

The Sabbath Recorder

FORGET AND REMEMBER.

Forget each kindness that you do
 As soon as you have done it;
 Forget the praise that falls to you
 The moment you have won it;
 Forget the slander that you hear
 Before you can repeat it;
 Forget each slight, each spite, each sneer
 Wherever you may meet it.

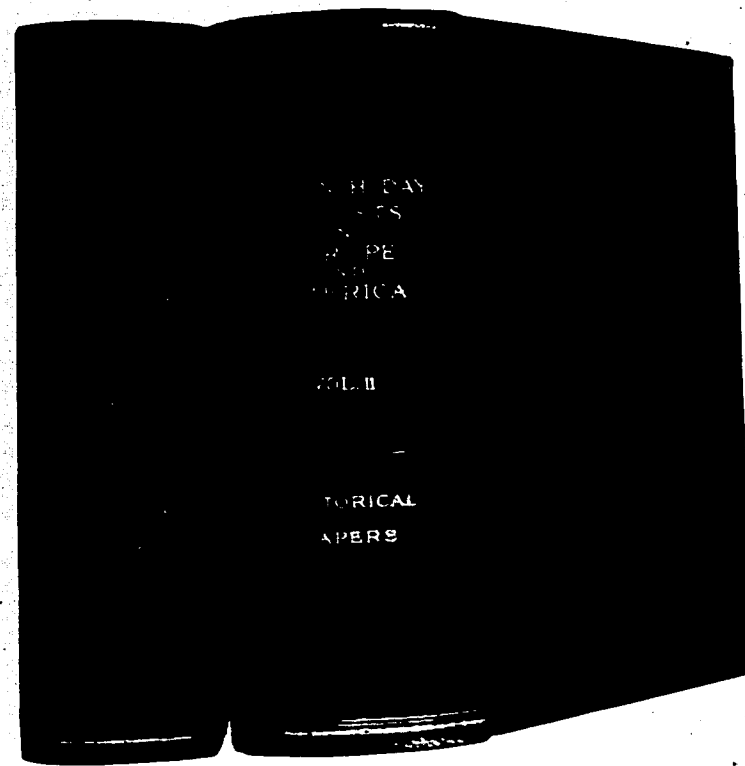
Remember every kindness done
 To you, whate'er its measure;
 Remember praise by others won,
 And pass it on with pleasure;
 Remember every promise made
 And keep it to the letter,
 Remember those who lend you aid,
 And be a grateful debtor.

Remember all the happiness
 That comes your way in living;
 Forget each worry and distress,
 Be hopeful and forgiving;
 Remember good, remember truth,
 Remember heaven's above you,
 And you will find, through age and youth,
 True joys, and hearts to love you.

—Priscilla Leonard.

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EDITORIAL

"Lay Up These My Words in Your Heart."

In all ages the people of God have inscribed the words of Jehovah upon tablets in church and temple and home, where they could be read for comfort and help. The ruins of ancient Egypt and Babylonia show that pagan nations also placed inscriptions regarding their deities where they could be constantly before the eyes of the multitudes. In fact, all nations, civilized or barbarous, have seemed to realize the need of keeping in close touch with the higher powers—the deities to whom they paid homage—in order to ensure their prosperity and well-being.

It is not strange, then, but in keeping with a custom already old, that the Israelites were early taught to write the words of Jehovah upon the door-posts of their houses and upon their gates, so that all who entered could read them. To this day many devout Jews place the inscribed word of God, not only on the door-post of entry, but also at the door of every room in the home.

It is in keeping with this ancient practice, and highly appropriate, that the Christian decorates the walls of his dwelling with mottoes and precepts from the Bible. It is good for children to live in homes where, from their earliest recollection, sacred and helpful passages from God's Word have greeted them day by day from the walls, from souvenir cards and from

calendars. But it is better still if father and mother have manifested their deep interest in God's commands; if they have laid them up in their hearts; if they have taught them to their children, speaking of them when they sit in their houses, when they walk by the way, when they lie down, and when they rise up (Deut. xi, 19).

If the Bible has been properly cherished in the home; if its precepts have been carefully taught the children in early years; if the boys and girls have laid up God's words in their hearts, then indeed may they go forth into life's busy fields richly endowed with sources of strength, and well fitted to meet temptations, trials and bereavements. Then will they be qualified to endure prosperity or adversity as Christians should.

I wonder if in these days we are making as much as we ought of the opportunity to store the minds of our children with the words of Jehovah? While we appreciate the blessings that come to our homes by having engraved Scripture texts about the walls, do we realize as we should the unspeakable blessings awaiting our loved ones when the words of the Book are engraved upon the tablets of their hearts? In the days gone by, the children in both the home and the Sabbath school were required to commit to memory Bible passages more than they are today. Turkish children are required to commit the whole of the Koran, and that may account largely for the fact that the Mohammedans are most thoroughly rooted and grounded in their faith.

Would it not be a great gain if all the children and young people of our time had the words of the Bible so laid up in their hearts that precepts and promises and comforts could be upon the tongue's end in every time of need? Not long ago I was reading of the ignorance about the Bible, among the young men of our colleges. What greater mistake can a people make than to allow a generation to grow up practically ignorant of the Holy

Scriptures, which are able to make them wise unto salvation?

It may be that many whose minds are well stored with Scripture truths do not seem to appreciate them now, and the mere fact of their knowing them may not appear helpful or important. But there is one marvelous peculiarity about the words of inspiration that must not be overlooked: they never lose their first freshness when they have a fitness for some new personal need. When stored up in memory, and no special emergency calls for their use, they may seem of little value. But in every life emergencies must come, in which nothing can help like a precept or promise of God. Who among the older Christians has not seen times when he could thank God for the help coming from memory's store of Bible promises? In old age there is no such comfort as that which the Bible gives; and the man whose heart is well stored with its sacred truths, its songs of praise, its words of comfort and assurance, has that within himself which makes the pathway bright and the end glorious.

The Catholic Encyclopedia Loses its Artist.

Just as the tenth volume of the new Catholic Encyclopedia comes from the press, we have news of the death of Mr. Otto Reich, to whom the editors of that great work are indebted for most of its fine illustrations and maps. The unique maps of the encyclopedia are due entirely to Mr. Reich's painstaking scholarship, and make the first complete series of Catholic ecclesiastical and geographical maps. This series was nearly completed when the artist died, he having just laid down the lines for the last maps required for the encyclopedia.

Mr. Reich was a native of Hungary and came to America when he was fourteen years old. Although a Protestant his early education was received in the Catholic schools of Prague, and for some years he was a contributor to the support of the church of that faith in Wyoming, Ohio. He was a penniless boy when he landed in this country, and for six years worked at trades in the daytime and attended night-schools to secure an education. With his earnings he helped to educate his

brother, the celebrated Dr. Emil Reich, and also contributed to the support of the family, of which he was the oldest child.

His business consisted in furnishing illustrations for publishers; and the fine photogravure plates, half-tone plates, woodcuts and maps in the Catholic Encyclopedia give abundant evidence of his superior ability. He was a painstaking, conscientious man, who never allowed his own pleasure to interfere with his work. On one occasion, when his daughters besought him to take an evening's outing with them, for the rest he so much needed, they suggested that he locate certain lines marking Catholic sees anywhere, since no one would ever know the difference. His reply, "Yes, but I would know," was characteristic, and he stuck to his work until it was done right.

In looking over Volume X of the Catholic Encyclopedia, we find two clear, excellent maps, and twenty-eight full page illustrations of which four are colored plates, and a great number of smaller pictures. One of the maps—that of Mexico—is especially timely just now, as all eyes are turned toward that country and the papers are filled with accounts of the struggles there. Some twenty pages are given to the history of Mexico, and the cuts are fine.

One characteristic of the work is the magnificent illustrations of cathedrals of both Europe and America; and one who enjoys a study of the masterpieces found in famous galleries of the Old World will enjoy the reproductions contained in these books. I presume no other encyclopedia excels this one in these respects.

Another Shameful Horror.

While memories of the recent disaster in Newark, by which twenty-six girls perished in a factory fire for want of adequate fire-escapes, are still fresh, a more terrible calamity is reported from New York City, in which at least one hundred and forty girls perished. In this case the fire broke out on the eighth floor of a ten-story factory, where between eight and nine hundred girls were employed on the three upper floors. The scenes were horrible beyond description, and many lives

were sacrificed through somebody's criminal carelessness. While the elevators saved many before the quick fire put them out of commission, it seems that the only outside escape proved to be nothing but a death-trap. It was situated in an air-shaft between two buildings, did not go below the second floor, touched only two rows of windows, and all who tried to escape by it were plunged into a dark courtyard, divided by a cement wall on top of which was a high iron-spiked fence!

This horror has happened within four months of the Newark holocaust, after which the land was filled with official warnings against running such factories without adequate arrangements for safety in case of fire! Every leading paper and magazine in the country lifted its voice against such criminal carelessness and utter disregard for the lives of employees; and it does seem as though there should not be found a single factory now, that has not been provided with every contrivance possible in order to secure the safety of the scores or perhaps hundreds who have to work in it. But how many grinding, grasping, hard-fisted owners of such properties there are who care nothing for the welfare of those who do the work, so long as the profits of the business keep filling their coffers!

The officials of New York's fire department have been sounding faithful warnings of late, but to what effect? More than three months ago a consulting engineer on fire insurance published an article in which he is quoted as saying:

Factory conditions in greater New York are undoubtedly as bad as those just described in Newark. Any fire inspector can testify to this from personal observation. New York has nearly 30,000 industrial establishments, with close to 700,000 workers in them. These are distributed among 12,000 buildings, only 1,000 of which are of fireproof construction. The remaining 11,000 factory buildings are of ordinary non-fireproof construction, with the same wood stairways and outside fire-escapes that made the Newark factory a fire-trap.

After many such warnings, this ten-story building close by Washington Square in New York has continued to jeopardize a thousand lives, and so far as now appears no official of city government or of the companies concerned has lifted a finger to prevent such a calamity as this!

Among other papers the *Survey* took up the Newark case and showed the country that scarcely a proprietor of the many factories investigated had done what he could toward making adequate provisions for escape in case of fire. Mr. Porter, the writer of the *Survey* article, showed that in many factories no thought had been given to the matter of adequate, easily accessible fire-escapes, and to thorough fire-drills for emergencies.

And now, after all these weeks and months in which people have been warned by catastrophes and by faithful pens in public prints, it seems almost incredible that such conditions could be found in civilized New York as existed in this factory? What ails this country? Has it gone money mad until human life is counted as nothing, where gold is at stake? Every lover of his fellow men should lift a voice of protest against the indifference to conditions that make it possible for such calamities to happen, and make the country ring with his protests until adequate protection is given to all who labor in factories and shops, or who assemble in public halls. The captain of the *Slocum* went to prison for his carelessness when his burning steamer sent a thousand people to their death; and why should not the proprietors of such factories as the one just burned be sent to keep him company?

Things to be Forgotten.

We are often worried because we forget so easily, and wish we had a better memory. But many things we do remember would far better be forgotten. I often wish we could remember only the good things, the helpful things, and forget every hindering and disheartening experience; but too often we do just the opposite from this.

What a blessing it would be if men would forget every unkind word given them by others, and banish forever from mind every mean thing others have said of them. Probably, brooding over slights and indignities, and magnifying insults offered, have handicapped more lives and caused more unhappiness than almost any other thing. If we are sensitive and brood over every slight and remember every unkind act or word against us, we shall certainly

magnify them until mole-hills become mountains that stand squarely in the way of our progress. He who is sensitive over such things and holds them in memory can not be happy. Let us try to forget them.

Again, it is better to forget our mistakes, if we have recognized them as such and decided to do better in coming days. We have seen the folly of making these mistakes, have come to despise them, and now nothing is to be gained by brooding over them. If, instead of wasting energies in regrets, we forget as far as possible past failures and bend our energies in efforts to redeem the time, we shall be far happier and much more certain of success.

Again, it would be a blessing to ourselves and others if we could forget the gossip and the ill-natured things we have heard about others. The tendency is too prevalent to forget the good in others, and to remember the bad we have heard of them. This gives a conception of a worse world than we really have and must greatly affect our own happiness. Life's impulses will be far better and the ideals higher in the man who feels that he moves in a good world, than they can be in one who thinks his world is filled with evil.

Then, after all said and done, if a man can forget self, cease to magnify the good things he has tried to do and let his deeds speak for themselves, he will have a truer estimate of his real worth, and be more likely to do humble service for the good of others. It might be well for us all to pray for grace to forget.

Who Says "Talk is Cheap"?

Some utilitarian has figured out the cost of the talk in the Congress just closed, much of which was worse than useless. The *Congressional Record* shows that 6,750,000 words were uttered in debates in the two houses. The salaries of Senators and Representatives amounted to \$3,615,000, and according to the figures given by the newspapers, the debates in Congress cost the people at the rate of about fifty-four cents a word. Talk may be "cheap," but the cheap talk in Congress costs the Nation a good deal. Still the country would not complain if it would only bring some good thing to pass. Most of the good things did not "pass."

EDITORIAL NEWS NOTES

The Japanese Ambassador at the White House.

The President invited Baron Uchida, the ambassador from Japan, to visit him for a little chat, and took occasion to reassure Japan of the real and substantial friendship of the United States for that country. It is Mr. Taft's desire to allay the fears of Japan caused by the persistent though unfounded war talk; and he asked Baron Uchida to assure the Tokyo Government that this country has no misgivings regarding the true friendliness of Japan for the United States. He also assured the ambassador that the President of the United States did not believe the sensational reports circulated about Japan's desiring to take a hand in the Mexican trouble in order to secure a landing on the Pacific Coast. The Emperor of Japan promptly responded to the President's message with words of friendship, which gave our Chief Executive much satisfaction. The Emperor's letter shows that he had given no credence to "the false and wicked reports concerning Japan," and that President Taft's assurances had given him "profound satisfaction" because they show "that the relations of amity and good understanding between our two countries were never better or more cordial than at this time."

The Situation in Mexico.

Every eye was fixed upon Senor Limantour, the Mexican Minister of Finance, as he returned home from abroad and had his much talked of interview with President Diaz and his cabinet. The Minister of Finance had expressed the belief that he could bring about a reconciliation if he could only have such an interview and if the leaders would heed his counsels, and bright hopes were entertained for a favorable outcome. The solution of the difficulties does not seem to have been reached, and after the interview Senor Limantour had to admit that Mexico was facing a more serious crisis than he had supposed. The administration had no definite plans for relieving the difficulty, and there seemed to be no alternative but to continue

the military rule. Soon after the conference referred to above every member of the cabinet resigned and left Diaz to form a new cabinet. The men who resigned did so in the hope that such action might contribute to the establishment of peace.

Four Americans were shot by order of a Mexican court-martial for taking part in the insurrection. If Americans join the rebels in fighting any government, they must expect to suffer under the rules of war when captured. The situation grows critical for foreign investments in Mexican enterprises, and must continue to do so while the disorder is prolonged.

LATER.

Telegrams received by the later editions of daily papers announce that an understanding has been reached between President Diaz and the rebel leaders, that the reforms demanded are to be granted, and that a general amnesty is to be proclaimed freeing all rebels from punishment who immediately lay down their arms and submit to the government rule. A new cabinet is being formed, in which Senor Limantour will be the only member who belonged to the old cabinet.

Postal Savings Banks a Success.

After two months' trial the forty-eight postal savings banks are declared to be a great success. The Postmaster General reported that 3,923 accounts had been opened and 6,861 separate deposits had been made, averaging \$21.50 each.

The Camorra on Trial.

The eyes of the civilized world are turned toward the court at Viterbo, Italy, and almost every newspaper brings tidings from the trial of the thirty-six Camorristas now arraigned for murder in that ancient town. It has been many years since such excitement has prevailed around Viterbo. The powerful secret organization known as the Camorra has been trapped and is on trial for its life.

Probably many of our readers may not understand fully what is meant by the "Camorra," a name that is now being used in every newspaper of importance. The word "Camorra" is probably from the Spanish, and means "quarrel." Early in the nineteenth century a secret organization somewhat like the Mafia was formed in

Naples by politicians and vigilantes, which exercised great influence over the people, claimed the right to settle disputes, extorted great sums of money for their services and committed many acts of violence. This organization is a strong one, and in 1870 it had twelve stations in Naples alone and its power extended all over Sicily. Many malefactors joined it, and organized robbery was carried on until its very name filled Italy with terror and few people dared to oppose it.

Candidates for membership had to give evidence that they had never been spies or traitors and that their wives and sisters were never prostitutes. They took a strong oath of allegiance, binding them to secrecy; and after a term of apprenticeship and on proof of daring and strict obedience to orders, they were admitted to full membership. The order adopted a slang language unintelligible to others and made treason to the society punishable by death. Quarrels among the members, if serious, were settled by duels; but minor quarrels were settled by the president.

In 1848 King Ferdinand tried to secure the aid of the Camorra against the revolutionists, but the demands of the order were so exorbitant that the effort failed. In 1860 Francis II sought the assistance of Camorristas for the police, but they soon became more formidable than the police. In 1862 General Lamarmora expelled three hundred members in one day. Of those left some joined the Garibaldians, and others, in spite of all government efforts, united as smugglers and brigands.

Many crimes in Italy have been laid to the Camorra, and conviction has been difficult owing to the fear of violence or death for any one who witnessed against the members.

Some time ago a man named Gennaro Cuocolo and his wife were murdered on suspicion of having informed the authorities against the members of the Camorra. Detectives were put upon the case and much evidence was secured. Carbineers in searching homes of the members of the order claim to have found the murdered man's ring hidden in a mattress. A witness was also found who claims to be truly penitent over his crimes as a Camorrist, and willing to die if need be to secure the

triumph of justice. This man has made a terrible revelation and declares that in the case of this murder the ring was taken off and sent to members of the order as a pledge that the request to have the man and wife disposed of should be granted.

Thirty-six Camorristi are under arrest, and after a long effort to secure a jury the trial was begun. The prisoners are kept in an iron cage in the court room, and the scenes of disorder are sometimes so great that the court is obliged to adjourn till the tumult is over. The testimony has filled the prisoners with dismay, and both they and their friends are frantic. The government seems determined to make thorough work of the matter, but it has a hard task before it if the Camorristi are to be convicted and if the witnesses and jury and court are to be adequately protected after the trial ends. The trial may last many months, and many crimes may be explained before it is ended.

Fifty Years of United Italy.

The older readers of the SABBATH RECORDER can remember when, in 1861, the civil power was taken from the Pope, and all Italy was united under King Victor Emanuel I. On March 27 the present King of United Italy formally opened the International Art Exhibition as the beginning of the jubilee festivities in honor of that event. Two days later an industrial exhibition began at Turin, where the grandfather of the present King assumed control. Upon the firing of a gun at midnight all the city of Rome began to celebrate. Bands playing patriotic airs paraded the principal streets, made gay with flags and bunting, and crowds filled the public squares, shouting "Viva Roma."

The King's address was especially impressive, and his thoughts about religious freedom and the peaceful coexistence of the churches and the state were received with great favor by the people of Italy. Many distinguished guests were present when the doors of the art building were thrown open, among whom was Mr. Morris, the American commissioner to the exhibition. The American pavilion is nearing completion as one of the exhibition buildings, and the King has expressed a desire to open this building in person.

A Visit to a Day Nursery.

FLORETTA STILLMAN.

The Willing Day Nursery is situated at 427 Pine Street, in Philadelphia. Its purpose is to take charge of children under twelve years of age whose mothers are employed during the day. The fee for each child is five cents a day. The hours are from seven in the morning until six in the afternoon. Only children who have no father or whose father has deserted the family are taken in. Breakfast, dinner and supper are served to the children.

When a child is brought in, it is immediately put into the bath-tub. Its hair is combed, and tied with a pretty hair-ribbon. Clothes belonging to the nursery are put on and worn until time to go home, when the child's own clothing, which has been washed and ironed, is resumed. During the week-days the older children are sent to school.

The nursery on the day of this visit contained about fifty children. As this was Sabbath morning all girls five years old and over were attending a sewing class of the Girls' Industrial School and the boys of the same age the manual-training class, where they were learning to make baskets (these people keep Sunday). In the kindergarten were children seated about little tables, building with blocks, and all so happy. In the nursery were the babies, under three years of age. Upon entering this nursery one sweet little voice, with a delightful drawl, said, "Good morning, Mrs. Morris" (Mrs. Morris is the matron). These little ones were so dear and so interesting it was hard to leave them. It seemed as though the light of heaven shone from their sweet faces.

At twelve o'clock the tiny ones have their dinner, and it is a cheery sight to see those little tots gathered around the dinner-table. Having finished dinner they go to the nursery and take their naps. One little child ran to a nurse and jumped into her arms, laughing, to be put into her crib. In a very short time these little folks were all sweetly slumbering. At twelve-thirty the older ones, who have just returned, have their dinner, which they enjoy so much. Here the most of them learn all the table manners they ever know. It is

surprising how quickly they learn, after the previous lives some of them have had.

On either side of the house is a yard 25 by 80 feet, where they play. On one side they plant flowers and take much pride in watching them grow. Many of them are pulled up to see if they are growing.

At Christmas time each child is given a Christmas bag filled with candy, toys, stockings, caps, and other wearing apparel. They are indeed a happy lot of children then. Last Christmas sixty-one delighted children and fifty-nine mothers sat down to a turkey dinner given them.

Many sad cases are there. One very sweet and pretty little girl about two years old was brought in by her mother about six months ago, in a stupor, drugged with whiskey. She was, also, covered with sores. Here this baby was doctored and given the best of care and is now a very healthy-looking child. Her grandmother, who was rarely sober, had been caring for her and had gotten the child in a run down condition by giving her whiskey. The grandmother afterwards came to the nursery to see the child but was not admitted.

The case of the little boy whose sweet voice piped out good morning is also an interesting one. He has two brothers, one older, the other four months old, all beautiful children. The mother is a young Polish Catholic. The most of the Polish people here are very immoral. This mother had tried to give her baby away but was unsuccessful. One morning about three weeks ago she came to the nursery to leave it. The baby seemed so stupefied a physician was called. He said the child had been drugged with opium and would probably live but a short time, and Mrs. Morris had better get it out of the nursery. So she sent it to a hospital where its life was saved.

Another case related was what they called one of a desirable family—a mother, about thirty years of age, and four children—Joe, aged ten years; Julia, eight; Helen, six, and Willie, four. The father was a worthless scamp who did nothing for his family. He died last summer. The mother is not an intellectual woman, but is an honest, hard-working woman, who is anxious to better conditions. For a few years this mother and children lived with

her sister and husband and four children, in two rooms. Now the mother and her four children have one room on a ground floor, for which they pay five dollars a month. In this room is one medium-sized bed in which they all sleep except Joe, who slept on the floor until recently, when some one gave him a cot-bed.

The mother goes to work in a restaurant every morning at four o'clock and is working, on her feet, until seven or eight o'clock at night, leaving Joe to get the smaller ones ready for the nursery. Up to within a short time her wages have been \$4 a week. Now she is getting \$4.50 and pays 90 cents a week at the nursery.

Mrs. Morris considers Joe her right-hand man. She can trust him to go to any part of the city to do errands. He does the marketing and always brings back the right change, to a penny. But he is an immoral boy, although he seems to be an improvement on what he was at the time of entering. However, Mrs. Morris has great hopes for him. She has finally succeeded in finding a place for him on a farm in the country. Helen and Willie are soon to be placed in the Seybert Institution. Mrs. Morris is going to keep Julia and send her to school and train her to be a little nurse-maid.

Another case of a mother and four children covered with vermin from head to foot, and who lived in a cellar in two tiny rooms, was related. This woman taught her children to steal and was, herself, often intoxicated. Think of the good an institution like this, under the care of Christian people, will do for the coming generations.

Mrs. Morris takes such a pride in these children, takes such an interest in each one, and seems to love them all. She teaches the older ones how to work and teaches them all how to live the true life, telling them of Jesus and how he loves them. She knows their home lives and tries to better them through talks with, and advice to, the mothers.

Mrs. Morris thinks that every city church should have its nursery. She also thinks that conditions should be such that any neglected child found on the streets could be taken and placed in some institution where it could have moral training.

Philadelphia, Pa.

SABBATH REFORM

"The Law and the Sabbath."

In the *El-Bethel Messenger*, a quarterly paper published by the El-Bethel Mission of Pacific Grove, Cal., is a remarkable article by Mr. A. Norton upon "The Law and the Sabbath." The article occupies space equal to more than fourteen pages of the SABBATH RECORDER, and is especially remarkable for its unwarranted assumptions and its strange, far-fetched inferences regarding the Sabbath and the law of God.

As we try to follow the author through page after page, with scores of Bible passages indicated for want of room to give the texts, and note his laborious effort to show that the ceremonial and moral laws are one and the same and that both passed away together, we are impressed with the desperate straits in which Mr. Norton is placed in his determination to refute the plainest, simplest, most straightforward teachings of the very book he claims as his rule of life!

Nothing is more apparent than the folly of a man's going to such an extreme, squarely against the views of most noted scholars even among Sunday-keepers, until his readers are bewildered in a maze of strained interpretations and assumptions, when to the simple child of God the Bible tells a straight story as to the Sabbath. Why all this desperate effort to get rid of the Ten Commandments? Why do men confuse their fellows with questions about the two laws, dwelling upon obscure and indefinite isolated texts to bolster themselves up in their disobedience to the Bible, when any simple-hearted, candid child of God, left alone with his Bible, has no difficulty in discovering which day God blessed and sanctified and which day Christ and his apostles kept?

I remember once hearing "Sojourner Truth" in a lecture about slavery say, "Some men use the Bible as they would an old fiddle, to play any tune upon it which they want to play." I was forcibly impressed with this thought, as I read the

ingenious play upon strings of Bible texts in the article referred to. If any one is uncertain as to the exact meaning or full import of Old Testament scriptures; if he finds church leaders differing as to the Sabbath; if he is unable to see where the traditions of men have been substituted for the commands of God; if he does not believe the Roman Catholic historians when they affirm that their church had authority to change the day and therefore did change it, then let him go back to Christ and settle the question with him and the New Testament alone. The Christian takes the New Testament for his guide, and Christ for his example; why should he not accept its plain teachings without question? Why go into speculation about the "Lord's day" and strain every point to make it mean Sunday, when only one day in all the Bible is called by Jehovah, "My holy day," and that the seventh instead of the first day of the week?

Mr. Norton assumes that the Sunday-sabbath question was "settled once for all when apostles and elders with the whole church settled it under guidance of the Holy Ghost, at the outset of this dispensation." He then says, "But some who believe are not satisfied with this settlement." Indeed, how could we all be satisfied with such a sweeping, unwarrantable statement as this? Where does he find authority to justify him in saying the apostles and elders, led by the Holy Ghost, made such a change in the beginning of this dispensation? Certainly not in the New Testament. Christ himself kept the Sabbath during his life, and said positively that he came not to do away with the law but to fulfil. We know that he referred to the written commands whenever he spoke of keeping the law, and he was specific enough to say that not one "jot" or "tittle" of that law—not even the *yodh*, smallest letter in the text, nor the little dot giving significance to a letter—should pass away until all were fulfilled. We also know that to fulfil does not mean to cut off, or make an end of, but to fill out by complying with the law's requirements. Thus Jesus kept his Father's commandments till his death, and after he had been gone for some years, his disciples wrote about his followers keeping "the Sabbath according to the com-

mandment." Then the sacred record shows Paul and the apostles keeping the Sabbath day, worshiping in synagogues with Jews and Gentiles, for some twenty years after the crucifixion, without so much as a hint about a changed Sabbath.

This does not look as though the apostles and elders settled the question at the beginning as Mr. Norton would have us think. It certainly could not have been very thoroughly "settled," for in the year 321 the Roman emperor made a decree concerning Sunday, not as the Lord's day, nor as a sabbath, but as the "venerable day of the sun"—the day set apart for sun-worship, with which he had long been familiar as a pagan. And even in this famous edict the people of the country were to have full liberty to go on with their usual work. Thus the day set apart to Constantine's patron deity was, three hundred years after the birth of Christ, spoken of as a festival rather than as a sabbath.

Now if the question was settled once for all by the apostles and elders, led by the Holy Ghost, at the outset of this dispensation, how did Sunday come to be regarded, three hundred years later, as only the "venerable day of the sun"—and that, too, by a recognized leader and ruler?

There is abundant evidence quoted by such men as Rev. Franklin Johnson, D. D., of Cambridge, Mass., and Rev. Wilbur F. Crafts in "The Sabbath for Man," both strong Sunday men, to show beyond a doubt that Sunday was kept as a festival day by the Gentiles to whom Christians went with the Gospel, and had been so regarded long before the time of Christ. Hence, when prejudice ran high between Gentiles and Jews, it was not hard for the former to hold on to their old pagan day. This is the way Sunday crept into the Christian Church.

Men assume that since so many Christians have kept Sunday so many centuries, God must have known it would be so and must have directed them to keep it. But this position has no Bible support.

Suppose the reverse conditions prevailed today and the vast majority were keeping the Seventh-day Sabbath and always had done so; would any of the reasons now offered for keeping Sunday induce men to

change their practice and leave the seventh for the first day of the week? No one would think of such a thing, but the plain teachings of the Bible itself would be regarded as the rock upon which to stand.

Therefore, it is not on the authority of the Bible that people keep Sunday. The Bible is all on the other side. The Sunday sabbath is acknowledged by the Catholic Church as a child of its own creation, and history bears it out in the thought. That church claims the right to change the law under the leading of the Spirit. To this idea Mr. Norton lifts his hands in horror and says, "Nothing could be more baseless than this claim." And yet he himself assumes that the apostles and elders and early church settled it, "under guidance of the Holy Ghost"! Why is not this claim just as baseless? When men have to strain every point of logic and wade through pages of argument in order to twist Scriptures to justify disobedience to God's Word, it is indeed hard to be consistent.

That First Chapter of Genesis.

DR. W. D. TICKNER.

This chapter might, with great propriety, be called the Wonder Chapter of the Bible. No other chapter in this book or in any other book, by whomsoever written, in any age or in any language, contains a narrative of so many wonderful events. The chapter is peculiar in that the author's name is not given. It has no introduction or preface, properly so called. No intimation is given as to why the author wrote what he did, nor to whom the writing was addressed. The reader is at once, and without preliminary remarks, introduced to the grandest, most awe-inspiring scenes ever narrated.

The language is not that of a scientist; no attempt is made at a course of scientific reasoning. It is not the language of a philosopher; it contains no metaphysical discussion. As an allegory it signally fails to fulfil the conditions; the ethical and moral natures of man are not even hinted at; there is therefore no approach to anything that could, either directly or indirectly, "point a moral."

Is it myth? If so, the thing said is untrue even though it may bear some analogy, more or less remote, to some actual fact. When we read in verse one that God created the heaven and the earth, if we call it a myth, we deny that it was God who created the heaven and the earth; and when we read that the earth was without form, and void, and that darkness was upon the face of the deep, if we call it a myth, we deny the truthfulness of the statement; but science shows that such a condition was one of the inevitable phenomena attendant upon the orderly formation of the earth. He, then, who calls this chapter a myth must settle the matter with science in the best way that he can. To say that it is not *merely* a myth is to acknowledge that it is *no myth*. Does it contain myth? No: it is too concise. Is it a fragment of myth? No, it is complete in all its parts. We are, therefore, compelled to conclude that the statements made are the narration of actual facts, unembellished and concise it is true, but facts nevertheless.

In support of this conclusion, let me quote the following: "In continued narrations of the past, the first verb is in the perfect [tense], while those that follow, *unless they are separated from the conjunction by intervening words*, are in the imperfect [tense] and are connected with the preceding perfect by means of *vau consecutive*" (W. R. Harper's *Elements of Hebrew*, p. 115). An examination of the Hebrew text reveals the fact that the style in which Genesis I is written is exactly in accord with the foregoing statement by the late President W. R. Harper.

Professor Harper is authority, also, for saying that *vau consecutive* (this word is translated "and" in our English Bibles and is easily mistaken for the conjunction and), when connected with a verbal form, always designates an *actual fact* (*Elements of Hebrew*, p. 117). Not every word translated "and" has this significance, but more than forty times in this one chapter we are, by its use, informed in the most emphatic manner that the statements herein made are those of actual facts. He who assents to the historical accuracy of the first verse must assent to what follows, for, "Whatever shades of meaning the perfect

itself may have will be found in the imperfect with *vau consecutive*, which, indeed, may be considered as a secondary perfect" (*Elements of Hebrew*, p. 116). He, then, who declares that the account of the six days of Creation is a myth, must deny that God did actually create the heaven and the earth as stated in verse one.

Wonderful? It is, indeed. Is it not wonderful that God should have chosen a language that conceals and yet reveals truth, in which to preserve a record of his mighty acts?

The style of composition is peculiar. Even a superficial examination reveals to us that, as a narrative, it is unique. We are impressed by the terseness of the statements and the almost complete absence of detail.

Take, for example, the ninth verse: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." What means were employed to produce the given result, we are not told.

Let the most skilful scientist, the most profound philosopher, write between the lines, supplying the details, and how paltry their words would appear when compared with the sublimity of the statement before the interpolations had been made! Without the details the language is that of one who speaks with authority; after the addition, it would be like that of the scribes.

The writer, whoever he was, sought neither honor nor praise, for, as we have seen, he does not give even a hint by which his identity may become known. What man in ancient or modern times was so meek? He did not attempt to display great literary powers, or learning in the realm of metaphysics. The language of the entire chapter is simple almost to severity, and yet it is so rich, so full of suggestions, that, as we read and ponder, it is seen to be not cold and lifeless but warm, full of life and unparalleled activity. Wonder follows wonder in a rapidly moving throng, until we are forced to exclaim, "Who, by searching, can find out God?"

The language is much like that of one who, while beholding a series of panoramic views, records the name of each scene as he hears it announced, even though he may not comprehend all that he sees.

"In the beginning"—what a wealth of meaning in these three words! Bring to your aid all the powers of imagination, all the powers of human knowledge and skill, and in thought retrace the course of the countless ages until, weary with the effort, even imagination can go no further. Even then we are, as it were, but at the threshold of the eternal past. We stand in awe and gaze at these three words, "In the beginning." It is not in the power of science or philosophy to explain them. The philosopher, as well as the scientist, must confess that in his realm of thought he has no words by which he can even paraphrase the expression.

It was in "the beginning" that God created the earth. Though we may never be able to understand all that these words mean, we may confidently affirm that the time when the heaven and the earth were created, as recorded in verse one, *was no part of the six days of Creation Week*. The world had been created; it lay submerged and shrouded in darkness before Creation Week began by God's saying, "Let there be light." Between the Creation in the beginning, and Creation Week, there was plenty of time for all the geological changes noted by the scientist.

The statement that the creation of the heaven and the earth, as recorded in verse one, antedated and occupied no part of the six days of Creation Week, is abundantly supported by the following evidence: The verb, which expresses the first act of the six days of Creation Week, is in the imperfect tense and is connected with the verb in the perfect tense (v. 1) by *vau consecutive* (and). Of such construction S. R. Driver says: "The date at which the ingress or entry [of the imperfect] is imagined to take place is determined by the *vau consecutive* which connects the new event with a point previously assigned in the narrative. The goal at which it sets out, the starting-point from which it takes its origin and to which, therefore, it is *relative* is fixed at the termination of the action of the preceding verb" (*Use of the Tenses in Hebrew*, sec. 67). There should be no desire on the part of any Bible student to deny the testimony of the rocks. Assign the period of rock formation to the age to

which it belongs, and perfect harmony will prevail. Yes, God made the heaven and the earth in "the beginning."

But who is God? We answer, "God is spirit." But what is spirit? To say that God is spirit does not answer the question; it only puts the answer farther back. Ask the most profound theologian, the most educated scientist, Who is God? We pause and listen for an answer. To our question the only reply is the echo of our last word, God. Yes, "For thee there is no weight nor measure. None can mount up to thy mystery. Reason's brightest spark, though kindled by thy light, in vain would try to trace thy counsels, infinite and dark; but thought is lost, ere thought can soar so high, even like past moments in eternity."

Be silent, O man! Uncover thy head and remove thy shoes from thy feet, for the place whereon thou standest is holy ground!

"Being above all beings, Mighty One,
Whom none can comprehend and none explore,
Thou fill'st existence with thyself alone,
Embracing all—supporting—ruling o'er,
Being whom we call God, but know no more."

Many questions arise in the mind of the reader concerning the creation of the earth in "the beginning." As the human mind can not conceive of a beginning, before which there was no time, we may well leave the answer to these questions to the Infinite One whose ways are past finding out. His years are eternal. His is the creative power. We may well lay our hand upon our mouth, as did Job when God said to him, "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding."

What was earth's history between its creation in the beginning and the commencement of Creation Week? Elder Wardner once said in a sermon, when treating of this very theme, "It is none of our business." "God," he said, "has not revealed it to us." That which concerns us is, that this earth, that he in six days prepared for man, was his own creation. This whole chapter, thus full of wonders at the beginning, is, to the very last, filled with that which baffles the most learned scholars of our times.

He, indeed, should be counted wise who, as he reads this wonderful chapter, should, like Job, exclaim, "Once have I spoken, but I will not answer; yea, twice, but I will proceed no further."

Twentieth Century Endowment Fund.

PAUL E. TITSWORTH.

Last August the Conference at Salem turned over to the Education Society the task of pushing the Twentieth Century Endowment Fund. To this end, in the last two months, circular letters, explaining the purpose of the fund, and pledge forms have been sent from the office of the treasurer of the Education Society to 2,000 members of our churches. The response to this appeal has been disappointing. Only a few individuals have shown their interest by replies and still fewer by contributions. This failure to respond is undoubtedly due to ignorance of the import of the effort. In explanation I can perhaps do no better than to quote from the circular letter itself:

"The Conference expressed its hearty approval of an effort to raise an endowment fund for the benefit of our schools; designated the Executive Board of the Seventh-day Baptist Education Society, or the Board of Trustees of the Seventh-day Baptist Memorial Fund, according to the choice of each contributor, as a trustee to receive and hold in trust contributions to the proposed Twentieth Century Endowment Fund; recommended that ninety per cent of the income be divided equally between Salem College, Milton College and Alfred University and ten per cent be paid to Alfred Theological Seminary; and appointed the presidents of Alfred, Milton, and Salem, and the Dean of the Seminary, as a committee to work out plans for raising the fund.

"The committee fraternally urges (1) that direct contributions be made to the fund in amounts from one dollar up to the largest practicable gift; and (2) that provision be made in wills for the payment of \$25, \$50, \$100, or larger sums, into the fund, upon the death of the testator.

"It is believed that there are many persons who could not well pay any con-

siderable sum while living, but who could, with injustice to no one, make such a helpful provision in their wills."

It will be seen, therefore, that it is the small contributions of one dollar or more that are especially contemplated by this movement. They can be made either to the treasurer of the Memorial Fund or to the treasurer of the Education Society. There are undoubtedly few individuals in our denomination who can not give the minimum sum. If each of the members composing the denomination should contribute that much, the aggregate would mean approximately \$9,000, a sum that would go far to enable the colleges and the Seminary to enter the opportunities within reach.

If Seventh-day Baptists are to maintain themselves as enlightened problem-solvers, they can not afford to fail in upholding the standards and in increasing the educational possibilities of the institutions of which they are the sponsors. These schools are the producers of many of the spiritual values on which we, as a denomination, support our life.

If, therefore, you who are reading these words now are of those that have received the letter, and pledge and remittance forms, will you not, before you forget it, help in this laudable undertaking? If you have not thus personally been asked to contribute, will you not send at once, either to Mr. J. A. Hubbard, Plainfield, N. J., treasurer of the Memorial Fund, or to the undersigned, as treasurer of the Education Society, at least the sum of \$1.00?

So far, the Education Society has received contributions to the amount of \$49.00 toward this fund.

Alfred, N. Y.,
March 22, 1911.

"The man in this world who tries to soothe his conscience by using the devil's ointment will never heal a wounded soul or have an inheritance in the kingdom of God."

Prayer is the pitcher that fetcheth water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water, and for want of water the garden will wither.—*John Bunyan.*

MISSIONS

From the Corresponding Secretary.

DEAR RECORDER READERS:

You will be interested in the following extract from a letter received from Brother D. H. Davis of Shanghai, China, bearing date February 20.

"I suppose Doctor Crandall and perhaps others have written you regarding her arrival in China. We were truly glad to welcome her to this work. On the Sabbath we held a reception service at which she spoke briefly to us through an interpreter. The following week she and Miss Burdick went out to Lieu-oo and remained a few days. We shall plan for some one of the mission to go out there occasionally until Doctor Palmberg returns. In the meantime Doctor Crandall will remain in Shanghai and study the language. She is beginning her work with a good deal of vigor and determination. We were very sorry that it seemed necessary for Mr. H. Eugene Davis and wife to leave the field on account of his ill health. I trust he is much improved if not entirely well by this time. I presume he has corresponded with the board. I am sending him the balance of his last remittance on salary, which came after he left China. I presume they are now located at Riverside. It will be several weeks yet before we can hear from them."

In case Doctor Davis leaves for this country during the month of July, as he now expects to do, the Municipal Council would like for him to again resume work for them on his return to China. The work of the council requires about one-third of his time. The remaining time is occupied by the work of our mission. It is a great honor to us, as a people, for officials of China to ask the services of our missionary because of his scholarship and their confidence in him in every particular. There are a dozen other missionary boards having representatives in Shanghai, from which to choose men. For Doctor Davis to come into contact with nearly two hundred young men and direct their exam-

inations in the native language—young men who are to become officials of that great nation, seems a wonderful opportunity for usefulness and influence. We would never have had the faith to ask God for such an opening. He has opened the door and Brother Davis, with the consent of the board, had the wisdom to grasp the opportunity. Now if he is spared to return to the work for which he is so well equipped, it remains for the board and the people, whose servant it is, to say whether he shall continue this great work at their expense or whether we think it is wise to resume his salary for the sake of that one-third of his time which has been required for municipal work. He has been giving, as we know, two-thirds to us without compensation. Brother Davis requests that this matter come before the board at its regular meeting, to be held April 19, 1911.

You doubtless are aware that Brother and Sister H. Eugene Davis arrived safely in this country about the middle of February. They went at once to Riverside, Cal., where they have been the guests of Brother and Sister E. F. Loofboro, of the Riverside (Cal.) Church. Brother Davis is much improved in health. They are in the hands of their friends and are receiving every possible kindness and medical attention. They expect to engage rooms and go into quarters of their own. The climate seems to agree with them and they expect to remain West for the present. His letter shows that he has great faith and expectation in his future work—the mission of saving men.

Yours fraternally,
E. B. SAUNDERS.

Missionary Trip Through Oklahoma.

REV. WILBURT DAVIS.

The Kansas City Southern train was about one hour late, so I left Gentry, Ark., Monday morning, February 27, 1911, about ten o'clock. The train went gliding along a woodland whose beauty might well arouse the imagination of art scholars. Hardly adapted to agriculture, its worth lies in its production of black-jack timber. This might not agree with some statements sent out by those selling land in northwestern Arkansas, but will harmonize

with the experiences of hundreds of people who have come here to find themselves deceived and compelled to go elsewhere for a fair income for work done.

After a short time the train stopped at Westville, Okla., where the cabmen were singing their usual tune, trying to persuade the passengers of the importance of the cabmen's business. Their emphasized phrase was, "Only four minutes before the Frisco train is due." This part of their song baited me. After learning that the fare was but fifteen cents, I consented to ride in that kind of a cage for the first time. Soon we were headed for the Frisco, the driver urging on the team, until they broke into a run. I thought if I could find the right latch I would be ready to make my exit as soon as the driver stopped. After trying every visible bit of iron or wood—nearly getting lost in the meshes of a piece of bailing wire which had been used in repairing the hack door—I was finally released from the glass-door cage by the driver just in time to buy a ticket as the train pulled in.

Soon the train went rattling along through the forests of eastern Oklahoma. Now and then we could see a piece of corn or cotton that had been planted among the trees and stumps. The class of people standing around the depots reminded the traveler that he was passing through one of the Indian reservations. The habits of dress have changed. The Indian wears clothes not differing materially from the modern styles of the white man with whom he is associated. I saw no feathers, no paint on the faces, and no Indian costumes on my entire trip, although I was told that in some of the Indian villages, where they live in their wigwams, they still retain many of their old habits, and styles of dress. I saw no Indians engaged in storekeeping or other like business, such as the white people engage in. In some places more than half the people standing about the depots had the Indian expression, but the man with a pencil over his ear and carrying a case of eggs or the U. S. mail bore not the expression of the red man. I saw some using teams as though engaged in teaming or agriculture either for themselves or for their employers. A few of the Indians have learned to invest their

money. A squaw in Tulsa had erected, in a prominent business part of that town, a building valued at several thousand dollars. This is an exception, however, instead of the general rule.

The ride in the afternoon for some time before reaching Muskogee, Okla., brought me into what I had heard so much about but had never seen, the cotton-fields of the South. While Oklahoma may be regarded as one of the most northern of the cotton States, it bids fair, in the course of time, to rank favorably with some of the older States in the production of cotton.

Monday evening about seven-thirty I arrived at the Midland Valley depot at Tulsa, Okla. Not finding any one that I knew, and not knowing where to find C. L. Ford, I hunted up a city directory. I was directed to Robinson's Hotel, where Brother Ford, not knowing what time I would arrive, had left his phone call. After calling him up and getting no response, I came into the hallway and happily found the man.

Though Mr. Ford was hard pressed with work, he received me into his home, where I was made to feel such a welcome as lone Sabbath-keepers are able to give. While Tuesday morning was somewhat stormy outside, by his warm gas fire we talked over the lone Sabbath-keepers' needs and the best way for them to keep in touch with their denomination and for the denomination to keep in sympathy and in fellowship with them. He and his family said they enjoyed the SABBATH RECORDER as they never had before they moved from their church associations and church home. Mr. Ford's family were all rejoicing that they would soon be moved back to their church, home and society at Plainfield, N. J.

(To be continued.)

Corrections to "Seventh Day Baptists in Europe and America."

At the last session of the General Conference, the undersigned was appointed a committee on corrections to the recently published historical volumes entitled *Seventh Day Baptists in Europe and America*.

In the preparation and publication of such a work, it is inevitable that errors will

creep in. A few were detected before the book was all printed, and they are corrected in the work itself, but there are others, and it is desirable that all shall be corrected.

Some errors have already been reported, and there are doubtless many others, both of fact and typography. And corrections are solicited from all readers.

It should be borne in mind, however, that oftentimes what appears to the reader as an error is, after all, merely fact. In other words, the author has examined the records and found that what has hitherto been accepted as fact, is error. Nevertheless, any reader who finds what he thinks is error, will confer a favor upon the author by reporting it, and every reasonable effort will be made to ascertain the exact truth.

In reporting corrections, please give the page and line on the page (stating whether the line is counted from the top or bottom of the page), where the error is to be found, and then state explicitly what correction you wish to make. If the correction is one of fact, please give your reasons for believing the statement to be incorrect.

Address all communications to
CORLISS F. RANDOLPH.

76 South Tenth St.,
Newark, New Jersey.

Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the first day of the week, March 19, 1911, at ten o'clock, a. m., in the office of Clarence C. Chipman, at 220 Broadway, New York City, with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Stephen Babcock, J. Alfred Wilson, Edward E. Whitford, Edgar D. Van Horn, Royal L. Cottrell, Samuel F. Bates, and Corliss F. Randolph.

Visitors: Miss Bessie Van Patten and Iseus F. Randolph.

Prayer was offered by Rev. Edgar D. Van Horn.

The minutes of the last meeting were read.

The Recording Secretary reported that notice of the meeting had been mailed to all the Trustees and to Rev. Walter L. Greene, the Field Secretary.

The Committee on Publications reported that the first number of the *Junior Quarterly* had been published, and that the entire edition of 1,000 copies had been exhausted.

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

To the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference.

DEAR BRETHREN:

The usual amount of correspondence work has been carried on during the past quarter. The number of inquiries concerning Sabbath-school supplies has been larger than usual. A larger number of books for teachers has been ordered through the Field Secretary than is common.

The Field Secretary was in attendance upon the annual convention of The Religious Education Association held in Providence, Rhode Island, February 14-16, 1911. It was a strong, helpful meeting. Professor Wayland D. Wilcox, of Alfred Theological Seminary, and Mrs. Samuel F. Bates, editor of our new *Junior Quarterly*, were also in attendance.

The work of revising the Optional Graded Bible School Curriculum referred to the Field Secretary at the last regular meeting has received attention and is herewith submitted as a part of this report.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

Alfred, New York,
March 17, 1911.

The report of the receipts by the Treasurer since the last report was presented and accepted as follows:

A Statement of Receipts from December 26, 1910, to March 19, 1911.

1910.			
Dec.	26, Lost Creek, W. Va. (S. S.)	.....	\$ 5.00
	28, First Hopkinton, R. I. (church)	..	2.60
	30, Farina, Ill. (S. S.)	.....	3.16
1911.			
Jan.	2, Riverside, Cal. (Church)	.....	2.56
	Syracuse, N. Y. (S. S.)	.....	1.08
	Dodge Center, Minn. (church)	..	2.70
	5, North Loup, Neb. (S. S.)	.....	13.03
	Salem, W. Va. (church)	.....	2.35
	9, Plainfield, N. J. (church)	.....	27.07
	Milton, Wis. (church)	.....	1.00
	Farina, Ill. (church)	.....	3.20
	13, Dodge Center, Minn. (S. S.)	.....	10.94
	New York City (church)	.....	34.54
	New York City (S. S.)	.....	7.47
	19, Nortonville, Kan. (church)	.....	4.36
	Alfred Station, N. Y. (church)	..	3.50
	Allen B. West, Milton Junction, Wis. (church)	.....	4.55
	Gentry, Ark. (S. S.)	.....	3.00

24, Adams Center, N. Y. (church) ..	5.00
Feb. 3, Milton, Wis. (S. S., 1 class) ..	3.75
Milton, Wis. (S. S.)	1.25
Wilton, Iowa (S. S.)	5.00
Second Brookfield, N. Y.	7.35
7, Independence, N. Y. (S. S.)	1.36
Leonardsville, N. Y. (S. S.)	5.00
8, Garwin, Iowa (S. S.)	10.97
12, Little Genesee, N. Y. (S. S.) ...	2.52
Mar. 19, New Market, N. J. (S. S.)	2.50
Samuel F. Bates, N. Y. City (current expenses)	5.00

The President presented correspondence concerning the new *Junior Quarterly* as follows:

Miss Emma C. Monn, Secretary, Waynesboro, Pennsylvania:

The *Junior Quarterly* is a publication you may well feel proud of. It is the best in that line I have yet seen.

F. J. Greene, Berlin, New York:

I want to congratulate you as President of the Sabbath School Board upon your success in offering to our people the *Junior Sabbath School Quarterly*. It is bright, attractive, and inspiring in every way. Mrs. Bates has proved herself eminently successful as an editor of this long-needed help. I suggested to our Sabbath school that it would be a good idea if each member of our school would study this quarterly because I believe all classes would be benefited to some extent by its use.

Mrs. A. McLearn, Superintendent of Sabbath school, Walworth, Wisconsin:

I am, as are also the pupils in our Sabbath school, much pleased with the *Quarterly*. I think it will fit into the place much needed in our schools, and I trust that the friends of the children will rally to its support. It is attractive and neat in appearance and instructive as to its contents. I find that it takes a great amount of courage and faith to meet the facts that are continually staring us in the face in our beloved denomination.

R. R. Thorngate, Richburg, New York:

My purpose in writing this letter is to express my personal appreciation and commendation of the *Seventh Day Baptist Junior Quarterly*. I am delighted with it. Both in subject matter and in mechanical make-up it goes beyond what I had anticipated. The particular feature—distinctiveness—which the Board aimed at has surely been secured, and as to its mechanical make-up, it is not surpassed in neatness by any quarterly of any denomination of which I know; but surpasses many of them.

The Sabbath School Board is indeed to be congratulated for their successful carrying out of the plan to issue the *Quarterly*, and both their efforts and the publication should be gratefully appreciated by the people of our denomination, and I believe they will be.

James L. Skaggs, Shiloh, New Jersey:

I have heard considerable very favorable comment on the *Junior Quarterly* here in our Sabbath school, and not a word of adverse criticism. I thought perhaps you might like to know how it is being received. I think the treatment of the lessons is very fine.

I see by the report of the Board that nothing has been done in the way of a graded course, which was discussed at Conference last summer. As we discussed it there, I felt quite heartily in favor of it; but have done considerable thinking since that time, and have talked the matter with some of the most interested people here. While I would not presume to offer advice, I was not sorry when I read that the work would not be taken up at present. An opinion has been expressed here that it might be best for our people to publish only supplementary material to other courses that can be obtained. I am interested in the work of the Sabbath School Board and hope that our church here will make a contribution toward its support during the year.

A communication was also received from Rev. Edwin Shaw, of Plainfield, New Jersey, relating to his work on the *Helping Hand in Bible School Work*.

In view of the warm commendations expressed at the last session of the General Conference of his work on that publication, it was

VOTED, That the Trustees of the Sabbath School Board express their approval of the work done on the *Helping Hand in Bible School Work* by the Rev. Edwin Shaw, and request that it be continued.

The Committee on Sale of Greene's *Manual for Bible Study*, presented a report which was accepted as follows:

To the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference.

DEAR BRETHREN:

Your Committee on the Distribution of the *Manual for Bible Study* would report one copy sold. Notices and statements have been sent to those who have books on approval. The Committee is also readvertising the *Manual* through the RECORDER and by means of personal letters. Respectfully submitted,

WALTER L. GREENE,
Committee.

A communication was presented by the President from Mrs. Anna S. Booth concerning work in Africa, which was, upon motion, referred to the Joint Committee of the Board of Directors of the American Sabbath Tract Society, and of the Board of Managers of the Seventh-day Baptist Missionary Society.

The graded courses of study submitted by the Field Secretary were referred back to him with the request that he revise the graded course adopted by this Board about two years ago, in pursuance of the action of the General Conference at its last session, and of this Board at its last meeting, and forward a copy of such revision to each member of the Board of Trustees at least one month before the stated time for their regular meeting.

It was voted, that the number of copies to be printed of the *Junior Quarterly* be referred to the President of the Trustees, with power.

It was voted, that the Field Secretary be instructed to arrange for field work among the churches and Sabbath schools of the Central Association for the coming summer, if they should so desire.

It was voted, that the President be appointed with power to confer with the Joint Committee of the Board of Directors of the American Sabbath Tract Society, and of the Board of Managers of the Seventh-day Baptist Missionary Society, with reference to the work of the Field Secretary of this Board for the approaching summer.

The Recording Secretary was instructed to prepare the annual report of the Sabbath School Board to the General Conference, and of the Trustees to the Corporation.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

The Chicago Brotherhood.

The March meeting of the Chicago Brotherhood was of so much popular interest that it is, perhaps, deserving of notice in the SABBATH RECORDER. The men enjoyed the hospitality of their president, Dr. A. L. Van Horn, meeting at the home of Mrs. E. M. Phelps, 1703 Indiana Ave.

The address of the evening was given by Dr. E. Stillman Bailey who spoke regarding his experimental work with radio-activity. Dean Bailey is recognized as one of the prominent workers with radium, and his address was of intense popular interest. He spoke at length of the discovery

of radium, calling it one of the most important and revolutionary scientific discoveries ever made, and of the work of Madame Curie in reducing it to its pure state. He also spoke of the distribution of radium in the earth, mentioning several mines in the United States, the principal ones being in Colorado.

Probably the part of the lecture most interesting was the account of Doctor Bailey's own research work with pitchblende, the ore in which radium is found, and of its use in the treatment of disease. A specimen of the radio-active pitchblende was exhibited, pictures made by means of its power were passed about, and appliances, indicating method of treatment in disease, were shown. In numerous cases that had been treated satisfactory results were obtained. Blindness of years' standing has been cured, gangrene and cancerous conditions have been removed, and other diseases have been permanently and rapidly cured through the treatment, thus showing the therapeutic value of radio-active substances. Indeed, such really marvelous results have been attained that the speaker refrained from mentioning the most notable ones for fear of arousing skepticism. Enough was said, however, to justify the lecturer's statement that the story of modern experimental work with radium ran like a fairy tale. The speaker's native modesty prompted him to say that he knew nothing of the great force which was bound to revolutionize the scientific world. That his knowledge is regarded as valuable, however, is shown by the fact that capitalists have offered him large sums for his formula, with which he refuses to part—preferring to devote his ability to alleviate human suffering, rather than to commercialize it.

The men of the Brotherhood were glad to have the privilege of hearing Doctor Bailey, and wish to take this opportunity to express their appreciation of his address. SECRETARY.

"Charity in the human soul is a golden gift from God's eternal throne. With it we shine with God's love, without it we are lost in the darkness and the gloom, feeling not the warmth of his love and seeing not the glory of his kingdom."

WOMAN'S WORK

MRS. GEORGE E. CROSLY,
Contributing Editor.

Divine Comradeship.

If I could only surely know
That all these things which tire me so
Were noticed by my Lord,
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife,
What peace it would afford.

I wonder if he really shares
In all my little human cares—
This mighty King of kings?
If he who guides through endless space
Each blazing planet in its place
Can have the condescending grace
To mind these petty things?

It seems to me if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
The sense of Christ's sweet sympathy
Not loss, but richest gain.

Dear Lord! my heart has not a doubt
That thou dost compass me about
With sympathy divine!
The love for me once crucified
Is not the love to leave my side
But waiteth ever to divide
Each smallest care of mine.

—Author unknown.

Next Conference time our Woman's Board will celebrate its twenty-seventh birthday. Many changes have taken place in twenty-seven years, and there are many workers among us now whose memory does not reach back to that time. Mrs. O. U. Whitford is the only member of the board at the present time who was a member at its organization, and at the request of the editor of this department she has written the article, "The Organization of the Woman's Board," that the younger members may understand better the conditions that confronted our women at that time.

By a strange coincidence we have this week another article by another charter member of the Woman's Board. Mrs. Witter's article is timely, and the greetings of this department are extended to the dear shut-in member of our family.

The Organization of the Woman's Board.

MRS. O. U. WHITFORD.

In the annual report of Rev. A. E. Main, corresponding secretary of the Missionary Society for the year 1883, is the following item in reference to

WOMAN'S WORK.

"We believe the time has fully come when this society should seek the more completely organized and systematic co-operation of our sisters, in the great work of home and foreign missions. In Christian lands woman is recognized as possessing great power for good, and this power can be most efficient when exercised through organized and systematic efforts. Women form the larger part of the membership of our churches; they have great enthusiasm, patience and perseverance, and can practice great self-denial; they are skilful in devising ways and means for raising money for objects in which they are interested; if the women of our churches were organized for missionary work, our homes would have more knowledge of, and consequently more interest in, this department of Christian enterprise; some women have considerable sums of money at their own disposal, and many have opportunities for earning money that were unknown years ago; the trials that come to the families of home missionaries, and woman's work for women and children in heathen lands, appeal, with special force, to the sympathy and benevolence of the women of our churches; and, finally, their influence, abilities, benevolence and prayers, which the cause so much needs, would be called out, as they could not otherwise be, by means of systematic plans for work in behalf of our missionary enterprises. We therefore recommend this important subject to your earnest consideration at this anniversary."

In his annual report for 1884 he says: "At the last annual meeting of the society, it was voted, among other things, 'That we deem it wise and timely for the women of our churches to organize for the promotion of our denominational interests, and we recommend the Board of Managers to invite some woman to take a leading part in securing the regular and systematic co-operation of the women of our churches.'"

The Committee on Resolutions for 1884 submitted among others this resolution which was adopted by the society: "That we still recommend the organization of the women of our churches into some system of coöperative work for the promotion of our denominational interests."

A desire had been growing in the minds of many of the most progressive and active women of the denomination that our women, like those of other denominations, might be organized, and have our Woman's Board. Thus stimulated and encouraged they called a meeting, which was fully attended by both ladies and gentlemen, at which a simple plan, drawn up by Rev. and Mrs. L. A. Platts, then secretaries of the Conference, was presented by Miss Mary F. Bailey, secretary of the meeting, and adopted and referred to the Committee on Nominations, for the nomination of the contemplated board.

The following report was presented and adopted: "For president, Mrs. L. A. Hull, Alfred, N. Y.; secretary, corresponding and recording, Mrs. E. T. Platts, Alfred, N. Y.; treasurer, Susie M. Burdick, Alfred, N. Y.; vice-presidents, Mrs. A. K. Witter, Western Association, Alfred, N. Y., Mrs. Mary S. Maxson, Southeastern Association, Lost Creek, W. Va., Mrs. Mary B. Clarke, Eastern Association, Ashaway, R. I., Mrs. Mary Green, Central Association, Adams Center, N. Y., Miss Mary F. Bailey, Northwestern Association, Milton, Wis."

It seems that for some reason Mrs. Mary B. Clarke did not accept the work for the Eastern Association, and Mrs. O. U. Whitford was appointed in her place, and Mrs. A. J. Green for the Central in the place of Mrs. Mary Green. At the session of the General Conference, at Alfred, N. Y., Mrs. E. T. Platts presented the following

REPORT OF THE WOMAN'S EXECUTIVE BOARD, 1885.

"The first year of our work has been of necessity somewhat experimental. While many have entered heartily, and at once, into the work of the board, others have felt disposed to wait and see whether any definite good would be accomplished through it, any results attained which would not be as fully reached without it. While some have thought it too much like

boasting that we should report to the Conference what we are doing, that the left hand should not know what the right hand doeth, others have objected to the work of the board, because, so much being given directly to the treasurers of our benevolent societies, and through envelope subscriptions, it could not accurately report the amount of our women's contributions.

"The simple plan under which the board has been working is:

"1. To secure the coöperation, through reports, of all existing ladies' societies, and to seek to effect the organization of such societies in all our churches where they do not already exist.

"2. To seek to make these societies centers of influence, from which shall radiate a spirit of consecration to the Master's work in our home churches and denominationally, as it carries on its different phases, by our denominational boards.

"Notwithstanding our meeting with some discouragements, we are able to report to you a creditable beginning financially, and some hearts reconsecrated to more self-sacrificing and untiring work for the Master.

"We would recommend that the board be located in the Northwestern Association, where it has most of the *esprit de corps*, and that the local membership be increased by three."

It will be interesting to take an extract from the report from each association.

SOUTHEASTERN ASSOCIATION.

Mrs. C. N. Maxson, of this association, writes: "If there was a woman's society of any kind organized in West Virginia in any of our churches before the Conference at Lost Creek last fall, I do not know of it, so you can see that the work is new to nearly, or quite all, of us.

"I believe if the subject of organization and systematic giving can be brought fully before our West Virginia sisters, their warm hearts will respond and they will prove the truth of the adage: 'Where there's a will, there's a way.'"

EASTERN ASSOCIATION.

Mrs. Whitford, of the Eastern, says: "I find that in a large number of our churches there is no ladies' society. In some cases I have urged organization, but

without success. I feel that the organization of the Woman's Executive Board is a movement in the right direction and hope it may become an important factor in carrying forward the work of our blessed Master, and that another year will find a much larger number responding to the call for united action."

CENTRAL ASSOCIATION.

Mrs. A. J. Green writes: "During the early part of the Conference year communications were sent to some members of each church in this association, hoping thereby to ascertain how many ladies' societies were already existing, and also soliciting the organization of such societies as soon as practicable where there were none. All societies were invited to cooperate with the board and asked to contribute to our denominational enterprises, distributing their funds as they should think best. But few of our churches have reported organized societies, and fewer have consented to report to the board. While deeply regretting that so little has been accomplished during the year, we feel that an advanced step has been taken, and hope that another year larger and more extended efforts will be made in denominational work and greater consecration to the Lord's service."

WESTERN ASSOCIATION.

Mrs. A. K. Witter reports: "In several of our churches there is a strong interest in woman's work both at home and in foreign lands. In some churches where there should be large societies, circumstances prevent, which we hope may be overcome. We believe that this board is doing much good, and that another year will show much larger ingathering, and more pleasing results than this can."

NORTHWESTERN ASSOCIATION.

Miss Mary F. Bailey writes: "I have met with no opposition, nor with any pronounced indifference. None of the societies, when appealed to for cooperation, have expressed any opposition to the movement, but in joining have expressed their willingness to help, and their desire to be helped by the strength there may be in union of effort. A greater consecration to the Master's cause is our greatest need, since

this spirit will both improve the heart and reveal the greatest capacities of the pocket-book. We are anxiously waiting the reports from the other associations, hoping thereby to be stimulated to greater effort and consequently to increased results.

"The total of monies received for Missionary, Tract and home work is \$2,159.25. By missionary quilts which were finished during this Conference year \$527.25 was raised. Total \$2,686.50."

THE COMMITTEE ON NOMINATIONS

reported: "Your committee has considered the suggestion of the Woman's Board, and advise as follows: The Board should not be changed, because (1) of the excellence of the work done; and (2) nothing would be gained, in our opinion, by another beginning."

The nominations were: president, Mrs. L. A. Hull, Alfred, N. Y.; recording and corresponding secretary, Mrs. L. A. Platts, Alfred, N. Y.; treasurer, Susie M. Burdick, Alfred, N. Y.; associational secretaries: Southeastern Association, Mrs. Mary S. Maxson; Eastern Association, Mrs. O. U. Whitford, Central Association, Perie F. Randolph, Western Association, Mrs. Jas. Edwards, Northwestern, Mary F. Bailey.

Milton, Wis.,

March 21, 1911.

Did You?

MRS. A. K. WITTER.

The quiet seclusion of her humble home was most inviting. Scrupulously neat, its well-worn ancient and more modern furnishings betokening careful usage, every window filled with bright blossoms, on this windy March morning we found our aged cousin busily sewing, uniting economy and necessity while making an apron out of bits of left-overs.

By infirmities she is shut in from all outside associations unless they come to her, thereby having much time to ponder over personal affairs. She subscribes to but one periodical, our SABBATH RECORDER, which she reads thoroughly, then passes on to her daughter—who married a Sunday-keeper—reads the daily *Sun* handed in by her landlady, and is thankful for any good Christian literature brought to her.

An hour's social chat gave us many grains of thought for future use, as instanced by a statement of hers when speaking of topics for meetings. The dear old lady said: "I remember one time our pastor gave us the topic, Service for Christ, and while others were telling their experiences I sat there and tried to find something to show work done for my Saviour, but could not find one thing. When my turn came, I told them that, although I loved my Saviour and wanted to serve him, I could not find anything in my life, so far, that I could bring as having been done for him."

We suggested she was too self-conscious, that she belittled her own work and considered others' of the same quality of more value than her own. Her very emphatic reply was "No!" After more than a score of years of considering the question she said, "No: while I was a Christian in purpose, I was too anxious for my children to be as well clothed as others, to behave well and have all the good things while we were very poor, and I gave my mind almost wholly to such matters. I did not trust to the leading of the Spirit. I was not patient under trials. I was very anxious about things as was Martha of old and can not say or believe that Christ would call it done for him although I love my Saviour above all things."

Her children are all good citizens, are all church members. Yet they do not fill their places in church relations as her ideas would commend, and as age creeps on and her hours of self-communion increase, she is continually questioning, "Why, oh, why did I neglect the plain teaching, 'Seek first the kingdom of God and his righteousness,' but strive so earnestly for that which perishes in the using?"

We are neither too old nor too young to make personal application of this interesting interview with the aged shut-in, and strive anew to have Christ's words abiding in us to that degree that they shall be the controlling influence in all our conditions of life. Then shall we be sure of his promise given in John xiv, 15, 23.

We can not control the works of our children in their mature years; but we can learn what is ours to teach them while

they are young, and we may set such examples of obedience to Bible requirements that they will consider them of first importance and gladly follow them. Again, we may be so intensely concerned with other matters, that the children will decide they are of first import and relegate Bible teaching to the proverbial back seat. In the latter case, however good our intentions or plans, we must come to realize we did not live out our professed love for Christ, and must answer the question, Did you abide in me and my words in you?

Does it appear as though one can not measure up to that responsibility? The opportunity is ours today; the obligation is imperative because of our relation to God and to our families as well as to the world; and however much we may realize our weakness and shrink from apparently hopeless failures, we can better understand the helpful power of the Holy Spirit when we steadfastly do what the Book and the Spirit tell us is ours to do, in the faith that comes with obedience (for there is no promise to the negligent or disobedient). Then can we begin to realize what must be overlooked in our failures because of our love and unselfish efforts to do God's will. Then shall we find the blessed comfort of the peace that "passeth all understanding," also the fulfilment of the inspiring promise, "My peace I give unto you."

Westerly, R. I.,

March 20, 1911.

Jubilee Jottings.

MARY A. STILLMAN.

The celebration of the fiftieth anniversary of the founding of the Women's Foreign Missionary Society began in California and has swept with a great wave of interest and enthusiasm across the continent to the Atlantic coast. The jubilee is undenominational, and is striving to awaken an interest in foreign missions in the minds and hearts of all women church members in America. The fivefold policy for accomplishing this end is prayer, organization, enlargement, study and giving. Prayer is communion with God. The consciousness that there is a God is in-born in every human being. We do not usually know where we get our ideas of

religion, but with the blind and deaf Helen Keller the case was different. Her teacher, Miss Sullivan, knew every word which had been said to the child, and there was nothing about God or religion. When the proper time arrived, Bishop Brooks was asked to tell Helen something about God. He did so, and Helen's answer was: "I knew about him before, but I did not know his name." In the world are many thousand women who do not know the name of the true God.

Enlargement does not refer to the field side of foreign missions, for the doors are already wide open in China, Japan, India and Africa. From all these countries comes the cry, "Send us teachers, preachers and doctors." In this country for years we have been praying, "Incline the heart of the heathen to hear thy word," and now that our prayer is answered we are all unprepared to do our part. In the last four years the government of China has opened more schools than ever before in the history of the world. The government says, "Give us teachers of English, mathematics and science, and we care not what else they may teach—Christianity or whatever they please." Here is the great opportunity; but if Christian teachers can not be found, atheists and teachers of other religions will enter the open doors. Where enlargement is needed is in America. How this may be accomplished one young woman in Detroit has shown.

This young lady wished to be a missionary herself, but her health would not permit her to go to foreign shores. She found that of the three hundred and seventy-five women who were members of her own church, only seventy-two were members of the missionary society. She invited every one of the outsiders to join the society, making over one thousand calls to do it; and at the end of one year the society numbered three hundred forty-five members and was contributing not \$200.00 annually as before, but \$1,200.00 to foreign missions. "How did you do it?" she was asked. "I prayed for tact," she answered, "I never scolded, and I studied a great deal so as to have something definite to say."

People should know about the foreign field and then they can not help being in-

terested. What we are most down on is what we are not up in. Mission-study classes may well be kept small, so that there may be perfect freedom. Discussion is an excellent method. Some interesting topic may be assigned, such as: "If we had ten thousand dollars to spend for missions, what should we do with it?" or "If you were a heathen woman, what would be your reasons for wishing or not wishing to embrace Christianity?"

Indiscriminate giving is not encouraged, but each woman is urged to contribute through the missionary board of her own denomination. One million dollars this year is the aim; over \$90,000.00 was pledged by one Pennsylvania city alone.

Some people say, "After all, the heathen religions are just as good for them as ours is for us." Christianity is the only religion which recognizes the proper place of woman. Confucius says, "A woman is a mindless, soulless being." Mohammed allows every man to have four wives and as many slave girls as he can support. A man can divorce his wife for any reason or for no reason. Buddhism teaches that the only hope for a woman is that after countless ages she may be reborn a man. Hindooism allows child marriage, degradation of women, their exclusion from religion, and perpetual widowhood. In answer to the claim that these religions are good enough for those people, may be told the following true story of two lives.

Some years ago there lived in a city in central China two brothers belonging to an old and educated family. One of them came in contact with missionaries and accepted the Christian religion; the other would have nothing to do with Christianity, but went into business.

Within the same year a daughter was born to each of these brothers. In the Christian home the little girl was welcomed, and her father and mother said, "This child's feet shall never be bound." So far as is known, this was the first girl of a good family to grow up with unbound feet. In the heathen home there was great lamentation when it was known that a girl had been born to them. The father died soon afterwards, leaving his wife a widow without a son, so she and her little daughter were driven from the house in disgrace.

Peter's Turning.

C. H. WETHERBE.

When the apostle Peter denied Christ, he turned in a wrong direction. He had been left to dependence upon himself in an hour of peculiar trial, and he soon found that his own strength was sheer weakness. Of course, Christ knew that Peter would make a failure in his self-trusting, and he told Peter so. At the same time Christ said to him, "When once thou hast turned again, stablish thy brethren." Peter did not utterly depart from the true faith, nor lose all his faith in Christ, for Christ had told him that his faith would not fail. It was a temporary fall—a brief stumbling.

A reader of a religious paper asked the office editor to give him the meaning of the words which I have quoted, and here is the answer: "Peter was not established, or sanctified. He was to yield to temptation and turn away from God. He was then to turn again, and seek and obtain the establishing grace of full salvation. Thereafter he was to be distinctively a teacher of the deep things of God, leading others to holiness."

That writer sees a great deal more in those words of Christ than is warranted. There is no intimation that Peter was to be so changed that he would become "wholly sanctified." It is very evident that Christ meant that Peter, in due time, would turn back to his former trust in God and in his Saviour, and therefore cease trusting in his own sufficiency. He had said that, though all others should deny and forsake Christ, he would not. He was going to be the one exception. He assumed to know more about himself than Christ did. He was to be a great deal braver than the others would be. So Christ let Peter make the test, knowing the result. Peter would turn back to a right standing before God and men, and to a better state of heart.

Thenceforth he was much better prepared to help weak ones than he was before then. He got an experience of his own weakness which helped him to encourage and establish those of his brethren who might be tempted and tried. Ever afterwards he kept humble and teachable. Never again did he boast of his strength and goodness.

They took refuge in a cave outside the city, where they lived for a number of years and the mother taught her little girl as best she might. They finally decided to become "Seekers after Truth," which is equivalent to going into a convent in this country. The heathen family, approving of this decision, built them a little house for their retirement and furnished them with idols and books upon the three Chinese religions. The emperor sent his seal of approval to place above their door. The daughter went into solitary confinement in an upper room, where she spent her time in study and in kneeling before the idols trying to find some hope, some message of peace. After sixteen years of vain seeking it was found that she had contracted tuberculosis.

In the meantime when little Mary, the daughter of the Christian, had reached seven years of age, her father brought the child to the missionaries, saying, "There is so great a need of doctors in this land, can you not make a doctor of Mary?" They were only too glad to educate Mary in their school and then to send her to America for a medical education. Dr. Mary Stone, as she was then called, was graduated with honor from the University of Michigan and went back to work among the women of her own country.

When the heathen mother found that her daughter was ill, she sent for the doctor cousin who came and treated the sick girl as well as she could. One day the doctor said, "You have studied three religions, but there is still another. Would you like a book about Christianity?" The girl assented and the next day a Bible was placed in her hands. Here she found the peace for which she had sought so long and so vainly. Her dying message was, "Christianity is the only religion. There is nothing in any of the others."

"Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of
God,
As the waters cover the sea."

Boston,
March 20, 1911.

"When the parents are consecrated, the children are early converted."

YOUNG PEOPLE'S WORK

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

The Spirit of the Resurrection.

REV. HENRY N. JORDAN.

Prayer meeting topic for April 15, 1911.

Daily Readings.

Sunday—A spirit of power (Eph. i, 19, 20).

Monday—A spirit of promise (1 Peter i, 3-5).

Tuesday—A spirit of life (Rom. viii, 9-11).

Wednesday—A spirit of sonship (Rom. viii, 14-17).

Thursday—A spirit of holiness (Rom. i, 4).

Friday—A spirit of love (Gal. v, 22-26).

Sabbath day—Topic: The spirit of the resurrection (Rom. vi 1-14). (Easter meeting.)

"The Lord is risen indeed." Who can understand or measure the astonishment, the perplexity, the joy of those who uttered the words? Little did they realize how the fact that "Christ is risen" was to change the face of the whole world, how it would transform the deeds and thoughts and dispositions of mankind.

To the disciples and friends of Jesus the announcement brought joy at the thought that their Lord was living; the religious and spiritual significance of the resurrection had to dawn on their minds gradually. To them the living presence of their Lord was everything that brought immediate joy and hope; but they soon grasped the deeper meaning of his resurrection, that on it the whole scheme of salvation rested. "If Christ hath not been raised, your faith is vain; ye are yet in your sins."

"The most important event in the history of the world is the resurrection of Jesus Christ from the dead. The most important fact is now the existence of Jesus Christ a living Saviour."

Thus of equal importance with the resurrection is the fact that Jesus *lives*, and "because I live, ye shall live also." What! the resurrection life already at work in our lives? Yes, already we are being renewed by the spirit of Christ which dwelleth in us. We are beginning that more abundant life which shall have its perfection, its complete unfolding, in the life beyond.

So the spirit of the resurrection becomes

I. The spirit of hope. "Life with

Christ here and now is the promise of life with him everywhere and forever. There is no more uncertainty and change for the Christian" (*C. E. Topics*). It is this hope that St. Paul says "maketh not ashamed." It is this hope that means so much to the sinning one who longs to be freed from the slavery to his sins. In it is the true gospel of another chance.

2. The spirit of power. The Christian, in the fullest belief in the Christ who lived among and loved men and who sacrificed and died for all people, feels within himself a power to be and to become. "I can do all things through Christ who strengtheneth me." This is the power that enables one to live and speak for Christ. This is the power that robs death of its sting and makes believers victorious over the grave. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

SOME QUOTATIONS.

"The great Easter truth is not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever."—*Phillips Brooks*.

"The resurrection is the transition from a noble achievement to a diviner opportunity."

"Easter comes in the calendar only once in a year, but for the Christian every day is an Easter. Each morning we should rise to newness of life. Easter ought to leave in every Christian heart new inspirations, a new uplift, new revealings of hope."—*J. R. Miller*.

"We are continually coming up to graves in which we must lay away some hope, some treasure, some joy, but from which the thing laid away rises again in newness of life and beauty. Every call for self-denial is such a grave. We come to a point where the law of love demands that we give up a pleasure on which we had set our heart. If we are not ready for the sacrifice, if we can not make it, the grain of wheat abides alone, with no increase, no fruit. But if we do the hard duty, render

the costly service, the golden grain falls out of our hand into the earth, and dies. Yet it does not perish. It lives again, springing up from its burial in new and richer life."—*J. R. Miller*.

TO THE LEADER.

Whittier's "The Eternal Goodness" has some excellent thoughts on the topic.

Our Educational Interests.

EVA C. WITTER.

The colleges of our denomination are situated at Milton and Salem, and the University is at Alfred, N. Y. The most beautiful and comfortable building among these schools is situated at Salem, W. Va., and has been completed since Conference, which convened there this year. Beside this and to the east of it is the old college building. The dormitory is a two-story building with about a dozen rooms; it is situated a little to the north and west of the new building.

There are seven teachers at Salem who have charge of the education of the students, of whom there are about one hundred and fifty each year. Dr. C. B. Clark presides over these as president. There are about three or four thousand books in the library.

At Milton there are five buildings. The Whitford Memorial Hall, the Ladies' Boarding Hall, the old college building, the president's home, and the gymnasium. Work is now being done on a new and modern gymnasium. William C. Daland, D. D., is president and there are five teachers under him. There are about two hundred students each year. They have a good and growing library.

Alfred has a theological school connected with the college. There are ten buildings at Alfred including the two dormitories and a preparatory school.

They have well-equipped laboratories in physics, electricity, chemistry, mineralogy and biology. There is here a general library with about twenty-five thousand books, also good department libraries. At the present time the directors and students are trying to raise the funds needed to build and equip a modern gymnasium and thus free Alfred from one thing that has helped to keep her behind sister colleges.

In the last few years the campus has been enlarged and beautified to meet the demands of the day. There is a state clay-working school and a state agricultural school connected with the University. In these schools the students have a chance to take training with their college work that will fit them to be farmers or for lucrative professional work. There are about one hundred and fifty students in these schools, and in the college there are about three hundred. There are twenty-seven teachers at Alfred.

Arthur Elwin Main, dean of the Seminary, said in one of his papers that the colleges were to give the best education, and the best education was not to create the capacity for good but to develop it, so that the religious, moral, intellectual and physical powers would be in balanced proportion.

A really practical education combines training and culture; this is what the Seventh-day Baptist colleges are striving to give. They take the democratic view and try to instil into the minds of the students that all the good is not in them nor in their friends, but that all have good qualities, and every one has bad. Every student is on an equal standing with every other student until he has committed some offense, and then he is pardoned and taken into partial favor unless the fault has been heinous.

The libraries are open to all the students and in this way they have a chance for some of the best reading of the times. The State of New York has seen the good of this, and so every year a sum is set aside for Alfred's library. A farm worth \$15,000 has been given to Milton, the use of which is to go for the development and maintenance of the library.

Every man mingling with his fellow men gives either good or bad influences, so that one well educated not only benefits himself but his associates as well.

Robert Sharp said that it would be well for many people to send a few people to be educated and so bring good to benefit the community. The purpose of education is not to put fixed ideas into one's head, but to give ideals and clear the brain so that it can reason rightly.

Our colleges try to keep the purity of

the young men and women undefiled while under their supervision.

The colleges need modern improvements every year—yes, every minute, things are growing old and wearing out. It needs money to keep these things up, and how are they to get it unless we give it?

Let us strive to keep our colleges up to the prime so they can help this great wicked world by sending forth their little gleam.

News Notes.

ROCKVILLE, R. I.—The Loyal Workers held a supper at the home of the Misses Elva and Ada Woodmansee, on February 11, which netted about twenty dollars for church purposes.—The Rev. Walter G. Thomas, pastor of the Baptist church at Hope Valley, who has been supplying our pulpit while we are without a pastor, has gone to England and Wales for a few months' trip. His church and ours are being supplied during his absence by various ministers from Providence and elsewhere.

ASHAWAY, R. I.—Alexander Smith, city missionary at Westerly, occupied the pulpit last Sabbath. Rev. Clayton A. Burdick of Westerly is expected to preach next Sabbath.—The meetings of the Ladies' Aid society have been postponed for the last few weeks because of so much sickness in the community. They are soon to give a chicken-pie supper and a very interesting program will be rendered by the children.—Some time in April the choir will give an Easter cantata, entitled "Lift Up Your Heads."—The members of the Y. P. S. C. E. recently enjoyed an oyster supper at the parish house. A good time was reported by all.—Several of our young people attended a church supper at the Kenyon house at Quonocontaug not long ago.

PLAINFIELD, N. J.—The Juniors held an enjoyable social and candy sale on Sunday afternoon, March 5.—The children recently helped in a social given by the women of the church, by taking part in an interesting series of shadow pictures.—The Christian Endeavor society is arranging an entertainment to help raise the funds to meet the \$130.00 planned by the Budget Committee.—The young people are working to fit up an open lot for a denominational playground for the entire church.

NEW MARKET, N. J.—Two members were recently added to our church by letter and one by baptism.—The Ladies' Aid society held its regular business session and supper at the home of J. G. Burdick.—A prominent worker from a neighboring town gave the Sabbath school a stirring address on the temperance question not long ago.—Our pastor is spending a week in evangelistic work with our brethren at Salemville, Pa.

VERONA, N. Y.—Rev. J. Taft of Syracuse, representative of the "Law and Order League," spoke for us on the subject of temperance on

Sabbath morning, March 18.—Several of our numbers are among the sick.—Wintry weather and an abundance of snow still continue.

BATTLE CREEK, MICH.—The pastor was absent during the month of February, assisting Pastor Shaw at North Loup. The pulpit was supplied during his absence by Elders Owen, Robinson, McCoy and Tenney. We were glad to help a sister church in this way.—Our church choir sings at the regular Sabbath morning service at the Sanitarium. A number of our people are officers and teachers in the Sanitarium Sabbath school.

Lines.

(Written by an active member of the Milton Junction Y. P. S. C. E., to be read in response to his name at the roll-call of a regular consecration meeting of the society.)

Just to help a weak friend,
Just to brighten his way,
Just to think on clean thoughts,
Just to watch and to pray;

Just to do as I promised,
Just to do as He would,
Just to know that I've done
All that my poor strength could;

Just to read His good Word,
Just to follow His way,—
My ideals are these,
And the Lord's help I pray.

Tolstoi's Last Words.

Before he passed from earth, the great Tolstoi left this farewell message to the world:

"Instead of returning evil with evil, try to return evil with good; to say nothing ill of men; to act kindly even with the ox and dog. Live thus one day, two days or more and compare the state of your mind with its state in former days. Make the attempt and you will see how the dark, evil modes have passed away and how the soul's happiness has increased. Make the attempt and you will see that the gospel of love brings not merely profitable words, but the greatest and most desired of all things."—*Baptist Commonwealth.*

There is a frankness which is brutal, and I detest it; a frankness which is indiscreet, and I fear it; a foolish frankness, and I pity it. There is also a frankness which is opportune, delicate, good; honor to it.—*Joseph Roux.*

CHILDREN'S PAGE

The Cruise of the Bonny Belle.

ALICE ANNETTE LARKIN.

Alexander sat on the front door-step. Up and down the road he looked but not a person was in sight. How lonesome everything was.

Finally he got up, put his chubby hands far down in his pockets and walked slowly around the house. He puckered up his lips and tried to whistle but for some reason or other the whistle was very slow in coming this morning.

Mother was on the back porch trying to tie up the Rambler rose-bush while Doctor, Alexander's black and white dog, was doing his best to help her.

"Oh, hum!" Alexander began, seating himself on the top step. "Oh, hum! I wish't I was back in Boston, yes I do."

"Wha-at!" Mother Gray exclaimed as she stared right at her little boy, and seemed to be very much astonished at his remarks. "Where is the boy who wanted to live on a really, truly farm? Why! I thought he couldn't wait to get here. We are certainly surprised, aren't we, Doctor? And Doctor, looking up at his sober-faced little master, winked one eye as if in assent."

"We-well, I guess you'd b-be lonesome 'thout anybody to play with. I jus' wish Dick was here or Harry Preston. An' Doctor won't do what I want him to half the time. Oh, hum!"

"Well, Alexander, I don't know what we're going to do about it, do you?" Mother Gray asked as she finished tying up the rose-bush and stepped back to view her work. "Suppose you and Doctor run down to the pond and take a cruise on the Bonny Belle. I think she must be ready for business by this time."

"But—m-mother, I don't know what you mean," the little boy faltered. "Where is the Bonny Belle, or whatever you call it?"

But he didn't wait for his mother's answer, for glancing down toward the little pond in the east meadow he spied somebody hammering and pounding on something that looked as though it might be

worth finding out about. So away he started, Doctor following close at his heels.

"I expect he is very lonely," Mother Gray said aloud as she watched him climb the fence. "But perhaps we can find some playmates for him somewhere after a while."

Mr. and Mrs. Gray had just purchased the little farm on which they were living, and had been there only one week. Father Gray had been very sick and the doctor in Boston had ordered him to leave the city and settle in the country if he valued his life. So he and mother and Alexander had obeyed at once.

So that was why Alexander had been so lonesome and had longed for his boy friends in the big city. And that, too, was why Father Gray had gone to the barn very early this morning and with doors locked tight had hammered and pounded on something that looked very much like a small raft. Father had lived on a farm when he was a boy, so he knew just what other boys liked, especially if there was a pond near by.

Yes,—it was a raft that Alexander and Doctor found when they reached the little pond in the east meadow. There was the name, Bonny Belle, in big white letters on the cutest little seat.

"Oh! oh!" was all Alexander could say. But his happy, surprised look told how pleased he was. What did he care for the city now? What would Harry Preston say to this?

"All aboard!" father was saying. So Alexander and Doctor soon found themselves occupying the seat of the Bonny Belle. A long paddle served to make the raft move slowly across the pond.

"Be careful not to fall overboard," Father Gray cautioned the two sailors as he turned back toward the barn.

Doctor was not much less elated than his master. He began to trot back and forth barking as loudly as he could bark.

Alexander was so happy that he could hardly contain himself. Never in all his life had he imagined such fun as this.

"It's just like that song we used to sing in school," he informed Doctor. Then he began to sing at the top of his voice:

"Merrily row; onward we go,
Over the lake and bay;

Hoist up your sails; the wind never fails
To carry us far away.

"Oh! If I were a man, I'd sail the sea,
For the ocean wild is the place for me;
Then ho, boys, ho! let us merrily row,
For sailors brave are we."

But right here a very strange thing happened. Evidently Alexander was not the only one who wanted to be a sailor brave, for from somewhere in the distance sounded the very same words sung to the very same tune. What could it mean? It surely wasn't an echo. And who could it be to know his own school song?

Alexander was astonished. He looked toward the house but no one was in sight. Then back toward the west meadow but only Molly, the Jersey cow, was contentedly eating grass there. He was more puzzled than ever. Even Doctor pricked up his ears.

"Guess I'll try something else," Alexander finally declared; so he began once more to sing:

"Sing a song of sailor lads,
Brave and glad and gay;
Sing a song of many ships
Sailing far away.

"Sing a song of dancing waves,
Breakers roaring high;
For a sailor's daring life,
We would ever sigh."

Yes, there was the same voice again, only not quite as loud as before. Perhaps this song wasn't as well known. Looking in the direction of the next farm, behind a big walnut tree Alexander spied first a curly head, then at last the rest of a boy just about his own size coming from his hiding-place.

"Hullo!" he called—"Are you the new boy? I'm Harold Anderson."

By this time the Bonny Belle had reached the shore, so Harold was invited to jump aboard, and he gladly accepted the invitation. And he and Alexander were soon having the very best of times. For it turned out that they knew some of the same songs and they both liked to play ball and so on.

So Alexander and Doctor had found a playmate. And the time passed so quickly that it was dinner time before they realized it. And even then they would not have known it had not some one from the shore

called out, "Ho, sailors, ho!" And there stood a little black-eyed, black-haired girl with a big basket under her arm.

"Why, Rosalind Anderson!" Harold exclaimed. "Where did you come from and what in the world have you got?"

So this was Rosalind, Harold's little sister, who had come to the Gray home a little while before to look for her brother. Mother Gray, seeing what a good time Alexander and his new friend were having, had sent her back to see if she and Harold could stay and have lunch on the Bonny Belle. And Mrs. Anderson had readily given her consent.

And oh, what a nice lunch they had! For Mother Gray knew just what little folks liked and did her best to please them. There were chicken sandwiches, and peanut-butter sandwiches, and apple tarts, to say nothing of bananas and peaches. So while the three children and Doctor made way with the dainty lunch, they also became better and better acquainted. So Alexander would never lack for friends on the little farm.

And later on, when the last crumb was eaten, the words of the sailors' song came floating from the Bonny Belle, which was making trip after trip across the little pond:

"Merrily row; onward we go,
Over the lake and bay;
Hoist up your sails; the wind never fails
To carry us far away.

"Oh! If I were a man, I'd sail the sea,
For the ocean wild is the place for me;
Then ho, boys, ho! let us merrily row,
For sailors brave are we."

*Ashaway, R. I.,
Box 181.*

The rude, vulgar and often malicious pictures put forth in the guise of wit and caricature through the daily and Sunday papers, are destroying the artistic sense, if not the kindly instincts, of a whole generation of young people, who are growing to maturity looking upon them as one of the ordinary incidents of life. Carry the abominable things out of the house with the tongs, for the sake of the children.—*Farm Journal.*

DENOMINATIONAL NEWS

Superintendent Maxson at Alfred.

Dr. Henry M. Maxson, superintendent of schools, Plainfield, N. J., delivered at Alfred on March 16 the first of the Alumni lectures of the year. Doctor Maxson's subject was "Ideals." His lecture was presented to an enthusiastic audience in a most scholarly and forceful manner. On Friday, March 17, he addressed an assembly of teachers and members of classes in pedagogy, and others, upon the subject of "Teaching as a Profession." In this lecture also Doctor Maxson was most happy in his presentation of the subject and his audience felt that his excellent advice came from a teacher of experience and wisdom. On Sabbath day, December 18, Doctor Maxson spoke at the church, repeating in part his lecture on "Ideals" of Thursday evening, which was greatly enjoyed by a large and appreciative congregation. Both the people of the University and of the village of Alfred are greatly indebted to Doctor Maxson for his visit and his able and inspiring addresses. His high ethical and Christian spirit, and his sound pedagogical ideals, as presented in his several addresses, have greatly endeared him to all, and will prove a lasting blessing to all who heard him. *

Power of Influence.

A. A. LANGWORTHY.

However humble our lot may be in life, nevertheless we are constantly exerting an influence which is telling for either good or evil upon those associated with us, and many times it is far-reaching in its results. Not only our words but our acts and our manner of dealing with our fellow men are noticed and leave lasting impressions which remain for a lifetime with those who witness them.

We call to mind an illustration which we once heard Eld. J. L. Huffman make use of when engaged in his evangelistic work, that shows what power there is in a godly life. He said that the every-day life of a good man who once lived in the neigh-

borhood where he resided in his youth had had more to do with convincing him of the power of religion in the soul than any other one thing of his life; and yet he did not recall that the man ever conversed with him personally on the subject of religion. But his daily life was an epistle known and read of all men who were associated with him.

Thus, as the surface of the quiet little lake is disturbed by casting a pebble upon its bosom, and a ripple awakened which goes on in its movements, awaking other ripples, even so are we constantly saying or doing something which is awaking thought and action, through a long lifetime, for good or evil, and which are often powerful in their results.

We recollect reading many years ago in the SABBATH RECORDER an incident connected with the life and labors of Mrs. Joseph Goodrich, which occurred when she and her family, with two other families, settled near what is now known as Milton, Wis. These families were lone Sabbath-keepers and were located where they had no place of public worship on the Sabbath. As she awoke on the morning of the first Sabbath which they were to spend there, she took in the situation in its fullness and realized what serious consequences might follow unless some special effort was put forth to avert the danger. In this condition of mind she awoke her husband and revealed to him her burden of soul, asking him how the Sabbath was to be spent, and remarking that, unless some plan was adopted by which their young people could be interested in a proper manner, they would in a few years lose all interest in the Sabbath and religious worship. He too took in the situation and said: "I will call on our two Sabbath-keeping neighbors and arrange for a meeting in which this question shall be carefully considered with a view to arranging for and adopting some plan by which the Sabbath shall be properly observed." This meeting was held and a plan adopted whereby the three families were to assemble each Sabbath at each other's houses, as might be arranged between them, for Scripture reading, prayer, conference, etc., the young people as well as those who were

older making an agreement to be at least punctual in attendance if nothing more.

That worthy Christian lady and probably all the older ones connected with this Christian effort have passed on from service to reward; but look at the results of that wave of influence. A live Seventh-day Baptist church and also a college stand there to perpetuate their memory. The ripple-wave which was started on the morning of their first Sabbath has rolled on unceasingly until today it reaches out far and wide in its influence and power. The writer well remembers the feelings which this incident awoke in his bosom as he read it. It left impressions which have been a stimulus to him for good during all the years which have followed.

One more incident crowds itself upon my mind as I write, an incident which was related to me by a gentleman well known to me—a strong believer in prohibition principles. He said his first temperance lecture came with convincing power from the lips of his widowed Christian mother when he was a small boy, and that it had always followed him. From that day on to the day of his death, after a pilgrimage of over fourscore years, nothing could have induced him to take a drink of spirituous liquor. This mother was exerting an influence which was wide in its results; and though her four sons, together with herself, have passed on from service to reward, yet grandchildren and great-grandchildren have followed who still remain, and from personal knowledge we can say that the influence of that godly woman has followed them. Her words of counsel spoken many years ago are still bearing good fruit.

Do we realize in its fulness the power which we have over those with whom we associate, and how that power reaches down from generation to generation of those who follow us? When church members allow themselves to profane the name of God, and to forsake the public worship of God on the Sabbath, and to turn a deaf ear to the calls of the church for needed help to support the cause of Christ, do they realize that they are crucifying anew the Saviour whom they have professed to love, and by such a course are exerting an influence for evil which will tell upon future generations? We find such as we

sojourn along the pathway of life, and we have often felt that their influence is worse than that of an avowed infidel; and at times we have thought it is not to be wondered at that there are unbelievers in the world. The religion which Christ taught was a pure religion and he declared that it was the pure in heart who were to see God. Hence, we insist that nothing but a pure influence should go out from his followers—an influence which shall carry convincing power with it that they have indeed been with and learned of Jesus.

We talk about missionary effort and about converting the heathen, and this is all right; but let us not forget that every Christian man should exert a Christian influence that will do a missionary work for such as are brought in contact with it. Every parent and teacher has before him a grand field for missionary labor. O that they would wake up to the fulness of their responsibility. Let this be attended to with faithfulness, and we shall see a great and grand ingathering of souls.

We once heard an eminent evangelist remark in a sermon thus: "Were the engaging of teachers entrusted to me, the first question I would ask each applicant would be, Are you a Christian?" In this same line of thought a lady whose life-work was that of a teacher said to the writer that when she applied for her first certificate to teach—at the early age of fifteen years, while unconverted—the committee, who had been her tutor for many terms, remarked: "Can you successfully teach others while you need to be taught yourself?" She later became a minister of the Gospel, as well as a teacher of the young, and then realized the meaning of this question.

Oh, the magnitude of Christian influence! When will the Christian world awake to it? When will professed Christians consider in its fulness the power of a godly life, and exert an influence which shall be in perfect keeping with it? My heart has often been pained as I have witnessed the disregard and carelessness as to chastity of language. Does the professed Christian exert a healthy, pure influence who indulges in vulgarity of speech? Does it indicate the possession of that purity of heart of which Christ spoke when he said, "Blessed are the pure in heart"? We answer

most emphatically, No. It does not cast an influence in the right direction, and its tendency is decidedly dangerous. We are commanded to let our communications be, "Yea, yea," and "Nay, nay," and that whatsoever cometh more than this cometh of evil. We admit that this, if taken in the strict literal sense, is confining us to too rigid carefulness, but it evidently has a meaning.

We conclude by urging parents, teachers, professed Christians and all, to guard their every word and act, lest they exert an evil influence and injure some of God's little ones thereby.

Deacon O. De Grass Greene.

Orange De Grass Greene, the oldest son of Thomas H. and Ann M. Greene, was born in the town of Adams, N. Y., June 29, 1831. He united with the Adams Center Seventh-day Baptist Church, February 21, 1852. When but eighteen years of age he was made chorister of the choir and held that position for about forty-three years and then relinquished it to his son Orrie. He remained a member of the choir and was to be seen in his place as long as he was able to get to the services.

He was married August 18, 1855, to Melissa Greene, daughter of Paul Greene Jr. Three children were born to this union, all of whom survive him. His wife preceded him to the silent land, June 3, 1900. He was married December 19, 1903, to Mrs. Mahala Cook, who survives him.

He was elected deacon of the Adams Center Seventh-day Baptist Church and ordained the last Sabbath in May, 1870, and continued a faithful servant in that office till called above.

Mr. Greene has been closely identified with all the political and philanthropic and business interests of his home town during the time of his business activities. For many years he carried on the building business, maintaining and operating a planing mill and sash, door and blind factory.

Mr. Greene was a man generous toward the needy, strong in nature and in the expression of his likes and dislikes, but ready—often ready to make amends for wrong judgments rendered. In his death many have lost a sympathizing friend, the community has lost a true benefactor, the

church a faithful member and a loyal supporter.

All the children with their families were present at the funeral. Burial services, conducted by the pastor, were held from the late residence, and interment was made in the home cemetery. The large number present at the services bore testimony to the place he had in the esteem of his townspeople. A good citizen, a helpful man has gone. "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

E. A. WITTER.

MARRIAGES

GROWDEN-GRUBER.—In Salemville, Pa., March 19, 1911, at the home of Mr. A. D. Wolfe, by Rev. Henry N. Jordan, Mr. Charles E. Growden and Miss Leah Bertha Gruber, both of Salemville.

BURT-REED.—On the afternoon of February 22, 1911, at the home of the bride's parents in Adams Center, N. Y., Mr. Fred G. Burt and Miss Nellie A. Reed were united in marriage by Rev. E. A. Witter.

VAN HORN-GREENE.—At the home of the bride's parents, Mr. and Mrs. Herbert I. Greene, in North Loup, Neb., on March 18, 1911, by the Rev. Geo. B. Shaw, Harry R. Van Horn and Mildred L. Greene, all of North Loup.

A Rationalist on Rationalism.

Amiel, brilliant but inclined to the rationalistic view-point, in his Journal, page 78, writes:

"I heard a sermon this morning, good but insufficient. Why was I not edified? Because Christianity from the rationalistic point of view is a Christianity of dignity, not of humility. Holiness and mysticism evaporate; the specifically Christian accent is wanting. My impression is always the same, faith is made a dull, poor thing by these attempts in the pulpit or elsewhere to reduce it to a simple moral psychology. The simple folk will say, 'They have taken away my Lord, and I know not where they have laid him'; and they have a right to say it, and I repeat it with them."
—Exchange.

SABBATH SCHOOL

LESSON II.—APRIL 8, 1911.

ELISHA'S HEAVENLY DEFENDERS.

2 Kings vi, 8-23.

Golden Text.—"For he shall give his angels charge over thee, to keep thee in all thy ways." Psa. xci, 11.

DAILY READINGS.

First-day, 2 Kings vi, 1-7.

Second-day, 2 Kings vi, 24-vii; 2.

Third-day, 2 Kings vii, 3-20.

Fourth-day, Judges vii, 2-21.

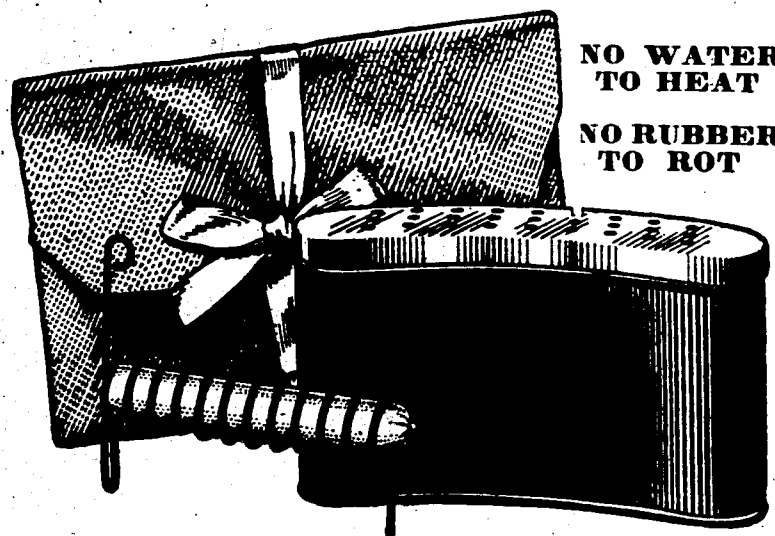
Fifth-day, Josh. vi, 2-21.

Sixth-day, Psa. xci, 1-16.

Sabbath-day, 2 Kings vi, 8-23.

(For Lesson Notes, see *Helping Hand*.)

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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, 1043 Southern Boulevard.

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 church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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The Sabbath Recorder

Oh, tell me, little worm, with furry coat,
If, as thou toilest through the summer days,
Like me, thou hast a vision of thy end?
Dost know the God who planned our various ways?

Dost know the product of thy daily toil
Shall be but winding sheet and tomb for thee?
And that which seemeth death shall be but sleep,
And that some day thou shalt be free?

That not again as worm thou shalt come forth,
But changed—a creature beautiful and fair,
To sip the nectar from the lips of flowers,
And flit upon a perfumed air?

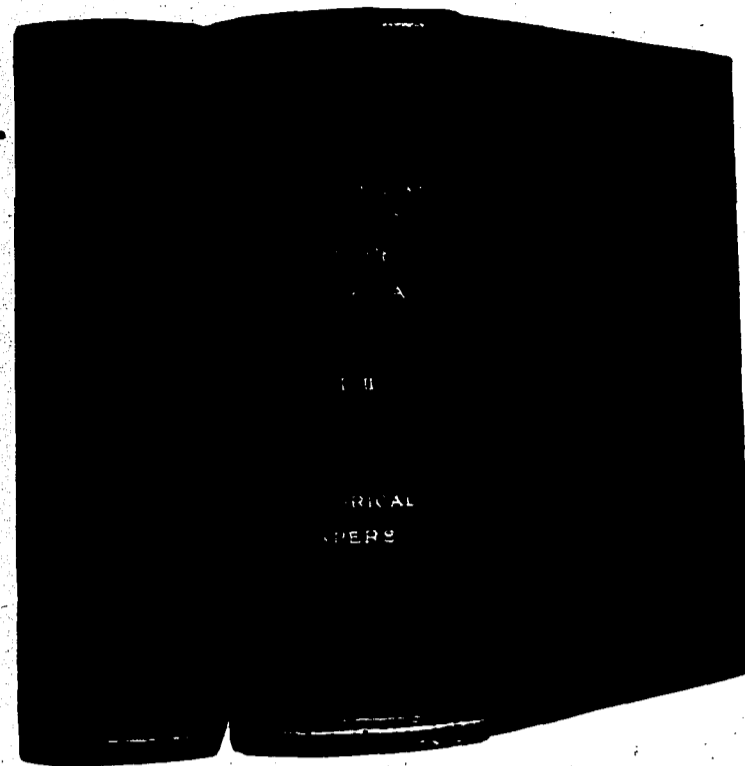
Thou canst not make reply, I know, for thou
Hast neither voice nor way to answer me.
It may be instinct, or a groping blind—
I can not tell what 'tis that's leading thee.

But this I know, that thou art naught compared
To man, the highest type of God's great skill,
And will he not some day wake me from sleep,
Like thee, transformed? I feel, I know he will.

—Will P. Snyder

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