EASTER THOUGHTS.

The real historical evidence for the resurrection of Christ is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before any of our gospels was written. Not one of them would ever have been written but for that faith. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or in Galilee—which is the primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the risen Saviour has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the Christian Church in that extraordinary spiritual vitality which confronts us in the New Testament. This is its own explanation of its being. "He," says Peter, "hath shed forth this, which ye now see and hear;" and it is the strength of the case for the resurrection rests. The existence of the Christian Church, the existence of the New Testament: these incomparable phenomena in human history are left without adequate or convincing explanation if the resurrection of Jesus be denied.

—James Denney, D. D.
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EDITORIAL

What is Meant by the “Kingdom of Heaven”?

A sister in the West writes as follows:

DEAR BROTHER GARDNER:

For several weeks we have been having in our Sabbath-school lessons a good deal about the kingdom of heaven; and since we do not all understand the matter in the same way, I write to ask you if you have any leaflets upon the subject. If not, will you please give us your ideas concerning the Biblical meaning of “kingdom of heaven” and of “God’s kingdom.” Are they the same? What is the kingdom of heaven? When does it appear? . . . If this is asking too much of you, will you kindly refer it to some one else to answer the questions?

The expressions, kingdom of God, kingdom of heaven, kingdom of God and Christ, in the Bible, are used largely in the same sense. They refer to that spiritual realm of which God is sovereign. In a few cases the term King is applied to Jehovah as ruler of the universe, in the broadest sense.

“The Lord sitteth on the flood; yea, the Lord sitteth King forever” (Ps. xxix, 10), “For God is the King of all the earth” (Ps. xvii, 7). “The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all” (Ps. ciii, 19).

In most cases where the terms are used in the New Testament, they refer to the spiritual sovereignty of Jehovah over the hearts of men who have owned allegiance to him through Christ. They figuratively describe the golden age when true religion shall prevail, and the peace of God shall fill human hearts. They always refer to a spiritual kingdom. This kingdom is represented as the kingdom of light versus the kingdom of darkness, the kingdom of God versus the kingdom of Satan. Nothing is more natural than that these two opposing powers should be called kingdoms. The kingdom of evil had a mighty hold on the world, whereas in the fullness of time, Christ came to earth to establish the kingdom of love. This kingdom as never before the issue between the two kingdoms was made strong. Christ had to gain a complete conquest over Satan, and to win the world to himself. John the Baptist, seeing the multitudes complete under the sway of the kingdom of evil, calls upon them to repent. For the kingdom of heaven is at hand!” (Matt. iii, 2), and Jesus, the King of kings, beseeches them, “Seek ye first the kingdom of God” (Matt. vi, 33). When asked as to when the kingdom of God should come, he replies: “The kingdom of God cometh not with observation; neither shall men say, lo, here; neither, there: for, lo, the kingdom of God is within you” (Luke xvi, 20, 21).

Then his disciples were taught to pray “Thy kingdom come;” and in all time, whenever Christ has taken possession of a human heart, wherever sin and the rule of Satan have been overcome in the lives of men, there is seen the coming of the kingdom of God. Thus there are many passages referring to the spiritual reign of Christ in the hearts of men in this present life.

The growth of this kingdom is illustrated by the parables of the weeds in the grain, the grain of mustard seed planted, the sower of seed, and the SPAWN OF SEED, and the coming of the Son of Man in special power and glory, he said: “When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” In the same breath he assured them that all
these things should happen in that generation in which they lived. We know that the calamities there foretold did come in that generation. We know also that with the destruction of the temple and of Jerusalem there was removed the greatest obstacle to the advance of Christ's kingdom upon earth. Then by the expression, "The kingdom of God is nigh at hand," Christ must have meant that, when Jerusalem and the temple should be destroyed, the more rapid building up and the more world-wide extension of this kingdom should begin. If it meant, the second coming of Christ, that second coming, whatever it was, must have taken place in that generation, according to Christ's own words. One thing is certain—the kingdom of heaven has been coming, coming, coming in the hearts of men and in the heathen world, wherever Christ's Gospel has been preached and men have yielded their hearts to him.

His kingdom is an everlasting kingdom; therefore we find some passages that have a far reach into the future and refer to his reign in heaven, when the kingdoms of earth shall become the kingdom of God.

***

"Seventh-day Baptists in Europe and America." This is the name of the long looked for "Historical Volume." It has been more than seven years preparing to give you face to face, and when you have once seen it, you will say it was worth while to wait; for time has made it a hundred fold more valuable than it could have been if only the original plan had been worked out. Instead of a small volume containing the historical papers presented at the General Conference in 1902—it's one hundredth anniversary—we have two large volumes of 1,500 pages and hundreds of interesting pictures. It is really a wonderful work. The pictures, of themselves, are worth the price charged for the two volumes. You can not do justice to the pictures alone in a half-day. For the older people every page of pictures will start a flood of memories. I know when I have been so interested in pictures of our old leaders and the old places.

The work is reverently dedicated "to the memory of the past and the hope of the future." The preface gives an interesting history of the steps taken by Conference and the work of the Committee on Publication for seven years. Volume I is devoted to the history of our churches and the Sabbath in England; the history of our societies, schools and Conference in America. Volume II gives a history of each association in order, and three hundred pages, profusely illustrated, of German Seventh-day Baptist history. Then comes a history of the "Rogeres," and the volume closes with one hundred pages of carefully prepared index to the entire work.

It has been hoped all the way through that the sale of this work might relieve Conference of its financial burden made necessary by the enlarged plans and extra cost. We do hope that all our pastors and people will push its sale as soon as it comes into their hands and so help the committee to "make good" as far as possible. At the popular prices of three dollars for the cloth bound set and five dollars for the half morocco, we pay only about half-price. I expect to see the volumes eagerly sought after and purchased in all our churches; and I expect to find that nothing in our entire history has proved so deeply interesting to old and young as this great pictorial history.

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An Explanation.

We spoke of having more copy than we know what to do with. This is a new experience for the Recorder. We are glad so many are interested and willing to write, and hope none will be discouraged if what they write is not used right away. The other day we counted the articles awaiting publication and found no less than thirty. Some of these have waited long. Among them are three good sermons. We hope most of these articles will find a place in due time, although some of them are not so important as...

If the editor were to make any special request regarding these matters, he would say, Please do not make articles too long.

Sometimes an address upon a vital question must of necessity be long, but as a rule people shun long articles. So if you wish to have your writings read, just give us the pith of what you wish to say in a brief, cut-out article.

In writing death notices uninteresting details might well be left out. When we have as high as ten notices for one paper, if written out full enough to cover half a page or more, the space required, if put in large type, would be too much in proportion to that demanded for other matter. A long standing, unwritten law of the office has been, however, to make separate obituaries of official church members only. But cases will sometimes arise where this rule can not be adhered to. It is hard to say just what should be done in each case, and the editor knows he is dealing with a delicate question. Evidently, something should be said in a general way upon this question, but how to say the right thing is the one puzzling problem. We know our readers will sympathize with us in these matters, and we can trust them to help us out so far as they are able.

DENOMINATIONAL NEWS

Rev. Geo. B. Shaw, pastor of the Seventh-day Baptist Church, has been called to the pastorate of the church at Alfred, New York. He has not yet decided what he will do about accepting. His parishioners hope he will not accept the call as they think his work on this field is not yet completed.—North Loop Loyalist.

Rev. E. B. Saunders of Ashaway, R. I., secretary of the Seventh-day Baptist Missionary Society, is visiting relatives here this week.—Milton Journal.

Pres. B. C. Davis has been spending some weeks in Rhode Island, New Jersey, and New York City in an effort to secure funds to pay off the debt of Alfred University, in order to obtain the gift of a library building, which has been promised by Mr. Carnegie if we pay the entire debt.

The Incurruptible and Abiding Word of God. REV. A. P. ASHURST.

Sermon preached at Hammond, La., February 5, 1910, and published by request of the church.

Text, 1 Pet. i. 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

The medium of God's communication with the world was his Word. His Word has been revealed to us in two forms, both claiming and bearing evidence of divine origin. The Bible has come to us with internal and external evidences of divine authorship: the divine nature of the writings known as the Scriptures, and the divine nature of him known as Jesus, the reputed son of Joseph and Mary, but recognized by faith as the Son of God. The divine origin of the Book and the divine origin of the Person justify the claim to be called the Word of God. Both reveal God to man. What has given the Scriptures such exclusive title to the name of the Bible in existence? One thing only—their claim to divine inspiration or authorship. Jesus is called the Word because he reveals God; he is the exact exponent of the divine mind and heart of God in his fulness. Christ said of the Scripture: 'they are they which testify of me.' Here we have the claim of Jesus and the claim of a book to be divine. What follows? Faith-saving faith reverently grants the claim of each. Infidelity denies the claim of each. God has placed his seal upon both of these, the Person and the Book, and we have no right to dispute the claim of one of the other. Both are divine, both incorruptible and abide forever.

The apostles and those who have succeeded them as ministers and messengers of Jesus Christ have preached under a special commission given them in the form of a command, in these words: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned' (Mark xvi. 15, 16). In giving that command our Lord inaugurated the great work of saving men
and women by or through the ministry of the Word. Preaching is, therefore, the work of proclaiming as a witness to the divine power of the truth.

The Bible has come to us as the Word of God revealed to men empowered by the Holy Ghost to write it. There can be no ministry without the Bible. It is a depository message—the base of supplies for the man of God. A very able and experienced evangelist has said: "In the new birth the Word of God is the seed; the human heart is the soil; the preacher of the Word is the spring. The seed springs from the soil; God by his Spirit opens the heart to receive the seed; the hearer believes; the Spirit quickens the seed into life in the receptive heart; the new divine nature springs up out of the divine Word; the believer is born again, created anew, made alive, passed out of death into life."

Belief in the purity and power of the Word is essential. In order to accomplish the salvation of men, God's Word must be believed. Therefore it must be delivered to them in all the purity and power as revealed from God. None ever felt this truth more keenly than the apostle Paul when he wrote his soul-thrilling charge to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they走得 and teach doctrines, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv, 1-4).

Turning the truth into fables, or to take from, add to, or in any other way change or modify the teachings of the Word, will render those teachings powerless, and invite the curse of the Most High upon all those who poison the stream of truth eternal.

Paul has most truly written, being moved thereto by the Holy Spirit: "Though we; or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And not only are those who preach such a Gospel accursed, but also those who knowingly support such a Gospel; and those who hear and believe the same are accursed. As an illustration of this let me recall something which we might call "The Poisoned Stream."

There was not very long ago a party of ministers and others traveling in the East; one of them, Joseph Strong, tells the story. They were traveling in the Holy Land. "One warm day several members of the party, becoming very thirsty, drank of the waters of the stream which flows from Elisha's fountain. Later on in their journey they came upon an Arab encampment pitched upon the upper waters of the same stream. To their great alarm they learned that the Arabs had used the stream to wash the clothing of the party, several members of which were suffering from typhoid fever! Among those who drank of the poisoned waters was the late Maltbie D. Babcock, of saintly memory, whose death a short time thereafter, caused primarily by the deadly fever, saddened multitudes of Christian hearts.

The fact that the stream flowed from Elisha's fountain, and so possessed a name for purity, created a sense of security—false though it was—in the minds of those who drank of its waters that day, that result in disease and death. The fact that Doctor Babcock most sincerely believed in the purity and safety of the water did not save his life; but, on the contrary, most assuredly accomplished his death! Dr. W. P. Hall commenting on this circumstance says: "The Word of the Lord is given when it is preached in its purity, life eternal flows from God into the hearts of those who believe and receive. But if that Word be corrupted by the false teachings of false professors and preachers, it becomes the most dangerous thing in the world. For it is then the Word of God when there is enough of the poison of the pit mixed therewith to accomplish the eternal death of all who believe it."

I lay it down as a fundamental principle: If the Bible is a revelation from God at all, it is an inspired revelation. The Word of God when there is enough of the poison of the pit mixed therewith to accomplish the eternal death of all who believe it.

The saving power of the Gospel comes through obedience. Nothing better helps us to understand the truth than doing it. "If any man will do his will, he shall know of the doctrine" (John vii, 17). Obedience is the great organ of spiritual revelation. Doing the will of God is the divine condition of spiritual light, and of further illumination. Disobedience brings darkness, and is darkness. The preacher must himself practice what he preaches, otherwise spiritual vision will be dim, and, if the blind lead the blind, only the ditch is before both.

Experimental knowledge of the truth gives uection to testimony. It enables the preacher to speak as a witness—one who knows. As long as my belief in God, in his Word, in Jesus Christ, is only theoretical, as long as revealed things are received objectively; as long as I have no subjective knowledge of them, no experience, my testimony will be weak and vacillating. But when I have tasted the things of God, my faith becomes assurance, and I can say, as the Lord Jesus declared, that 'those who eat my flesh and drink my blood have everlasting life.' When we believe, or come to celestial knowledge, this subject is abiding knowledge which gives place for unbelief.

What I have seen and heard and felt, that which has entered into my experience, has gone beyond the possibility of doubt and becomes saving knowledge of the truth. The incorruptible seed lives and abides forever. Thus the tree planted by the river of water bringeth forth fruit in its season. The question of the great husbandman is asked, 'Friend, where is thy treasure? and shall it be hid from me? and if it is, wherefore didst thou dig hither and thither? This is the inmost secret of Christian hearts. The saving power of the Gospel comes through obedience. Nothing better helps us to understand the truth than doing it. If any man will do his will, he shall know of the doctrine. Obedience is the great organ of spiritual revelation. Doing the will of God is the divine condition of spiritual light, and of further illumination. Disobedience brings darkness, and is darkness. The preacher must himself practice what he preaches, otherwise spiritual vision will be dim, and, if the blind lead the blind, only the ditch is before both.

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The seed is the word of God, which liveth and abideth. And throughout the New Testament the life-possessing and life-giving power of the Gospel is made everywhere conspicuous.

Let me urge each one of you to add to your faith experience. Divine inspiration assures you that then you will be neither barren nor unfruitful. No man then can take your crown. When this incorruptible seed was first preached, we read again and again, 'The word grows mightily and prevailed.' It is called 'the sword of the spirit.' It is said to be 'quick and powerful.' By it Christ foiled the tempter. It makes those strong in whom it abides. It is free, and not bound. Paul calls it the power of God unto salvation, and says it comes not in word only, but in power. This is the incorruptible seed of which Peter speaks. This incorruptible seed must not be choked with alien thoughts and purposes, the cares of life, the pleasures of the world. Such things perish with the using, but have no affinity with the living and abiding Word.

We have all, perhaps, been amazed at the daring of that king of Israel who with his penknife cut out parts of the Word of God which displeased him. But see what an army of destructive critics there are, employed in cutting out and cutting up the Word which the Scriptures tell us is incorruptible and abideth forever.

Who shall measure the gift of eternal life that arises from putting asunder what God has joined together? Critics of a destructive character are only leaving half of the words of life; in their hands it is mere grist in the mill. They are taking the children's bread and casting it to the dogs.

The Bible is first and forever a spiritual bequest accepted by faith when it is brought to the heart by the Spirit of God. We have a great deal in these days about human criticism of the Bible, but there is another fact which every man should ponder and that is, the Word of God will judge not only the thoughts and intents of each heart. I refer you to Hebrews vi, 12, which says, 'For the Word of God is quick and power-
THE SABBATH RECORDER.

ful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner [a critic] of the thoughts and intents of the heart.

If another Gospel—another "faith" than that which was delivered unto the saints—"Christ, and fictitious soul and spirit, and of the ministry." It is evident that, on such a matter, many young men will go by the dictionary rather than by the opinion of their spiritual advisers, should the dictionary and that opinion conflict. A great dictionary declares that the theory of biological evolution is based on facts abundantly disclosed by every branch of biological science, the young inquirer (being perfectly incompetent to form an independent judgment "in every branch of biological science") will be extremely likely to accept the statement as representing modern biological science.

In addressing a young inquirer who has accepted the dictionary's statement (concerning science), the spiritual adviser faces one of two tasks: either (a) to disprove the alleged facts "abundantly disclosed," or (b) to show how a spiritual interpretation of them removes any collision with a religion.

I trust that Elder Harry, who thinks very straight, will not misunderstand me. When he says, "There is no such thing as evolution into better types of moral and spiritual manhood and womanhood than Christ, the apostles and early disciples," he puts his finger accurately upon facts which have been quite as "abundantly disclosed" as any facts of biological science. Indeed, Elder Harry says on this point is strikingly and powerfully. Perhaps a young inquirer might accept the doctrine of biological evolution, recognize in himself a certain very real tendency toward reversion, backsliding, and degeneration, and come to see clearly, as the "tiger and the ape within him" before he can become a new species, or approach even remotely the Perfect Type revealed in his Master and Saviour.

Yours sincerely,

E. H. LEWIS.

Chicago, March 9, 1910.
ed and the people who were looking to him to save their country are losing heart and many fear there will be a disruption in the government.

But we know the power of God is over all nations, even over those who do not recognize him, and he will bring to pass that which seems best in his sight. We must look up and not down. We are so surrounded by the atmosphere of heathenism it is sometimes depressing; but in spite of it all, we just know God reigns and his truth will triumph in the end. As we pray for our own work we sometimes (as you also do in the home land) find it hard because of our Sabbath truth. Naturally those who teach that Sunday is the Sabbath feel that we are doing wrong to upset the minds of the Chinese by teaching another day, then making confusion as they term it. Seventh-day Baptists in China have always been such a little handful, that is, the foreign missionaries, that the First-day people have not had much fear; but the Seventh-day Adventists present another problem. They are scattering themselves all over this land. They must have at least fifty foreign workers here now. Two of them called here last evening to consult with Mr. Davis regarding the study of the language and places in this province where there were no workers, where they might locate. Mr. Anderson, who first came out seven years ago and who has now just returned from his first holiday in the home land, formerly worked in Canton, but he has now been made superintendent of this part of China. He is a strong man. He is a graduate of Milton and attended commencement there last summer.

Mr. and Mrs. Eugene Davis have just been spending a few days with us. We could not all well be together at Christmas because they, with Doctor Palmberg, wished to make a Christmas season for their Chinese Christians at Lienc-oo. So they camped down for the New Year. We hoped the Doctor might come also but she could not well leave at that time. Perhaps we can all be together at China New Year.

Affectionately your sister,

SARA G. DAVIS.

Shanghai, Jan. 9, 1910.

**THE SABBATH RECORDER.**
as when the attention was attracted to it. We all know such to be the reasonable result. Progress in any special line of religious work can not be made without special effort to bring it to the minds and hearts of the people. How can we arouse interest in home missionary work is the question. Two ways come to my mind at once: 1. Issue a circular letter to be scattered broadcast among the members. Especially send one to each pastor, asking him to read it at the Sabbath service and in his own way show to his flock the great importance of the home work. (2) Talk it up at the denominational gatherings—yearly meetings, associations, and general conferences. Ask the committees on programs to call for papers upon the subject and give place for discussion upon them. Get as many home missionary workers as possible to attend these annual gatherings and give them time to tell of their work. I hope to see in these later years of life such a movement in home missionary work that churches large and small shall be multiplied and we shall be making such good progress at home that all will feel cheerful in sending more men and money to foreign fields.

632 University Avenue, Boulder, Colorado, Feb. 24, 1910.

Milton College.

PRES. W. M. C. DALAND.

The coming commencement at Milton College will mark the close of a year of excellent work of a high order. The class to be graduated, though small, well represents the character of the student body as a whole. Unchanged by the lapse of time Milton continues to furnish in her graduates those who will recruit the ranks of the ministry and the teaching profession. Milton aims to be a college, a good college, a college of high ideals; and she is successful to a large extent in realizing these ideals.

The number of students is not in excess of that of recent years, but the number of students in the college proper is every year larger in proportion than in the academy. Also a constantly higher standard of work is maintained, with the result that the standing of the college is such that its graduates are sought more and more, especially by those desiring strong people to fill educational positions. The present high standing of the college is due to its worth, to its motto of "good work honestly done," to the fact that its representations are invariably in agreement with the facts, and to its conservative character. It is, indeed, a Christian college of liberal culture.

At the commencement in June it is expected that the address will be delivered by the Hon. George H. Utter, ex-Governor of the State of Rhode Island.

Some of the friends of Milton College have thought that courses of a more practical nature ought to be maintained, and during the present year a department of domestic science has been carried on with signal success, as to work done; but while the work of the department has been excellent and the advantages offered the students have been of the best, the number of students enrolled has been so small that the continuance of the department is impracticable unless the cost of maintenance can be secured aside from the income from tuition fees. If any of the friends of the college wish this work continued, it is hoped that they will endow this department. Milton can not maintain special departments at a loss.

At a recent meeting of the college trustees the Building Committee reported distinct progress in the matter of the plans for the new auditorium-gymnasium. They are nearly ready to let the contract for the work on the main part of the building. That for the steel construction has been let. Very soon, therefore, the work of erecting the new building will begin, although it can not be finished by commencement, as some of the friends fondly hoped. At the same meeting the question of re-inforcing and strengthening the faculty was considered and initial steps were taken by the appointment of Mr. David Nelson Inglis, M. A., now of the University of Wisconsin, to a new chair, that of the Romance languages. The appointment of Mr. Inglis to this professorship will mark an advance step in the history of the college.

Modern languages at Milton are now taught better than in most small colleges, and the addition of Spanish and Italian to the curriculum will make the work in languages superior to that in any but the strongest colleges.

The matter of additional endowment was taken up and the need of special funds to establish older chairs on a firmer basis and to endow new chairs was seriously considered. The chair of history and political science ought to be endowed and filled, and the present endowment of philosophy and education must soon be properly supported. Men can be found; the college needs only the money to endow these chairs.

Studies in the Doctrines and Ethics of the Bible.

REV. ARTHUR E. MAIN.

I.

Philosophy, the love of wisdom and the search for its possession, is the application of reason to the investigation and best possible explanation of the facts of experience and observation. Metaphysics, psychology, logic, aesthetics, ethics, theology, are branches of philosophy. If a boy, upon seeing a ball flying through the air, says that something or somebody must have made it go, he philosophizes. Isaiah v. 3, 4 is a divine appeal to the men of Judah to reason concerning the facts and principles of their history. Chapter xlii. 17 is an appeal to bring reason to the interpretation of events, and thus find the true philosophy of history. The heathen nations are called to the tribunal, not of God, but of their own reason, and are there to decide whether a righteous Jehovah rules among men, or idol gods.

A science is a well-ordered and related arrangement and statement of things believed or known, in a given sphere of inquiry. Physiology, botany, astronomy, biology, psychology, theology, are sciences.

Different departments of thought and knowledge are interrelated and vitally connected. Philosophy should have its influences upon a system of carefully observed and well-vindicated facts; and the scientist goes over into the field of philosophy when he assumes, on the ground of observation, that like causes will be followed by like effects.

If self, pleasure, wealth or power is the absorbing end of one's endeavor, this supreme purpose may, in a somewhat inexact sense, be called one's religion. One's theoretical and practical attitude toward the universe of men and things may be said to constitute one's religion. A man's feeling and belief with reference to gods, spirits, or any supernatural being, and the expression of this feeling and belief in worship and conduct, is a man's religion. But true religion, from the standpoint of Christian theism, is (1) a right inward attitude of faith toward the God revealed in Jesus Christ, and the conviction that truth, goodness and personality are of eternal value; and a right attitude toward oneself, one's fellow men, animate and inanimate nature, and eternity. One comes into eternity when one comes into being; time is only a measurable part of the eternal. But (2) religious beliefs; (3) forms of worship; and (4) corresponding social and character conduct, in obedience to the will of the Being trusted and worshiped.

Theology is the science and philosophy of religion. Doctrinal theology pertains to religious beliefs; ethical or applied theology to practice. And it is the purpose of the writer of these studies to give particular attention to the biblical principles of both individual and social ethics.

Alfred, N. Y.

Take Care.

You may keep your feet from slipping,
And your hands from evil deeds,
But to guard your tongue from tripping,
What unceasing care it needs!

But you old or be you young,
Oh, beware.

Take good care,
Of the little-tell, tell-tale tongue!

—Saint Nicholas.
Woman's Work

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

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

We stand on the place Today has given, To make or to mar our lot; We may fill it up to the brim with heaven, Or blur it with stain and blot; Bravely may toll for the good and true, Earnestly strive and pray: But the good or the ill we all may do. Must be done in the span of Today.

The Summer-land.

H. LOUISE AYERS.

[By the kindness of Miss Ayers we "in the North who have shivered by the fire" are permitted to see some of the charms of her visit to the delightful scenes of Florida. —Ed. Woman's Work.]

What first shall I tell you of our impressions and experiences? Nothing perhaps could be more striking than to start one's journey in snow and ice, riding for hours over rough mountains with icicles hanging from the faces of the rocks like beards, and at the end of that journey find sunshine, green trees, and a few flowers left blossoming after the frosts, while the North is still buried in snow.

We Northeners have rather a mistaken idea of the South and think it is summer all the time here. But the South as well as the North has its winter, its spring, its summer—seasons when all living things bud and blossom and seasons when nature sleeps. Because this winter has been colder and more unpleasant than usual, you must remember that you, too, in the North have shivered by the fire rather more than usual.

One good woman in Daytona amused herself and us by saying that "anything unpleasant in Daytona is unusual." But there is much to be said for Daytona. Of the places we have visited in Florida none is so pretty, though St. Augustine may boast of her historical interest. Daytona has so much of natural beauty—a beach so white and hard at low tides that carriages, horses and automobiles scarcely leave a track in the sand. This sand is composed largely of the shells of the coquina clam, peculiar to this part of Florida. The shells are about one-half inch long and very thin. For ages nature has been rolling them up, washing them back into the surf and pulverizing them. When seen under a microscope each particle is round and unfit for mortar, building or cement almost as hard as asphalt. One can ride for miles on this beach unbroken by rock or inlet. Can you imagine a boulevard in the North from 300 to 500 feet wide with the breakers constantly making new pictures for you at your very feet?

The beach is separated from Daytona proper by the Halifax River which gives us "tourists" (how we tourists are despised in some towns!) a chance for some delightful trips. Up the Tomoka is one—a river so winding and overhung with mossy trees that in places you sail under arches, as it were. Each turn you think nothing could be prettier but surprises continue to come until you find yourself at the Tomoka Cabin. So narrow is it here, that a notch has been cut in the dock to make width for the boat turn around.

Every one watches for alligators along this river's bank, sometimes to be rewarded and again to be disappointed. We saw one fine "gator." Until now I had always considered the alligator the destructive animal of Florida, but I have concluded it is the hog instead. And as for the cows, they are almost as razor-backed as the hogs. But when you realize how little natural food there is for them.

It has, indeed, been a treat to visit orange groves, grape-fruit groves, and enjoy in such abundance that which in the North is a luxury. One grove we visited was not hedged in by the hog-proof fence; hence the owners were experiencing their troubles. Where the hog law does not exist one is in more danger of the law if he shoots a hog than if he shoots a negro. Twice were there this grove was visited by droves of hogs that sat upon their hind legs and ate the oranges from the trees, never contented with those on the ground. Grove owners, we also learned, were troubled with rats. These often climb the trees, flatten themselves on a limb, then suck the juice from the fruit, leaving the skin still hanging on the branch.

The tropical growth has been such a wonder to me—palmettoes, palms and ferns growing abundantly both through the hammocks and where the people are caring for them in their yards. The live-oaks and the water-oaks make Daytona a place of remarkable beauty. The Florida moss swings from their branches in strips yards long in some instances. What could be more graceful when played with by the wind? This moss affects people differently. I have sometimes walked through a mass of stately green trees draped in gray chiffon. Another says, "I detest it. It is nothing but living death, death in time to everything it clings to, and nothing can stay its deadly work but man." Another says, "It's mournfulness is only fit for the cemetery. Man was not made to be shadowed by living graveyards." Yet another says, "I adore it." So to judge correctly you must see it for yourself.

Daytona has one especially fine drive to New Smyrna through forests of oak and moss so dense you seem sometimes to be riding through a tunnel. The road itself is partly over the shell banks of the aborigines and partly over road-beds made from these shells. In digging they often find pieces of pottery and old relics.

As we traveled south from Washington and the cabins of the negro grew more numerous, I pictured "a nigger on every woopside"—in short, more numerous than the whites; but I was to learn to the contrary. They have their quarters and large by stays in them, with school, churches and stores of their own. I was amused at one sign in Midway which read "Savanaoh Sortment Store." In Jacksonville a saloon sign read, "For colored Only," and a store near by had coronation braids of kinley black hair to adorn the head of some fashionable negro belle.

I wonder if you realize that our Sabbath-keepers in Daytona hold a Sabbath every Sabbath morning. They meet from house to house and twenty-eight and thirty were in attendance while we were there.

St. Augustine may well boast of her age and her history. Old Spanish houses, built of Coquina (Spanish, meaning shell-fish), a native rock found on Anastasia Island—houses with their overhanging balconies and bal-cô-nies as our driver insisted upon calling them. As a driver this man was all right but as an historian he often became confused. When driving by the Military Cemetery, where are three low pyramids of masonry and a single tall shaft, he said: "Ladies, here are buried 107 Huguenots who were massacred by the Indians some forty years ago or since the Civil War." Truth is, these pyramids mark the graves of officers and men killed in the Seminole War. In August, 1835, Major Dade with 110 men was on his way from Fort Brooke to Fort King. While marching through an open pine barren, not far from Great Wahoo Swamp, they were fired on by a band of Seminoles in ambush, and all but three were killed. As you see, we are amured at the absurdity of our driver's remarks: still we could do honor to the brave men sleeping their final sleep under these pyramids.

The "slave market," wherein no slave was ever sold, stands in the Plaza in the center of the town. The name "slave market" was invested by a photographer who wanted to sell his pictures.

Ancient landmarks are fast disappearing, but the pillars of the city gateway remain. These towers seem weak now, but the time was when St. Augustine could not have rested secure without them. Each night the gate was closed and guards were stationed in the sentry boxes. Just within the gate was a guard-house and a detachment of troops. At the sound of the sunset gun the gate was closed and the guards took their places. Whether citizen or stranger, if outside when the gate was barred, he must remain outside until morning.

The Sabbath Recorder.
Along the east of St. Augustine a seawall of coquina rock has been built, capped with granite. The town is so low that under certain conditions of wind and tide the town might be inundated. As it is, in case of heavy east storms the waves often dash over this wall. Fort Marion, which dates back to the year 1756, is another interesting feature of St. Augustine and stands at the north end of the seawall. The so-called “dungeon” is always pointed out to the visitor. When in repair this was the safe place for explosives; but in later years, when water had been pumped out, it was used for a rubbish pen. Then it bred fever and as a sanitary measure the Spaniards walled it up. When the United States took the fort they were not aware of this “dungeon” until the time came when its masonry gave way. Refuse and rubbish were discovered and reports were circulated that bones were unearthed, out of which have grown the stories of human bones and tortures untold.

The stag’s head above the gateway was a sacred totem of the Indian village over the site of St. Augustine. In many ways beside the coquina rock does the building bear decorations illustrative of the sea upon which Ponce de Leon won such achievements. The fountains are dolphins largely and the door-knobs are modeled after shells.

(To be continued.)

Meeting of Woman’s Board.

The Woman’s Board met at the home of Mrs. Stillman, Milton, Wis., at 2:30 p.m., Thursday, March 3, 1910, with the President, Mrs. A. B. West, in the chair and the following members present: Mrs. S. J. Clarke, Mrs. J. B. Morton, Miss Phoebe S. Coon, Mrs. Nettie M. West, Mrs. J. H. Babcock, Mrs. J. F. Whitford and Mrs. H. C. Stillman.

The President read the fifth chapter of First Thessalonians and Miss Coon offered prayer.

The Treasurer’s report was adopted as given.

The Corresponding Secretary presented Missionary Leaflet, No. V, which was discussed and adopted.

Communications were read from Mrs. O. U. Whitford and from C. B. Clark. The latter included a tentative program of the General Conference which was read before the Board.

Upon motion the President, Corresponding Secretary and Recording Secretary were appointed a committee to prepare a program for the “Woman’s Hour.” Plans for a program were discussed.

After the reading of the minutes the Board adjourned to meet April 7.

Mrs. H. C. Stillman, Rec. Sec.

From Riverside, California.

The Dorcas Society of the Riverside Church met for its monthly, all-day meeting at the residence of Mrs. Beebe, the first Wednesday in March. It has been the usual custom to spend the day sewing or tying comforters. Each member takes her own lunch, but the hostess provides something warm to drink and eat. The Program Committee had planned to try using the Mission Circle Leaflet at this meeting; so, after a short business session, Mrs. Ring presented a map showing the locations of churches in the Central Association with their pastors. Mrs. Tremaine then read an account of the work of Rev. Mr. Luckey among the Jews. Following this Mrs. Coon read an account of the founding of DeRuyter Institute, and Mrs. Ring sang a Mill Song closing with the words,—

“The mill will never, never grind.
With the water that is past.”

We believe that the monthly leaflets are going to be very helpful in interesting our societies in missionary work. The faithfulness of the few workers of this society is to be commended. Besides the regular meetings, bi-monthly socials are held at which programs are rendered and games enjoyed. Recently two comforters were made and presented to the city mission, one for the poor of the city.

As yet no money is raised to carry on the work. Such an amount only can be raised by the consecrated, earnest work of our societies in missionary work.

Mrs. G. E. Osborn, Cor.

Pastoral Leadership.

R. R. THORNGATE.

Paper prepared for class in evangelism and personal work, in the Theological Seminary.

From whatever point of view the subject of Pastoral Leadership is approached, the implication follows of necessity that there must be a chosen leader, and this leader, as the subject would again imply, is the pastor.

Now before in the history of the Christian Church there has been a greater urgency for intelligent and efficient leadership than at the present time; and no one should be more awake to this urgency than the young men who are contemplating entering, or are about to enter, the ennobling and beneficent work of the Christian min-

istry. To the young man of ability, energy and consecration, there is practically no limit, in either country or city, to the opportunities which the Christian ministry affords to identify himself in a constructive way with the religious, social and civic welfare of the community.

But large opportunities for work demand, and call for men of no mean ability—for those men who are in the truest and best sense of the word, “Men,” as John R. Mott puts it, “of personal force or strength of personality. Men of sound physical constitution who, instead of common sense and self-control, look for the body, thus ensuring its best working efficiency. Men of mental power and proper habits of study, determined not to stagnate intellectually. . . . They should be men possessing the ability to express sympathy and fellowship. They should have a gospel and religious experience and interest in the work of God and they must know Christ first-hand, who do not have a clear and vital faith, cannot speak with that tone of authority which should characterize the pulpit. They must have a message and the consciousness that mission. They must be able to give effective expression to their passion for Christ and for men. They should be men of intense moral enthusiasm. . . . They should be able to organize, lead, and inspire others to work. . . . Above all, ministers should be great in character—men whose lives are models upon the life of Christ and are yielded unservedly to his sway.” The minister should be respected, ed “not because he is a minister, but because he is a man who answers to the test required of the representative of the Christ.”

Possessed in some good degree of these essential qualifications that go to make up good leadership, the pastor finds within his church certain channels through which to work and exercise this leadership. These are the prayer meeting, the Sabbath school, the Christian Endeavor societies, and so on, according to particular local conditions.

First, perhaps, may be considered the prayer meeting, because it is by and through it that people should be warned and inspired in anticipation of the Sabbath
morning service. The prayer meeting should be preeminently a meeting for spiritual uplift. Yet I believe, with Doctor Blalock, that “in many cases the true conception of a prayer meeting has not been realized. The meeting so described is generally little else than a diluted edition of a pulpit service.” I also believe that the prayer meeting should be given over more and more to the leadership of the lay members of the church. Again, I believe that our lack of active laymen is largely explainable because of the fact that more and more the conduct of the prayer meeting service has been unconsciously and of seeming necessity taken over by the pastors. The pastor while making the prayer meeting a service of spiritual uplift, should utilize it to inspire and train lay members in leadership.

No doubt, as is generally recognized, the Sabbath morning meeting is the most important service of the week, since it is the one most largely attended. There are at least two things which deserve special attention in the Sabbath morning meeting: (1) the part taken by the congregation in worship, and (2) the sermon. As to the first, no pains should be spared to make the congregation feel that they are taking part in the worship. This can be accomplished by congregational singing, responses in reading, and by giving the congregation an opportunity to join in prayer led by the pastor. Since the distinctive purpose and function of preaching is persuasion, every sermon should contain a large proportion of this element to be effective. To do this the sermon must touch life, and the minister “ought to be sood in life, in order that his preaching and the Gospel may be stated in terms of human experience.”

No small degree of importance should be attached to the Sabbath school, for here again is a great opportunity for organization, and for the important and inspiring of lives in right living, especially the lives of children and young people. Let us never forget that the boys and girls of today are the men and women of tomorrow, and that as we train them as boys and girls, so they will be as men and women. There are few model Sabbath schools, but more and more the Sabbath school should take on the features of the day school as to organization, systematization, and the grading of courses.

Without question, various young people’s societies (Sunday school and Intermediate Christian Endeavor societies), have been the means of accomplishing much good, but I have come to feel that the constant confession of Christ in the weekly prayer meetings has not been balanced by aggressive work by the members, and I feel that it should be the special privilege of the pastor to lead and direct the young people of his congregation in giving expression to their aspirations in some sort of practical, helpful phase of church work.

There are many problems which each particular community presents in connection with the training and nurture of its young, such as whether it is practical and best to maintain special organizations for children, whether to organize boys’ clubs, and so on—problems which must be worked out according to the seeming needs of a given community. But be it as it may, it is abundantly clear that so much is at stake, that it is both the duty and privilege of every pastor to inspire and direct this young life in ways of usefulness in the kingdom of heaven.

There are also other organizations which will claim attention, such as the Baraca class, the Sunday school, and various other agencies which are all right in themselves, but the pastor should at all times be solicitous lest he install more machinery than he has power to set into operation. And under all circumstances organizations should be adapted to particular local conditions.

Last of all, but no less important, should be considered the pastor’s relation to the people and the community. Never should the pastor miss an opportunity to identify himself with the best interests of the community, and to labor for its uplift in civic and material affairs, but this should always be done in a way laying the minister of Christ. True it is that in no small measure the pulpit is the minister’s throne of greatest power, but its basic structure should be in the minds and hearts of the people; and a first duty of the pastor is to seek to discern and win the confidence of all, from the toddling child at its mother’s knee to the gray-haired father and mother who are nearing the sunset of life. “A great element of power,” says Dr. Theodore Cuyler, the veteran pastor, “with every faithful ambassador of Christ should be heart-power. A majority of all congregations, rich or poor, are reached and influenced, not so much through the intellect as through the affections. Nothing gives a minister such heart-power as personal acquaintance with, and personal attention to those whom he aims to influence. Especially is personal sympathy welcome in some cases. Let a pastor make himself at home in everybody’s home; let him come often and visit their sick-rooms, and kneel beside their empty cribs, and their broken hearts, and pray with them; let him go to the business men in his congregation when they have suffered reverses and give them a word of cheer, and let him be quick to recognize the poor, and the children—and he will weave a cord around the hearts of his people that will stand a prodigious pressure. He will have won their hearts to himself, and that is a great step towards drawing them to the house of God, and winning their souls to the Saviour.”

Openning Prayer.
REV. EDWIN SHAW.

Senate Chamber, Trenton, N. J., March 1, 1910.

Almighty God, our Father in heaven, in the spirit of the Master, the Great Lawgiver, who went about doing good, who when he was reviled reviled not again, who said, “Blessed are they that hunger and thirst after righteousness, for they shall be filled”—in his spirit, O Lord, we desire to approach the labor of this new day, to take up our work as the business of our Father, glorifying it because it is thy Will. And so we humbly seek a benediction and a blessing upon the tasks which lie before us.

We pray for guidance and direction, for wisdom that they may see no evil. Varied interests have been intrusted to us, and oftentimes they seem to clash among themselves, and that which would bring relief and help and betterment to one, doth seem to work injustice to another, and we are often at a loss to know just what is best to do. We pray for wisdom and understanding to know the right; we pray for grace and courage to do the right.

We pray, O Lord, for blessings from above upon this State, this Commonwealth, so loved by us, to which we have sworn our loyal glad allegiance. In every village, in every corner of the State, may the citizens, the humblest and the greatest, arise in manly interest in what is good and true, and unitedly establish righteousness in their midst; that the oppressed may be unburdened, the distressed relieved, and that every human being, every child of God, within this State, may have a chance, a fair untrammeled chance to make the most and best of life. To this end, O Lord, wilt thou consecrate and direct our efforts, for upon us do rest grave and important duties and perils. We pray for the interests of the people whom he represents, and may this trust inspire within his soul a noble purpose to be true and fair and just and honest, and may he shun all evil, overcome all temptation, avoid all mistakes, and work, faithfully work for that which is pure and clean and right and helpful. So may thy kingdom come and thy will be done on earth as it is in heaven, for this is the kingdom and the power and the glory forever.

Amen.

We do not sing enough, either in our homes or in the house of God. The tongue that is singing will not be edifying or overflourishing, or compelling, or uttering nonsense. And in the house of God it is sheer robbery to sell the mouths of Christ’s redeemed followers, and to segregate the sacred joy of praise to the voices of half a dozen hired performers. Choirs have their uses and their places. What is needed is the presence of the congregation. Church music is the great instrument of spiritual mischief. T. L. Cuyler.

Many trusts are bad, but the worst one is trust to luck.
God is Here.

Prayer meeting topic for April 9, 1910.

Daily Readings.
Sunday, April 3—"In Him we live" (Acts xvi, 22-31).
Monday, April 4—All-present Spirit (John iv, 21-24).
Tuesday, April 5—God in the desert (Gen. xxviii, 10-17).
Wednesday, April 6—With us in Christ (Matt. i, 22, 23).
Thursday, April 7—God in the heart (John xiv, 17-23).
Friday, April 8—God always (Matt. xviii, 20; xxiii, 20).
Sabbath day. April 9—Topic: God is here (Ps. cxxxix, 1-12).

Hints on the topic lesson.
Verse 3. Thou art acquainted with all my ways. "For now we see through a glass, darkly. The path we now tread is not always plain; but God knows whence our ways come and whither they go."

5. Thou hast beset me behind and before. God knows all the future as well as the past. He "besets" the Christian behind and before, not by snares, but by protecting walls. "The angel of the Lord encamps round about them that fear him, and delivereth them."

6. Such knowledge is too wonderful for me. God the Father, being the Creator of all, must have infinite knowledge as well as infinite power. What he is and knows surpasses human comprehension. But the more we think about him, the more we try to realize his presence, the more of God's thoughts will we be able to comprehend.

8. If I ascend, thou art there. God fills all space. He is in all things, and everywhere his power is felt, though not, everywhere alike. God is in all, but all is not God.

10. Thy right hand shall hold me. How often man tries to run away from God. He turns from the leadings of the Spirit. He rejects God's offers of love and mercy; tramples under foot the dictates of conscience. What folly! He may run away from duty, but he can not run away from God, or avoid the consequences of disobedience.

12. The darkness and the light are both alike to thee. What to us is hidden by darkness or ignorance, God sees and understands perfectly.

Meditations.
Two attributes of God are discussed in our lesson—God's omniscience and omnipresence. Both doctrines we believe though they may never be proved satisfactorily to the philosophical mind. After long centuries of discussion we still have theists and pantheists, still have such doctrines as foreordination, predestination and the creation of the world.

We may see God in the springing grass, the budding flower, the tender child: we may hear him in the song of the bird, the murmurgings of the waterfall, the sighing of the wind.

God is here as a personal helper and friend. How often we are like the disciples tossed upon the angry sea. Excited, with fearful apprehensions, we try to ride the storm in our own strength, forgetful that Jesus is near, ready to speak: "Peace, be still."

Were you ever homesick? What was its cause? Loneliness. Is this not true of suffering? The world is beautiful. The darkness and the light arc both beautiful, but he can not run away, when we have done our best, our mistakes, our sorrows, what hard work it is to be borne? Utter loneliness.

Is it not also true of temptation? There is an extreme loneliness about a moral struggle. The cure for loneliness is companionship. Robert Louis Stevenson was a very frail child, with a hacking cough, which often kept him awake all night. But he had a faithful nurse. When he was restless and his cough annoying, his old nurse would carry him to the window, where, he says, "We could look out upon other houses and we would tell each other that perhaps there were other little children who were sick, and, like us, were waiting for the dawn." The thought of companionship in his suffering brought comfort and oftentimes relief.

So young people, in the hour of temptation, or sorrow, be strong, patient, brave. Have faith in God, and cultivate his presence. Though temptations be keen, the night dark, and the billows dash high, don't lose heart. God is near.

A string of pearls.
"The presence of God calms the soul, and gives it quiet and repose."—Fénelon.

President's Letter.

In the editorial "Topic Comments" of February 21, the young people's editor writes: "It might be well to arrange for one or more denominational topical topics each month. What do you want? It is too late at the close of the year to make the arrangements such changes render necessary. Crystallize your thought now and let us have it." In answer to this suggestion the president of the board has received one communication in which the corresponding secretary states that her society has discussed the matter and passed a resolution favoring the use of denominational topics at least once a month. The board is pleased to have this response; it hopes to have others. Possibly the editor has some responses of which we do not know. It has been suggested that the president write each of the societies in regard to this matter, and he has been inclined to do so. But he can not spare the time to write a personal letter to each of them, and he dislikes very much to use the funds of the board to hire the letters written or to have them printed; so he is hoping that some one in each society will read this who is sufficiently interested to bring it before his society for action.
nominational topics in the regular topic and daily reading booklets. Others have favored it. Will you please find out whether your society favors it? In brief, will your society please answer the following questions if it has not already done so?

1. Do you favor substituting denominational topics, say once a month, in place of the regular topics suggested by the United Society?

2. If so, what denominational subjects do you wish treated?

3. Does your society make use of the topic comments given in our department of the Recorder?

4. Do you advise continuing them another year?

Your answer to these questions will, I presume, largely determine the policy of the board for another year in regard to topics and topic comments.

M. H. VAN HORN.
March 13, 1910.

What Are the Young People of Our Denomination Doing for the Cause of Missions?

MARTHA M. WILLIAMS.

Paper read at the special missionary service at West Edenton, N. Y., February 12, 1910, and requested for publication in the Sababath Recorder.

The young people of our denomination, who are in the training school which the Endeavor Society affords, are being fitted for all kinds of mission work.

As there may be some who have not noted what the Endeavor Society is doing and has done for the young people of our denomination, I will try to tell something of the equipment it gives to those who enter its doors and aim to comply with the requirements of the Christian Endeavor pledge.

These young people realize that the Christian Endeavor pledge is not made with man, and when once it is taken a vow has been made to God, that trusting in him for strength they will endeavor to live a Christian life, trying to mold their lives after Christ, the perfect One.

The Endeavor makes it the rule of life to pray and to read the Bible every day; but private devotions are not the only training that is required, for the active member promises to be true to all duties—to be present at, and take some part aside from singing in, every Christian Endeavor prayer meeting, unless hindered by some reason which he or she can conscientiously give as an excuse. Thus by regular and participation in these meetings, the timid as well as others gain new strength and courage as they tell so oft of the Saviour's love.

In a village, some time ago, a very shy, bashful youth joined the Christian Endeavor Society. The first meeting in which he spoke he probably will never forget—for his knees shook, his teeth chattered, his voice trembled; but he spoke just the same, although but a few words. And in subsequent meetings he kept on speaking, getting more accustomed to hearing his voice and having more confidence. We are told he left the village for one of the largest cities in the largest country, where he kept up his Christian Endeavor interest and his Christian Endeavor talking. And when yet a young man under thirty he was highly commended for an excellent address he gave, and many complimented him for having such ability. But whenever he is asked to do work, he may reply, "My training in the Christian Endeavor Society is entirely responsible, and deserves all the credit."

The model Endeavorer does not endeavor for himself alone, but acquires knowledge and wisdom through study and devotion, gaining spiritual attainment through consecration, that he may help lift humanity from sin, giving such service as he would not give, were it not for the Christian Endeavor.

When in the missionary meetings we have earnestly prayed for the mission fields and the laborers upon these fields, have we not felt an upspring in our souls and a sincere desire in our hearts to be, to do, anything and everything within our power if only this work might progress? And so Endeavor training gives desire for service.

The young people are trained, having the desire for service, with the gates of opportunity close at hand. And many are the Endeavorers in our denomination, that have passed within. They are pushing into new fields, doing outpost and other aggressive Christian work, supporting preaching stations and prayer meetings already established.

The SABBATH Recorder tells us that the young people of the Northwest are planning, for some very extensive work of this kind, and have asked three societies to raise $100 apiece for this work. An Endeavor Society in one of our churches in the West assigns the pastor in holding schoolhouse meetings, and sometimes a cabinet organ is hauled four or five miles in order to have good music at these meetings. I believe it is the custom of this society to divide the members into two committees for the purpose of regularly maintaining a certain schoolhouse. The societies just mentioned are not alone in doing this important work.

The Young People's Board recommends the value and need of earnest, persistent outpost work, the maintaining of outpost preaching and prayer stations already established, and the establishing and maintaining of new ones.

The Endeavor Society at Plainfield, N. J., has been giving liberally toward the support of the Italian Mission (Plainfield) and to the Netherwood Fresh Air Camp. And many Endeavorers feel it is part of their mission to distribute good literature in stations remote from gospel meeting places.

Some of the Endeavor societies are raising or have been raising funds to help support Ebenezer Amskook (colored), who recently came from Africa, entering the Tuskegee Institute, that he may be more fully prepared for missionary service.

Perhaps at least some of you remember hearing Rev. W. C. Daland tell of his stay at the Gold Coast Mission, telling how his heart went out to the people there, as he heard them plead so earnestly for a teacher to be sent them, who would tell them about Jesus. Later Peter Velthuysen went to labor among these people, but soon sickened and died because of climatic effects.

Let us review the words spoken by this consecrated young man as he was about to depart for this mission field. "If I fall, and it is mine to lay down my life in West Africa, let it not deter others, stronger in constitution and more consecrated in spirit, from taking up the work and pushing it to the day of Jesus Christ. Think it no mistake on the part of those who consent to my going, for I go cheerfully to my work and if need be to my sacrifice. No effort put forth in God's name is a failure, or a mistake, in any sense, except that which appertains to all finite conceptions and acts."

The Gold Coast Mission is said to be an interesting but a difficult field, and so it was thought best to bring one of their number to this country to be educated in view of his return to the Gold Coast for missionary work.

Then the Milton Church, its Christian Endeavor Society, together with other Christian Endeavor societies and kind friends, pledged the necessary funds to bring Ebenezer Amskook to this country for an education. Consequently the Missionary Board wrote to him to that effect, and he is now at Tuskegee Institute, Alabama.

The statistics of the year 1909 show us that there are forty Christian Endeavor societies in our denomination, in this country, with a membership of 1,701. These Endeavor societies contribute toward the support of various lines of mission work through the Young People's Board. This board sends out evangelists to work on needy fields; aids in the education of Ebenezer Amskook; it contributes $300 yearly toward the salary of Doctor Palmborg, China; it gives to the Lieu-o0 school, China, and for the Shanghai Chapel; it also gives to Mr. G. H. F. Randolph for the Pioneer School.

Perhaps at least some of you remember hearing Rev. W. C. Daland tell of his stay at the Gold Coast Mission, telling how his heart went out to the people there, as he heard them plead so earnestly for a teacher to be sent them, who would tell them about Jesus. Later Peter Velthuysen went to labor among these people, but soon sickened and died because of climatic effects.
traveling expenses of Archie Hurley of Welton, Iowa, as a helper for Rev. J. H. Hurley on the Northwestern field.

It is true that our young people are not so well informed as they should be on the work of our foreign missionaries, and so the Young People's Board has asked Rev. W. D. Burdick of Farina, III., to prepare a series of articles dealing with the work in China, the articles to be rather historical in character, as they go back to the beginning of our work, and giving matters of interest down to the present time.

I have tried to tell something of the work being done by the young people of our denomination along missionary lines, and I doubt not that other important work is being done besides this I have mentioned.

In Romans, the tenth chapter, we read: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, "For whosoever shall call on him in every wise shall he be saved." And when little Margaret's birth, another little girl came to Hannah whom Mrs. Burnham insisted on naming Patience. Probably she was beginning to feel she needed some object near, that would constantly remind her of the text, "Let patience have her perfect work."

As the new baby came into the family, Margaret turned instincively to Martha; and it was soon apparent that she preferred her above all others, even her mother. Martha rebelled somewhat over the coming of another baby, because she was jealous for Margaret whom she almost idolized; but the new baby was very nice, and unawares stole into Martha's heart, securing her place for all time.

Meanwhile Rebekah was declining slowly, and for Mrs. Burnham and Martha were multiplying in rapid succession. Martha saw very few minutes, not required for her studies, when she was not at work. Her parents would not allow her to be dejected, for in these very trying circumstances of life, they always tried to cheer her up. But, her thoughts were sometimes restless and uneventfully, she was not satisfied. She needed a dress. It was her ambition to have a new dress every year, and she wanted them to be the same. So she decided to do something for herself. She had already saved enough money to buy a new dress, and she had her heart set on it. She thought of Mrs. Burnham's dress, and how much she loved it. She decided to make one like it. She went to work immediately, cutting out the fabric and sewing it by hand. It was a laborious task, but she was determined to have her new dress. She worked hard every day, and at last, after weeks of toil, she was able to wear her new dress. She was overjoyed with her creation, and it was the talk of the town. She was the envy of all the other girls, and she was proud of her new dress. She wore it everywhere, and it was a symbol of her ambition and determination.
We catch now and then in our mortal journey glimpses of the relation sacrifices sustain to glory, but not until our eyes open upon the spiritual world will its full realization be seen; and in the transparent light of that world, do you think we shall regret any sacrifice made for the good of others?

We can not weary the reader with the many trying details of these years. Rebekah became so helpless that she could not get from one chair into another or stand on her feet without assistance. She rarely had help in the house and what work was done, was done by herself, the children, Mrs. Burnham and Martha.

Added to the other burdens there were sufficient grounds for warranting the belief that Mr. Hoag was not prospering financially. Finally Mr. Burnham met a money lender in the street one day who after greeting him said, "There is something I feel I ought to tell you although I have been requested not to do so. I have a mortgage on Mr. Hoag's farm."

Mr. Burnham had no idea matters were so bad as that and went, for information, to Hannah who was asked to confirm the statement. When she told her husband that her father had been informed of the mortgage he was wild with rage, and not daring to vent his spite on the man who held him in his power proceeded to deal it out to his father-in-law. Mr. Burnham was sitting in a chair when his son-in-law came, and seeing that he was mad arose to leave the room. Without saying a word Mr. Hoag sprang upon the feeble man dealing him a blow in the temple that knocked him senseless to the floor and many hours passed before his mind was perfectly clear again. After the deed was done Mr. Hoag's passion abated and he seemed much alarmed. He sent for a neighbor and went after Mrs. Burnham who with Martha was enjoying a little change by visiting friends though in different homes.

Martha spent a most delightful day with her friend, returning home just at dinner-time. Mr. Burnham was sitting in a chair when his son rose to leave the room. "Well, Martha, you and I had better have stayed at home today. Your father came near getting killed." Mrs. Burnham then related what had transpired.

Martha had read of such things in papers, and while they had looked bad, yet they had been far away and among low-down people; but now, face to face with such a thing in her own home, its hideousness beggared description.

This was the crisis; something must be done, but what,—that was the question. There were no witnesses of the act save the baby girls who for some time after when they became angry with any one would say, "If you don't do as I want you to do I'll slam you right into the floor as papa did grandpa," and all lips were sealed against reproof.

The rule of Mr. Burnham's life had been not to go into law if possible to avoid it and his friends at this time gave him the same counsel. The trouble was adjusted by men selected by Mr. Burnham and Mr. Hoag for that purpose although the settlement was not effected until spring, this being in the fall.

No one who has not been similarly situated can form any idea of what the family suffered that winter. There was little danger that Mr. Hoag would attack any of them again, for he fully realized that he was standing on dangerous ground.

But they did not know this and were afraid of him. For six months when Martha returned to her room for the night she locked her bed-room door and as she lay down wondered if she would live to see the morning light. For a time Hannah went not into her parent's rooms unless she was safe from observation, but this passed away as time went on for her mind was anxious to have the matter adjusted so she could remain where he was.

One afternoon a few days after this distressing affair Mr. and Mrs. Burnham and Martha talked it over until they became so nervous that they felt they could not remain in the house overnight; so it was decided that the father and mother should go to a near-by friend and that Martha should stay with Rebekah that night.

Martha found her sister alone with the children, William having gone to Jacksonville. As the twilight hour drew on she heard a team coming and stepping to the door saw a man driving into the yard with William's team hitched to the rear of the buggy and William nowhere to be seen. She rushed out asking what had happened to William. The man told her that he was lying in the bottom of his wagon, that he had been with some fellows in Jacksonville and got "spring." Having no idea of what "spring" meant she asked eagerly how the accident happened and if he were likely to die. The man then told her plainly that he was drunk.

Horror of horrors! had the bottomless pit opened up just before them? This was the first intimation that had come to any member of the family that a drop of the liquid poison ever passed his lips. Martha was almost beside herself; but when she told Rebekah, the cry of anguish that came from the latter's lips brought back her own senses, and drawing her older sister's head to her shoulder she strove to speak words of comfort. Then she went to help the man get him into the house. In so doing they had to arouse him; and being mad with the interference, as they were taking him through the door he raised his foot and gave Martha a severe kick in the left side.

By Rebekah's orders they laid him upon the best bed in the house and there by his side, occasionally smoothing his brow with her hand until he slept off his drunken stupor, sat the pale-faced wife from whose lips during all the years of her invalidism no word of complaint at the hardness of her lot was ever heard to come but who always put the ridicule away and to the utmost of her ability made a home for her husband and children. God pity her.

When Mr. Burnham was told of this he sat in silence for a long time and when his lips parted it was said, "I believe the devil owes me a grudge and is paying it off in sons-in-law." (To be continued.)

The picture of Mrs. Lucinda Butterfield given here was sent by the friends to accompany the notice of her death published in the Recorder of February 28, but was omitted by mistake. It is printed now by request.

Bible Studies on the Sabbath Question.

I have studied the book, having in mind the needs of our people here, and have been greatly helped myself on this important subject. It seems to me to be the most helpful treatise on the Sabbath question, because of its Christian spirit, its appeal to and devout use of Holy Scripture, and its uniqueness when compared with many other books on either side of the subject. It is modern in method, logical, honest and clear. It ought to have a wide circulation, and its study can not but be followed by more and better Sabbath-keepers.—W. L. Davis.

I have not yet found time to read the book consecutively and critically; but from the introduction and plan of the work, and from the systematic and biblical way in which the matter is presented, so far as I have read, I believe the work will fill a large and important place in the education of the young people of our churches on this question, so vital to us as a people. I hope the young people will secure for it a wide circulation and thorough use.

I can hardly forbear a mild criticism on the mechanical making of the book. Had the page been made about one-half as large, in proper proportion, making a book twice the thickness of this one, it would have been more conveniently handled by the student, and would have made, especially in the cloth binding, a much more at-
He was baptized by Eld. H. P. Burdick in March of 1872 and joined the Carlton Seventh-day Baptist Church, which soon called him to the office of deacon. In this capacity he labored for twelve years until his removal to Michigan, in 1884, where he transferred his membership to the Seventh-day Baptist Church of that place, and served that church in the same office until the time of his death.

On December 23, 1872, he was married to Harriet E. Bishop, who preceded him to the spirit land one year and twenty-one days.

Mr. Babcock leaves one son, Dr. Lester M. Babcock of Jackson Center, Ohio; one daughter, Blanche M., wife of Dr. George I. Hurley of Hoaquiam, Wash.; one brother, B. C. Babcock of Garvin, Iowa; also a large number of more distant relatives, with many friends. All these mourn his loss.

The interment was in the Garvin Cemetery, December 11, 1909, by the side of his wife and son Loren, who passed away in infancy.

J. T. D.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 3:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, Sunday afternoon at 3:30 P.M. Visiting is extended to all visitors. Rev. E. V. Veazie, pastor.

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 welcomed.

The Seventh-day Baptist Church of Madison, Wis., meets regularly Sabbath mornings at 3 o'clock. A cordial invitation is extended to all visitors. The second floor of college building, opposite the Sanitarium, at 2:45 P.M. The chapel is third door to right beyond library. Visitors are cordially welcome.

DAVID-DAVIS—At the parsonage in Shiloh, N. J., March 2, 1910, by Rev. D. Burdick Coon, Mr. Lewis Clawson Davis and Miss Anna Luna ella Davis, both of Shiloh, N. J.

MARRIAGES

DEATHS

BARBOCK—Dea. G. S. Babcock, in Toledo, Iowa, in the sixty-fourth year of his age. Full notice elsewhere.

CRANDALL—Edwin Morris Crandall, son of Joseph Stanton and Olive Coon Crandall, was born near Geneva, Ill., of Brookfield, Madison County, N. Y., and died at Milton Junction, Wis., February 24, 1910, in the eighty-seventh year of his age.

He was the oldest of a family of eleven children and one adopted sister, of whom three, Mrs. Narcissa Chaplin, Mrs. Jane Chaplin of Alfred, N. Y., and Mrs. Janette Coon of Milton, Wis., and Mrs. Etta Jones of Belvidere, Ill., adopted sister, still survive him. When a child seven years old his parents moved to Allegany County, N. Y., and settled on a farm in the town of Genesee, where he grew to manhood. He was married to Miss Frances Grace Green, daughter of Eld. Henry F. Crandall, February 15, 1856. In 1851 they came to Wisconsin. He purchased a farm near Utica, Dunn County, which was his home until moving to Milton Junction in 1885. Their home was blessed with two sons and two daughters, who were lost in their childhood.

In 1877 Mr. Crandall was again married to Mrs. Sarah Palmer of Grant County, Wis. During the earlier years of his residence in Wisconsin he was a member and deacon of the Seventh-day Baptist Church of Utica, Wis. He was the last surviving member of the early Adventists, in which denomination he maintained a membership at the time of his death, after a 63 years' bond of faith. His strength failed he faithfully filled the office of elder of that church in Milton Junction. In his daily experiences he maintained the characteristics of Christian faith. His hand was ever ready to help the distressed and needy. His genial disposition was respected by all who knew him, both young and old.

The deceased is survived by his wife, two daughters, Mrs. Fred Briggs and Miss G. M. Briggs, and two granddaughters. Besides these immediate relatives there is a family of stepchildren and grandchildren who feel that they, too, have lost a father and friend. He died at the home of one of these daughters, Mrs. Fred Carr, that he spent the past year and was so tenderly cared for during his last sickness.

BRIGGS—Mrs. Ellen Ann Briggs, the mother of Mrs. W. H. Langworthy of Alfred Station, daughters, Mrs. G. M. Stillman and Mrs. E. I. W. Fuller of Allegany, N. Y., October 26, 1823, and died March 4, 1910. Most of her life had been passed at Voak, York County, N. Y., when ten years of age. Her parents died eleven years ago, came to live in the house with Mr. and Mrs. Langworthy. Mr. Briggs died four years ago, but her family and friends have tenderly and lovingly cared for Mother Briggs. Her daughter, Miss Catherine Briggs, has entered her constant care about ten months past. Her son, Byron S. Briggs of Whitesville, N. Y., was at her mother's bedside for a considerable time after her death. The three children mentioned above are the only ones living of a family of seven.

Mrs. Briggs has been in poor health for several years but was always patient, though gradually failing since Mr. Briggs' death, four years ago. She was a member, loyal and true to her friends and her principles, hospitable and kind to the needy; a devoted wife, seeking in an unselfish way to be helpful to those about her, and in her Master's service. She was a member of the M. E. Church, which she joined in early life. Funeral services were conducted at Mr. and Mrs. Langworthy's home and interment made in Alfred Rural Cemetery.

GREEN—Mrs. Laura Hamilton, widow of the late Edward Green, in the town of Alfred, N. Y., March 15, 1890, and died in the same year, October 7, 1910. When she was ten years of age, her mother died, and she went to Janesville, Wis., to live with her brother, Mr. M. Crandall. After about one and a half years she returned to live with her father. On June 19, 1879, she was married to Edwin M. Crandall and soon after came to the farm to Tip Top, where they lived continuously until Mr. Green's death, April 14, 1900. In her home were Mr. and Mrs. Crandall, and a number of years before his death, and while permitted to do so enjoyed meeting her brothers and sisters and with them engaging in loving service for her Lord and Master. She was a member of the church, a constant companion to her husband during his last illness, and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devoted member of the church and a devote...
Mrs. Green was born near Almond, N. Y., July 11, 1839, and therefore at the time of her death was in her eighty-seventh year. She was the daughter of James and Abbie Vincent McHenry, whose home was situated in what is now Chittenango, Oneida County, New York. She was a member of the Women's Village Improvement Club of Milton. She was a member of the Women's Benevolent Society of the Milton Seventh-day Baptist Church, serving as its president and in various ways by which she was very active, and her efficiency has been inestimable. She was a Christian lady in the fullest sense of the word. She was gentle and kindly in word and deed, always chivalrous to others and uniformly gracious in her manners. She was very careful in forming her opinions, but extremely tenacious of those opinions when once formed. She was a true friend, a faithful and devoted wife, a sweet lady, admired and loved by all who knew her. Her eyes and her hand have always been known as wise counselors, public-spirited citizens, cheerful and helpful friends and neighbors.

It was not generally known that Mrs. Green's health was in a precarious condition when she died, although no one could have foreseen how sudden would be her passing. She had been a sick and invalid woman for several years past. She had gone to Milton about the year 1855. In 1857 she went to Wisconsin and lived in a farm family at a place known as the Patten Homestead, which was a center of early days, cut a road for the Patten Family, and remained a member of the Milton village cemetery at Milton, Wis. She was gentle and kindly in word and deed, always chivalrous to others and uniformly gracious in her manners. She was very careful in forming her opinions, but extremely tenacious of those opinions when once formed. She was a true friend, a faithful and devoted wife, a sweet lady, admired and loved by all who knew her. Her eyes and her hand have always been known as wise counselors, public-spirited citizens, cheerful and helpful friends and neighbors.

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Matt. xvi, 18, even if his name were not at the head of the numbering verses after the first. It is to be noted however that the names are given in three groups of four, and that the name of Jesus and John the Baptist is repeated in each group. Names in all the lists, although the names within the groups are differently arranged. Called Peter. The name tells in ch. xi how this name was given to Simon. And Andrew his brother. It is to be noted that our authors place Twelve in six pairs. Mark tells us that they were sent out two by two. James, the son of Zebedee, and John his brother. Here the elder brother from the way his name is mentioned here, and from the fact that his name usually precedes that of his brother, it is evident that Zebedee was the elder brother. Thomas is called Didymus. James the son of Alphaeus. This James is not mentioned by name except in the lists of the Twelve. His name is always first in the third group of four. Thaddaeus is called Judas the son of Alphaeus in Luke's Gospel and the Acts. In some texts his name is given as Lebbaeus, but that is a mistake.

3. Philip and Bartholomew. In all the lists Philip's name stands at the head of the second group of four. Bartholomew he evidently a surname, son of Tolmai. From the connection of Philip and Nathanael in John it is plausibly inferred that Bartholomew and Nathanael are identical. Thomas is remembered for his doubting. We ought to bear in mind however that he said, "Let us go also, that we may die with him." Matthew the publican. There can scarcely be a doubt that his disciple is the same as Levi. James the son of Alphaeus. This James is not mentioned by name except in the lists of the Twelve. His name is always first in the third group of four. Thaddaeus is called Judas the son of Alphaeus in Luke's Gospel and the Acts. In some texts his name is given as Lebbaeus, but that is a mistake.

4. Simon the Canaanite. This word is not equivalent to Canaanite as our translators of 1611 guessed, but is rather an Aramaic word meaning zealot, the descriptive term which is found in the list of the enemies of Christ's work. Judas Iscariot. That is, man of Kirieth, a city of Judaea. Compare Josh. xx. 25. Very likely he was the only one of the Twelve who was not a Galilean. This theory is not however established beyond question. Who also betrayed him. Judas' treachery is that by which he was to be remembered for all time. He is par excellence the traitor.

5. Go not into any way of the Gentiles. The Gospel was first to be given to the Jews only. By thus confining his efforts for a short while Jesus was as it were, more than the more than the world than he would have accomplished if he had aimed to scatter his forces far and wide from the very first. The world was already divided into the Jews and Gentiles, for although they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles, for they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles, for they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles, for they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles, for they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles, for they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles, for they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles, for they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles, for they pretended to be the chosen people they had a large foreign element in their ranks. The Jews were chosen by the law, the Gentiles.

6. The lost sheep of the house of Israel. Our Saviour thus speaks of their pitiable condition. They are not irretrievably lost, but have a spiritual point of view they are distressed and scattered, and in need of tender care. Compare Jer. 1, 4, 16.

7. The kingdom of heaven is at hand. The same message that was proclaimed by both Jesus and John the Baptist, repeated some of Jesus' teaching and told about his deeds. Heal the sick, etc. They were to follow the example of Elisha, etc. They were to be like men of bodies of men. Thus they would attract attention to their spiritual message. Get yeast, etc. This means that they were not to make elaborate provision for their support while they were upon this mission, but should trust to the kindness of those to whom they ministered. It probably means also that they were not to acquire gold while they were upon this mission, but that they were to act in an intelligent approach to the promotion of the work that is waiting to be done. The greatest sin and the standard of comparison for the greatest sin and the standard of comparison for the greatest sin.

8. Thou art Simon, the son of a fisherman. The name thus speaks of their pitiable condition. They were to make a prayer for the peace of that house, thinking of the' real peace that would come from a participation in the kingdom of God. If "Clothes Make the Man" We want to help all men who wear Tailor Made Clothes, at the same price as ready-made clothing, if the same materials and workmanship are used. We can fit the form and pocketbook of all dressy men.

If "Clothes Make the Man" We want to help all men who wear Tailor Made Clothes, at the same price as ready-made clothing, if the same materials and workmanship are used. We can fit the form and pocketbook of all dressy men.

We often respect an open enemy; but a traitor we must despise. No more fearful accusation is written against any man than that after the name of Judas, "who also betrayed him." There is a lesson for us in the fact that the disciples were made to answer their prayer that harvesters should be thrust forth into the field. We ought to study to find an intelligent approach to the promotion of the work that is waiting to be done, for the kingdom, and then stand ready to do whatever we may be able. Concerning half of the apostles we know practically nothing but their names, and concerning others we know very little. They doubtless did their work well. We should not expect to be known and praised of men for the good that we do.

Concerning half of the apostles we know practically nothing but their names, and concerning others we know very little. They doubtless did their work well. We should not expect to be known and praised of men for the good that we do.
Bible Studies on the Sabbath Question

By ARTHUR ELWIN MAIN

Alfred Theological Seminary, Alfred, New York

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