conduct and be sure you are right. Do you recognize the fact that in your chosen profession you are called to a service for God and humanity; that your mission is not to yourself but to others? Then you have discovered the first fundamental Christian principle. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Therefore,

Martha Burnham.<sup>1</sup>

MARGARET BELL.

### Chapter XIX.

When Martha reached home she found that, while she had been absent, her mother had suffered a relapse in consequence of overtaxing her strength. This relapse confined her to the bed absolutely for a period of six weeks. A younger brother of Patience, James, was now a member of the family, and the school-teacher had returned from her spring vacation for the summer term of school.

With what assistance Patience could give, without trespassing upon her school-time, and with chores done by other members of the family Martha carried the entire work of the household, save to hire a couple of washings done. She did not, however, take in any work that summer until her mother was about the house. She slept in the same room with her mother, rising to give her care whenever it was needed.

The draught on her strength was greatly increased by the fear that her mother was going to die; and she felt that, were she deprived of her mother's love, sympathy and counsels, she would lose her mind. How she pleaded with God to spare that life yet a little longer.

And while she was worrying over her mother her father was fretting over his baby, declaring that she was doing her last summer's work. She sought in vain to convince him that there was no danger of her breaking down.

By the time school was out Mrs. Burnham was able to do some light work and Paul went back home. There were now two less in the family, and Patience being out of school could do more of the housework. Thus Martha had more opportunity for sewing; still she had to admit there had been times in her life when she felt more ambition than at the present time.

As September drew to a close, Jessie Holtze sent for her one morning. Martha found her quite sick, and the sickness increased with alarming rapidity. In two days her throat became paralyzed, thus

it matters not whether you are a school-teacher, a nurse, a farmer, or one engaged in any other honorable profession. If in that profession you are trying to make the world better by helping your friend and neighbor to catch the true meaning of life, then you have taken the first step in being Christlike. This was the point of difference between Felix and Paul. The former was all for self, while the latter was giving his whole life in *service* for others. In Paul we have also a splendid example of the second great principle—the principle of *self-giving*. Nothing did he regard as too hard, always willing to spend and be spent that others might know the power of God unto salvation. In him as in Jesus was a living expression of the great truth that life comes through self-sacrifice. Jesus said, "Except a kernel of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The third principle which is distinctive of the Christian religion, is that of *love*. It was the "new commandment" that men should love—even their enemies, given by Jesus to his disciples, and exemplified so beautifully in his forgiving spirit towards those who crucified him, that forever glorified him in the hearts of men. Paul's life was enriched by it and his teachings are radiant with the same spirit. If we wish today to determine what it is to be a Christian we can do so by applying these three tests. Are we willing to spend our lives for others, in self-forgetfulness and love? If so, then we can be Christians in the truest and highest sense.

#### HINTS TO THE LEADER.

Make the meeting an interesting one for the Juniors by giving them something definite to do. Give them Bible references to read from the "Daily Readings" as answers to the topic question. Ask others to come prepared to relate experiences as to what Christians have helped them and in what ways. Encourage an open and frank discussion of the topic on the part of all and see that a practical view of the question is brought out. Emphasize the fact that daily conduct, not what we say in prayer meeting, determines whether we are Christians or not.

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

preventing speech and the ability to swallow. This was very pathetic. She would try to speak, and as no sound came from her lips tears would fill her eyes; yet she bore her sufferings with the same bravery that had characterized her mother. She was greatly alarmed if she missed Martha from her side, consequently Martha tried to be there all of her waking moments.

Jessie was seventeen years old and save for contagious diseases had never been sick a day in her life; but in six days she succumbed to this disease, to which the physicians had not given a name.

Scarcely had the two houses been settled and things adjusted to the new conditions, when a brother of Jessie's, twelve years of age, was stricken with the same disease though in a milder form. He lingered longer but in about six weeks after his sister's death followed her to the spirit land. Thus this brother and sister passed away, the one so near the other, in the same room where Mrs. Brown's three girls had died within two days.

Like Jessie the little boy demanded Martha's constant attention and it is needless to say that he had it. Patience did the work at home with her grandmother's help and advice.

In the winter succeeding these events a niece of Mrs. Burnham's applied to Martha for help on account of sickness in her family. It was impossible for Martha to be away from home a week at a time, so it was arranged that she should spend two days in the week at home and do up the hard work, giving the remainder of the time to her cousin.

Her cousin could have found some one that would have stayed with her all the time, but Martha needed the money and she wanted to help her. Oh, the beautiful souls in whom real, disinterested friendship dwells! What would life be in a world like this without them?

After her cousin ceased to need help and the house-cleaning was over, a friend of Martha's living more than a mile from her home—one who was always watching for opportunities to aid her—offered Martha a job of quilting, telling her it could be done in a room they did not need, and therefore at her convenience. There was

nothing else in view and Martha gladly accepted this work. By rising at four o'clock in the morning and going to her work, and remaining until half past seven in the evening she could earn a dollar in three days besides her board.

When the work was completed and she started home, while she felt very badly she little thought that she was walking for the last time over a road which she had traveled so much. She would ride over this road many times in days to come but never again would she be able to take the walk. It was well for her that she could not see into the future. She was taken sick and a long, dangerous and painful illness followed.

When the disease had spent its fury she hailed the symptoms of returning health with joy, thinking she would soon be able to carry her usual burdens again. But after several months had passed, she was forced to accept the unwelcome fact that henceforth her health must be guarded; and while she did considerable, she never saw the time that she could do more than half the amount of work she had been wont to do before this sickness.

But in all the trying experiences through which we have followed her and in other severe ones not mentioned, the greatest sorrow and anxiety of her heart was in regard to her religious experience. Over and over again in the silent watches of the night when the other members of the household were wrapped in slumber, as she lay awake pondering over the terrible realities of her life did she say, "Oh, if I could only find God and know that I was right with him, I could bear all the rest cheerfully. But after my efforts to help save others, I have no assurance that I myself shall be saved. How dreadful it is that we have to live out our lives here and not know until death whether we shall be saved or not." And then this question arose in her mind: Should she be admitted to heaven when she died, what assurance had she that she would not fall away even then? If the angels sinned and were cast out of heaven, who by nature were sinless, what had she, who was sinful by nature, to base her hopes upon that she should be able to stand in heaven? And as she

thought of her perverse, rebellious spirit, it seemed to her very probable that were she fortunate enough to gain heaven she would not be fortunate enough to remain within its portals.

She could not see but that this doctrine of being a child of God one moment and a child of the devil the next led to just such a conclusion. No thought that there was anything wrong with the doctrine came into her mind. The doctrine was right and everything else must be made to harmonize with it.

But the hour of her deliverance was drawing near. For thirteen long years she had groped in this land of more than midnight gloom and now the light which far surpassed the brightness of the sun's noon-day glow was going to pierce the clouds and dispel the gloom.

An evangelist was conducting a series of meetings in Doctor Heilman's church at Auburn Junction. Having had some previous acquaintance with Mr. Burnham's people he paid them a visit. He spent nearly a whole day trying to show Martha from the Bible how a person is saved and that people are saved in this world and not merely hoping to be saved when they come to die; but like the disciples who walked from Jerusalem to Emmaus with Jesus after his resurrection Martha's eyes were holden.

Mrs. Heilman gave Martha an invitation to come to her home and remain through the last two days of the meetings. The invitation was most gladly accepted. At the closing service after the evangelist had preached he announced a certain hymn and told the congregation that he wanted to call their attention to the second verse, which he then read.

"Oh, why was he there as the bearer of sin,  
If on Jesus thy guilt was not laid?  
Oh, why from his side flowed the sin-cleansing  
blood,  
If his dying thy debt has not paid?"

As he read the words the scales fell from Martha's eyes, and she said to herself, "Why, Jesus paid my debt and I am free. The way of salvation is so easy and simple, and I have been making such a hard thing of it, stumbling over its simplicity. Oh, it is being in Christ that makes me

safe and not being in heaven. Saved right here and now! Jesus stood before God in all the sin, misery and degradation of the sinner, and when the sinner accepts Jesus as his Saviour he stands before God in all the innocence, purity and spotlessness that are inherent in Jesus the Saviour. It is not our own righteousness that is to be worked out; but when we accept Jesus as our Saviour his righteousness is imparted to us and then this imparted righteousness is to be gradually imparted by the workings of the Holy Spirit in our hearts until Christ is formed within. So long as Christ is seated at the right hand of the throne of the Majesty on high, those who have surrendered to his authority are safe because they stand in him." Gone was the terrible burden of soul. There was no ecstatic feeling of joy, but rather she was like a person who tossing for long days upon a couch of pain finds sudden release and sinks into sweet repose. She had grasped the truth so beautifully expressed by Whittier's trustful, happy old man, who when asked, "What if God's will consign thee hence to hell?" replied cheerily:

"Then . . . be it so.  
What hell may be I know not; this I know—  
I can not lose the presence of the Lord:  
One arm, Humility, takes hold upon  
His dear Humanity; the other, Love,  
Clasps his Divinity. So where I go  
He goes; and better fire-walled hell with him  
Than golden-gated paradise without."

(To be continued.)

#### News Notes.

NEW AUBURN, MINN.—The pastor preaches nearly every Sunday night for the benefit of the First-day people.—Our Christian Endeavor Society resumed its meetings a few weeks ago, the distance having made it impracticable to continue the appointments through the winter months.—The regular services of the church are continued about as usual.

NORTH LOUP, NEB.—The Juniors have given two socials this spring for social purposes.—Sixteen members have recently united with the church, eleven by letter, one by confession of faith, and four by baptism.—The choir has given two entertainments, netting \$42.80 toward a piano fund, the instrument being already placed in the church.—Attendance upon all the church services fair; the Endeavor Society's attendance a little below the normal.

MILTON JUNCTION, WIS.—The Ladies' Aid Society has served a series of ten-cent suppers from

which they have realized a nice sum.—Our church has raised money to furnish a room in the new college building at Salem, to be known as the Milton Junction Room. [We understand that a member of the Junction society who is engaged to teach at Salem another year is to do her work in this room and that some private friends at the Junction have donated a sum for picture furnishings.—Y. P's [Ed.]—Three of our young people are to graduate this spring from the local high school, two of them with highest honors—salutatory and valedictory.—The young people find the mission study very interesting.—Pastor Bond gave us a series of helpful sermons at the extra meetings held during the Easter vacation.

ALFRED STATION, N. Y.—Thirty-six members received into the church, 17 by letter and 19 by baptism, April 23.—The Seniors and Juniors gave a social recently that netted them \$10.—The Ladies' Industrial Society's fair netted them \$50.—The Junior Society gave a sugar social at the home of the superintendent, March 22.—The Baraca class banquet was given March 31.—Under the direction of the Associational Missionary Committee, Pastor Cottrell preached at Petrolia, March 26.—Pastor Randolph of Alfred has kindly and efficiently assisted in our special meetings.—On March 16 a stereopticon entertainment was given by Rev. Mr. Ukai, Japanese missionary to New York, and Mr. Okazaki, a lieutenant wounded in the Russo-Japanese war.—The semi-annual meeting of the Western Association, held with us April 1-3, was well attended and an encouragement to all.

ANDOVER, N. Y.—A recent supper by the Ladies' Aid netted about \$6.00.—Mr. R. R. Thorngate, Bible-school missionary for the Western Association, occupied the pulpit, April 23, and gave a helpful missionary discourse.—Our pastor has resigned to accept the call to the Leonardsville Church and will leave us about the middle of May.

INDEPENDENCE, N. Y.—One member was recently admitted to church membership by baptism.—The Ladies' Aid Society at Mesdames O. G. and F. C. Clarke's, April 13, netted \$6.10.—Pastor Crofoot was in attendance upon the semi-annual meeting held at Alfred Station, April 1-3.

#### Conundrums for Juniors.

Answer to one appearing some time ago—"Cheat" (heat) (eat) (at) (t). Correctly answered by Amy Van Horn (age 10), Albion, Wis.

#### Riddle.

Sent by Amy Van Horn.

Five hundred begins it,  
Five hundred ends it,  
And five in the middle is seen;  
The first of all letters,  
The first of all figures  
Gives the name of a scriptural king.

#### Southeastern Association.

To be held with the Ritchie Church, at Berea, W. Va., May 19-22, 1910.

#### PROGRAM.

##### Fifth-day Morning.

- 10.00. Song service.
- 10.15. Moderator's address—V. B. Lowther.
- 10.40. Report of Executive Committee.
- 10.55. Praise service.
- 11.00. Introductory sermon—Rev. George W. Hills.

##### Afternoon.

- 2.00. Song Service.
- 2.10. Appointment of standing committees.
- 2.20. Report of delegates from sister associations.
- 2.30. Report of delegate to sister associations.
- 3.00. Report of Associational Missionary, Rev. L. D. Seager.

##### Fifth-day Night.

- 7.30. Sermon—Rev. L. A. Wing.

##### Sixth-day Morning.

- 9.45. Song service.
- 10.00. Sabbath-school Hour—O. A. Bond.
- 11.00. Sermon—Rev. Edgar D. Van Horn.

##### Afternoon.

- 2.00. Song service.
- 2.10. Woman's Hour—Mrs. W. F. Randolph.
- 3.10. Tract Society Hour—Rev. Theodore L. Gardiner.

##### Sixth-day Night.

- 7.30. Prayer meeting—Rev. L. D. Seager.

##### Sabbath Morning.

- 10.00. Sabbath school—Superintendent of Ritchie Sabbath school.
- 11.00. Sermon—Rev. Theodore L. Gardiner.

##### Afternoon.

- 2.30. Missionary Society Hour—Rev. E. B. Saunders.
- 3.30. Young People's Hour—Miss Draxie Meathrell.

##### Sabbath Night.

- 7.30. Report of committees.
- 8.00. Sermon—Rev. E. B. Saunders.

##### First-day Morning.

- 8.45. Unfinished business.
- 10.00. Education Hour—Pres. C. B. Clark.
- 11.00. Sermon—Rev. M. B. Kelly.
- 12.00. Adjournment.

#### "Why I Left the Ministry."

REV. E. H. SOCWELL.

The article in the RECORDER a few months ago, "Why I Left the Ministry," was of more than passing interest to me and for more than one reason. My daily paper, which came to hand the day previous to the arrival of the RECORDER referred to, contained an article with the title, "No Honest Ministers," which in some small measure resembled the article in the RECORDER.

The writer of the article in my daily paper was Rev. D. H. Carrick, who until recently was pastor of the Christian Church of North Lawrence, Kan. Mr. Carrick has given up his pastorate and the work of the ministry and has accepted a position with the Lawrence Street Railway Company.

He gave up the work of the ministry, not because of insufficient support, but because, in his judgment, no minister can live an honest life. He concludes his article as follows: "No, sir, I don't believe a minister can live an honest life now. If he preaches the truth, he will be condemning the lives of most of his congregation and offending them. He passes over this and that and lives a lie every day of his life in order not to offend the influential members of his congregation. Thank God, I am earning an honest living now and nobody can criticize me."

This arraignment of the ministry seemed very harsh, and caused me to think it over carefully. Can it be true that "no minister can live an honest life" in these days? Is it possible that every minister "lives a lie every day of his life?"

This certainly can not be true of all ministers, but I am forced to admit that in some cases there is more than a grain of truth in the accusation. But is this arraignment true of any Seventh-day Baptist ministers?

Let us be honest as we apply the test to ourselves. In my preaching do I pass over this truth or that truth, this sin or that sin, rather than offend those whom I serve? Do I fail to preach what I believe to be truth or fail to condemn what I believe to be sin, rather than offend influential members of my congregation? Really now, do I do these things? Do I believe it is right and compatible with Christian living to dance, to play cards, to patronize excursions, seaside parties and ball games upon the Sabbath; to raise money for church purposes by means of sociables, church suppers, church fairs, grab-bags, rummage sales, theatrical plays, etc.?

As a rule, Seventh-day Baptist ministers believe these practices to be wrong; and as a rule, one or more of these practices exist in almost all our churches. How many

of us pass these things by in silence, lest we offend influential members of our church and place our position in jeopardy.

I have in mind a wealthy church which called a young minister to its pulpit as a supply and as a possible candidate for that pastorate. He was well liked and the church was about to call him as pastor; but upon a certain Sabbath he preached against card-playing, and that sermon settled the whole matter at once. He was denounced and no longer considered a candidate. But since then this church has had pastors, and now has a pastor, and there has been no difficulty over the card-playing practice which has permeated the church. What is the conclusion in your own mind about this case? It must be that subsequent pastors have passed over the card-playing practice in silence, rather than offend influential members of their congregation.

It is a fact that some of our pastors do pass over these sins in silence, and by doing so they sanction them; and the result is that these evils are increasing among us far more rapidly than is Christian piety.

The minister who believes these practices to be wrong, and knows that they exist in his church, and passes them over in silence in his preaching and in his pastoral work, can not claim that he is living an honest life; and it would be difficult for him to refute the charge made by Mr. Carrick that he is living a lie every day of his life.

It can be no excuse to say that the people will not listen if I raise my voice against these sins; nor to say that it would do more harm than good; nor to say that I would lose my position as pastor by doing so. By accepting the position of pastor the minister must also accept the responsibility of the pastor: this is God's idea.

The pastor is a watchman, a shepherd of God's flock, and the day will surely come when God will demand a reckoning from every pastor who fails to warn against sin, who fails to proclaim the truth in love, even to the losing of his position.

It is high time that every minister, especially every Seventh-day Baptist minister, should awake to the grave responsibilities which rest upon him to labor against

the popular evils that are making such inroads among us, sapping the very foundations of Christian living and leading many, very many of our people far from the path of piety.

Anoka, Minn.

### DENOMINATIONAL NEWS

Rev. Henry N. Jordan has been appointed census enumerator for the election district of which New Market forms a part. He began his work last week. Mr. Jordan has the thirty-seventh enumeration district.—*Dunellen Call*.

Clyde Ehret was at Lost Creek, on Sabbath day, filling his appointment. This is his last service there. Rev. M. G. Stillman has been called to that church as regular pastor and will be on the field the first of next month. It will be remembered that Rev. Mr. Stillman was pastor of the Lost Creek Church, W. Va., a few years ago and resigned to accept a pastorate out West.—*Salem Express*.

#### The Anointing at Bethany.

S. F. RANDOLPH.

In studying the Scripture texts for compiling my Outline Harmony Chart without consulting commentators, I came to the conclusion that the anointing at Bethany occurred at two different times and places. Since then I see there were various opinions about it among theologians in former years, as well as now.

It seems to me there is great injustice done to the Scriptures by placing the account of John xii, 2-8 as being parallel with Matthew xxvi, 2-18 and Mark xiv, 1-11, and then, regardless of plain statements about time and place, trying to make them all appear as the same event. A whole page is used by Dr. Edward Robinson, in his Harmony of 1856, in trying to make it appear that way. In the same notes, on page 195, he says: "There is no sufficient reason for supposing with Lightfoot and others, that the supper in John is a different one from that in Matthew and Mark." Further, two different authors have taken the liberty to use the name, Mary, in place of "a woman," in Matthew and Mark. Again, let those who have Cadman's Harmony see how he tangles up Scripture, beginning on page 245, to make but one anointing.

Now I admit that a part of the texts

only, which are those describing the ointment, and Christ's words relating to the object, to himself and to the poor, being so nearly alike in both cases, would seem to indicate but one anointing. Herein lies the supposed reason for believing there was but one.

Now let the young Bible student see if "Lightfoot and others" were not correct, and the later authors mistaken. A close examination of the texts clearly shows two different occasions. Notice the following facts.

The first move to put Jesus to death was to find him. And that was because he had just raised Lazarus from the dead. This move is seen in John xi, 56-57 and xii, 10-11. It will be noticed it was *six days* before the Passover. Then, only *two days* before the same feast, there was a general consultation among the people to take him by craft or subtilty, and kill him (Matt. xxvi, 3-4 and Mark xiv, 1-2). At this time it was that Satan entered into Judas, and the bargain was made to betray him (Luke xxii, 3-6).

Now, as anointing was common in those days and repetition with Christ was frequent, it is not strange that he should use very nearly the same language on two occasions, as related by the three evangelists, and as referred to above. Thrice in Gethsemane (Matt. xxvi, 44) and, later, three times with Peter (John xxi, 17) he used the very same words.

But to get more directly at the truth, notice also the difference in time and place of anointing, the position, and different parts of the body anointed.

The first (John xii, 3-8) was of the *feet* while in a *reclining position* (as generally believed) and at the *home of Lazarus and his sisters*—a fact which will be shown farther on. It was *six days* before the Passover (John xii, 1). It was then that the selfish traitor made his kick against the waste of the loving Mary.

The second (Matt. xxvi, 6-13 and Mark xiv, 3-9) was of the *head*, while "in the *house of Simon*, the leper, as he *sat at meat*." This was only *two days* before the same feast, as stated both by Matthew xxvi, 2 and Mark xiv, 1, and was when some of the more honest disciples had indignation that, as they thought, another

woman should make such a waste. Both of these instances are illustrated in the Outline Chart, which some have.

The two accounts being so separated as to time and place, it is not reasonable that both anointings should have been done by the same person—also, ointment was too costly. But there is stronger evidence than this. Notice the following circumstances.

After leaving Jericho the last time, Jesus stayed at Bethany every night until his betrayal and arrest (Luke xix, 47 and xxi, 37). "Now Jesus loved Martha, and her sister, and Lazarus" (John xi, 5); and naturally abode with them more than once that week. Yet it is not likely he stayed there every night, for the last anointing was, as before stated, at the house of Simon, whether he tarried all night or not. Now, as it may be doubted, let us see if the loved little family had a home of their own, where they could entertain the Master.

Speaking of Jesus, Luke (x, 38) says: "Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into *her house*." And John (xi, 1) shows what that village was: "Now a certain man was sick, named Lazarus, of *Bethany, the town of Mary and her sister Martha*." And in John xii, 1-2 we read: "Then Jesus six days before the passover came to Bethany, where Lazarus was who had been dead, whom he raised from the dead. *There they* made him a supper; and Martha served."

So there it is. They had a home of their own, and it is not likely they would have gone into the house of a poor leper to make their Lord a supper. Let the young people read the whole pathetic story in John (xi) and they will see how natural it was for Jesus to seek their company.

Now, to sum up, notice the main items. Anointing was a common occurrence in Bible times. Repetition with Christ was frequent. After a laborious journey from Jericho to Bethany, with a great multitude, his wearied *feet* were anointed and wiped by the devoted Mary, while he reclined eating his supper with friends, and Lazarus, as Martha served in her own home.

Then after four full days of mental anxiety, in which he weeps over Jerusalem, cleanses the temple, teaches, heals all brought to him, silences scribes and Pharisees, warns, laments, and preaches the greatest sermon ever uttered by man, he (perhaps through sympathy) enters the house of a pitiful leper. And as both Matthew and Mark say, "There *came unto him a woman*," who anointed his *head* "as he *sat at meat*."

In some such way, I suppose, Lightfoot and other ancient writers studied it out. Now, if any of our modern, educated scholars can give stronger scriptural evidence to the contrary, please let it be brought forth. Truth is sought.

Farina, Ill.,

Feb. 4, 1910.

#### Notice To Delegates.

All persons coming to the Southeastern Association (Berea) should buy tickets to Pennsboro, W. Va., where they will change for Pullman. Conveyance will be there Wednesday for all who give us notice of their intention to come.

P. F. RANDOLPH,  
E. J. MAXSON,  
F. M. SUTTON,  
Committee.

Can you imagine the sunshine quarrelling with a flower? Yet if the sun and the blossom were human, each would say to the other, "You are doing wrong because you don't do as I do." And each would imagine itself a paragon of virtue for having thus questioned the virtue of its neighbor! There is probably nothing so stupid in the universe as a very good person who has not yet learned to think. He himself creates much of the evil by seeing evil where evil is not.—*The Center*.

The spreading of the Gospel of Jesus Christ is the biggest business proposition in the world today.—*Dr. Isaac T. Headland*.

"A slander is not like a word written on a slate, that can be rubbed out with a sponge. It is like a poisonous arrow; the shaft may be withdrawn, but the poison remains."

## MARRIAGES

**BROWN-FAHR.**—At their new home in Dodge Center, Minn., April 20, 1910, by Pastor C. S. Sayre, Mr. Carlton O. Brown and Miss Amanda Fahr, both of Dodge Center.

## DEATHS

**STILLMAN.**—Genevieve Holmes Whitford, wife of Clark R. Stillman, at Brookfield, N. Y., April 5, 1910.

Mrs. Stillman, daughter of Wm. J. and Harriet Holmes Whitford, was born at Preston, N. Y., October 20, 1871. When twelve years of age she was baptized by Eld. J. M. Todd and joined the Second Brookfield Church of which she has been a faithful and helpful member. On December 30, 1896, she was married to Clark R. Stillman, whom with her parents, brother, many relatives and a host of friends she leaves in bereavement. Naturally sunny and cheerful in disposition, endowed with good judgment, her home life beyond reproach, she made many friends and many young people frequently went to her for counsel. For a year or more past, heart trouble with consequent increasing ill health cast a gloom over her which she seemed unable to throw off, and became at times gloomy and despondent with occasional mental aberration.

A private funeral was conducted in the home, April 7, by her pastor, who spoke by request from the text, Luke viii, 53, "She is not dead, but sleepeth." Thus has passed from among us one whose daily, normal life gave every evidence of the Christ enthroned within. Her helpful influence will be felt for many years.

H. C. V. H.

**HODGE.**—Maude Sherwood Hodge, daughter of John R. and Anna Lewis Sherwood, was born near Scio, N. Y., May 9, 1892, and departed this life February 12, 1910, soon after undergoing an operation.

On August 26, 1908, she was united in marriage to Mr. Robert Hodge, from near Oswayo, Pa., where they spent their brief wedded life. When but fifteen years of age she gave her heart to Christ, followed him in baptism, and united with the Second Hebron Seventh-day Baptist Church, where her membership remained until her Saviour called her into the church on high. Maude was a sweet-spirited, beautiful character, full of sunshine, notwithstanding she had been rather frail in health for nearly two years. She was loved and appreciated by all who knew her.

Her funeral was conducted by Pastor Davis at the Second Hebron church, February 15, and was attended by many of her stricken and sympathizing friends. Her body was taken to Port Alleghany, Pa., and laid to rest in the old family burying-ground until her Saviour shall say,

"Come Forth." "She is not dead, but sleepeth." Her influence still remains with us. She is still near us. Her spirit lingers near those whom she so dearly loves.

May God's richest blessing rest upon her young and lonely husband, her aged father, her brothers and sisters and the many sympathizing friends. And may we all be faithful to Him for whom she lived and in whose arms she rests, until he calls us too. Amen. W. L. D.

**BALL.**—Lucy Fordelia Emerson Ball, daughter of Martin and Polly Emerson, was born April 22, 1832, and departed this life January 11, 1910.

On December 14, 1851, she was married to Ambrose Ball. To them were born nine children, five sons and four daughters, of whom five are yet living, namely, Frank E., Emeline, James, Lewis R., and Ambrose Jr. "Grandma," or "Aunt Delia," as we all called her, began her wedded life at Alfred, N. Y., but soon moved to Hebron Center, Pa., where she lived the remainder of her life,—for more than fifty years. She and her husband were charter members of the Second Hebron Church which was organized in 1871, and remained "pillar-members" until called into the church triumphant. At times when there were special meetings held with the Second Hebron Church, their home was always open in the most hospitable manner to as many as could possibly find lodging and table room. Their home was indeed one into which all were welcomed, and in a special sense it was "a home for ministers of the Gospel." In this noble home the "cruse of oil" and the "barrel of meal" never became so low that there was not plenty and to spare. Hundreds of people can testify to this. After her husband went, April 10, 1904, she was rather frail in health, and lived in the old home with her son Lewis and wife, at whose loving hands she received kindest care in her declining days and last sickness. At the time when the final summons came all her living children, whom she so dearly loved and for whom she so lovingly lived and wrought, stood at her bedside while her sweet life quietly took its flight to our dear heavenly Father.

The funeral was held in the Second Hebron church, Friday, January 14, and the funeral sermon was preached by her former and beloved pastor, Rev. Geo. P. Kenyon, by whom appropriate and comforting words were spoken to a stricken family and sympathizing congregation. The community has lost a mother and true friend, and since she is gone from us may we live noble Christian lives to her memory, and in honor of Him whom she served. We tenderly laid her body in its last resting place in the Ford Cemetery, just before the sun went down and as the Sabbath drew on. Thus our heavenly Father has called home another of his children, our mother and friend. W. L. D.

**SMITH.**—Sylvanus Carpenter Smith, son of Dea. Stephen V. and Hannah Baker Smith, was born in East Valley, Alfred, N. Y., January 23, 1830, and died at his home in Farina, Ill., April 24, 1910.

He was converted and joined the Second Al-

## 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.

## A Truthful Boy.

Robert Burdette says: "How people do trust a truthful boy! We never worry about him when he is out of sight. We never say, 'I wonder where he is; I wish I knew what he is doing.' We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone every time he leaves the house. We don't have to call him back and make him 'solemnly promise' the same thing over and over. When he says, 'Yes, I will,' or 'No, I won't,' just once, that settles it."—*Christian Advocate.*

May not doing right and frowning be as irreligious as doing wrong and smiling? Is it natural to be morally stiff-necked? Who first dared assume that Righteousness is repellent? Not Goodness is unpopular, but Goodness with a grouch. And the grouch came from something that was not good.—*The Center.*

fred Church in 1847, under the ministry of Eld. James H. Cochran, assisted by Eld. John Green. Mr. Smith was married to Lucinda M. Stillman, March 20, 1852. To them were born two children, Willard M. and Mary Adaline. Mrs. Smith died in 1870, and their daughter in 1875. Not long after the death of his daughter Mr. Smith was married to Miss Charlotte M. Smith of Albion, Wis. She died February 7, 1899. He married Mrs. Lois Burdick Casterline at Milton Junction, Wis., December 23, 1899. She died December 21, 1901.

Brother Smith came West in 1845, living at Albion, Wis., and in other places until 1865, when he came to Farina, where he has since made his home most of the time. Brother Smith became one of the constituent members of the Farina Seventh-day Baptist Church at its organization, April 14, 1866, and up to the time of his final sickness he was a faithful attendant at the preaching services, the Sabbath school, and the prayer meetings, and seldom failed to do service when opportunity offered. With advancing years his love for the Bible, the church, the denomination and the RECORDER increased, and his friends noted with pleasure his spiritual growth.

Memorial services were held at the church, April 26, conducted by his pastor, assisted by Elder Bascom of the Methodist Church.

W. D. B.

**CUNDALL.**—In Ashaway, R. I., April 17, 1910, Mrs. Mary E. B. Cundall, in the seventy-second year of her age.

Mary Elizabeth Babcock was the daughter of Hoxsie Perry Babcock and Elizabeth Perry White Babcock, and was born in Westerly, R. I. In Westerly her childhood was spent, but at the age of sixteen she came to Ashaway, R. I., where she has since resided. On the twenty-sixth of November, 1856, she and Edward C. Cundall were united in holy wedlock, and thus it has been theirs to walk life's pathway together for more than fifty-three years. Now he is left to finish the journey alone. The lives of both herself and husband have been intimately connected with the affairs of the community for more than half a century, and her presence will be missed, particularly by those who remain of the older generation. In 1858 she was baptized into the fellowship of the First Seventh-day Baptist Church of Hopkinton, R. I., and in this fellowship she remained till called home. For a few months she has been a great sufferer and the falling asleep in death was a relief. Beside the husband she leaves one son, Constant Cundall, of Westerly, to mourn her departure.

Funeral services were held at the home, April 19, and interment took place in Oak Grove Cemetery.

WM. L. B.

**GREEN.**—The infant son of Mr. and Mrs. George Green, born February 16, 1910, died in a hospital in Chicago, April 10.

Funeral services were held at the home of Mr. and Mrs. Green, April 13. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

W. D. B.



## Sabbath School

LESSON VIII.—MAY 21, 1910.  
THE DEATH OF JOHN THE BAPTIST.

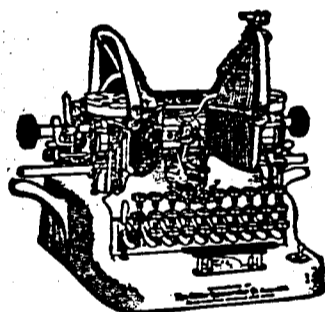
Matthew xiv, 1-12.

Golden Text.—“He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city.” Prov. xvi, 32.

### DAILY READINGS.

First-day, 1 Kings xviii, 1-19.  
Second-day, 1 Kings xviii, 20-40.  
Third-day, 1 Kings xix, 1-14.  
Fourth-day, Matt. xii, 43-50.  
Fifth-day, Matt. xi, 2-19.  
Sixth-day, Mark vi, 7-29.  
Sabbath-day, Matt. xiv, 1-12.

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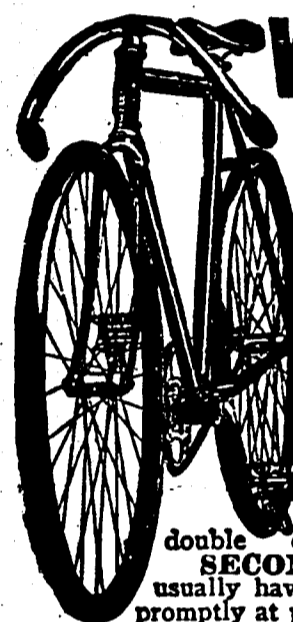
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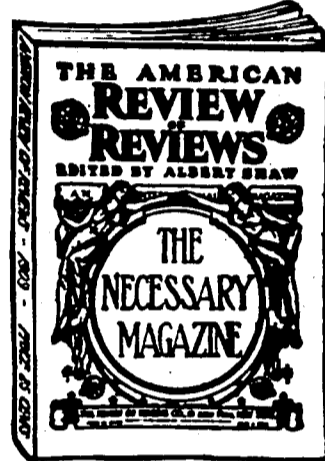
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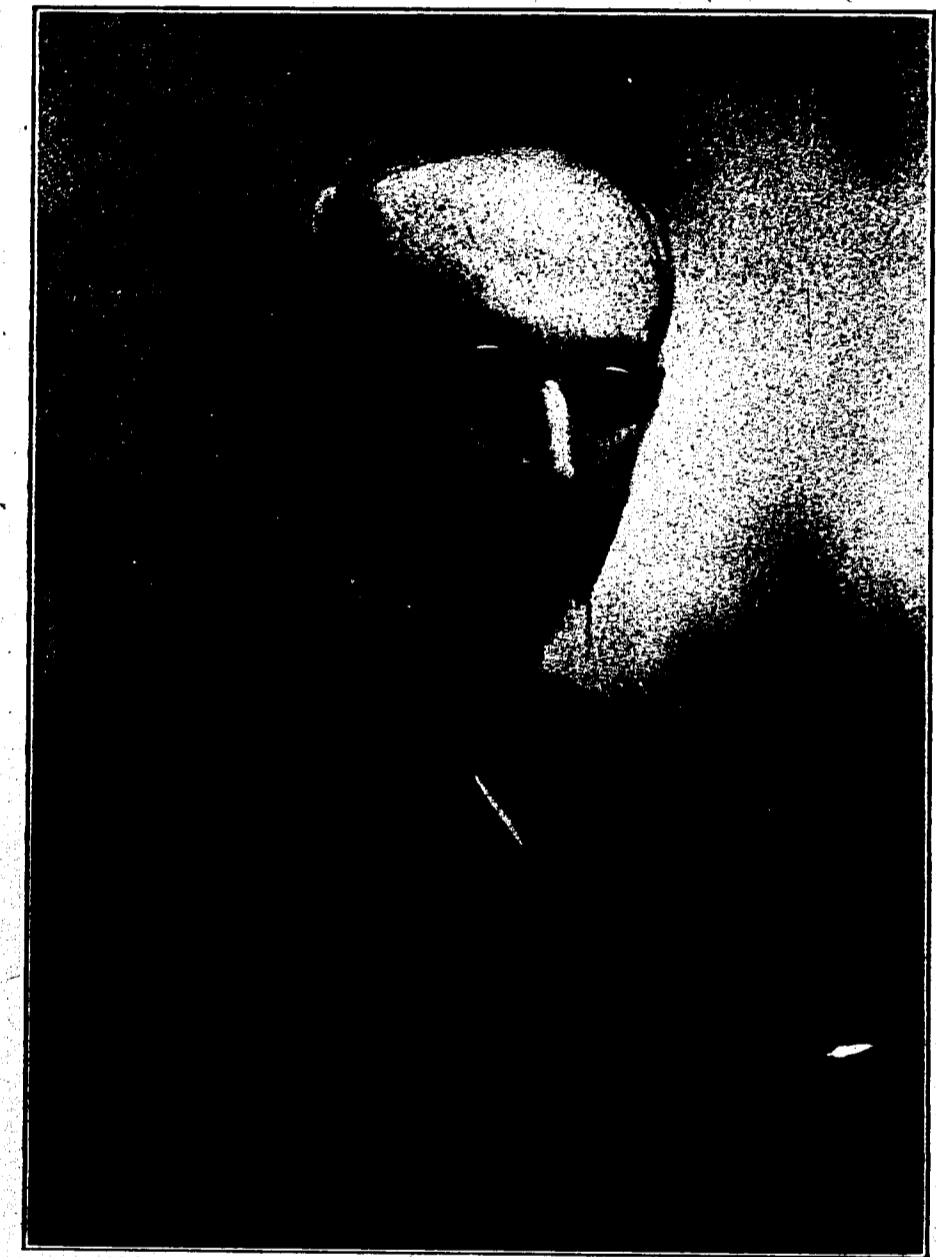
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