

# The Sabbath Recorder



DOCTOR HULETT'S MISSION SCHOOL,  
*Petrolia, N. Y.*

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## EDITORIAL

### Annual Banquet of Alfred Alumni.

On the evening of Thursday, February 10, was held another of those enjoyable meetings which have come to be so attractive to old Alfred students and their friends. This time it was the annual dinner of the Alfred Alumni Association of New York. It was held in the beautiful banquet hall of the new Hotel Endicott, corner of Columbus Avenue and Eightieth Street, New York City, and proved to be an enjoyable affair. The attendance was not quite so large as it was last year, but the surroundings were ideal and the time fled on swift wings as the guests renewed their acquaintances of other years. The guests of honor were President Davis, Dean Main, Director Binns of the state school of ceramics, Superintendent McLennan of the school of agriculture, Professors W. C. Whitford and C. L. Clarke, all of Alfred.

The New Endicott is a beautiful, home-like hotel for such a gathering, and the friends found the "pink room" a most inviting place for a social hour. This room, with its broad-fronded palms, its cages of singing canaries, its beautiful blending of colors, its arched, conservatory-like crystal roof made bright as day by electric lights, reminded one of a garden in some tropical palace court. Here for more than an hour the guests gathered in groups under

the palms and renewed old acquaintances, while the birds vied with each other in filling the place with songs.

At seven o'clock the company filed out into the corridor leading to the banquet hall, and soon all were seated around the tables, ready for the banquet. This hall was just the place for a company of seventy-five or a hundred people to enjoy an occasion like this. The red, white and blue coloring in walls and decorations, mingled with the clouded marble in the pillars, made a charming enclosure for the groups of well-arranged tables. The menu was all that could be desired. The honored guests were given a central table, with Dr. Alfred Prentice as presiding toast-master.

The toasts were crisp and enjoyable as they always are in the Alfred banquets. Prof. Thomas B. Stillman gave the early history of the electric incandescent light, which was full of interest. He told about showing a young man certain points in electrical experiments, in which the boy was deeply interested. This young man has come to be the world renowned Thomas A. Edison.

Dean Main followed with one of his inimitable speeches, that kept the guests in almost continuous laughter for several minutes. This put them in good mood to listen to what he had to say about the advantages of the small college, and the fact that Alfred is a small university as well as a college. As a university, it has special opportunities to do training work in the normal department, in the school of ceramics, the school of agriculture, and of theology, and is thus enabled to send young men back to their homes better prepared for farmers, for school-teachers and for preachers, and to send young women back better prepared for housekeeping and home-making. Dean Main showed clearly Alfred's great mission in meeting the needs of modern society in the rural districts. It is out



of the question to give here all the bits of wit and pleasantry which the Dean served up with his toast. Every one enjoyed it; and as he sat down, the hearers sprang to their feet and joined in singing the college song entitled, "Song of the Bell."

By the roaring, roaring banks of the old Kanakadea,

Oft I've lingered in the spring-time long ago  
While the waters rushed along, and the hills  
took up the song

And a gentle voice was calling sweet and low.

CHORUS.

O, I hear the echoes ringing from the belfry on  
the hill.

And the song inspires my heart to do and dare;  
Calling me to love and duty, calling me to faith  
and prayer,

For the bell is ringing, ringing, ringing still.

When the autumn days were on, and a brilliant  
crimson shone,

Where the Alfred hillside glory met the sky,  
Voices whispered in the breeze while I sat be-  
neath the trees

And communed with master minds of days  
gone by.—*Cho.*

O, the days of frost and snow; O, the coasters'  
ruddy glow,

O, the evening's long delight with comrades  
dear,

When we talked on mighty themes, or indulged  
in happy dreams

Of our victories in the future hovering  
near.—*Cho.*

Now my hair is turning gray, for those days  
have passed away;

But their mem'ry lingers sweet and sweeter yet,  
And my fireside's evening cheer seems to bring  
old Alfred near,

And the faces which my heart can ne'er for-  
get.—*Cho.*

Sheets of Alfred songs had been distributed among the company at the outset, and the program had been opened by the song, "Hail to Thee, Alfred," so every one was prepared to join quickly whenever a song was begun. They had a way of greeting each speaker as he was introduced and before he could open his mouth, with a rollicking round of song in which his name was used over and over. This gave quite a college spirit to the entire occasion, and the music added much to the pleasure of the hour.

Professor Binns followed Dean Main in a speech upon the "Vocational School."

Before entering upon his subject he told a story of the Dutchman trying to buy a clock. He was told that the one he was looking at would run eight days without winding. "My!" exclaimed the Dutchman, "How long would the thing run if it were wound up?" The company saw this playful turn on the Dean; and although he had not been guilty of making a long speech, all had a good laugh at his expense. But a man who can make such a rousing speech as the Dean made can afford to be laughed at, and he seemed to enjoy the laugh as well as any one.

The secretary, Mr. W. C. Hubbard, then read a few out of the one hundred letters he had received from those who could not attend. Governor Wilson of Kentucky paid quite a tribute to Alfred, and spoke of the influences of his school days there over his entire life and regretted that he could not attend. Governor Hughes, ex-Governor Utter, Judge P. B. McLennan, Dean A. B. Kenyon, Professor Wilcox, Rev. W. L. Burdick, Ira A. Place, Dr. E. C. Chipman and Dr. O. S. Morgan of the agricultural school—all wrote interesting letters which were listened to with pleasure.

Prof. John McLennan of the agricultural school spoke of the rapidity with which the farming interests of the country were crowding to the front, and explained that the question of supply and demand has more to do with the matter of high or low cost of living than the trusts have. He would make the land more productive. Professor McLennan had brought with him his friend, W. E. D. Stokes of Kentucky, a practical stock-raiser who had presented Alfred with a fine thoroughbred horse for the agricultural farm, and at this point Mr. Stokes was introduced and given a hearty welcome. He spoke strongly in favor of practical lines of education and regretted that he had spent so many terms in studying dead languages.

President Davis then laid upon the hearts of the alumni the financial distress of their alma mater, and explained quite fully the causes of the debt of Alfred which now stands at about \$60,000. The \$3,600 annual interest on this debt makes a terrible

burden for Alfred when added to the other expenses of the school. The offer of Mr. Carnegie of \$25,000 can not be claimed until \$30,000 more is pledged, since the school lacks that much yet of having enough promised to clear up the entire debt. If this amount can not be raised, most of that now pledged will be lost to the school. The President thinks if somebody would be responsible for \$15,000 of the sum needed, he could find the other \$15,000 before commencement time. Here the hour for trains drew nigh and we had to leave the banquet without seeing it through.

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**A Word to Those Who Are "Taking Care of Father."**

A good friend expresses her appreciation of the editorial published some weeks ago entitled, "Taking Good Care of Father," and wishes all who have old people to care for could read it. The wish is also expressed that some words of help might be written for the faithful toilers who are doing consecrated service in this respect, and who go longing for some signs of appreciation, which they seldom receive.

After all there are two sides to the question of taking care of the aged, neither of which should be overlooked. I have seen aged people in homes where they were indeed to be pitied, where they received nothing but coldness and neglect. On the other hand, I have known faithful, sweet-spirited people caring for the aged, where every kind attention was taken as a matter of course, and every ministry of kindness was met with a complaint or a frown. A kind word of appreciation now and then from those we are trying to help is a wonderful comfort and makes life brighter.

It is beautiful to witness a pleasant old man or woman ripening and mellowing and growing more patient as the years go by. It is a pleasure to care for such old people. Their very presence in a home is like a benediction from heaven. What made it so pleasant to take good care of father in the case referred to some weeks ago was the fact that for many years he had been a pleasant, considerate father in

his home, and had made life happy for his children. Then when he began to feel the weight of years and needed help from the dear ones to make his own life brighter, he seemed to appreciate every attention and was always solicitous lest he should make unnecessary trouble. There is not a soul in the homes of his children who would not deem it a privilege to minister unto father. Such services are easy and delightful because the one to whom they are rendered is not exacting and does not accept them as though they were his due and called for no thanks.

But we do not all grow old so gracefully, and not all old people are happy, and easy to get along with. How nice it would be if we could all live in such a way as to ensure a beautiful old age! But alas! life with many has tended to make old age sad and empty instead of happy and full of wisdom. We have not all improved life's spring and summer time in a way to ensure a peaceful and happy autumn. So when the days of infirmity come, and we are released from active toil, with the ever-narrowing circle of friends about us, the tendency is to live in the past, to feel out of harmony with the present, and to grow fretful and sour and peevish. In the years gone by all true heart-culture has been neglected and now the halls of memory are filled with pictures of gloom and disappointment. When the atmosphere of heaven should bring joy and gladness to the soul, only the chills of earth's polluted miasmas that come from a wasted life are left to cause us sadness and regret. O that all might live that spiritual, unselfish, useful and loving life which brings the beautiful old age we so much love and venerate! But all do not so live. This makes it hard both for those who are living their active lives, and for those whose activities are over and who can now enjoy only just what the years have brought them.

But we must not lose sight of the thought upon which we started to write. It is hard to tell which deserves more pity, some old people who have to live in unsympathetic homes, or some faithful ones who have the constant care of unappreci-



ative and exacting old people. There are hearts that ache for some kind word from those unto whom they minister. Weary years drag by, while their life energies are being exhausted, their cheeks furrowed with care and their forms bowed with toil in a service that receives no token of love, no sign of thankfulness in return. I pity such hearts.

Still there is left to them the blessed comfort, that the Master accepts all such service performed in the right spirit as if given unto him. We do not have to depend upon the words of those we help for our heart's comfort. The Master knows it all and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." You can not so much as give a cup of water to one who needs it—if you do it from a sense of Christian duty—without your reward from him who said, "Lo, I am with you always." No matter if your every act of kindness be forgotten by men; no matter if your deeds of love are met with coldness or even with insult and injury, such things can never rob you of the higher rewards and comforts of God promised to those who by self-denial serve their fellow men.

There is one place where all our heart troubles are understood and where all our self-sacrificing work for others is appreciated. No good deed performed in love will be forgotten there. I know it is disheartening sometimes to toil on and receive no visible tokens of appreciation; but the Christian must expect this in a world of selfishness. If our hearts are right, we may realize fully the living sympathy of our Saviour. He has trodden just such a path as yours and knows it all. He is faithful and will not forget your labor of love. This thought is comfort enough for the present; and when it is all over and you come to the final reckoning, who can measure your joy when he says, "Ye did it unto me"?

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#### Brother Lucky's Safe Arrival.

A card announcing the safe arrival of Brother Lucky in Hamburg, on February 9, was received just too late for the RECORDER of last week. His many friends

among the churches will be glad to know of his safe arrival, and will hope for his success in the work that lies so near his heart.

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#### Doctor Hulett's Mission School.

On the cover of this issue will be found a picture of the mission Sabbath school of Petrolia, N. Y., organized and conducted by Dr. H. L. Hulett of Allentown, N. Y. This is the place that used to be known as the "Head of the Plank," some eight miles west of Scio and Wellsville. The entire section of country around Allentown has a special interest to the writer, because it was the scene of much of his student missionary work in the early seventies. This group on the cover reminds the editor of the company that used to meet him Sabbath after Sabbath to hear the Gospel and to join in Bible study nearly forty years ago. With sorrow we learned, years ago, of the dissolution of that little branch of the Scio Church, and we rejoiced when the present mission school was organized near by, with Doctor Hulett as leader. Many times have we heard this excellent work highly commended by those who have kept in touch with that field.

Although we find no familiar face in the picture of this group, somehow it has a special interest, due to the memories of other days; and we pray that the good work there may be blessed of God and that the Doctor may be spared to help them many years.

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#### Address Corrected.

In giving the address of Rev. Edgar D. Van Horn, delegate to the Southeastern Association from the Eastern, we gave the wrong number for his residence in New York City. It should be 518 West 156th Street and not 318. Two hundred doors would make quite a difference to one desiring to find a certain residence, and it might bother even one of Uncle Sam's trusty mail-carriers to land a letter in the right place with such a mistake in the address.

#### Cannon on Lincoln.

Speaker Cannon addressed a Pittsburg audience on Lincoln's birthday, giving a "few leaves of his memoirs of the martyred President." He pictured Abraham Lincoln as he knew him when Lincoln was a young lawyer traveling on horseback through the frontier of Illinois, then the commanding figure in the memorable debates with Douglas. Mr. Cannon was present in the convention that nominated Lincoln to the presidency, having driven in a wagon across the prairies to attend. He told of the immense crowd which could not be parted to let Lincoln through, and how the people passed him bodily over their heads to the platform. Two walnut rails were also placed upon the platform, said to have been split by "honest old Abe." When asked if he split them, Mr. Lincoln replied: "Mr. Hanks says we split them. I do not know whether we did or not; but I have split many better ones." Mr. Cannon told of a meeting with Lincoln after his election to the presidency. It was on a train, in a common day-coach, surrounded by interested passengers, and on the way to meet his stepmother. It was his last visit to her. She was just a common woman in homespun; and to her, Lincoln remained to the end just "my boy Abe."

#### THOUGHTS FROM THE FIELD

DEAR EDITOR:

My father was deacon of ——— Church for years, and he would leave his chores undone any time to argue. Once when Thos. R. Williams and I. D. Titsworth visited him, it was half past three o'clock in the morning before they went to bed. Father believed in soul-sleeping and they could not tolerate each other's belief. Father, like some whose writings I have recently seen, took everything so serious that he would say, "Everything is going to the dogs nowadays." Even the apples that grew in his young orchard were "no good" compared with those that once grew on the hills of "old Brookfield." The fire was always kept burning on Father's family altar, and one day when he came to the Bible

#### CONDENSED NEWS

##### Taft's Lincoln-day Address.

The all-absorbing topic of the week both in political and business circles has been the address of President Taft on Lincoln's birthday, before the Republican Club of New York, held in the Waldorf Astoria. It is seldom that a chief executive of the Nation, speaking upon the most vital questions of government polity, can give such universal satisfaction. There is something about the President's frankness and non-partisan spirit in handling national questions that disarms his enemies and greatly pleases his friends. In this wonderful address he showed most clearly his loyalty to the entire country rather than to any faction or any party. The effect was to reassure the business world and put new hope into the leaders' hearts as nothing else has done since Mr. Taft became president. This speech was notable for its extreme directness and perfect candor. Indeed, frankness is President Taft's most charming characteristic. His habit of reaching conclusions after weighing carefully all the evidence, and the fairness and moderation with which he expresses his opinions have won for him the confidence of the people.

It is clearly evident that the President does not intend to "frame up" political combinations for the benefit of politicians. He assured them that the pledges made to the people should be faithfully carried out, and that laws should be impartially enforced. So far as the relation of laws to the present questionable business methods is concerned, he said: "If the enforcement of law is not consistent with the present methods of carrying on business, then it does not speak well for the present methods, and they must be changed to conform to the law."

The President was met along the route by cheering crowds, who showed their appreciation of a president who had so completely taken the entire people into his confidence.



account of Jonah's anger with the Lord for being so merciful, he stopped and laughed heartily. I was greatly surprised; and when in the field the subject was referred to, I asked if he did not make a mistake in the reading, for I thought Jonah swallowed the fish instead of the fish swallowing him. With the promptness of the good man he was to always rebuke sin, he said: "Son, if the Bible said Jonah swallowed the fish, I should believe it just as quick."

I am aware that questions upon religion are sources of great sensitiveness. Look at the case in France, as an example. The Pope sends the "modernists" out of the church and turns them into hell. Would our friends who write so strongly send those who believe in some change in statements on account of new truths to the same place?

I wish some of them could read the *Christian Work and Evangelist* for six months. It might help them. Brothers, the ark of the covenant rides as safely as ever. The Truth says to you: "It is; be not afraid."

I. B.

#### It Is Probable.

REV. ARTHUR E. MAIN.

It is probable that one who believes that in the beginning God created the heavens and the earth may also believe in either of the four following propositions, and at the same time believe loyally in true religion, in the doctrines of revelation and inspiration, and in Jesus Christ as personal Saviour and Lord:

1. The world came into substantially its present condition in the course of six literal days.

2. The vast periods of which the sciences of geology and astronomy tell us, come between the first and second verses of the first chapter of *Genesis*.

3. The word "day" in the biblical story of Creation is used figuratively for a great period of time indefinite in length.

4. The first and second chapters of *Genesis* are pictorial-poetic accounts of God's creative work, this literary form having been chosen by the inspired writers as one of the best ways of setting forth the teachings of our holy religion concern-

ing the Creator, Man, the World and their Relations.

It is probable that one may believe in God as the almighty Ruler over chaos and the Maker of worlds, and also believe either

1. That *something* was made out of *nothing*; or,

2. That the creation of something from nothing is unthinkable,—glad, nevertheless, to know that the Hebrew verb for "created" is used only when speaking of what *God* does.

It is probable that one may be thoroughly Christian and believe in one or the other of these two doctrines:

1. The universe of men and things was brought into existence and to its present state of perfection by instantaneous acts of creation.

2. The universe of men and things was brought into existence and to its present state of perfection by divine creative power, but through ages of evolutionary development or changes, that, in the long run, made for progress,—such terms as "evolution", "law", etc., standing, not for *power* but for the *methods* willed by him who was and is infinite and eternal Power, Wisdom and Goodness.

It is probable that man is exactly what he now seems to be in the divine purpose, the image and likeness of his Maker, possessing dominion over all other creatures, a child of God capable of redemption unto everlasting life, whether one affirms,

1. That he was created directly and instantly from the dust of the ground and the breath of life; or,

2. That man also is the product of the creating-power and evolution-method of the great God,—the supreme problem being, not, How did man become? but, What is his possible destiny?

It is probable that one may believe in the true nature and consequences of sin and the devilish cunning of tempters, and believe also that the story of the Fall is an inspired picture story of how sin and evil gain entrance to the hearts and lives of men.

It is probable that one may believe in the reality of sin, conscience, guilt and needed salvation, and think either,

1. That Adam and Eve actually heard the sound of Jehovah God's walking in the garden in the cool of the day; or,

2. That *Genesis* iii, 8 is a primitive picture-teaching that the Spirit of Jehovah God comes to the spirit of sinning man to the end that conscience may be heard, a sense of guilt awakened, and the disobedient made penitent.

It is probable that unfairness; misrepresentation; baseless sarcasm; censoriousness; distrusting judgment of others; threatening to shake the denomination to its very foundations if the denominational-polity contentions of a certain man are not heeded, the turning of one down who approaches others in the spirit and purpose of *Matthew* v, 23, 24; uncleanness; enmities; strife; jealousies; wraths; factions; divisions; parties; envying; drunkenness; revelings; and such like, are ruinous "heresies", quite as likely to make infidels and scoffers as the belief that the world was not created in six days, that when the Lord spoke to Moses it may have been to his inner ear, and so on; and probably, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control, are fundamental principles of an "orthodoxy" that may well be coveted.

It is probable in view of the existence and spreading influence of some of these *heresies* that the time has come for a new evaluation of some of our denominational property such as Sabbath, baptism, the Lord's Supper, etc. These religious externals may be of greatest value and use; but according to the first chapter of *Isaiah* their most scrupulous observance may become very displeasing to the holy God. For what doth Jehovah require of us but to do justly, and to love kindness, and to walk humbly with our God? Heaven desires goodness and not sacrifice; and the knowledge of God more than burnt-offerings.

It is probable that one may truly believe in the Bible and regard it reverently and obediently while believing also, because God is Spirit, that the writers use figurative but not meaningless language when they speak of God as planting a garden; making coats of skin for Adam and his wife; smelling the sweet savor of Noah's animal sacrifices; coming down to see the city and tower that

men were building in the land of Shinar; going down to Sodom and Gomorrah to see whether their wickedness was as great as the cry of it; bringing his people out of Egypt with a mighty hand and an outstretched arm; writing the law upon two tables of stone with his finger; measuring the waters in the hollow of his hand; meting out the heaven with the span,—the distance from the end of the thumb to the end of the little finger when extended; gathering the lambs in his arms and carrying them in his bosom; weighing mountains in scales and hills in a balance; etc., etc.

It is probable that one may be a true and loyal Seventh-day Baptist and hold either of two doctrines concerning church independency and ordination to the ministry:

1. The principle of church independency makes it consistent to delegate to a larger body any governing rights even in matters of common interest.

2. It seems to be in harmony with the Scriptures, reason, and the idea of representative democracy so valued by us as American citizens, for the individual churches to confer upon some representative body such as our General Conference ought to be, the direction, within consistent and practical limitations, of the larger affairs that are of equal importance to all the churches; and that such an arrangement would both preserve church individuality and rights, and promote unity, strength and efficiency.

1. A single church or a group of neighboring churches has the right to ordain a man to the ministry with the understanding that the ordination will be accepted without any action on their part, by other churches, the entire denomination, and the world outside.

2. Ordination is not the making of men into ministers,—that is largely a divine process; it is only an official recognition and appointment. A true Christian church, though a small one, or a group of churches, has the right to ordain a man to the ministry, and the ordination is complete, although humanly and officially speaking the authority conferred is no greater than that of the ordaining body. The very principle of church independency is a denial of the right of one



church to ordain for another without the latter's consent. But a sense of unity, good order, and organized coöperation, seems to make it most fitting if not indeed necessary that the local ordination should be formally indorsed by the Conference or by an association with the approval of Conference before a minister has a real right to go forth as an accredited minister of the Seventh-day Baptist Denomination.

It is probable that the supreme duty of a theological school is not to teach certain theories about Creation, providence, revelation, inspiration, and the atonement; but to help young men to grow in the love of God, in the knowledge of his will, in likeness to Jesus Christ and in the desire and power to serve their fellow men. And in spite of the existing hostility to our Seminary and its work, and the talked of boycott, it is probable that the churches will welcome to pastorate and mission field the young men now here and who are yet to come, because though not all of equal merit they are morally clean, consecrated, loyal, spiritually minded, and worthy of confidence as preachers of the Word and leaders in the church's great work for the kingdom of God.

It is probable that many persons have experienced forgiveness and found salvation by way of one or the other of the following doctrines of the Cross or theories of the atonement.

1. The Cross was the purchase price paid to Satan for the deliverance of the redeemed.
2. The Cross was necessary to appease the wrath of an angry God.
3. The Cross paid the penalty due transgression that the penitent might be set free from condemnation.
4. The Cross satisfied divine justice and maintained the majesty of the divine government, so that sinners could be consistently pardoned.
5. The Cross appeals to the feelings and consciences of men, and by the power of this moral influence moves them to repentance and an amended life.
6. The Cross reveals the love of God for his sinning children and his immortal desire to forgive and save. It means that

heavenly justice and majesty demand no other *satisfaction* than humble penitence; that neither Satan nor men, theories nor creeds, can stand in the Father's way when, leaving his throne of glory and power, he is running to welcome the once dead and lost son who wants to escape from the far country where men forget God, and come home; that the great, just and compassionate God and Father desires nothing so much as to have a chance to forgive, to clothe his pardoned child with robe and ring and shoes, and to feed his hungry soul.

It is probable that one may believe in the infallibility of the Bible in matters of religion and morals, when interpreted as a living whole, while believing also that it is not infallible, wholly without error of any kind, and ultimate in authority over our faith and practice, in every part from *Genesis* to *Revelation*. There is evolution in the Scriptures as well as in the field of natural science; that is, there is progress in doctrine and in moral and social standards. The great religious-moral world-plan unfolds from "God said" in the first chapter of *Genesis* to the "Word" of John i, 1-18. The world's only infallible word is the *Word* whose life was and is the light of men, interpreted by the Spirit of God to the human spirit and received by man's rational and moral judgment. The Bible is infallible only when it leads us to Jesus the Christ and Son of God. Many recorded deeds and words must be explained in the light of then existing conceptions and customs, that is, historically; otherwise they are robbed of power to appeal to our reason and conscience as really standing for permanent principles. Abraham is called "the friend of God", and "the faithful Abraham"; true believers are "sons of Abraham"; he is an example for Paul (Romans iv) of his great doctrine of justification by faith; and his name is mentioned most honorably in the New Testament many times. With the light he had Abraham was a spiritual giant; but he was a polygamist and a slave-owner, and thought God wanted a human sacrifice at his hands. Jacob was elected of God and a mighty wrestler with Jehovah; but in his spiritual blindness he ascribed to a beneficent providence the results of his own cunning.

Joseph is a splendid model of purity of young manhood and of strength of religious faith; but he used a divination cup. Divinely approved Hebrew social and war customs while superior to those of surrounding nations fall far below the teachings of Jesus. Under the Mosaic legislation, blasphemy, the worship of false gods, persistent disobedience to parents, adultery and other gross forms of immorality, and Sabbath-breaking, were punishable by death. Even this is contrary to the spirit of Jesus; yet in England two hundred years ago, Louise Seymour Houghton says, there were 148 capital crimes! A certain kind of divorce was permitted, our Saviour says, because of the hardness of men's hearts. There are a few biblical passages that if translated and understood literally would be unsuitable for public reading and family worship. The *Song of Songs* does not describe human love in coarse or impure language but yet with an Oriental sensuousness that makes us of the West wish that there were less of the sensuous and more of the intellectual and spiritual in this beautiful melodramatic poem. And the writer of the 137th Psalm cries, —

"O daughter of Babylon, that art to be destroyed;  
Happy shall he be, that rewardeth thee  
As thou hast served us.  
Happy shall he be, that taketh and dasheth thy  
little ones  
Against the rock."

This does not sound at all like Matthew v, 43-48. Such passages and facts as these, however, do not witness against the Bible as the Word of God. On the contrary they commend it to us as being exactly what it seems to be,—a record of the Spirit's coming into the hearts and lives of men as fully as they would receive him; a record of progressive redemptive history that reached its highest level when the Word became flesh and dwelt among men, full of grace and truth. And it is because of this historical and progressive character of the Sacred Scriptures that they are self-explaining and self-correcting; and no one coming to them in the true spirit and with a right point of view need find for one's guidance anything but ideal and highest standards of religious and moral excellence. One can not understand why the world is

not different in many particulars; but when one surveys it as a stupendous whole he can not but exclaim, God created the heavens and the earth! One can not comprehend all the details of painting, sculpture, architecture, or other works of art or skill; but when one contemplates them in the greatness of their unity, beauty, strength, or utility, he can not but feel that they were born in the soul of some great artist or genius. One may not understand why the Bible is just the book it seems to be in origin, contents and form; but when one views it as a progressive and living whole, and dwells upon its proved religious and ethical value to men and nations, he can not but say concerning the books of this Holy Book, More to be desired are they than gold, yea, than much fine gold. And the writer would like to say for himself here that he reveres, exalts and loves "the Book his mother read", more and more; otherwise he would not in heart consecrate the working time that a good providence may yet give him, very largely to its study, and to an effort to bring the riches of its spiritual and moral teachings anew to the thoughtful attention of student and reader.

*Alfred Theological Seminary,  
Alfred, N. Y.,  
February, 1910.*

#### Living Epistles.

There was a reunion of a Yale College class thirty years after graduation. One member had never met with the class in all that time, and when a dignified, gray-haired man entered the room, the others looked at him with no light of recognition in their faces. He smiled and turning to the door beckoned to his son, a young man of twenty. As the son entered the room the others sprang to their feet and shouted the father's name. The boy reproduced the father.—*The World Evangel.*

"The heart that is fullest of good works has in it the least room for the temptations of the enemy."

David killed his lion and bear when he was alone, before he could kill Goliath in public—and so must you.—*H. H. Gregg.*



## Missions

From Holland.

DEAR BROTHER SAUNDERS:

I regret that I have not been able to write to you before. I was very glad to learn that Ebenezer was started in school and enjoying his work. I hope he will soon write us a few words. We all have a very pleasant and blessed remembrance of his visit to Holland, and do not forget him in our prayers. The condition of my dear father remains very sad. His physical strength is slowly decreasing. I am visiting him every other day. To him these visits are much like those of any other person. Nothing seems to give him comfort. When Katherine de Boer, in whose conversion he was instrumental, when she was a girl of seventeen, came to visit him and sat at his bedside, speaking as a loving daughter to her father in Christ, he was moved a little at her first visit. We can not penetrate into the counsels of God, but we trust that he will soon take him into his everlasting glory and wipe all tears from his eyes.

During the year we have lost three brethren by death: one resident, two non-resident members of the Haarlem Church. We loved them very much and miss especially a cousin of mine who lived at Haarlem. The spirit in the church is good. Brother Amarkerk of Rotterdam bought a house to let, and has arranged the ground floor for a place to worship. May it prove a blessing to the church—a true Bethel.

I hope our friends in Gambory Waloh, on Java, Brother and Sister Graafstal, will be helped; they have gathered around them several destitute and imbecile children and adults who found no other refuge. They have a farm on an abandoned coffee plantation, keep some cattle and are making cheese for a livelihood. They are faithful Seventh-day Baptists. Sister Mary Jansz is living at Ngavak, near Pangoengsen and is teaching the old people who come to the village market.

Sister Slagter and Sister Alt are in good

spirits and are distributing the *Boodschapper*, and other of our publications. We receive good tidings from Posadas, from Brother Van Yseldyk and his large family. I was very much comforted by the acquaintance of Brother Mourreau and his pious wife. He wrote the most remarkable history of his conversion and how he found and embraced the Sabbath. I translated his article and inserted it in the January number of the *Boodschapper*. A great gain for the church was the return of Brother and Sister De Gelder who had joined the Adventists. They are zealously canvassing with the *Boodschapper* in the southern part of our country. Brother Bakker of Denmark is also sending very interesting contributions for the *Boodschapper*.

So we are helping each other as members of one body. We hope to see several non-resident members at the yearly meeting of the Haarlem Church, January 19. Cheerfully we are going on and are being blessed in every branch of our work, both for the old truth, presented to us as Seventh-day Baptists, and in the purity work under its varied aspects. We were wonderfully helped by the grace of the Lord, last year, to accomplish cheerfully all the work required. I hope your work will be blessed greatly for the church at Battle Creek, as well as for the Missionary Society. The Lord be with you. With Christian love,

Yours in the Master's service,  
G. VELTHUYSEN JR.

Amsterdam, Jan. 15, 1910.

### Items of Missionary News.

Bro. A. J. C. Bond of Milton Junction has been assisting Bro. C. S. Sayre of Dodge Center in special meetings. Brother Bond was called home at the end of the first week on account of two deaths in his parish.

Bro. C. S. Sayre of Dodge Center has gone to New Auburn, Wis., to assist Bro. J. H. Hurley in a series of meetings at the Pine Grove schoolhouse, several miles out of town. Bro. L. F. Hurley of Garwin first came to assist Brother Hurley, but was called home. The interest is good. A number are asking for prayers, and large crowds of people are attending the meetings.

Bro. D. C. Lippincott of Jackson Center, Ohio, has been assisting Bro. J. T. Davis of the Carlton (Garwin, Iowa) Church in a series of meetings.

During the last quarter, the deep snows and storms materially affected the special meetings, as well as the regular work of our missionaries on the field. The reports show that this is general. Neither the workers nor the people are at fault. God can, however, bring good out of this; the work is his.

Yours fraternally,  
E. B. SAUNDERS,  
Cor. Sec.

### Memorial Board Meeting.

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlors, January 9, 1910, at 10.15 a. m. Present: H. M. Maxson, D. E. Titsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, S. Babcock, C. C. Chipman, O. S. Rogers and W. C. Hubbard. Visitors: Asa F. Randolph, accountant, George B. Carpenter of Ashaway, R. I., Ira B. Crandall of Westerly, R. I., and Ch. Th. Lucky of Galicia.

Correspondence was read from Pres. C. B. Clark of Salem College; Rev. W. L. Davis, pastor Hebron (Pa.) Church; Dr. L. A. Platts, re the Estate of Henry W. Stillman; W. A. Allen, recently elected acting treasurer of Alfred University; and F. W. Black, auditor Trust Co. of America.

The Secretary was instructed to reply to Rev. W. L. Davis's request of assistance in building a parsonage for the Hebron (Pa.) Church, and advise him of the object of the fund and request further information.

F. W. Black, auditor of the Trust Co. of America, reported that the company were liquidating the Jarvis-Conklin Certificates. This company went into liquidation many years ago. We have received \$1,636 on these certificates to date, leaving balance due \$364. Mr. Black advises that a tract of land in New Mexico remains to be sold, and when sold the final proceeds will be distributed.

The Finance Committee's report was read and on motion adopted and an extract ordered recorded.

The report of the Treasurer was read and having been audited, received and placed on file.

It was voted to appropriate, from the Fund to Assist Young People Preparing for the Ministry, the sum of \$45.00 to each of the following theological students: Garret F. Bakker, Herbert L. Cottrell, R. J. Severance, James L. Skaggs, Royal R. Thorngate, at Alfred, N. Y.; A. E. Webster, in Chicago University; and Peter Taekema, in Amsterdam, Holland.

The Board voted Alfred Theological Seminary \$200, to be sent to Treasurer Seventh-day Baptist Education Society; and to Salem College \$524.54, from the Discretionary Fund.

The Treasurer reported the receipt of several contributions for Ministerial Relief and asked for instructions, as to whether they shall be placed in a permanent fund or used in immediate relief. After a discussion of the subject, and desiring to place this matter on a permanent basis, the following resolution was adopted:

*Whereas*, Suggestions have appeared from time to time in the SABBATH RECORDER that a fund be created to aid superannuated ministers, in need of financial aid; and—

*Whereas*, Two small donations have been received by the Treasurer, not specifying whether they were for immediate use, or towards a permanent fund; therefore—

*Resolved*, That this Board open an account to be known as the Ministerial Relief Fund, and that all money when received on this account, be invested and kept as a permanent fund, the income only to be used to aid indigent and superannuated ministers of the Seventh-day Baptist denomination in need of such assistance.

Minutes read and approved.  
Meeting adjourned.

WILLIAM C. HUBBARD,  
Secretary.

### Special Meeting of Memorial Board.

A special meeting of the Trustees of the Memorial Board was held at the office of Treasurer Hubbard, January 23, 1910, at 2 p. m. All members of the Board were present. The President stated that the meeting was called to consider an urgent request of the Seventh-day Baptist Church of Rotterdam, Holland, for financial assistance to help them purchase a house for worship.



After a full discussion in which it was brought out that the church was organized in 1890 with 8 members, and has a membership of 16 at present; and that the congregation had never known what it was to have a permanent place of worship; and desiring to help them, it was

*Resolved*, That we accede to the request of the Rotterdam (Holland) Church for a loan to help them buy a church building in that city, and that we grant them a loan of \$1,600 from the income of the George H. Babcock Feeble Church Fund, on condition that said church hold the title to the real estate they desire to purchase and shall give us, as security, a second mortgage on the property, which mortgage shall run for a term of three years and bear no interest, it being understood that the first mortgage thereon shall not exceed \$4,000.

The Secretary was instructed to write Mr. S. Ouwerkerk Jr., church clerk, advising of action and conditions, and forward draft for \$1,600.

Meeting adjourned.

WILLIAM C. HUBBARD,  
*Secretary.*

#### The Superannuated.

O. D. S.

#### A Plea and an Apology.

The old man commenced to preach many years ago,

In the good old times when things moved slow,  
And it was not so hard to make things go  
Because life was simple and prices were low;  
For it makes a great difference, as you well know,  
When plenty abounds and prices are low.

Then the farmers would bring of their generous store,

A dozen of eggs and perhaps many more,  
A quarter of lamb or spareribs galore;  
And butter and apples came in at the door,  
Pumpkins, turnips, buckwheat from the granary floor.

Mayhap a turkey or chicken for the Christmas store:

For, you see, in those times—long, long ago,  
Life was simple and prices were low.

In those times our preacher could live quite high,  
Not so many the things that he then had to buy,  
But he could not hoard, however hard he might try;

And this you may see as good reason why,  
That the minister's salary made little show—  
Uncertain, behindhand and always quite low,  
While family expenses, like time's ceaseless flow,  
Will always go on, e'en when prices are low.

But then came the time when prices went up,  
Sometimes gradually, and then by the jump.

Now scant are the gifts by piece or by lump,  
For the world moves fast and we all must hump;  
And the farmer must ride in his automobile,  
And his wife and his daughters must dress in high style.

And all wages go up, except, as you know,  
The preacher gets less than when prices were low;  
And slave as he will, to save and to grow,  
His cash value's the same as when prices were low.

So this, my kind friends, to you will make plain  
Why we ask a pittance from your flocks and grain,  
From your shops and your stores, and the fruit  
of your brain,

For these men who have given their all to maintain

The Gospel's glad tidings, and its good to bestow,  
Now that prices are high and life's tide ebbs low.

#### Eucalyptus Publications of the Government Misquoted.

The Department of Agriculture has recently been informed that certain of its publications dealing with eucalyptus have been misquoted by several companies interested in selling lands. For instance, Circular 97, of the Forest Service, has been misrepresented as saying that California will in a few years be the only source of hardwood supply in the United States. Such a statement has never been made in any of the Forest Service publications and is not considered a fact.

The department experts believe that there is promise of considerable success in the cultivation of eucalyptus trees in many parts of California, but estimates of profit and of growth have been attributed to the department which are unauthorized. There are many uncertainties connected with eucalyptus culture, the government experts say, which the investor should take into account.

In some cases statements falsely attributed to the Forest Service in advertising matter have been corrected when attention was called to the facts, but not before the misstatements had been widely circulated. Secretary Wilson says he does not intend to allow the name of his department to be used as a means of victimizing the public, and that in future any concern which attributes to the Forest Service unauthorized statements may expect the statements to be publicly disavowed.

U. S. DEPARTMENT OF AGRICULTURE.

## Woman's Work

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

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

#### The Treasure-Seekers.

One sought the East for gems and found, alas,  
Dire failure was his most unhappy pass.  
One sought the pearls in waters of the Ind,  
And sank a victim of the seas and wind.  
Another sought the gold that glitters free  
Upon the strand far in the Northern sea,  
And on the beaches of that land of white  
His bones lie resting in the endless night.  
A fourth plunged in the nearer fray to win  
The gaudy raiment that the Trade-Elves spin,  
And at the last found coffers full of dross—  
The gold was profit, but his soul was loss!

For me, in Fortune's strife, give me the part  
Of him that delves deep in the Mines of Heart—  
Not far afield, but here let me secure  
From them that love me treasures that endure.  
—John Kendrick Bangs.

In connection with the financial report, the treasurer calls attention to the very insufficient receipts for the work which the Woman's Board hopes to do. In a personal letter she says: "I hope the receipts will increase soon; if not, I fear we shall fall far short of our pledge for this year." Read the report carefully, and see if you or your society has done its full duty by the Woman's Board.

#### Women's Societies of the Southeastern Association.

The Southeastern Association has but two societies—one at Salem and one at Lost Creek. Concerning the Salem society the secretary writes as follows: "Our society holds regular monthly business meetings, an interesting feature of which is the literary and musical program. Our monthly dues and birthday offerings form the greater part of our income. We are trying a new method of raising money—a mile of pennies. Though we have not

reached the mile, we consider the plan successful.

In addition to the officers already mentioned in RECORDER of February 7, at our last meeting Mrs. Mary Swiger was appointed Press Committee.

The Ladies' Aid Society of Lost Creek is very small, but does good work, all things considered. We keep up our meetings through the summer, meeting the first Sunday in each month. It is impossible to meet regularly during the winter, for the roads are so very bad and the members so scattered. The members keep up their dues nicely. For several years we have had an oyster supper on Thanksgiving evening, which helped to swell our treasury. We like the leaflets very much. I try to send one to each member of our society that all may read them. We think they will be most helpful.

The officers of the society are as follows: president, Mrs. H. C. Van Horn (now moved away); vice-president, Mrs. W. F. Randolph; secretary, Mrs. J. Lewis Davis; treasurer, Miss Maleta Davis.

MRS. W. F. RANDOLPH,  
*Associational Secretary.*

#### From Verona, N. Y.

The Ladies' Benevolent Society of the First Verona Church met in regular session with Mrs. A. L. Davis, January 26, with a goodly number in attendance. The gentlemen attended, and the hospitable home of Pastor Davis was well filled. The program for this session consisted of Missionary Leaflet, No. 3; also the letter from Dr. Rosa W. Palmberg, published in a recent issue of the SABBATH RECORDER, was read by Mrs. H. W. Palmiter. The paper on the life and work of Rev. Samuel Davis was prepared and read by Rev. A. L. Davis. The program was interesting and helpful. The Social Committee, with Mrs. Lamont Stillman as chairman, has the programs in charge.

At this session \$20 was voted toward the work of the Woman's Board. It was decided also to raise \$50 or more, by July 1, to apply on our parsonage-repair debt. A Press Committee was appointed, with Mrs. A. L. Davis chairman. C. J. W.



**Woman's Board Meeting.**

The regular meeting of the Woman's Executive Board was held at the home of Mrs. L. A. Platts on the afternoon of February 3, 1910. Members present were Mrs. A. B. West, Mrs. Clarke, Mrs. Morton, Mrs. Platts, Mrs. Babcock, Mrs. Nettie West, Mrs. Whitford and Mrs. Stillman.

The President opened the meeting with the reading of the thirteenth chapter of First Corinthians. Prayer was offered by Mrs. Clarke.

The reading of the minutes of the previous meeting was followed by the report of the Treasurer. Upon motion the report was adopted.

The Corresponding Secretary read communications from E. B. Saunders; Miss Phoebe Coon, Walworth; Mrs. S. A. B. Gillings, Akron, N. Y.; Mrs. L. A. Hurley, Welton, Iowa; Mrs. O. U. Whitford, Hammond, La.

Missionary Leaflet, No. 5, was presented to the Board, discussed and adopted. A paper on Tacy Hubbard as prepared by Mrs. C. W. Thorngate, North Loup, Neb., was read and recommended for publication in the RECORDER.

The minutes were read and approved, and upon motion the meeting adjourned to meet with Mrs. Crandall, March 3.

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

Milton, Wis.,  
Feb. 6, 1910.

**Treasurer's Report.**

For six months ending January 31, 1910.

RECEIPTS.

Sept. 1, 1909, received from former treasurer .....	\$160 26
Nortonville, Kan., Woman's Missionary and Benevolent Society, unappropriated .....	40 00
Wausau, Wis., Mrs. Emma Coon Witter, unappropriated .....	1 00
Boston, Mass., Mrs. Eliza B. Stillman, Milton Scholarship .....	\$5 00
Alfred Scholarship .....	5 00
Salem Scholarship .....	5 00
Fouke School .....	5 00— 20 00
Welton, Ia., Woman's Benevolent Society, Tract Society .....	5 00
Alfred, N. Y., Woman's Evangelical Society, Tract Society .....	\$5 00
China Mission .....	5 00

Board expense .....	8 00
Fouke School .....	5 00— 23 00
Brookfield, N. J., H. C. Van Horn, for programs, unappropriated .....	24
Milton Junction, Wis., Mrs. Nettie West, Board expense .....	5 00
Adams Center, N. Y., Ladies' Aid Society, Tract Society .....	\$10 00
Missionary Society .....	10 00— 20 00
Leonardsville, N. Y., Woman's Benevolent Society, Tract Society .....	30 00
Missionary Society .....	15 00
Miss Burdick's salary .....	15 00
Board expense .....	5 00— 65 00
Alfred Station, N. Y., Ladies' Industrial Society, Tract Society .....	5 25
Missionary Society .....	5 25— 10 50
Albion, Wis., Missionary and Benevolent Society, Miss Burdick's salary .....	15 00
Milton Junction, Wis., Ladies' Aid Society, for leaflets .....	1 00
Milton Junction, Wis., Miss Mabel West, unappropriated .....	2 00
Plainfield, N. J., Woman's Society for Christian Work, Tract Society .....	\$25 00
Missionary Society .....	25 00
Miss Burdick's salary .....	20 00
Board expense .....	5 00— 75 00
Gentry, Ark., Ladies' Aid Society, unappropriated .....	6 00
Wausau, Wis., Mrs. Emma Coon Witter, Minister's Relief Fund .....	2 00
Akron, N. Y., Mrs. S. A. B. Gillings, Tract Society .....	\$10 00
Missionary Society .....	10 00
Board expense .....	3 00
Ammokoo education fund .....	5 00
RECORDER .....	2 00— 30 00
Brookfield, N. Y., Woman's Missionary and Aid Society, Miss Burdick's salary .....	\$20 00
Board expense .....	5 00— 25 00
Welton, Ia., Woman's Benevolent Society, Board expense .....	5 00
Alfred, N. Y., Woman's Evangelical Society, Tract Society .....	\$5 00
Missionary Society .....	5 00
Miss Burdick's salary .....	10 00
Alfred Scholarship .....	10 00
Salem Scholarship .....	10 00— 40 00
Alfred Station, N. Y., Evangelical Branch of L. I. Society, Tract Society .....	\$4 20
Missionary Society .....	4 20— 8 40
Little Genesee, N. Y., Woman's Board Auxiliary, Miss Burdick's salary .....	\$6 00
Board expense .....	3 00— 9 00
Battle Creek, Mich., church treasurer, Fouke School .....	1 00
Dodge Center, Minn., Woman's Benevolent Society, Tract Society .....	\$15 00
Missionary Society .....	15 00— 30 00

Berlin, Wis., Mrs. L. J. Crandall, Missionary Society .....	6 00
Verona, N. Y., Ladies' Benevolent Society, unappropriated .....	20 00
Total .....	\$625 40

DISBURSEMENTS.

To Mrs. J. H. Babcock, for Missionary Review .....	\$ 2 50
" Davis Publishing Co., printing .....	4 75
" Mrs. Nettie West, postage and expenses .....	5
" Mrs. Nettie West, " " .....	5 00
" Mrs. Anna Randolph, " " .....	5 00
" Mrs. Daniel Whitford, " " .....	5 00
" Miss Agnes Babcock, " " .....	5 00
" Mrs. J. F. Whitford, " " .....	5 00
" Mrs. Will F. Randolph, " " .....	3 00
" Mrs. Eli F. Loofboro, " " .....	3 00
" Mrs. G. H. F. Randolph, " " .....	2 00
" Mrs. Morton, for Mrs. W. C. Lammes, Eagle Lake, Texas .....	25 00
" Davis Publishing Co., printing .....	2 00
" Tract Society .....	60 25
" Missionary Society .....	40 25
" Davis Publishing Co., printing .....	4 75
" RECORDER .....	2 00
" Davis Publishing Co., printing .....	2 00
Total .....	\$181 50

January 31, 1910, Balance on hand..... \$443 90  
MRS. J. F. WHITFORD, Treasurer.

**Letters to the Smiths.**

To Hazel Smith, No. 2.

MY DEAR NIECE,—

In my letter to you a month ago I told you about the pleasant ride your cousin Dorothy and I had out to the fish-hatchery. Now I will tell you about the fish. Bless you, child,—I wish you could have been with us.

Our ride had warmed us up some, and so the first thing we did was to go to one of the springs, where there were cups, and get a good drink of the clear, cold water. The water was so clear that, though it was three or four feet deep, we could see a pin at the bottom among the bright pebbles in the white sand. We just wished we could have a spring like that where we could dip into it any time.

Having thus refreshed ourselves we went into a long, low house where the fishes are hatched. In it there were several long troughs, end to end, on benches about as high as your desks in school. These troughs were about sixteen feet long, a foot wide and six inches deep. They are made of boards. The spring water comes

into the troughs at one end and slowly flows along to the other end, where it runs through screens into the next troughs, a little lower, then so on through still others until it escapes through screens into the brook under the building. It is in these troughs that the fish eggs are placed for hatching. Though no hatching was going on when Dorothy and I were there, I must tell you some things a member of the state fish commission told me yesterday.

"All the fish we have here are brook-trout and rainbow-trout. In November we take the eggs of the brook-trout and put them into the troughs. After they have been in the water there about fifty days the little trout inside become large enough to burst the coating of the eggs and escape. They are then little minnows about half an inch long. The hatching is going on now, and if you would go out there you could see millions of the baby fishes in the troughs. We put the eggs of the rainbow-trout into the troughs along in December and January, and they will begin to hatch in two or three weeks from now. We keep the two kinds of trout in separate tanks.

"Like other babies, the little trout are hungry and want to be eating much of the time. We feed them beef liver, which we get in large quantities from the city packing houses. It is rubbed on a rough sieve made by punching tiny holes through tin. When thus rubbed the liver comes out on the other side of the tin in a pulpy condition. This is strewn on the water, and you should see the little fellows go for it. They grow quite fast, and in a short time they are good-sized minnows. We then put them into the tanks you saw here and there about the place, where they continue to eat and grow. When a trout is a year old he will be two or three inches long, and the next year four or five. But some grow much faster than others. Some get more food than others, just as some little pigs do. Some two-year-old trout may not be more than two or three inches long, all for lack of food. When the fish are three years old they will, if they have been well fed, begin to produce eggs; and that is what we keep them for. After the minnows are hatched and beginning to grow well, we send them by the million to be put into



brooks in various parts of the State, where the water is clear and cool."

In a small pond just above the hatching-house Dorothy and I saw hundreds of fine speckled beauties from eight to twelve inches long. They were swimming around and around a few feet away from us, some of the time so thick together that we could not see the bottom. As they glided about they sparkled in the bright sunlight and were a beautiful sight. The general color of some of them was a light green, but others were darker,—now and then one almost brown. There was some red on the edges of their fins, and, whether light or dark in general color, they all had beautiful bright specks of red.

If we tossed a flower or a bit of grass upon the surface of the water, a dozen of the lusty fellows would rush for it and splash the water up into the air. Oh, what a place that would be to go a fishing! I suspect you could catch them as fast as you could take them off the hook. But you would get into trouble if you should drop a line into those ponds, for those fishes are very precious. I do not think I'd want to catch the beauties, anyhow. It would seem to me like murder.

There was another pond, below the hatching-house, where there were as many more fishes. A man there talked to us about them. He pointed out to us now and then a rainbow-trout among the brook-trout. We could not see very much difference, but he could. He said that when he was a small boy his father had charge of the place, and it was the family home. He told us that he and his little sister would sometimes tie a little piece of meat to a string and let it down from the edge of the platform into the water, when a dozen fishes would be after it. The one that got it would hang to it till they lifted it up on the platform. He said they got ever so many spankings for their fun, yet they would get at it again when they thought nobody saw them. Why is it, Hazel, that young-uns will do such things? I don't suppose you know. This man had a little dip-net and, putting it down among the fishes, he brought up two or three so that we could get a good look at them.

They feed the big trout as well as the little ones on liver; they throw it—chopped up in small pieces—on the water. My

goodness, Hazel! it is a sight to see them rush by the hundred for their dinner. They splash the water up into the air and for a few seconds all one can see is a mix-up of splashing water and fishes and bits of liver. When the food is all gone it is quiet till the next handful strikes the water; and then there is more fun. The fishes seem hungry all the time. Well, why shouldn't they be when their only business is to grow? I was once that way myself.

It was not feeding time when Dorothy and I were at the hatchery, so she did not see this fun. I had seen them fed on a previous visit.

Below the hatching-house there is a long row of tanks for the larger trout, reaching away out into the marsh. Dorothy and I went down the walk alongside these tanks, looking at the fishes and the marsh flowers along the way. One of these flowers, a species of *Impatiens*, greatly interested Dorothy. The blossoms themselves were pretty, orange-yellow with dark spots; but the seed pods were truly amusing. She found that if she took the end of a large pod between her thumb and finger it would fly all to pieces. It is nature's way of scattering the seeds. In my boyhood days we called this flower "touch-me-not." I suppose that a liberal translation of the word *impatiens* would mean just what we call the flower. You know there are some people with the same name—impatiens, impatient, touch-me-nots. We have to handle them with care or they will fly all to pieces.

I got down upon my knees, reached over into the water and splashed it with my hand. The hungry trout thought there must be liver there, and they dashed against my hand at a great rate. Dorothy thought that must be great fun, and so she left off plaguing the touch-me-nots and began puddling the water. You ought to have heard your cousin scream. She came running to me saying the fishes had splashed the water into her face and bitten her fingers. I could hardly believe she had been bitten, but sure enough! there were several little places on her finger that looked like pin pricks, and the blood was coming out. Also, her finger nails were scratched by the sharp little teeth. She petted her little red finger until we got ready to go home, and would not again put her hand near the water. It is a wise boy or girl

who will not be bitten twice in the same way,—who will learn by experience.

After this we walked back by the tanks where there were myriads of smaller fishes. Dorothy almost broke the tenth commandment, she did so wish she had one of the dear little things to take home for a pet. We took a general view of the grounds, and then sat down by a spring to eat the lunch we had brought along with us. We had good appetites by that time, and I guess we enjoyed our bread and butter and cake about as well as the fish did their liver. Dorothy took a look now and then at her finger and felt glad the fish had not taken it away with him. But I think this letter is already too long, so I will have to write to you at another time about our ride home.

Sincerely yours,

UNCLE OLIVER.

#### Inter-Denominational Hebrew Christian Union.

A very interesting meeting of Hebrew Christians, men and women, was held at the home of Dr. Max Green, 1600 South Fourth Street, Philadelphia, Pa., December 13, 1909. The gathering was composed of Hebrew Christians who are members of the various evangelical Christian denominations.

Many interesting and important matters relating to the Jewish people, as well as some of the various activities among them, were discussed, and also the object and purposes of this union were set forth. A letter from the Hebrew Christian Union of London was read by Doctor Green, in which it was stated that the Hebrew Christian Union of England would like to become affiliated with the Hebrew Christian Union in America.

The following officers were elected, to arrange and to plan for future meetings: Dr. Max Green, president; and Philip Sidersky, secretary.

In order to reach as many Hebrew Christians as possible, and to inform them about this Inter-Denominational Hebrew Christian Union, it was suggested to request every pastor of the various denominations who may have Hebrew Christians among their congregations, and Gentile Christians in general who may know of any Hebrew Christians, to kindly send their names and

addresses to the secretary of the Inter-Denominational Hebrew Christian Union, Philip Sidersky, 300 North Eden Street, Baltimore, Md., in order that information of the time and place for future meetings may be sent to these Hebrew Christians.

The constitution, by-laws and other rules about this union will be issued very shortly for circulation among Hebrew Christians everywhere.

#### To the American Boy.

There is no chance for the American boy today. This is the complaint of scores of boys who write to me. The trouble with these boys is that they have not yet opened their eyes to the opportunities around them. No chance in the land where nobody is held down by caste?

No chance in a land of opportunity where the greatest resources in the world are a perpetual stimulus to endeavor?

No chance where the deaf, dumb and blind go to college, and even the cripples achieve high success.

No chance in the country where log cabin boys and poor boys from the farm go to the White House?

No chance in a country with thousands of libraries, tens of thousands of schools (free night schools, free educational lectures)?

No chance where even poor boys from the slums become our legislators and where the poorest become our merchant princes, our great bankers and financiers?

No chance where thousands of poor boys start in business for themselves without capital?

No chance where so many business houses and institutions are built up by men with no opportunity, except their own energy and integrity?

No chance where brakemen and even section hands become railroad presidents?

No chance where office boys become proprietors?

No chance in a land which has proved that you can not keep an energetic boy back after you have once given him the alphabet?

No chance. This has ever been the excuse of weak men. The American boy with no chance? He does not exist.—Success.



## Young People's Work

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

### Christ Our Guide.

REV. ALVA L. DAVIS.

Prayer meeting topic for March 5, 1910.

#### Daily Readings.

Sunday, Feb. 27—Lot's Guide (Gen. xix, 1-3, 15-22).

Monday, Feb. 28—The pillar guide (Ex. xiii, 20-22).

Tuesday, Mar. 1—Christ leads to truth (John xvi, 7-15).

Wednesday, Mar. 2—Christ leads to peace (John x, 9-11, 72).

Thursday, Mar. 3—Christ leads to effort (1 Cor. xv, 58).

Friday, Mar. 4—Christ leads us home (Jude xxiv, 25).

Sabbath day, Mar. 5—Topic: Christ our Guide (Luke i, 76-79; John xvi, 13; Rev. vii, 16, 17). (Consecration meeting.)

#### INTRODUCTION.

The author of the Epistle to the Hebrews began by saying: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Yet remember, "When John the Baptist appeared, not the oldest man in Palestine could remember to have spoken even in his earliest childhood with any man who had seen a prophet. . . . In these circumstances it was an occurrence of the first magnitude, more important far than war or revolution, when a new Prophet actually appeared" (*Ecce Homo*, ch. 1).

After more than three centuries of silence, God again sends a prophet. To Zacharias, a priest of the old covenant, who was to be the father of the New Prophet, while performing the ministrations of his office in the temple at Jerusalem, was the announcement made. Zacharias was unbelieving, and asks: "In accordance with what shall I obtain knowledge of this?"—the same question Abraham had asked long centuries before. In the light of the

examples of Abraham, Gideon and Hezekiah, of Moses and Ahaz, his unbelief seems almost inexcusable. His request for a sign, however, was granted. He was made deaf and dumb,—both a blessing and a punishment. When the child was eight days old it was circumcised, and, according to a Jewish custom, probably dating back to the time of Abraham, given a name. They called him Zacharias, after his father; but the mother said, "He shall be called John." The father wrote: "His name is John." Immediately his tongue was loosed and he used his recovered speech in praising and blessing God. (See verses 68-79.)

The song of Zacharias, or the Benedictus, celebrates in prophetic strains the fulfilment of Israel's Messianic hope. With this song, Zacharias drops completely out of the Sacred Scriptures. Our Scripture lesson from Luke is the last four verses of the Benedictus.

#### HINTS ON THE TOPIC LESSON.

Verse 76. *The prophet of the Highest.* What an honor to be a prophet of Jehovah! It is an honor to be his servant. The world bestows honors upon men; colleges confer degrees. But the greatest honor to be conferred is to be called a Christian. *Thou shalt go before the face of the Lord.* The honor was great; the mission was great. In a very vital way the Christian must be the forerunner of the Christ today.

77. *To give knowledge of salvation.* This was the end and the aim of the Forerunner. Jesus the Messiah brought salvation; John prepared the way and instructed the people. Men are ignorant and sinful; they must be instructed. That must be the aim of Christian work. We are to bring needy, sinful, suffering mankind to a knowledge of God, of divine love and forgiveness. They must be brought to feel their need. The knowledge we are to impart is not such as is wrought out in the study simply; it must come from God.

78. *Through the tender mercy of our God.* Because of the tender mercy of God, John was permitted to fulfil his high calling. All we have and are, all we are permitted to do, come not because of our merits, but the mercy of God.

79. *To give light.* Both Jew and Gen-

tile were in darkness—spiritually blind to the things of God and the spiritual life. They "sat down" in that sinful condition, and were unconcerned. They needed noble discontent with themselves and their environment. Jesus can supply every need.

John xvi, 13. *He will guide you*, etc. The leadings of the Holy Spirit are always right. It leads only into truth. He will guide us to truth because he brings us to Christ.

Rev. vii, 17. *The Lamb . . . shall feed*, etc. If we faithfully follow our Guide there is no doubt as to the termination of the journey. There may be penury and want, hardships and trials, here; but in heaven, with all wants supplied, and tears wiped away, life will be one of everlasting joy.

#### MEDITATIONS.

The aspiration of every normal man or woman is to make success of life; to lead a life of joy, peace and happiness. That so many fail in realizing the ideal is not due to the aspiration, but because their energies and efforts have been misguided and misdirected. The wrecked along the pathway of life, for the most part, are not there because of volition, but because back somewhere the currents of life's activities were turned into wrong channels.

We need the comradeship and companionship of friends, books and literature. They give light, strength and courage on the pathway of life. But to go through life and avoid its pitfalls; to engage in the affairs of life and not be stranded; to meet the temptations and not fall; we need a guide, one in whom we can confide, one in whom we can trust.

Say the words of wisdom: "In all thy ways acknowledge him, and he shall direct thy paths." This is a definite promise. Do we believe it? Do we apply it to our daily lives? Here is a definite promise. I have put it to test in my own life, when the answer has been contrary to my expectations, when I have had to give up cherished plans, hopes and ideals; but every time I have put these words to the test they have proved true. The giving up of my plans and ideals has been my gain.

Human life is not a finality, but a possibility. And the greatness of man is not what he is, but what he may, under the blessing of God, become. The divine will of God is constantly being wrought out in human lives. Every plan and purpose he has for us, every promise made us, are daily being fulfilled in the lives of his believing, trusting children.

Step by step as we acknowledge his leadership, we are being guided toward nobler and better things. Daily into your life and mine are being woven higher and holier purposes. Daily we are marching toward success and ultimate victory, in direct accord with God's plans. There is no mistake about it. We may not see it now, but in faith let us believe it, and doubtless, in this life, we shall yet live to see it. The life that is surrendered to God can not result in failure. God fails not. His words and promises shall endure throughout all generations.

#### A STRING OF PEARLS.

"In all thy ways acknowledge him, and he shall direct thy paths."—*Proverbs*.

"The flesh may sometimes shrink, as his did in Gethsemane; nevertheless, let the will hold its course right onward, daring to trust its Leader."—*F. B. Meyer*.

"If your eye is on the eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival."—*Emerson*.

"I need thy presence ev'ry passing hour; What but thy grace can foil the tempter's power? Who, like thyself, my guide and stay can be? Thro' cloud and sunshine, oh, abide with me!"  
—*H. F. Lyte*.

#### Notes and Comments.

##### THOSE MISSIONARY STUDIES.

The second instalment of the excellent and interesting studies on Our China Mission appears in this issue. It was the sense of the young people met in the Rally last fall at Milton Junction, that we need a better acquaintance with our mission work in China. They urged the board, at that time, to prepare a course of studies that would furnish the information necessary to meet our needs. Glad to carry out the



wishes of those to whom it is responsible and whom it represents, the board at once procured a man scholarly in his habits, thorough in his methods, and earnest and sincere and spiritual in life and character, to undertake the preparation of such a course. The Rev. W. D. Burdick of Farina, Ill., is now spending much valuable time of a busy ministry in the preparation of this work. The young people for a month have had the first study. Are they using it? How? If we fail to use this valuable material, the whole plan fails and the purpose and intent of the young people who attended the Rally, so far, falls through. Simply reading it is not enough. It is here for study. Possibly it might be well to study a part of the material each week at the close of the testimony meeting. It ought at least to have two distinct periods given to each study. Some societies (Brookfield for one) are doing this.

#### A SUGGESTION.

Why not write to this department how you are doing—your method of study and plan of recitation? Why not send in questions that may be referred to Mr. Burdick for answer. He will certainly be pleased at the interest such questions will show and will be glad to supplement his work with answers to thoughtful questions. Let us show our loyalty to the cause and our zeal in the Master's work by getting busy on this line—and right now.

#### TOPIC COMMENTS.

Some excellent material on the topics for the weekly prayer meeting was furnished to the young people last year. The high standard has not only been maintained thus far during 1910, but if anything been raised. The Rev. Alva L. Davis, we hope, will continue his work in this line until July, when the Rev. A. J. C. Bond will take it up for the second half of the year. The preparation of this material requires a good full day's work each week. Now, the question is, Does it pay? Do our young people make use enough of it to make it worth while? Nearly every society has a copy of the *Christian Endeavor World* with its wealth of material. Indeed, its very wealth of suggestions and plans leads to an

abuse of it, too often, greatly to be deplored. Do our young people use *our* material, or do they think, "There is more in the *World*, and I won't look up the *RECORDER*"? Space will be given to your criticism or approval of this work. If any one has something definite in mind or suggestion for this line of work for another year, now is the time to make it known. It might be well to arrange for one or more denominational topics each month. What do you want? It is too late at the close of the year to make the arrangements such changes would render necessary. Crystalize your thought now and let us have it.

#### WHAT IS IT?

(Something for Juniors and Intermediates.)

It describes a dishonest transaction; subtract the initial letter and you are reminded of the equator; the next and you have a daily habit; the next and you have a part of speech; the final is the name of a beverage.

Please send your answers to the editor of this department. Names of all contestants under 16 years of age who guess the answer correctly will be published in these columns two weeks after you receive this issue. No prize offered. Boys and girls, if you have something interesting along this line, original or otherwise, send it in.

#### Our China Mission.

##### Second Study.

REV. WILLARD D. BURDICK.

Scripture lesson: Acts x.

Immediately after Elder Wardner's return in 1857 he attended the Conference in session at Plainfield, and then for a time visited our churches, speaking on missions, and collecting funds for the Missionary Society.

About a year after his return he decided that the condition of Mrs. Wardner's health would not permit their return to China. Then began that long search of over twenty years for workers to reinforce the mission.

Not long after the departure of Elder Wardner for America our lonely missionaries in China were greatly encouraged by

the addition, by baptism, of six to the church, and the opening of all China to missionary labor.

In November, 1858, Mr. and Mrs. Carpenter decided to return to the home land for needed rest and medical treatment. They left the little church of eleven members without a native preacher, but the Rev. Mr. Lowry consented to preach to them on the Sabbath and to correspond with Elder Carpenter. A native convert, Dzau Tsung Lan, accompanied our missionaries, and visited with them among the churches, in the interests of the mission.

When they returned to China—starting February 25, 1860—they found the little church faithful.

The society made special effort in 1861 and 1862 to reinforce the mission, but without success. Then came the trying days of the Civil War, when men and money were so needed at home that effort to reinforce the mission was given up for a time, and Elder Carpenter requested that no money be sent him, as he would try and maintain himself on the field. For several months in 1863 he acted as interpreter at the United States Consulate.

Seven more were added to the church that year. But Elder Carpenter's failing health caused them much anxiety, and they decided to return. September 3, 1863, he wrote: "I have no doubt that duty requires me to seek a reestablishment of health by a change of climate. Nor do I think such a trip as I took before will answer the purpose now. It is possible that after some years we may return to China. . . . But at present we make no such calculations." Then after speaking about reinforcing the mission, and other matters, he wrote: "And what shall we say to the tearful eyes and throbbing hearts that we shall leave behind?"

On the last Sabbath in October, 1863, three elders and two deacons were ordained: Dzau Tsung Lan, Lee Erlow, Kiang Quang, as elders, and Zah Tsing San and another person as deacons (Conference Minutes, 1864, p. 20, and Jubilee Papers). Dzau Tsung Lan was chosen pastor, and the chapel and some other outrooms were left in his charge. The dwelling over the chapel was rented to the teacher, Yih, hus-

band of Anna; and the mission home to an Englishman. On the Sabbath before they left China two more were baptized and united with the church, one of whom had been a Buddhist priest.

Early in 1864 our missionaries started on their second return trip home, and for nine long years our little flock in the great Chinese Empire was left alone—no, not alone, for God was with them! During a part of this time Kiang Quang was located at Lieu-oo, where six members of the church lived, that he might hold services and dispense medicines (Conference Minutes, 1866, p. 27). Erlow was engaged in work at Lieu-oo and Shanghai, a part of the time. In 1867 Pastor Dzau Tsung Lan (often written Chau Chung Lan) wrote to Elder Carpenter: "I long for your early return. And if you can not return, please induce some other one to come and take charge of the flock in China. Then, in the first place, I shall feel relieved; in the second place, I may become more familiar with the duties of a pastor." Following the extracts from this letter, Cor. Sec. E. G. Champlin says: "Thus the longings of these poor souls who dwell in the glimmering twilight of Christianity, should put to blush the apathy of those who bask in the noon-day light of the gospel dispensation."

Interest in the mission, however, seemed to wane. In 1871 the society reported having heard nothing directly or indirectly from the church in Shanghai, but reaffirmed their purpose to reoccupy the field. The following year Elder Carpenter reported having regular correspondence with the two elders, Kiang Quang and Erlow, and the blind deacon, and gave valuable information, and advice.

The lamentable apathy exhibited in the home churches is brought out in the reports of the Missionary Society in the years 1872 and 1873, in which it is stated that Elder Carpenter had been authorized to dispose of the dwelling-house outside Shanghai. This action tested the feelings of the denomination, and the society was gratified by the signs of reviving interest in our mission in China. In the fall of 1872 Brother and Sister Carpenter considered the question of returning to China, decided to go in the spring, and about the first of the



next May they reached Shanghai. The little band of Sabbath-keeping Christians gave them a royal welcome. The day after their arrival they went to the mission property and found that it had been newly painted and furnished for them.

Under the skilful direction of Elder Carpenter the mission prospered. The native preachers were set at work—Kiang Quang in his native city, Lieu-oo. But a month later he died. Of him Brother Carpenter wrote: "Kiang Quang united with this church, July 14, 1855. . . . He seemed so devoted, so genial, so whole-hearted in the cause of his Master. He had a ready command of language, and seemed to have grown, during our absence, in his ability to advocate the cause of truth."

In 1874 a small building was erected in front of the city chapel, in order to attract the people and secure congregations for daily meetings. At this time conditions in China seemed more promising for Christian work. Brother Carpenter wrote the society (*Conference Minutes*, 1874, pp. 17 and 20): "Let us hope that the time to favor China is approaching! yea, has already come! There is hope for China, since the Saviour hath died." "On the occasion of a recent baptism, the old chapel was nearly filled. Blessed be God that he hears and answers prayer. It is a miracle of grace that can bring to the feet of the Saviour those nurtured in heathenism. Let prayer go up for China. Eliminated, cleansed from its sins, the soul of a Chinaman will shine as brightly through the ages, as that of a man from any other country. There is gold in China. Where are the miners to unearth it? They come, they come! Still there is room."

But in the midst of hopeful conditions in the mission Mrs. Carpenter was called from her earth service to heavenly rewards, September 24, 1874.

Early the next year Erlow removed with his family to Lieu-oo, his native city, to continue mission work there as an outstation of the Shanghai Church. In the fall of 1875 Elder Carpenter was married at Shanghai to Miss Mildred W. Black.

April 13, 1876, he wrote encouragingly of his health, and of the good work of Erlow, Dzau Tsung Lan, and the blind

deacon-preacher, Zah Tsing San. "But," he says, "my best help is from above. I love to proclaim the gospel message, whether men will hear or forbear." Early that summer he had a severe sickness, as did his wife also, and upon the advice of their physician they left the mission, permanently. Erlow was recalled from Lieu-oo to become pastor of the church at Shanghai.

At this time the church had nineteen members; twenty had died. There were three preachers. Lee Erlow, the pastor, received \$10.00 a month; Dzau Tsung Lan preached on the Sabbath and occasionally on Sunday, without remuneration; and Zah Tsing San, the blind deacon, received \$8.00 a month.

The following statement is from the minutes of 1877: "The society now owns in China the following property: 1. A city chapel and dwellings over it, a kitchen and two other rooms back of it, with the ground on which they stand; also a small chapel in front, next to the street. The extra ground on which the latter stands, and half the cost of building it, have been presented to the society by Brother Carpenter. 2. A bungalow or cottage in the country, with kitchen, servant's room, and horse-stable at the back, and about half an acre of land, one-third of which was given by Brother Carpenter. 3. A cemetery lot near the bungalow, also the gift of our late missionary, containing about one-sixth of an acre, it being a part of a burial-ground purchased some two years ago by Brother Carpenter and the missionaries of four other boards. 4. A few books, and the communion plate that Mrs. Carpenter obtained from England after her arrival in Shanghai."

A fitting close to this part of our study will be the following quotations. Elder Carpenter speaks of the members of the church at Shanghai as "the little band of faithful ones, to each of whom we were attached by the cords of personal friendship as to living members of the body of Christ."

Johnnie, the thirteen-year-old son of Chung-lah (probably Dzau Tsung Lan) wrote to Mr. and Mrs. Carpenter: "We hope you will come to Shanghai to preach the doctrine, and persuade the men of the

world. If you do not come to Shanghai, we hope other teachers will come."

"To the Seventh-day Baptist Missionary Society, to be convened in a few days in West Virginia," Elder Carpenter wrote:

"Dear Brethren,—As my feeble state of health does not allow me the much desired pleasure of being with you in your gathering, allow me one word of exhortation. Hold the fort you have taken in the land of Sinim, for the Master is coming."

#### QUESTIONS.

When did the long search for helpers to reinforce the mission begin? Tell about the first convert in the mission. The first female convert. What was the condition of the mission at the time of the first return of Mr. and Mrs. Carpenter? Who accompanied them to America? Who were the first elders and deacons? Why, and when, did Mr. and Mrs. Carpenter return home the second time? When was the most trying time in the history of the mission? Describe the condition of the church and the mission property when our missionaries returned to China in 1873. Locate Shanghai and Lieu-oo on the map. Describe a trip of Mr. and Mrs. Carpenter from America to Shanghai. Tell what you can about Kiang Quang. What was the condition of the mission when our missionaries retired in 1876? How were the chapel, bungalow and cemetery located? Do you think the mission had thus far been a paying work?

#### SKETCH OF THE LIFE OF MRS. OLIVE B. WARDNER.

Mrs. Wardner was born in the town of Locke, Cayuga Co., N. Y., May 22, 1822. Her mother died when she was nine years old. She was obliged to leave home and earn her own living not long afterwards. Graduated at Alfred Academy in 1844; accepted the Sabbath about the time she entered the academy, and probably united with the church at Independence. October 6, 1846 she married Nathan Wardner, and in January sailed with him for China. She was a successful teacher in a girls' school in the mission, making use of drawing to attract pupils and to help in teaching. After nine years of missionary service she was compelled by failing health to return

to the home land. She faithfully assisted Elder Wardner in the churches he served as pastor before her death, and accompanied him on his mission to Scotland, 1875-1877. Died of paralysis at Milton Junction, Wis., October 5, 1888. Buried at Milton Junction.

The following verse is from a poem she wrote descriptive of the storm they encountered soon after they left Hong Kong in 1847.

"At eve the blinding spoo-drift dies away,  
The setting sun gleams faintly through the air;  
They talk of food, of dangers through the day,—  
Hark! see those looks of terror and despair.  
No thunders mutter now, no lightning gleaming,  
No clank of steel, no cloud obscures the noon;  
Yet there is hurried step, faint voices screaming,  
It is the deadly, awful, dread typhoon!  
Then break those liquid pyramids o'er shivered  
masts,  
Down, down we go, till depths seem closing o'er  
us fast."

REFERENCES: *Conference Minutes*, 1889, p. 9; RECORDERS, Oct. 25, 1888, and Nov. 22, 1894.

#### SUGGESTIONS.

In the first study, RECORDER, January 24, 1910, p. 109, near the bottom of second column, change the date 1894 to 1849.

Begin your Y. P. S. C. Missionary Library, if you have not started it, collecting files of RECORDERS, Conference Minutes, Memorials, etc., not forgetting to order a set of Historical Volumes.

Start a chart—Our China Mission—placing upon it names of our missionaries, important events, dates, etc.

Select some stirring missionary hymns; and if you can obtain one of Mrs. Wardner's poems, have it read.

In the Missionary Report for 1857 are found good accounts of the first female convert, Anna; something about the history and character of Chong, the first convert in the mission, who died in 1863; and of the Revolutionists who caused so much trouble in China for years.

Martha Burnham.

MARGARET BELL.

Chapter VIII.

"Soldier, rest! Thy warfare o'er,  
Sleep the sleep that knows not breaking;  
Dream of battled fields no more,  
Days of danger, nights of waking.



In our isle's enchanted hall,  
 Hands unseen thy couch are strewing,  
 Fairy strains of music fall,  
 Every sense in slumber dewing.  
 Soldier, rest! Thy warfare o'er,  
 Dream of fighting fields no more;  
 Sleep the sleep that knows not breaking,  
 Morn of toil, nor night of waking."

So Mrs. Burnham sang quietly after the first shock occasioned by the untimely death of her son had passed away. Is it not strange that under all circumstances, even when death is expected hourly, yet when the fatal moment comes it brings more or less of a shock to those who watch for its appearance? And yet, is it so strange after all? May it not be due to the fact that in man dwells a deathless spirit, a spirit that came from God who is life, and hence must always be shocked at the appearance of death?

As has been previously stated, Mrs. Burnham was very ill when tidings of Jesse's decease were brought to her. As neighbors and friends gathered around to talk over the sad news and to express to the stricken family a sympathy that was real, Martha heard them say under their breath, "This will kill Mrs. Burnham," and in her young soul inquiries began to arise concerning the mysteries of life and death, mysteries she could not solve. But she was destined to see the grave open again and again until she fully realized that while these mysteries would not admit of a solution they were nevertheless real. To the surprise of every one a look of peace settled down upon Mrs. Burnham's countenance, for in that dark hour she saw the form of One walking toward her over the troubled waters and heard a gentle voice whispering, "It is I; be not afraid": and back from the gates of death she came, to shed the influence of her godly life upon all with whom she came in contact and to train Martha, who without the counsels that fell from her lips and which were the verbal expressions of principles incarnated in her life, would have gone down beneath the stormy billows of life's sea never to rise again.

When questioned about the matter, Mrs. Burnham said: "A great load of anxiety has rolled from my mind. My boy is at rest and forever safe from the conflicts

with which human souls are rent while passing through this time world." Not so with Mr. Burnham whose grasp on things unseen and eternal was not so firm as that of his wife. He was naturally of a hopeful temperament and had expected that Jesse would come home all right. The sudden wrecking of his plans threw him into the depths of despair and for a time reason almost tottered on its throne but finally swung around into its normal condition. He had rebelled at his fate, thinking it cruel that one boy should be killed by a careless physician and the other, the sole support and stay for his declining years, shot down by the merciless hand of a sharpshooter. Over and over again he was heard to say, "If Jesse had been shot in battle, it would not be so hard to bear." He chose to look on the darkest side of his trouble and is it not true that no one goes down into the depths of despair like a person who is naturally hopeful, if once he takes a turn in that direction?

When the next quarterly meeting was held with Mr. Burnham's church, Sunday afternoon was devoted to a memorial service in honor of the brave boy who had laid down his life in defense of his country.

The quarterly meeting was held in the same grove as the one mentioned in a preceding chapter and had been prepared with the same carefulness as on the other occasion. Many faces that were present then were in the congregation at this time; the day was just as fine; and yet how great the contrast between the two occasions. Instead of the voices that had made the woods resound with the melody of their hymns of praise, and among which had been those of Jesse, Hannah and Rebekah, we catch the soft strain of

"Asleep in Jesus! blessed sleep!  
 From which none ever wake to weep;  
 A calm and undisturbed repose,  
 Unbroken by the last of foes.

"Asleep in Jesus! far from thee,  
 Thy kindred and their graves may be;  
 But thine is still a blessed sleep,  
 From which none ever wake to weep."

Then joy beamed from every countenance; now sadness had thrown a veil over each face: but did not the all-seeing

eye looking down upon this scene penetrate this veil and behold chastened spirits—spirits that bare more of the likeness of Christ in consequence of the sufferings through which they had passed?

We must, however, take another glance at the national conflict which robbed Martha of her brother and changed the whole course of her life. Sometimes as she sits thinking over her past, she wonders what her life would have been had Jesse lived to carry out his plans for her. But his plan for her life was not God's plan; and resting firmly in this faith, she leaves it all trustingly in the hands of One who can not err nor permit his children to be afflicted except for their well-being.

On January 1, 1863, President Lincoln signed the famous Emancipation Proclamation. In September preceding this event he had issued a paper in which he warned the people of the Southern States that unless they laid down their arms and returned to their allegiance to the national government within ninety days, he would at the expiration of that period declare the freedom of all slaves within the jurisdiction of the United States. The South scorned his warning and as a result the Emancipation Proclamation was issued. Thus, the institution of African slavery in the United States was abolished after an existence of two hundred and forty-four years.

As Martha heard her sister Hannah telling a neighbor in her dignified manner, though somewhat hurried on this occasion, that President Lincoln had made his Emancipation Proclamation, she listened with eyes, ears and mouth wide open. The jingle of those words produced such an impressive and pleasing vibration on her ears that to the end of life an amused expression will flit over her face whenever she reads or hears those words. Having no idea of their real meaning she wondered how the President could find time in those busy, perplexing days to make a machine of such gigantic proportions as its name would seem to indicate. Be assured that as soon as there was a lull in the conversation she plied her inquiries eagerly as to the President's new machine, which from its name led her to think it ought to be powerful

enough to crush "The Rebellion", even to the horrid man who fired on Fort Sumter and whose name she had found it such a difficult task to master. What would become of weary hearts in this world were there no children to ask questions? Bless their little lives! how interesting they make it for older people and how many anxious thoughts they drive away by their innocent questionings!

We heard tell once of an exceedingly homely man, who had a very beautiful little girl. One day she was sitting on her father's lap in front of a large mirror. As she looked up into the glass she said, "Papa, did God make you?" Her father replied that he did, whereupon she asked if he made her, too? When told that he did she drew a long sigh of relief and exclaimed, "Well, he's been turning out better work lately, hasn't he?"

But those words, Emancipation Proclamation, produced vibrations on older ears than Martha's that were impressive, and pleasant or otherwise according as the listener was in harmony with them or not.

A story is told of a slave woman who continued some time in the service of her master although she knew the President had declared the freedom of all bondmen. One day she asked permission of her master to go to visit her daughter who was sick on a plantation adjoining his. He, not knowing that she had heard of the Emancipation Proclamation, refused the request and attempted to detain her by force, whereupon she sprang at him and knocked him down, saying as she did so, she believed Abraham Lincoln had made her free.

How differently the words, Emancipation Proclamation, sounded in her ears that day from what they did in the ears of her former master, and yet they were a greater boon to him than they were to her; for however great was the curse of slavery that rested upon the colored man, it held his master under a far greater curse.

In the autumn of 1869 Mr. Lincoln was re-elected by a heavy majority to the presidency of the United States, taking the oath of office, March 4, 1869. At this time "The Rebellion" was in its last great throes. His brief address on this occasion was one of the ablest and most patriotic that ever fell



from the lips of a great man under circumstances that would have tried the bravest spirit to its utmost capacity. He tried to call back the rebellious children of the Southern States in words that were calm and almost affectionate. While his forgiving spirit was criticised by the more radical members of his party, it must have been apparent to all who looked the situation over calmly, that his great heart was beating in unison with the heart of him who left heaven and came down to this world to call back to their allegiance to God those who were in rebellion against him. "If any man have not the Spirit of Christ, he is none of his"; and the spirit in Abraham Lincoln, that yearned for the return of the Nation's refractory children, threw around the person of the great statesman a mantle of resplendent glory.

On April 9 following Mr. Lincoln's second inauguration, and lacking but three days of being four years from the time Beauregard fired on Fort Sumter, Gen. Robert E. Lee, in command of the army of northern Virginia, surrendered to Gen. Ulysses S. Grant. This act meant the collapse of the Southern Confederacy and was hailed everywhere as the end of the war.

Oh, the sweetness that followed like a fountain of living waters out of that one word—peace; and as it touched hearts that once had bled until it seemed to them all joy had gone out of life, they were revived and went forth from this baptism of blood to assume the duties devolving upon them with a buoyancy of spirit marvelous to behold. And while they looked at wrecked homes and all the devastation wrought by the four years' dire conflict, they smiled as the Dove of Peace emerged from the billowy war clouds and spread her white wings over the Nation. But hush, O my soul! what is this that catches the eye and rivets the gaze? In an instant, like the lightning flash that "cometh out of the east and shineth even unto the west", the crape, dread emblem of woe, appears on the door of the loyal citizen. The song of rejoicing has died on the lips of men and they stand clad in sackcloth and ashes. Men who never wept before weep now, and all faces bear unmistakable signs of deep soul-

anguish. Could it be that anything could happen to disturb this sacred hour of joy? Ah, yes, terrible to relate, the Nation's loved President lies still and cold in death, stricken down by the assassin's hand, just as he was finding a little surcease from the anxiety that had been gnawing like a vulture at his vitals so long, and his bier is resting in every loyal home. As Moses led the children of Israel out of Egyptian bondage, through the wilderness, up to the borders of the promised land, and then with only a permitted look at that land was called hence, so Abraham Lincoln led the American people out of African slavery, through the four years' fiery conflict, up to the borders of the promised land, and with only a glimpse of a restored and reunited Nation, passed on to a larger, fuller and more glorious life. When the last faint breath had passed from the lips of the martyred chieftain, Secretary Seward said, "Now, he belongs to the ages." And as the swiftly flying years go by, each one pauses long enough to engrave upon the hearts of the world's truly great the fulfilment of his prophecy. Lincoln was great in his life, great in his death and great in the influence he left behind him, and this influence shall keep pace with the flight of the years until time is merged into eternity.

When the news of the President's assassination reached Mr. Burnham's family, Martha was forthwith dispatched to carry the sad story to Rebekah, as she had done on the occasion of Jesse's death. Rebekah had received the news of her brother's death quietly; but when told that the President was dead and the manner of his taking off, the tears rained down over her cheeks and would not be stayed. Who can measure the spirit that dwells in the hearts of the children of men? Surely no one but the omniscient God can do so, for it is wrapped in mysteries that are impenetrable by the finite mind.

(To be continued.)

Live with wolves and you will learn to howl.—*Spanish Proverb.*

"Friendship is a golden coin that brightens with the using."

## HOME NEWS

MILTON JUNCTION.—The time—January second; the place—the Milton Junction Seventh-day Baptist church; the event—the annual meeting of the church: these three, but the greatest of these was the event. Besides the annual church meeting being held at this time, a bountiful dinner was served in the basement; and this, added to the excellent reports given at the meeting, contributed in no small way to the feeling of good will and of hopefulness for the work of the coming year. Reports were given, not only of the officers and trustees of the church but also of the various auxiliary societies, and by that means each learned what the other had done, for all told of their year's work: the Sabbath school with its three departments—the main school, the primary department and the cradle-roll; the Endeavor Society; the Junior Society; the Ladies' Benevolent Society; and the Bible-study class. The pastor, too, gave a resumé of his work for the last year, and we realized as perhaps we had not before, that he was even busier than the rest of us, and that his duties made great demands on his time and strength. Besides his preaching appointments he had taught various classes, one in the Sabbath school, a pastor's training-class, one in Bible study, and one in mission study; had assisted in Endeavor meetings, worked on committees of all kinds, from missionary committees in the church to temperance committees outside, and in short, we realized that wherever there was good work to be done along any line he had been first to see the need, and the most energetic worker.

From the treasurers' reports of the different societies we learned that \$1,637.50 had been raised by the members. This was expended not only for local church interests—society expenses, benevolence, gifts to the aged and sick ones, the members of the home and primary departments of the Sabbath school—but for almost every line of denominational work; and not forgetting our obligations to those outside our numbers, contributions were made to the temperance cause, a children's home society and state Endeavor work.

The Sabbath school has had this ideal ever before it—"Every church member a member of the Sabbath school"—but like finite beings has not been able to attain its ideal. A teachers' training class was maintained the greater part of the year, with the superintendent, Dea. A. B. West, as teacher. "The Primer of Teaching" was first studied; and when the class met for reorganization last fall, "Training the Teacher" was taken up. These studies have been very suggestive and helpful. The home department has an enrolment of 42. This includes seven resident and thirty-five non-resident members. The superintendent of the cradle-roll department made report of sixteen members, and of having made promotion of two during the year. The primary department has an enrolment of thirty-two members and had received two from the cradle-roll and promoted two to the main school.

The Juniors were active in their society and out. The girls met one afternoon each week for several weeks before Christmas and dressed dolls and made scrap-books. These were given to those less fortunate than themselves. The boys were also helpful in many ways. At one time the pastor wished some special soliciting done, and in a few days with their help nearly nineteen dollars was raised by them. In the meetings of the society they studied the Bible by books and by topics. Four of the Juniors were baptized and joined the church.

The record of the Christian Endeavor Society is given entire in another article in this (or last) week's number of the RECORDER.

The Ladies' Benevolent Society held its meetings every two weeks, at the homes of the members, and by earnings from suppers and banquets given, by quilting and making garments, has been a substantial aid to the church and contributed much through the Woman's Board to denominational purposes. It had also voted to take up the study of the missionary leaflets issued by the Woman's Board.

The Bible-study class, taught by Pastor Bond, studied last year "The Founding of the Christian Church," as outlined by the Institute of Sacred Literature, and in November began "The Foreshadowings of

(Continued on page 255.)



## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Mar. 12. Two Mighty Works ..... Matt. viii, 23-34.

Mar. 19. A Paralytic Forgiven and Healed,  
Matt. ix, 1-13.

Mar. 26. Review.

### LESSON X.—MARCH 5, 1910.

#### JESUS THE HEALER.

Matt. viii, 2-17. Commit verses 2, 3.

*Golden Text.*—"Himself took our infirmities,  
and bare our sicknesses." Matt. viii, 17.

#### DAILY READINGS.

First-day, 1 Kings xvii, 8-24.

Second-day, Mark iii, 1-12.

Third-day, Mark v, 22-43.

Fourth-day, John iv, 43-54.

Fifth-day, Mark i, 29-45.

Sixth-day, Luke vii, 1-10.

Sabbath-day, Matt. viii, 2-17.

#### INTRODUCTION.

As has already been noted in Lesson III healing as well as teaching was prominent in the ministry of Jesus. In fact we may not doubt that it was from his willingness and ability to heal that the great crowds came to him from distant places. From the fact that Jesus gave so much attention to the physical needs of those who came to him we may infer that he would teach that the bodies and souls of men are not so far apart as some would have us think.

The miracle of the healing of the centurion's servant is particularly interesting from several points of view. We here have an example of Jesus' compassion for one outside the ranks of Israel. His ministry was of necessity confined in time and space, but this is one of the sure indications that his sympathy was for all. Jesus even praises the faith of this outsider and contrasts it with the lack of faith among those who were of Israel.

The parallel account in Luke's Gospel has a number of differences from the narrative before us, but these are not sufficient to make it probable that that passage refers to a distinct event. Our author might easily say that the centurion asked Jesus for the healing of his servant when the request came actually through certain leaders of the Jewish community.

On the other hand the differences are so striking in the incident of the healing of the nobleman's son that it can not be maintained with plausibility that John iv, 43-54 is parallel with our lesson. In both cases there is the healing of a young man at a distance from the Saviour upon application of one deeply interested in the invalid; but here the similarity ceases.

This lesson calls our attention to the fact that

the Evangelists differ a considerable in their arrangement of material. Matthew in particular seems to have no great regard for chronological order. From Mark's Gospel we would infer that the healing of Peter's mother-in-law and the cleansing of the leper belong to the very beginning of the Galilean ministry, say about January of the year 28. The healing of the centurion's servant certainly belongs to a time when Jesus' reputation as a healer was well established, probably at midsummer of the same year.

**TIME.**—Soon after the time of the Sermon on the Mount, in the summer of the year 28.

**PLACE.**—Capernaum.

**PERSONS.**—Jesus; the leper; the centurion and his servant; Peter's wife's mother, and others.

#### OUTLINE:

1. The leper cleansed. v. 2-4.
2. The centurion's servant healed. v. 5-13.
3. Peter's wife's mother and others restored to health. v. 14-17.

#### NOTES.

2. *There came a leper.* There were many lepers in Palestine in that age as well as today. No cure was known for their disease. *Worshipped him.* That is, bowed down in reverence. There is no implication that he regarded Jesus as divine. The word *Lord* in this connection means no more than, Honored sir. *Thou canst make me clean.* The leper not only suffered from a loathsome disease, but he was also excluded from ordinary intercourse with his fellows as being ceremonially unclean. The cure of this disease is therefore always spoken of as a cleansing. We note that the leper had no lack of confidence in the power of Jesus, but doubted his willingness to have anything to do with such a loathsome disease.

3. *Touched him.* Thus showing his sympathy and willingness. The one who touched a leper became for the time himself ceremonially unclean to say nothing of the danger of infection. *And straightway his leprosy was cleansed.* This is no mere declaration of ceremonial cleanness. The parallel accounts are even more explicit than Matthew. He became immediately sound and whole in reality and in appearance. If any philosopher feels constrained to decline to believe the miraculous he must also reject the New Testament narratives as untrustworthy.

4. *See thou tell no man.* There has been some question as to the object of this prohibition. The most probable explanation is that Jesus gave this command in order to hasten the man on his way to the priest. To get back into social intercourse with his fellow men it was necessary for him to be pronounced clean by the priest. If he went about proclaiming his cure he might forget this important duty of showing himself to the priest. Perhaps also Jesus did not wish to have his work interrupted by those who might come to him simply from the fact that he had wrought this wonderful cure. *For a testimony unto you.* The fact of his making the required sacrifices under the direction of the priest for one who was cleansed would be testimony sufficient to satisfy the public that he really was cured.

5. *A centurion.* Very likely this officer was

in the service of Herod Antipas. That he was a Gentile is evident from the narrative.

6. *Lord.* A respectful form of address as in v. 2. *My servant.* Literally, my boy. Some have insisted that this means son; but in the parallel account Luke says distinctly *slave*. Luke tells us also what we might easily infer from this narrative that this servant was very dear to him. *Sick of the palsy.* That is, paralyzed. *Grievously tormented.* We may infer that this was not a simple case of lack of ability to move, but a complicated nervous disorder that prevented the bringing of the patient on a stretcher.

7. *I will come and heal him.* Jesus readily accedes to the request.

8. *Lord, I am not worthy,* etc. The centurion not only feels his unworthiness to entertain such a good and great man as Jesus, but also is reluctant to put him to any inconvenience. Very likely he has in mind the fact that a Jew would incur ceremonial uncleanness by entering the house of a Gentile. *But only say the word.* The centurion believes that Jesus can heal by a word without taking the trouble to go to the bedside of the invalid.

9. *For I also am under authority.* This verse is an explanation, showing how the centurion came to arrive at such faith. The explanation serves as an argument to show why it seemed reasonable to him to ask that Jesus should heal at a distance. He infers that Jesus has the same power to command disease that he has to give directions to his servants or to the soldiers of his company.

10. *I have not found so great faith, no, not in Israel.* Jesus was surprised and pleased at the great faith shown by the centurion. Others had believed in Jesus' power to heal; but this outsider excelled all others in the quality of his faith.

11. *Many shall come from the east and the west.* The Jews had a popular impression that Abraham, Isaac, and Jacob, together with their descendants formed a class by themselves in the future life, enjoying the chiefest blessings. Jesus would have his hearers understand that they must expect that others outside of the holy nation would by reason of their spiritual qualities be found worthy to rank with the patriarchs.

12. *The sons of the kingdom shall be cast forth.* And on the other hand many of those who belong to the nation of Israel and would naturally be expected to be found with the patriarchs, will by their lack of spiritual qualities fail entirely of the blessings of the future life. *Into the outer darkness.* The figure is of expulsion from the brilliantly lighted banquet room into the gloomy night outside.

13. *And the servant was healed in that hour.* Jesus was ready and willing to come up to the expectation of the one who had faith in him. In his joy over the great faith of the centurion he did not forget to reward that faith not simply with praise but also with the boon which was so much desired.

14. *And when Jesus was come into Peter's house.* The real conception of this incident is shown in Mark's Gospel. See Introduction above. *His wife's mother.* Even the recent Revised Versions retain this form of expression for old

association's sake, although the word mother-in-law does find place in other contexts, even in King James' Version. See Matt. x, 35 and elsewhere.

15. *And he touched her hand.* Jesus often healed by a touch. It was not necessary for him who could heal by a word, but it served to stimulate faith in the sufferer. *She arose, and ministered unto him.* This circumstance shows that she received no mere temporary stimulus—enough to enable her to sit up—but was completely restored to health.

16. *When even was come.* From the context in Mark's Gospel we note that was Sabbath-day. They waited till sunset in order that they might not break the law by bringing the sick on the Sabbath to be healed. *Possessed with demons.* The demoniacs were always distinguished from the other sick people. We are to infer that they were afflicted with various kinds of insanity. *Healed all.* His power and his willingness did not fail.

17. *That it might be fulfilled.* Another characteristic mark of our Evangelist in finding a completion of an Old Testament prophecy in the ministry of Jesus. The quotation is from Isa. liii, 4. *Himself took our infirmities.* Or better, He took our infirmities. The translation of our Version is an attempt to show the emphasis. Jesus healed not for the mere sake of healing, but through a loving sympathy with mankind.

#### SUGGESTIONS.

Jesus went about doing good. He was not content with teaching the principles of right living, but through love for mankind he tried to remove the ills that flesh is heir to.

Peter's mother-in-law has set a good example for those who receive spiritual healing. As soon as she was restored to health she began to minister.

Jesus was born into the world as a Jew, and lived and worked almost exclusively among those of his own nation. He was, however, a lover of the whole race of men as this lesson helps to show. He labored among the Jews because by their long training through the teaching of the prophets and the priests and their possession of the Scriptures they were best prepared to accept his teaching and pass it on to others.

Leprosy with its corrupting and contaminating influence is a very good type of sin. Jesus with his high ideals of holiness did not lose sympathy with the sinner. He came to seek and save that which was lost. The Jews were no doubt surprised that he would touch the leper; but in so doing he was showing forth his true character and disposition.

"The generous hand is the hand to cling  
to when the path is difficult."

#### WANTED.

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



## 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.

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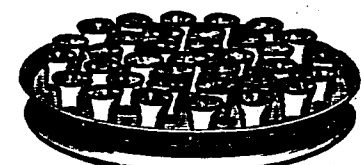
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J. M. Maxson. Propr.

## Animals at Sea.

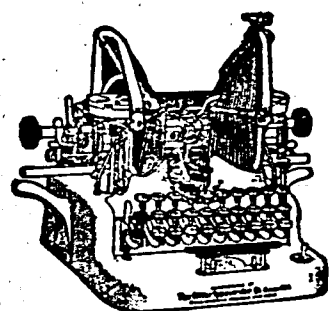
The polar bear is the only animal which really enjoys a trip on the sea. He is quite jolly, generally, when on shipboard; but all other animals violently resent such a voyage, and vociferously give vent to their feelings until seasickness brings silence. A tiger suffers most of all. He whines pitifully, his eyes water continually, and he constantly rubs his stomach with his terrible paws.—*Our Dumb Animals.*

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(Continued from page 251.)

the Christ." These studies proved interesting and helpful, and during the latter part of the year, being held in connection with the Friday evening prayer meetings, there was always a good attendance.

During the year three church sociables were held, at which two-thirds of the entire membership of the church and society were entertained by the other third. At each time a program was given and a supper or dinner was served. These occasions proved very enjoyable and were the means of drawing more closely together the members of the church and promoting the spirit of brotherly love among the people.

These are a few of the good things that were brought out that day by the reports given, and we pass them along with the hope that in them there may be suggestions for other Christian workers, and in this way the circle of influence of the Milton Junction Church be more widely spread.

N. M. W.

## Wanted, a Worker.

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker he calls a worker. When he has work to be done he goes to those who are already at work. When God wants a great servant he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's winecup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—*Unknown.*

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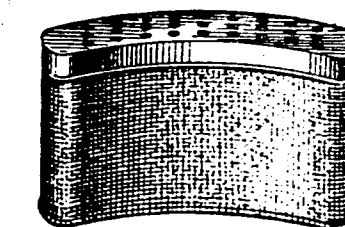
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