

The Sabbath Recorder

THE DIVINE CHRIST.

The character of Jesus forbids his possible classification with men.—*Bushnell.*

He was so great, so perfect, that he must have been more than just a man. If our Lord was only a man, if his character was merely human, then Bowdoin, Yale, Bryn Mawr and Vassar ought to be turning out better men and women than he was. If our Lord was only a man, it is strange that the nineteenth century can not produce a better one. He was born in an obscure and contemptible province. He grew up in no cultured and refined community. He was the child of a poor peasant's home, of a subject race. Yet he rises sheer above all mankind, the one commanding moral character of humanity. Now, if Jesus was all that just as a mere man, the world should long ago have advanced beyond him. . . . With advantages such as he never dreamed of, if he were merely a man, there ought to be in the world today many men and women with characters superior to his.

—*Robert E. Speer.*

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N. O. MOORE, Business Manager.

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EDITORIAL

Simply Wonderful.

I have been reading much of late regarding the real conditions that prevailed among peoples who made the background in history for the Hebrew race, and about the surroundings of Moses and the prophets, who wrote the books that make our Bible. For years I have made these matters something of a study, have always been deeply interested in archeology, and wherever the monuments of the ancients have corroborated the Bible story, or shed any new light upon the Bible records or upon the customs and modes of thought in ancient Israel, my faith in the Book of books has been strengthened.

For two days now I have been reading the proof pages of Doctor Lewis' last book, the first part of which deals with the question of "The Temporal and the Eternal," in which the contrast between the transitory and the enduring is given in "animism", in "mythology", in "astrology", in "religion" and in "philosophy", as found in terms of primitive thought, with which the world was filled when the Hebrew race was born.

Another book, "Light on the Old Testament from Babel," by Clay, read last year, and one or two works upon modern criticism, had prepared me to appreciate more fully the facts gathered by Doctor Lewis regarding the crude, primitive myths, legends, and beliefs which made the entire

thought-world into which Abraham and Moses were born; and ever since the proof pages of the forthcoming book were read, I have been saying to myself: Wonderful! simply wonderful!

What is wonderful? To me, the fact that out of such pagan surroundings, with the world even before Abraham filled with a remarkable literature that peopled the universe with gods innumerable; out of the inborn and inbred life that came inevitably from a background of Chaldean, Babylonian, Egyptian and Assyrian influences, and out from a nation of slaves that had been cruelly oppressed for hundreds of years, there could come such a book as the Old Testament is wonderful beyond the power of words to express! Indeed, is it not the miracle of the ages?

Then, when we realize the mighty influences of all surrounding nations upon Israel; the tremendous pressure brought to bear upon them by idolators; the attractions of pagan rites and ceremonies in matters of worship, it is wonderful that the Bible and its pure religion have survived. These things alone, it seems to me, should convince men that there must have been a power above the human in close communion with Bible writers; an author behind the one who held the pen, whose guiding spirit led Moses and the prophets to formulate the far-reaching and transcendent law of the Decalogue, and to proclaim the pure and lofty principles found elsewhere in the Old Testament.

Again, it should be no matter of surprise, that symbolical and figurative language was used in setting forth the principles and facts recorded by Moses. Men had to use the only language, the only style of expression with which they were familiar, even in setting forth the most important principles of religion. The only wonder to me is, that so little of the mythological and symbolical colorings of their times was shown by the holy men of

old who wrote under the movings of the spirit of Jehovah. It is marvelous that there is no more of paganism surviving in Christianity, when we realize what influences have been at work molding human thought through the ages.

And now, after thousands of years of Christian development, and after many generations of research among the monuments of the ancients, giving new data upon Bible history, it should not appear strange that some revision and restatements of thought in modern terms should be necessary. Let us not fear. The Bible that has survived through ages of criticism is able to stand the searching study of modern science. It will come forth unscathed so far as its great, fundamental truths are concerned, and will continue to hold men in its uplifting and ennobling power so long as the world stands. There is no sign of any better rule of life being offered. There is no prospect of a "new religion" that will transform sinful men as the old has done. And there was never a time when the Bible was so much the light of the world as it is today. Men must not think everything is going to the bad because Christian scholars of today see fit to state their beliefs in terms of modern thought.

Guard Against Misunderstandings.

From several sources expressions of sorrow for what appear to many to be misunderstandings between some denominational leaders have come to the editor. The sharp issue taken with those who write upon the "new thought" and "modern interpretation" has given rise to these fears, and we are fearful that each side may misunderstand the other; and that, on account of this, the cause that both sides love may suffer. So far as I can see, the great and fundamental truths essential to salvation and that lead to higher Christian living are accepted by both sides—by those who favor new statements of truth in harmony with new light, and those who tenaciously cling to the old forms of statement. It is probable that writers on both sides may sometimes be unfortunate in the terms used, so that their writings come to mean more to others than was intended. In view of this

we should be certain that we do not misunderstand a writer before we venture to criticize him. And if we do criticize his writings, we should be sure that we in turn do not use expressions that mean too much and so expose ourselves to misunderstanding.

Again, in view of the fact that in a busy lifetime we could not exhaust the essential truths of the Gospel upon which all do agree, it does seem unwise for Christians to spend their energies and weaken their influences for good, by controversy over theories not essential to salvation. I can not see that it makes one whit of difference to the soul seeking salvation through Christ, whether he accepts the theory of plenary or of verbal inspiration, or whether he accepts as literal or figurative some scripture texts, so long as he does accept the great truths that underlie the letter of the texts.

Again, it may be that modern research has made some modification necessary regarding historical data in Bible story, and even regarding some theories men have built up from their fallible understanding of Bible teachings. The New Testament teachers had to modify theories built upon supposed teachings of their Old Testament scriptures, and why is it incredible that after two thousand years of change in the meaning of words, and in conditions, still other modifications of statements may be needed, and may also be in perfect harmony with true Christianity.

The Rock of Ages, Like Gibraltar.

Somehow I can not enter into the feeling of alarm indicated by the great hue and cry over, "Blasting at the Rock of Ages." Even now it seems to me the tide is beginning to turn, and the influences of the extreme sensational views expressed last year in a leading magazine upon the question of skepticism in colleges are being counteracted by more candid and correct representations.

I have no fears about the security of the Rock of Ages. It is like Gibraltar. Men have blasted away at that mighty rock for many years, until it is honeycombed with caverns and chambers where the material

has been taken out. But what of that? Men might have worried lest blasting at Gibraltar would destroy it. But how foolish it would have been! Every blast has helped to make the rock more useful and more secure as a stronghold. And now it stands as grandly as ever, looking off upon the sea, and is a hundred fold more useful as a sure retreat and a means of defense than before the blasting was begun.

So is it with the Rock of Ages. Far from destroying it, every effort of its foes has exalted it in the minds of its friends, and today it shelters more trusting souls and defends more struggling ones in times of temptation than ever before.

Sympathy for G. H. F. Randolph and Family.

The heart of the denomination is stirred to its depths over the sad and untimely death of William F. Randolph, notice of which is found in this issue of the RECORDER. Mr. Randolph was a promising young man, and was being prepared to take up work in Fouke where his help was greatly needed by Bro. G. H. F. Randolph, principal of the Fouke school. The terrible shock that came to that home has been shared in some sense by all our people, and the bereaved ones are remembered in prayer around many a family altar and in the prayer meetings of our people. The following extract from an account published in the *Alfred Sun*, and forwarded by Pastor L. C. Randolph, will be interesting to all.

In the periods when his mind was comparatively clear, before the sweet bells of the intellect were finally muffled, he expressed great solicitude for three things: first, to be right with God himself. That prayer was certainly answered, for no ceremonious theological etiquette can ever keep the Father in the watch-tower from meeting any son whose face is toward home. His next anxiety was for the work of his father and mother, that nothing should hinder it. That prayer is now being answered as they are on their way back to Arkansas, followed by a deeper love and interest from a wider circle of friends than ever before.

His third prayer was for his associates and companions. On the first night, when his mind was at its best, he said to a schoolmate: "Are you a Christian?"—then—"Will you be a Christian?" When the answer was, "Yes, by the grace of God, I will," one of the earnest prayers that followed was from his lips. He spoke

much about his schoolmates. He had sought and obtained forgiveness himself, and his great desire was for the redeeming of moral conditions and the uplifting of the spiritual life. Though the mind was, even then, under a cloud, we may be sure that the all-seeing eye could pierce through the cloud to the fundamental purpose beneath.

His prayer is being answered in the deeper thoughtfulness of many young people upon whom an impression has been made which will never be effaced.

The young man's parents, who knew the kindness of Alfred people when they themselves were students here years ago, felt that their great sorrow had been transfigured by the overwhelming kindness shown at this time. As a final expression of the sympathy felt by all, a purse of over \$200 was handed them in the hope that this, with the \$61 from Independence, would cover all expenses, and leave a substantial balance toward the great work Mr. and Mrs. Randolph are doing in the Southwest.

The place which the young man had won for himself is further suggested by the following resolution:

"We, the members of the Intermediate Christian Endeavor Society of the First Alfred Church, express our deep sorrow and sense of loss in the death of our friend and brother, William F. Randolph. Cheerful and friendly, conscientious and straightforward, he won the respect and regard of all who were associated with him."

May the God of all comfort be the refuge and strength of the bereaved family, and may the everlasting arms uphold them. For this we will all pray.

The Shanghai Chapel.

All our readers will rejoice over the prospect of a new house of worship for the Shanghai Mission. The cuts of plans and description in this paper will be gladly received and no doubt will arouse new interest in the matter. The missionaries have waited long for this much needed church home. We are glad Brother Davis can have the pleasure of seeing this addition to the building there.

The Historical Volume.

Just as we go to press the first set of the "Historical Volume" comes to hand. We have only time to say that it exceeds our expectation in every way. It is a two-volume work of 1,500 pages, with about 300 illustrations. The frontispiece in Vol-

ume I is a portrait of President Allen and the pictures of scores of our old leaders and many historic places are scattered through the books. Look for fuller description next week.

Read Professor Clawson's Address.

On another page will be found an address by Prof. C. R. Clawson of Alfred University, upon the much talked of question of skepticism in colleges and universities, which just at this time will be interesting to RECORDER readers. The address was not intended for publication, but was prepared to be read at a meeting of Alfred's faculty. The investigation was so complete and thorough that the teachers earnestly requested its publication in the RECORDER. Although somewhat lengthy it will be read with unusual interest, at a time when the question of skepticism in colleges is attracting so much attention.

I am convinced that more ado has been made by alarmists over this question than was called for by the real facts in the case. Other schools have been making similar inquiries with similar results. It strikes me that the world would be better off if a few heresy hunters who feel called upon to expose every one who has a "new thought" would turn their attention for a time to searching out and commending the many who stand true.

Five Old DeRuyter Students.

On Thursday, March 10, a number of long-time friends were invited to the home of Mr. and Mrs. J. D. Spicer of Plainfield, N. J., for an informal visit, which proved to be one of unusual pleasure. Of those present five were classmates in DeRuyter Institute fifty-seven years ago, in 1852-1853. The ladies were then quite prominently spoken of as "the four Jersey girls," whom many will still remember as Rebecca J. Titsworth, Julia E. Titsworth, Amanda P. Titsworth and Elizabeth F. Ross; but at present they are better known as Mrs. Wm. A. Rogers, Mrs. David L. Randolph, Mrs. Geo. E. Tomlinson and Mrs. J. D. Spicer. Mr. Spicer was the other one of the five mentioned.

The hours were passed most delightfully

in relating incidents that all remembered so well, and in calling to mind many associates and friends, but few of whom are now living. The five sang some of the old songs that were so popular fifty-seven years ago, and talked of the many changes that have since taken place. It was indeed a pleasant reunion.

Atheism in Our Colleges: Is it True; How Much; In What Respects?

PROF. CORTEZ R. CLAWSON.

Webster defines atheism as the absence of a belief in the supreme intelligent Being. The Century Dictionary defines an atheist as one who denies the existence of God, or of a supreme intelligent Being. With this strict interpretation of the term in mind I venture the assertion that atheism does not exist in any marked degree in our colleges.

Argument is not necessary to support the claim, agreed upon by psychologist and theologian alike, that what a man believes will determine what he does. Conversely, we may draw a fair deduction of a man's belief from his life purposes as revealed in his conduct. The firmer the belief in God, the deeper the realization of man as the highest creation of God, with a destiny reaching unto the uttermost ages of eternity, the more earnest and active will be the desire to help all men achieve their highest destiny. Formerly there was virtually but one calling in which deep religious convictions could find definite expression. Today there are many outlets, and the work of sociologist, philanthropist and reformer may be as truly God-inspired and spring from as deep religious convictions as that of the ministry itself. Believing that any consideration of the religious spirit of the age must take all of these into account, I sent to a score of our representative institutions of learning the following letter:

MY DEAR SIR:

Having been chosen to present before our college faculty an article on "Atheism in Our American Colleges," I am desirous of obtaining some statistics along this line. May I ask your assistance to the extent of answering any or all of the enclosed list of questions regarding which you have any data?

If you have no records giving exact figures

will you kindly give your personal estimate in each case?

Thanking you most sincerely for any light you may throw on the subject, I am,

Very truly yours,

C. R. CLAWSON.

November 20, 1909.

1. Approximate average attendance of student body upon non-compulsory devotional services of the college?

2. What proportion of the students are members of some Christian organization of the college?

3. What proportion claim membership in or affiliation with some religious denomination?

4. Are there any professed atheists in the present student body? If so, the probable number?

5. Of graduates during the past five years what proportion have enlisted in student volunteer movement for home or foreign missionary work?

6. What proportion have engaged in social or philanthropic work of various sorts?

7. What proportion have entered the gospel ministry?

The replies to these letters, in the majority of cases, give approximate estimates rather than exact figures, but being given by those in closest touch with the life of these institutions afford reasonably accurate information.

Attendance upon chapel services is compulsory in about one half of the colleges reporting. In the others the figures vary from 25 out of an enrolment of 360, to about 200 in some of the larger institutions. In one or two reports the statement was made that the interest in such services is good and the student body generally in sympathy with them, but various circumstances combine to make attendance irregular.

The Rev. Prof. Edward C. Moore, of Harvard, in his latest report of the religious activities of Appleton Chapel and Phillips Brooks House, makes the statement that the worth of a religious service conducted by the university is not directly proportioned to the number who attend it nor to the frequency of their attendance. The chief thing of importance is that such service exists and that it be regarded with respect. During twenty-two years the average attendance upon morning prayers at Harvard has undergone no marked increase or diminution. October is uniformly the month of largest attendance, June and February the lowest, being the months

of semi-annual examinations. The average for the twenty-two years is one hundred eight, exclusive of students composing the choir. He further says that the possibility of regular attendance is limited somewhat by the question of residence and still more perhaps by the arrangement of hours of instruction as developed under the elective system. Relatively few men attend prayers every day. Many more attend on two or three days in the week as their college exercises permit. Thus it will be seen that the average attendance of one hundred eight may represent many more than that number of individuals who by occasional attendance ally themselves with the religious exercises of the college. Attendance upon the Sunday evening service averages about one hundred seventy-five. Occasionally the chapel is crowded, but the aim has been that attendance upon this service should not prevent the establishment of normal relations with the churches of Cambridge and Boston.

At one university where attendance upon daily chapel services is required three fifths of the time, the average attendance is about 70 per cent. In addition there is a voluntary religious exercise held weekly with an average attendance of 20 per cent.

One college writes that chapel attendance is compulsory but there is an average attendance of 90 per cent on voluntary Bible classes and church services.

Another reports that 225 out of 330 frequently attend chapel services while a third reports an attendance of about 75 per cent on a chapel service required but not monitored.

The proportion of students who are members of some Christian organization of the college, varies in general from 20 to 75 per cent. At Harvard the religious activities centering about Phillips Brooks House comprise the work of the following societies: The Christian Association, St. Paul's Society (an Episcopal organization), St. Paul's Catholic Club, The Christian Science Society, The Social Service Committee, The Harvard Mission, and the Harvard Divinity Club. These, severally and jointly, conduct social and philanthropic enterprises throughout the cities of Cambridge

and Boston, maintain Bible and mission-study classes, lectures on religious subjects, devotional services on stated evenings, and are now interested in plans looking toward the establishment of a Harvard Medical School in China. In the month of October (year not given), some 1,800 men were present at various meetings held at Brooks House.

At Yale last year over 1,000 students were members of the Y. M. C. A. and an equal number enrolled in voluntary Bible classes. At Leland Stanford, with 1,700 students, there are 440 enrolled in the Young Men's and 320 in the Young Women's Christian associations. Lafayette reports 50 per cent associated with the Y. M. C. A. and all enrolled in graded courses of Bible study. A recent report of the Student Y. M. C. A. of North America gives the following figures: 763 associations in existence, with a membership of 58,848 and 45,091 young men enrolled in Bible classes. The Student Y. M. C. A. Secretary of New York State recently stated that there were 1,100 students at Cornell engaged in Bible study and 285 at West Point.

The greatest surprise was in connection with the answers to the third question, "What proportion of students claim membership in or affiliation with some religious denomination?" Some of the replies read as follows: "Approximately one-third", "about two-thirds", "almost four-fifths", "a great majority, exceptions rare"; "fifty-five per cent of the men, sixty-five per cent of the women"; "about eleven-sevenths"; "ninety-five per cent"; "eighty per cent"; "forty-four per cent actual church members"; "all except a few Jews connected with some Christian church and about seventy-five per cent actual members". In one of our largest state universities, out of 3,800 students 55 per cent are connected with the churches, and about 75 per cent of the faculty. 1,399 students, of whom 1,049 are men, are enrolled in Bible classes. Whether or not we regard church membership as either the acme or the supreme test of religious life, it must be conceded that it is in some important sense an indication of faith in the Supreme Being of the universe.

To the fourth question, "Are there any professed atheists in the student body?" the reply in nearly every instance was either "none known" or "never heard of any." One university says, "I know of one student of Jewish parentage who claims to have no religious affiliations, but whether or not he is atheistic I do not know." One reports none known to be atheists but several agnostics; while another claims a few agnostics and one atheist. The replies from two of the oldest and largest were, "No doubt. Not a large number probably"; and, "I presume there are some who would count themselves agnostics, but the general tone of belief and life is distinctly Christian."

Definite figures on the remaining three questions are manifestly more difficult to ascertain and the estimates have been conservatively made. The proportion of graduates engaging in the gospel ministry and in the Student Volunteer Movement varies in each case from about one half of one per cent to twenty-five and thirty per cent. The Student Volunteer Movement for Foreign Missions has on its records the names of 4,020 volunteers who, prior to December 1, 1908, one year ago, had reached the mission fields as missionaries of no less than fifty different missionary boards in the United States and Canada. The students and graduates of Yale have established a Christian church in Changsha in the heart of China at which at present there are five Yale men teaching.

In many cases no estimate could be given of those engaging in social or philanthropic work. In other cases the fraction was small. One college gives no figures but says, "A rather large number each year." Another replies to this question, "Probably about two hundred. A much larger number in 1906 after the earthquake." Princeton says, "We furnish quite a number of social workers each year. I can give no definite data but can say that in this branch Princeton is strong." Apropos of this claim and the subject in general is a recent editorial on the visit and work of Doctor Grenfell, in which the following statement is made: "A most interesting phase of the work is found in the fact that he is largely

helped by young men from the University of Pennsylvania, Harvard, Princeton, and other institutions of learning, who go to that inhospitable climate and distant country to do whatever their hand findeth to do for the love of the Master. These young men take up whatever work they find, under Doctor Grenfell's charge, teach the uneducated, nurse the sick, and do all they can in a practical way to further the great cause in which they are engaged."

Turning now from consideration of statistics with whatever light they may throw on our subject, I would like to present the matter from the point of view of the student body itself as represented by young men now engaged in either under or post-graduate work, at least two of whom have had the opportunity of making observations in several of the larger universities, and all of whom are careful students of religious and sociological problems. The questions and answers are in this case as follows:

1. Is the prevailing attitude of college students one of sympathy with religious services? With but one exception an affirmative reply was given to this question. Three of these answers will bear quoting. The first reads:

"My acquaintance has been confined to a more or less religious body of men both in and out of colleges. Judging from my own observation therefore I shall answer this question in the affirmative. A little difference has been noticed however in the colleges I have attended. One, located in the center of a city, and its students being largely composed of business men and government clerks, offers little opportunity for the social part of college life. Comparatively a small number of men are seen to spend their leisure time around the college buildings, but the mid-week chapel services, led by the president and participated in by some professors, is largely attended. The fact that morning chapel services receive a very small attendance is due to the lack of time on the part of the students. I was quite surprised to find that most of the men I knew were regular church members.

"Harvard, being a larger institution, representing all kinds of religious belief and

some professing no belief at all, has no compulsory system of religious services. All are welcome, but no one is required, to attend the chapel exercises. Religious activities of one sort or another are going on all the time, but this is mainly through individual efforts, the college taking no part in any, except in the regular chapel meetings.

"Princeton well represents the dominant denominational influence. While freely open to all religious views the prevailing tendency is Calvinistic. Daily chapel attendance is strictly required as a part of college work. They have more religious movements and spiritual activities than any other large university I have attended. I draw the conclusion that the religious attitude of one institution differs somewhat from that of the rest yet I consider this a matter of circumstance. On the whole, the majority of college men are, consciously or unconsciously, sympathetic toward religious services."

Another replies to this question, "I think the majority of men are in sympathy with religious services. Many of them never attend service regularly and are apparently indifferent, but it is very rare indeed that one hears a man speak lightly or disrespectfully of services or of those who attend them." The third says, "College students are not hostile to religious services. They are sometimes indifferent but never when some strong personality presents the religious theme. When a man like Gordon or Mackenzie of Boston, or Van Dyke of Princeton, or Maxson of Springfield, appears in the capacity of preacher at any religious exercises the student body almost to a man is in genuine sympathy with the services."

The second and third questions put to these men were, "Are religious beliefs a frequent topic of conversation among groups of college students?" and, "In such conversations is the prevailing tone skeptical?" Some of the replies are as follows:

1. "As far as religious beliefs are taken to mean the beliefs of certain religious sects, I think there is very little discussion of them here, but there is a vast amount

of intelligent discussion of the great principles that are the basis of all religions. In such conversation it is often the case that one or more of the speakers will be skeptically inclined, but the general attitude is that of a search for truth."

2. "Beliefs are very rarely discussed, nor are creeds. That side of religion that is sociological in its scope is frequently made a matter of conversation. How to serve others and make conditions better for others and the world a better place for humanity to pass its existence are common subjects of conversation and discussion. *The existence of a God is accepted by almost every college student I have ever known.* In fact it is so commonly accepted that no one ever thinks of raising the question as to whether there is a God or not. Never have I known the tone to be skeptical."

The fourth question was, "In your opinion do any of the subjects taught in the colleges tend to destroy religious beliefs?" Again the opinion of college men can best be seen by exact quotations. One says, "No; not if properly taught." Another replies, "This is a most difficult question to answer. If you mean by religious beliefs the teachings of the old dispensation or dogma as to the creation of the world and so on, it is undoubtedly true that science and possibly history and sociology have destroyed some old beliefs, but these subjects have had a liberalizing influence upon the whole theme of religious beliefs." Only one answers this question with a clear affirmative.

Perhaps the best reply received was the following from a Harvard student: "Personally I can think of no subjects taught in a great university that would tend to destroy religious belief, although there are undoubtedly some that tend to change the *nature* of one's belief. I have known men personally who have been rather upset for a time by the contrast of the new ideas that they received here and some of their previous religious ideas, but in the majority of cases these men have soon settled down again, after having passed through the process of harmonizing the new with the old. The great advantage of a college or uni-

versity training in this respect, it seems to me, is that one's narrower views are forced to give way before the broader ones that are presented to him. The result is that the average man's religion is better and nobler than it was in the first place."

To the final question, "Do you personally know of the existence within college circles of any considerable number of acknowledged atheists?" the following indicate the tenor of the replies received:

1. "No. I do not think that I ever knew any professed atheists among college students, yet I think there are a few, probably, who would be commonly designated as such."

2. "Although there are undoubtedly some men of more or less atheistic beliefs in the university here, I know none of them personally and think that their number must be very small indeed."

3. "I have not met any one in college atheistic enough or frank enough to deny the existence of God."

4. "I have never known any out and out atheists. Creeds have been hammered unmercifully to my knowledge but never has the existence of God been questioned." One man adds to his replies the statement that questions of the following nature are oftentimes discussed by college boys and men: "Is God a personal God or not? Can one be saved by faith alone and without works? Must one join a church in order to be saved? Can one be truly religious who does good deeds, lives uprightly, believes in the only true and living God? Is God in nature or does he merely manifest himself through nature?"

Regarding conditions here at Alfred I find that seventy-five per cent of the students are members of either the Y. W. C. A. or the Y. M. C. A. organizations, and ninety-five per cent are affiliated with some Christian denomination. This is a very good showing indeed when we remember that the student body numbers something like two hundred. Only one atheist is reported and it is not absolutely known that he disbelieves in God. Groups of students frequently discuss religious themes and while various denominations are represented these discussions are carried on in a spirit of

friendliness and Christian kindness that tends to strengthen existing beliefs. Such themes as God, his relation to man, and man's relation to him, the early chapters of Genesis, and themes that bear directly on the social phases of Christianity are topics usually discussed. As in other colleges the students are thinking, and thinking deeply along these lines of Christian belief and practice, but the spirit is distinctly earnest and reverent. This spirit has been well illustrated in recent discussions over statements disseminated by a club of atheists whose literature had chanced to fall into the hands of some of our students. It is good to learn that without exception these atheistic statements were emphatically denied and refuted in the discussions to which they gave rise.

The foregoing views agree very closely with that expressed by Dr. Lyman Abbott in the *Outlook* for July 24, in which he says: "The first fact of which I am absolutely sure is that college students are interested in religious themes, and the pro-founder the theme the greater the interest. In nearly or quite half the colleges in which I have spoken the attendance has been absolutely voluntary; but on Sundays the chapel has always been crowded, and on week days almost invariably well attended. The attention has been unmistakably more tense when the subject discussed has been such as the personality of God, the immortality of the soul, or the person of Christ, than when it has been solely ethical or sociological. College congregations are composed of eager audiences; indifferent hearers are rare exceptions." Pres. George Harris of Amherst College in a public address said: "If you should sit Sunday after Sunday in a college congregation, as I do, you would find students listening eagerly to preaching on the real, human Christ and on the service of man to man." Dartmouth's new president, Ernest Fox Nichols, avows his faith in the soundness of the majority of college men, while recognizing the shortcomings and the problems of the college of today.

Religious beliefs and practices are by their very nature difficult to ascertain and

are influenced by many circumstances that can not be tabulated in statistical form, but after careful review of the facts brought out by these various reports, representing many sections of the country, I feel justified in the conclusion that atheism does not exist in any marked degree in the colleges of the United States, notwithstanding serious charges to the contrary that have received much prominence during the past year. Bishop McFaul's charges seem to have been based in part at least upon a sensational series in the *Cosmopolitan* of which the *Independent* of October 14 says that they were written by the manager of a press clipping bureau who is generally credited with an imperfect knowledge of the subject on which he wrote. The *Independent* also charges Bishop McFaul himself with being one of the least competent of Roman Catholic prelates to pass judgment in such a matter, he not being a man of broad and thorough education.

Words, like figures, can be made to prove almost anything and the author of the *Cosmopolitan* series seems to have been an adept at word juggling. Edwin E. Slosson, Ph. D., in the *American College* for October shows clearly how Mr. Bolce by separating phrases, clauses and whole sentences from their accompanying statements made men appear to enunciate principles directly the opposite of those to which they stand committed. Doctor Slosson believes Mr. Bolce's quotations to have been accurately made so far as actual words are concerned but in his inferences and implications Mr. Bolce has made free use of the misinterpretation to which any statements are open without knowledge of their connection and setting. "The temporary effect has been to arouse distrust and enmity, to embarrass the teaching and influence of the men quoted, and in some instances to cut short the college career of boys and girls whose parents feared to leave them under such influences"; but, as Doctor Slosson says further, "Freedom of investigation and teaching is, however, so firmly implanted in our universities and so generally approved by the outside world that these articles will not be able to destroy or impair it. No professor has lost his position

because of this misleading interpretation of his teachings, or even, so far as I know, been called to account for them by his official superiors, as would have been the case twenty-five years ago." This very fact seems to me to be clearly indicative of the changes that have come about in the religious thought and life of the Nation within the past two or three decades. Old creeds have encountered the ideas and methods of science and the seeming conflict has presented serious difficulties to many minds, but those who have fearlessly looked the situation squarely in the face have found a harmony of thought and purpose never dreamed of under the old régime. There are however dangers to be averted, problems to be met, to ignore which would be worse than folly. Some of these are well summed up by one writer when he says: "Life is becoming too complicated. We have not been able to follow the material development, which has gone so fast that our brain has not accommodated itself to the new arrangement of things. Life has become so much of a rush that our chief energy is spent in trying to avoid being left behind. We get little time for contemplation and I believe the result is a certain lack, in our days, of personality, of sincerity and of originality."

This absorption in a diversity of interests begins before the college days and there reaches a point which leaves little room for reflection upon the deeper meanings of life. Contemplation is necessary to growth. Without it the spiritual man starves as surely as does the physical without assimilation of food, no matter in what form or quantities it may be taken into the body. Athletics and the social side of college life too often become ends in themselves rather than means toward higher ends, and make demands upon the student's time and energy out of all proportion to their intrinsic importance. As Pres. Woodrow Wilson says, "The score of things known as undergraduate activities have become the absorbing realities for nine out of every ten men who go to college. These interests comprise the social, athletic, dramatic, musical, literary, religious, and other organizations, some of whose functions fill the term time as well

as the vacations." In view of these facts, we may well ask what is left for study, for the thought which ripens into character? It takes no seer to discover that the student today has no more time at his disposal than had the student of fifty or twenty years ago, and yet with all these things among which to divide his interest we wonder why students are not better prepared when they enter the class rooms. President Lowell, in his inaugural address, said on this point: "The exaggerated prominence of athletic sports today is due to the fact that they now offer to students the only practicable bond of an interest common to all. The college must give the students a means of intellectual contact with one another so that they may stand on common ground as truly in matters of the mind as they now do in matters of athletics."

It is not alone however to this diversity of interests that we must attribute any decline of spiritual vigor. The materialism of the age, the commercialism of the cities, have invaded the college world. Most of our large colleges and universities have drifted into the adoption of the same methods by which hustling business men promote their enterprises, forgetful too often of the finer and higher aims of learning, in the mere perfecting of mechanical means. Many of them are dominated by a spirit of commercialism that admits if it does not directly foster the idea that the chief value of its training is that it enables a man to command a higher salary or amass a larger fortune. The so-called bread and butter studies are too often overemphasized at the expense of high ideals. Too many Americans are not living, they are engaged in *making* a living, and David Starr Jordan once said that in proportion as man's life is identified with things that change and decay, is his faith weakened.

Dean Briggs of Harvard, in an address before the Convocation last October, said of the American college and university: "One of the sad things in our university ambitions is the attitude they almost force a college to assume toward rich men. Every college looks for its multi-millionaire, who may be noble and may not. Thus the college loses something of its moral fiber,

of its independence, of its leadership, something of its sense of truth. Yet if there is anything for which a college stands it is the leavening of an active life by a noble ideal." Another writer, referring to Harvard itself, implores her to abandon the ambition to be the largest college, and bids her be content to remain the largest influence in the college life in America. "On the day after she had turned her face in this direction there would be an improvement in spirit in every university in the country."

The most serious arraignment against the modern college, it seems to me, is its exaltation of intellect over spirit and its failure to uphold as it might the lofty ideals which mean nobility of life and character. The ultimate end of education is to gain an understanding of God, not in a doctrinal or dogmatic sense; but whether we conceive of God as a personal Being or as spirit pervading all things, the discovery and comprehension of the Giver of Life is the final, the most important, the one great purpose of life. The student enters college at an age when he is beginning to think for himself. As he comes into contact with the larger truths of philosophy and science, of ethics and religion, he often finds them so at variance with his own preconceived ideas that he has for a time a sense of not knowing who he is, where he stands, or what he believes. This is indeed a critical time for the student. Whether he shall make moral and spiritual shipwreck or come through with well-established ideas of God and with right principles of conduct, depends more than upon any other one factor upon the personality of the teacher and his method of presenting these new and important truths. Mathematics and literature, biology or sociology, the philosophy of history or the history of philosophy, must be presented from the basis of a broad Christian culture and a sound faith in the eternal verities. If there is any justice in the claim that certain lines of study develop skepticism, I believe it is more in the presentation than in the subject presented.

Conditions such as we enjoy here, where the professors without exception are Christian men and women, do not hold true in all our colleges. The fact that long after

he has left school and has forgotten the greater part of his text-book instruction, the student remembers with ever increasing pride the noble life and example of some favorite professor, makes this subject one of more than ordinary importance. The attitude of the professor toward the subject taught and toward life and its problems in general, has a magic bearing on the character and life of the student. If his attitude is pessimistic, if he is cynical toward life and discusses its problems in that spirit, his students will reflect it and pass it on to other lives. On the other hand if his spirit is one of helpful sympathy and his attitude toward life and its problems such as to inspire healthful activity he is weaving into the young life all those qualities that are essential to true success and happiness. Without doubt many a student who has gone out into the world to fight its battles and has failed at the very commencement of the conflict may justly charge the failure to some professor behind the desk who did not do all that he might have done toward helping him get a better hold on life. It is a solemn charge to lay at the door of a teacher, but may it not fairly be laid there in view of the fact that many instructors today are out of touch with life, its problems and its mission?

The teacher who comes to his desk every morning from the Holy of Holies will never knock the foundation of spiritual certainties from under the feet of any of his students, no matter how much he may discourse upon the subjects of philosophy, religion, ethics, or science. Such a man never tears down but he is able to replace, never destroys that he is not able to rebuild on surer foundations. Such lives will determine the atmosphere and spirit of an institution and their unconscious influence will mold its traditions and ideals. The most important and enduring assets of an institution are invisible. When the total endowment of Brown University was but \$51,000 she had Francis Wayland. When Bowdoin College had no laboratories she had Longfellow and Hawthorne.

Spiritual life must be nourished on spir-

itual food and personally I see no reason why the Bible should not be a subject of direct and systematic study in the curriculum of our colleges; not for the sake of any creed, not alone as literature and history, but in frank recognition of its value as a book of morals and religion, the world's highest authority on standards of life and conduct. That college men are eager for enlightenment on the great truths of the Bible would seem to be indicated by the tenor of a recently published letter which reflects the spirit of one of our largest state universities, in which the religious spirit is supposed to be less dominant than in institutions of a different class. The writer is a professor of literature and a student of the Bible from a layman's point of view. He says: "That they do want to hear about these things has been made evident to me in many ways. I have a class in the literary study of the Old Testament which has grown from eight members to fifty-six, all eager to discuss the vital questions. A class in one of the fraternities that I have taught this year were so alert on these things that I have had difficulty in getting away from them. I have given some lectures in near-by towns. Everywhere I meet the same eagerness to know. I belong to a little club of men who teach here. Each one talks once during the year to the rest on some topic in which he is interested. I talked on the Old Testament one night and was astounded to find that these men, whom I had never heard talk on religious matters and who, I supposed, were not much interested in them, were tremendously interested, though their ideas were in many cases quite unorthodox, and indeed unscholarly. My own study has been superficial and not in any sense original research; yet as a result of it the Bible has become to me infinitely more vital,—alive with a thousand living messages for today."

In my consideration of this question I have quoted freely the opinions of others, believing that in this way I could present the subject more fairly than by confining the discussion to empiric deductions from a more limited experience, but observation and investigation alike strengthen my per-

sonal belief that whether we limit atheism to the strict interpretation of our definition, or broaden it to include indifference toward and disregard of religious truths, it is not epidemic in our institutions of learning. There does undoubtedly exist a restlessness, a spirit of searching inquiry, which many have mistaken for disbelief; but fundamentals can not be overthrown, though individual conceptions of them may have to give way before the onward march of truth. Unrest, discontent, a spirit of investigation, have ever been the forerunner of a renaissance of truth. The opposite spirit means stagnation and retrogression. Old ideas and doctrines must be tested and purified by new light in a desire to find the right way and a willingness to accept it when found. The spiritual unrest of the age, in which college life participates, is, as I look upon it, the spirit of God again moving upon the waters, and when the mists have cleared away it will be seen that the race has risen to loftier conceptions of God and of the relation between the human and the divine. Some such results are already seen in man's fuller recognition of human brotherhood, in a quickened public conscience, in the passion for service. If you ask who are in the vanguard of every advance movement for the amelioration of suffering, who are instrumental in marshaling the forces to combat every form of evil—I answer, "College bred men and women." If you ask who, by lives of service and example, are doing most to teach the brotherhood of man and the fatherhood of God, again I answer, "College men and women." If you ask who are sacrificing ease and personal pleasure to uphold truth and to establish higher ideals in the social fabric, I still reply, "College men and women." This is the most convincing answer the college can give to any criticism of her efficiency or of her position in matters of religion.

Alfred University,

Alfred, N. Y.,

Feb. 1, 1910.

"Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts."

Missions

About the Shanghai Chapel.

Mr. J. A. Hubbard,
MY DEAR UNCLE:

After these many months of waiting I am glad to be able to write you something definite about the new chapel. You doubtless learned some time ago that I had succeeded in securing the site and in a most favorable position as related to our other buildings. It has been some four years since I first began to make efforts to secure land. It certainly has been a long and persistent effort. I think the land secured is, all things considered, perhaps the best we could get, as it is located just in front of one of our mission dwellings and will front on a carriage road. The plans are now completed and I am sending a number of copies to you for distribution. I have already let the contract for the building and the work is to be begun immediately after the China New Year, and completed by the middle of June.

After going over the matter quite carefully I concluded that it would not be best to order any of the doors and windows or glass from America. It would cost much more to do so. I can get the same kind of glass as you sent me here in Shanghai for \$1.50 gold per window, and I have contracted for that kind. It was a help to me to have the sample. The floor is to be raised about one inch to the foot, beginning seven feet from the pulpit to a point just back of the seats; here it will be on a level. In the lecture-room the floor will be level. There is to be wainscoting all about the sides, and above this the walls are to be marble finish (this is a kind of hard finish that is very smooth and looks well). The ceiling will be oval with a heavy molding all about where it joins the side walls. I have arranged to have electric wires put in, for we will probably find electric lights much more convenient and economical than lamps. We can get electricity laid on now. We will not put in the lights at present but have the wires put

in readiness for them. There is to be a baptistry under the pulpit made so as to let off the water when it is not needed and a cistern outside to hold water from which we can fill the baptistry when needed. The walls are to be made of red and gray brick pointed on the outside and there are to be porches over the doors and stone steps at all of them. The doors between the audience-room and the lecture-room are to be arranged to slide up into the ceiling so as to be out of the way. The windows are all to have Venetians. The woodwork inside is to be varnished with two coats of Ningpo varnish (this is the best varnish I have ever seen). The outside woodwork is to be painted with Sun Paint which seems to be the best for this climate. The bell given to the mission several years ago by the Potter ladies of Ashaway, R. I., will be put in the steeple. The steeple is to have a galvanized iron roof on the inside so as to prevent any rain being driven in and leaking down as is often the case in towers.

The pulpit will be elevated about two feet above the floor and the baptistry underneath will be built up almost to the level of the pulpit floor. This, I think, will make it easy for the audience to see the candidates when baptized.

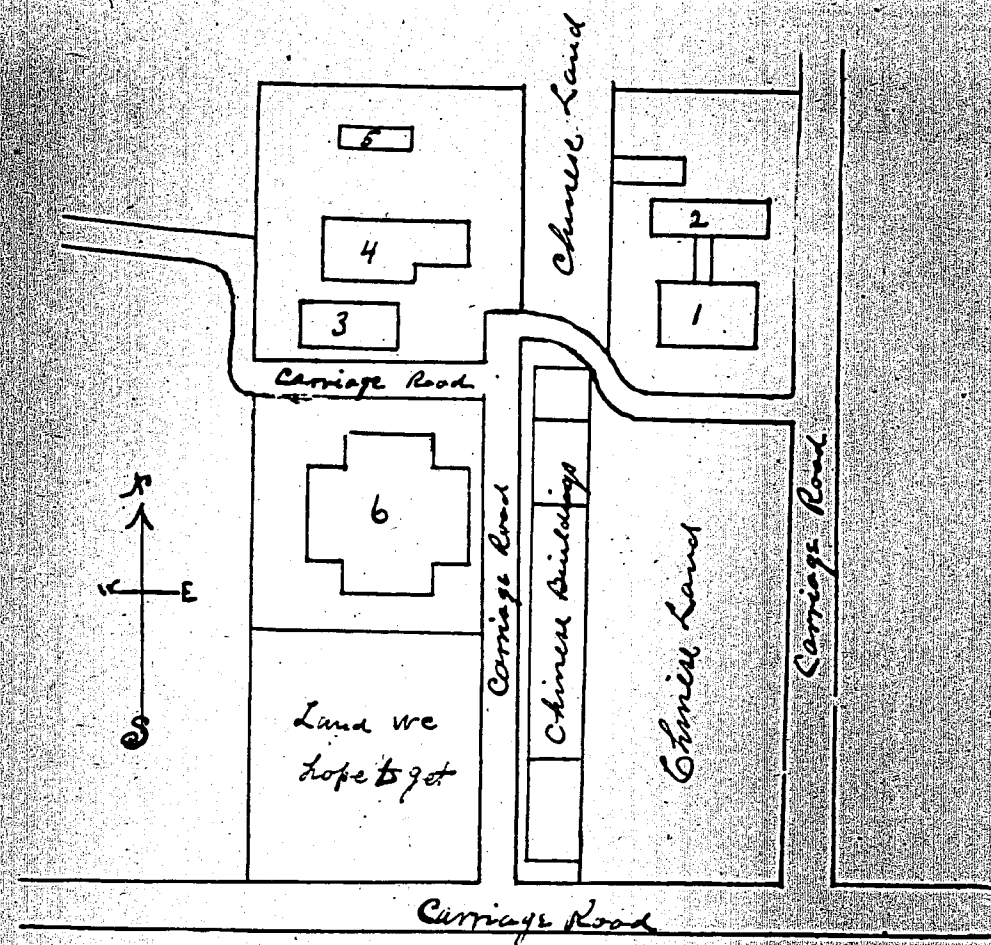
I send you a rough sketch showing the relative position of our mission buildings here at the West Gate.

If I succeed in getting the piece of land at the south end of the chapel site I shall change the place of building. I hope to know within a few days whether I can have this land or not. I have wanted from the very first to get this land straight out to the road, but the gentleman owning it has not been willing to yield it to me. I called on him again a few days ago, and I have some hopes he will grant my request. Of course I would expect to pay him for it. If I am successful in getting this land I may require a little more money, but if I do not get the land I hope I shall have enough to pay all expenses of building.

Most sincerely and fraternally yours,

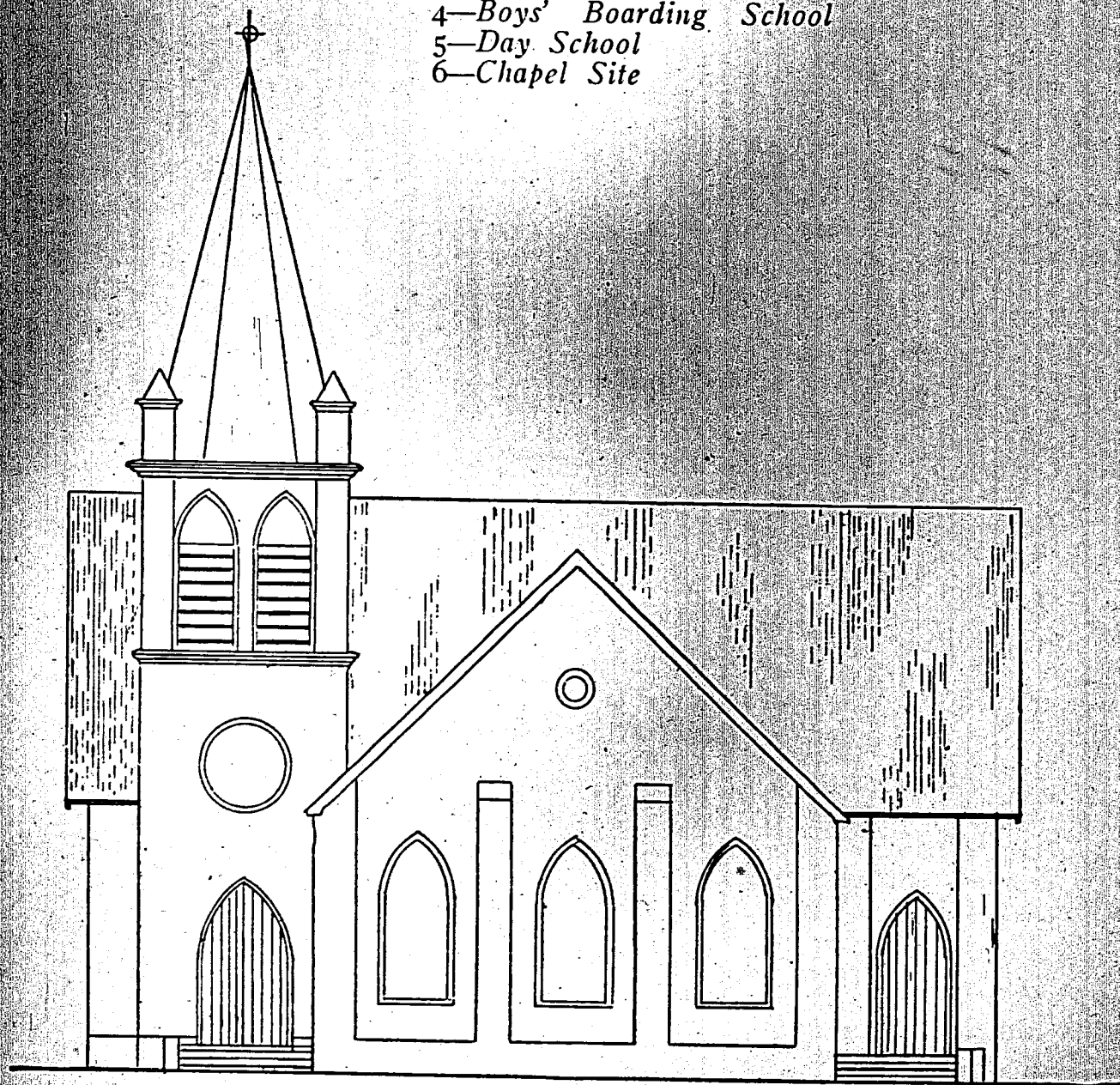
D. H. DAVIS.

West Gate, Shanghai,
Jan. 27, 1910.

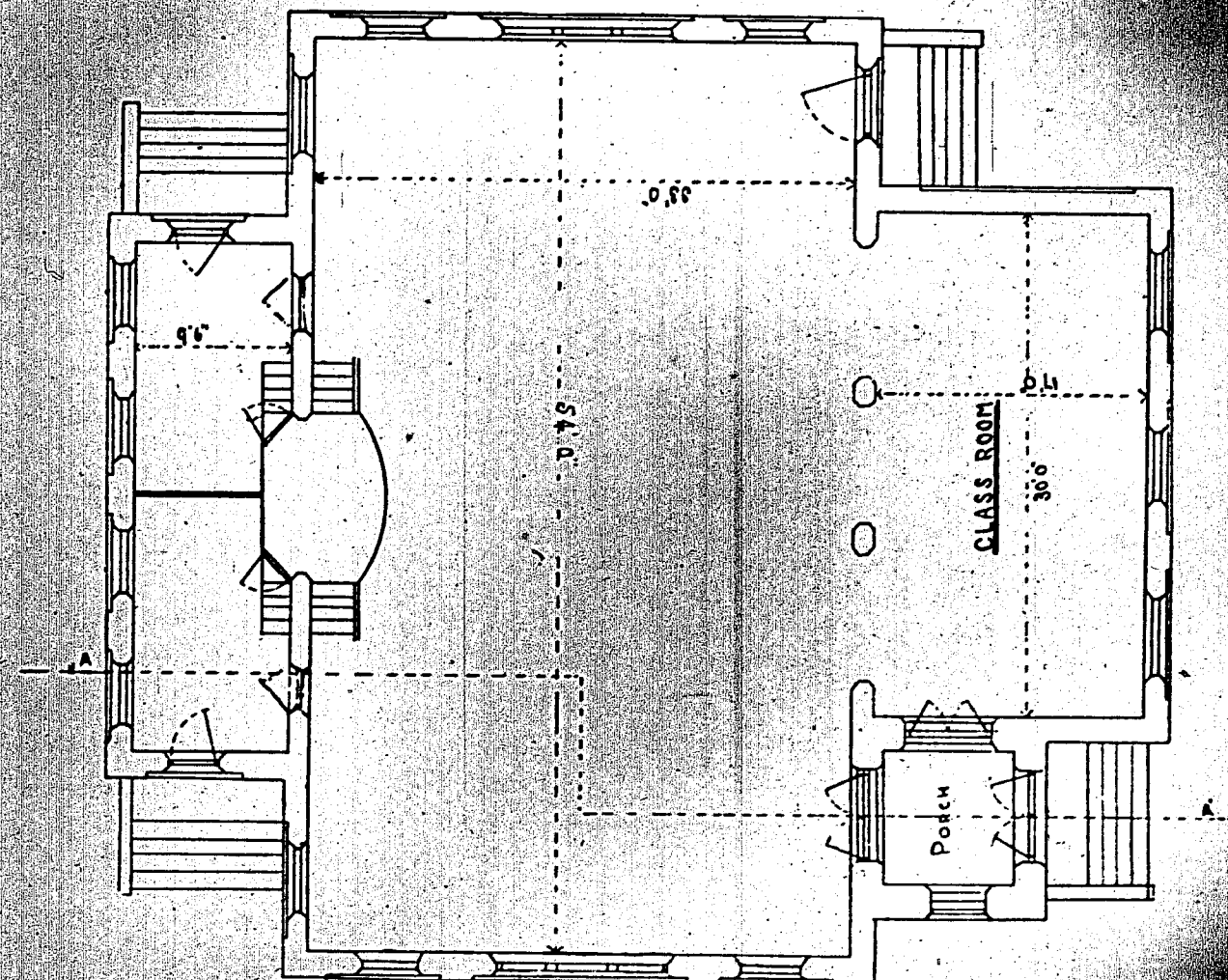


PLAN OF OUR CHINA MISSION

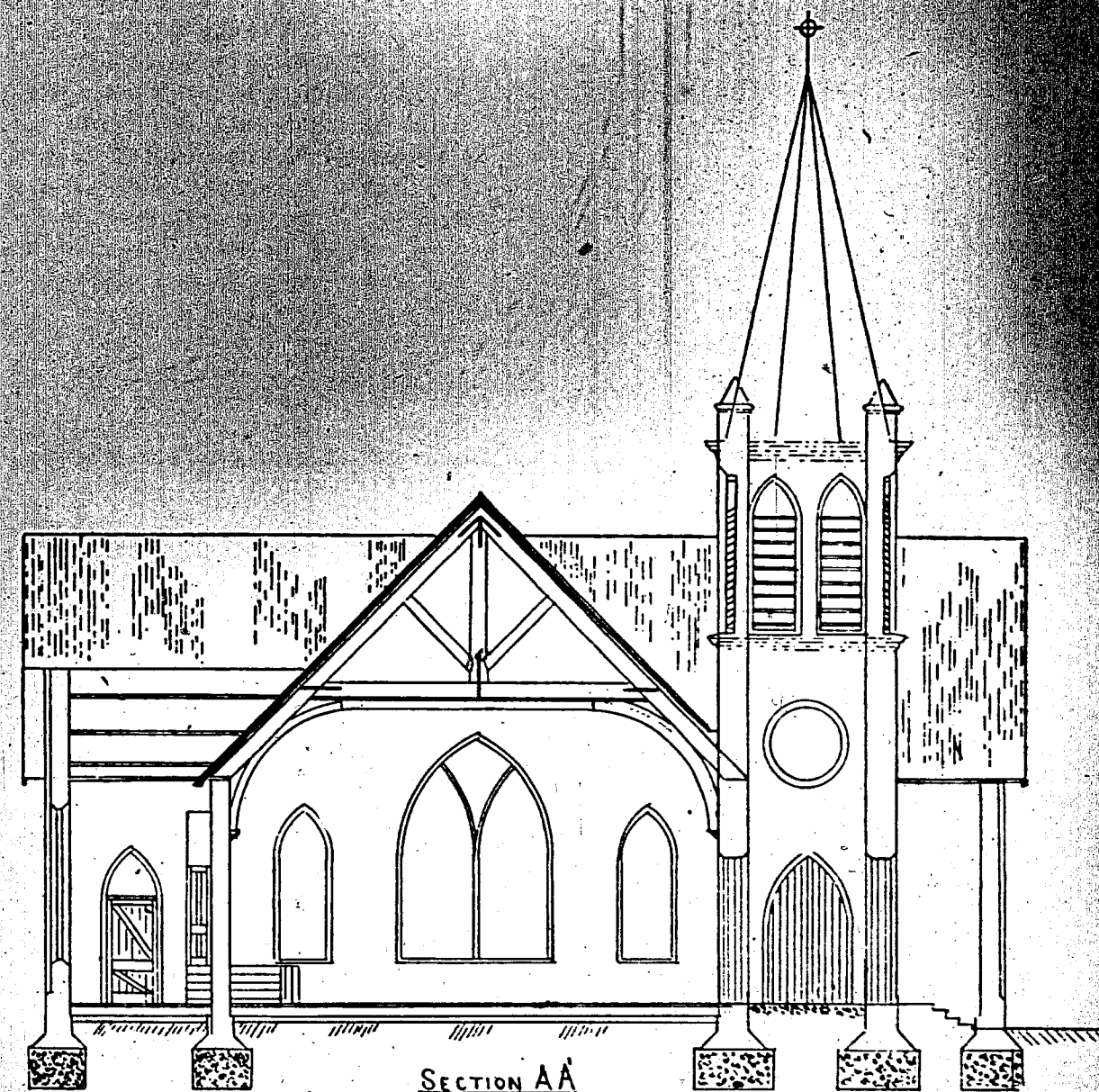
- 1—Mr. Davis' House
- 2—Girls' School
- 3—Mr. Crofoot's House
- 4—Boys' Boarding School
- 5—Day School
- 6—Chapel Site



PLAN OF THE CHAPEL OF THE SHANGHAI MISSION



PLAN



PLANS OF THE CHAPEL OF THE SHANGHAI MISSION

Treasurer's Report.

For the month of February, 1910.

GEO. H. UTTER, Treasurer,
In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, February 1, 1910.....	\$871 08
Church at	
Chicago, Ill.	12 00
Alfred Station, N. Y.	15 00
Plainfield, N. J.	59 85
Alfred, N. Y.	17 88
Battle Creek, Mich.	15 00
Leonardsville, N. Y.	5 00
Milton Junction, Wis.,	
General Fund	\$22 69
Bakker Fund	28 75
Farnam, Neb.	3 12
First Verona, N. Y.	3 93
Thomas H. Wise, Sheperdsville, Ky.	1 00
Lydia S. Tassell, Coudersport, Pa.	3 00
J. Duane Washburn, Earlville, N. Y.	75
Mrs. Emma J. Hill, Brookfield, N. Y.,	
Ammokoo Fund	50
Mrs. Sarah Spooner, Brookfield, N. Y.,	
Ammokoo Fund	1 00
Pulpit subscriptions	1 50
Mrs. Emma E. Goddard, Winnebago,	
Minn.	3 70
Woman's Executive Board,	
General Fund	\$65 20
Ammokoo Fund	5 00
L. S. Davis, Rahway, N. J., Life Mem-	
bership of Luther S. Davis and	
Elizabeth F. Davis	50 00
John Kolvoord, Battle Creek, Mich.,	
Ammokoo Fund	20 00
Mr. and Mrs. J. W. Crosby, Grand Junc-	
tion, Col.	5 00
Los Angeles (Cal.) Sabbath school....	5 20
G. M. Cottrell, Topeka, Kan.	25 00
D. S. Allen, Port Lavaca, Texas.	5 00
Income from Permanent Fund.....	112 96
Junior Boys' Class, Sabbath school,	
Dodge Center, Minn.	1 50
Mrs. S. E. R. Babcock, Nortonville,	
Kan., Shanghai Chapel, Life Mem-	
bership for Miss Alena Maxson....	25 00
	<u>\$1,385 61</u>

Cr.

E. B. Saunders,	
Salary in January, 1910	\$50 00
One-half expenses in January..	29 80
L. F. Hurley, traveling expenses.....	9 32
Recorder Press,	
Proportion of Year Book.....	\$40 00
Pulpit, Oct., 1909, to Feb., 1910	195 00
L. A. Wing, DeRuyter, labor quarter	
ending Dec. 31, 1910.....	12 50
Ira S. Goff, Cosmos, Okla., labor in	
Oklahoma field	15 00
F. J. Bakker, Asaa, Denmark, salary,	
Jan: 1 to June 30, 1910.....	150 00

Transferred to Shanghai Mission Fund 25 00
Cash in treasury, Feb. 28, 1910 858 99

\$1,385 61

E. and O. E.

GEO. H. UTTER,
Treasurer.

The "Preadamite."

O. D. S.

Out from chaos dark and grim,
Evolving from its twilight dim,
With bullet head and body slim,
A sort of tadpole by the right,
That wiggled through the hazy night,
There came our first preadamite,
And oh, he was a doleful sight—
The first-born preadamite.

With changing form of limb and feature,
He then became a back-bone creature;
From shark to frog we shift the scene,
And then a three-toed Eocene.
Thence a marsupial he grew,
A jumping, hopping kangaroo.
And as his brain kept convoluting,
As time went on a revolting,
He kept right on a evolving,
And higher grew by slow degrees,
Till he became a chimpanzee.
And thus we get the first clear light
Of our immediate preadamite.

And now the surging waves of time
Flow on with ever smoother rhyme.
They come and go with swift retreat,
And lo, man stands upon his feet,
Disdainful of his old relation,
He lords it over all creation;
And still grows stronger in his might,
And conscious of the wrong and right,
As out from chaos' awful night
He sees the ever growing light
That solves life's problems by solution
In the crucible of evolution.

What's a Gentleman?

An exact definition of a gentleman has been tried many times, never perhaps with entirely satisfactory results. Little Sadie had never heard of any of the definitions, but she managed to throw a gleam of light on the subject, albeit one touched with unconscious cynicism. The word was in the spelling lesson, and I said:

"Sadie, what is a gentleman?"

"Please, ma'am," she answered, "a gentleman's a man you don't know very well."
—*Farm and Fireside.*

"Nothing sits so gracefully upon children as habitual respect and dutiful deportment toward their parents."

Woman's Work

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

"I the Lord thy God am with thee whitherso-
ever thou goest."

A Song of Peace.

Put off, put off your mail, ye kings,
And beat your brands to dust;
A surer grasp your hands must know,
Your hearts a better trust.
Nay, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning winds,
But not the note of war!

Among the grassy mountain paths
The glittering troops increase;
They come! they come! how fair their feet—
They come that publish peace;
Yea, Victory, fair Victory!
Our enemies are ours,
And all the clouds are clasped in light,
And all the earth with flowers.

Ah! still depressed and dim with dew
But wait a little while,
And radiant with the deathless rose
The wilderness shall smile,
And every tender, living thing
Shall feed by streams of rest,
Nor lambs shall from the fold be lost,
Nor nestling from the nest.

—*John Ruskin.*

From Plainfield, N. J.

ELMA B. ROGERS.

We find occasionally in our pews at church a little leaflet, "The Sabbath Observer," containing matters of local church interest.

As to membership, we about keep our number good, adding one or two a year, thus making up for those leaving us.

Our year's work as a society commences in October. At our annual meeting we elect officers and appoint a Nominating Committee, which makes up the several committees and appoints representatives to our local charitable organizations.

I subjoin a list of our committees, etc., in our order of exercises, used at the

monthly business meetings. It may be of interest to Woman's Work readers; and if other societies will similarly give us theirs, they may contain suggestions for us.

Our sociables are carried on on much the same plan year after year. We alternate months with the Christian Endeavor Society. We give a turkey supper the Thursday night before Thanksgiving, at which the Entertainment Committee gives us an entertainment.

In January the Men's Club helps us out. Every year they have cooked the supper (usually turkey) and later furnished an unusually good entertainment. But with the varied occupations of the members of the Men's Club this has meant hard work, so this year they proposed to give the entertainment, serve light refreshments, and "put their hands into their pockets for the rest." They secured an entertainer from Vermont, who gave a pleasant evening, being especially clever in difficult feats in violin playing. Coffee, ice-cream and cake were served during the social hour following. The pockets generously responded so our treasury was gladdened by an even hundred dollars.

As our annual church meeting comes the first Sunday in April, at which time we serve supper for all, at the church (and the best visiting time of the year at church comes during that hour), our March sociable consists of an entertainment, and light refreshments are served.

In May comes the strawberry and ice-cream "festival" with an entertainment.

Our directresses arrange for the fortnightly sewing meetings, at which aprons of every sort are made; also comfortables tied and quilting done whenever they can be secured.

ORDER OF EXERCISES

of

The Woman's Society for Christian Work,
Plainfield, N. J.

- Call to order.
- Prayer.
- Roll-call.
- Minutes of previous meeting.
- Report of Corresponding Secretary.
- Treasurer's Report.

Reports from regular committees. The following are the committees, with number of members in each: Tract (5), Missionary (3), En-

tainment (7), Refreshment (6), Directresses (6), Visiting Committees (3).

Reports from representatives sent to the following organizations (one representative for each): Charity Organization Society, Children's Home, W. C. T. U., McAll Auxiliary (mission), Hospital, Needlework Guild, King's Daughters, Y. M. C. A. Auxiliary, Y. W. C. A.

Reports from special committees.

We have had a standing special committee, this being its second year, for collection of newspapers, etc. Other special committees as needed.

Bills.

Unfinished business.

New business.

Adjournment.

From Alfred Station, N. Y.

The Industrial Society of Alfred Station, N. Y., has thirty-three names on its active membership list and eight on the honorary. The attendance averages about twenty active and two honorary; besides these, visitors always meet with us. I wish I might say that all the ladies of the community are members; recently a young lady has joined and we are hoping others will follow her example.

While we do not seem to be doing all we might, I believe we are with one accord desirous of pressing on, doing whatever, as a society, the Master would have us do.

The society meets the second Wednesday of each month in the basement of the church. It is divided into three sections for serving refreshments. Public dinners are served during cold weather and suppers during warm weather; tickets are sold at ten cents a plate. Table collections average over five dollars a month.

The society pieces and makes quilts, makes aprons, or does other sewing as opportunity offers. Miss Babcock, a lady over eighty years old, has given to the society, of her own piecing, ever so many blocks that are made into quilts and given away. Material is furnished and made into garments for families that have been burned out or in other ways are in need of help. A quantity of cloth was bought last fall which has been made into aprons and sold.

The society has raised quite an amount of money for church repairs and some for church expenses. Recently the basement has had a concrete preparation put on the cement floor and sides, the ceiling being

painted. Two shares of stock in the Alfred Mutual Loan Association have recently matured. Two new shares were taken out.

The Industrial Society was organized to do local church work but somewhat over a year ago the Evangelical Society dropped its organization by coming into the Industrial Society, its members to do the same work by appointing solicitors quarterly to canvass the community for funds for denominational purposes. It seems to have been a move forward.

A committee has been appointed to arrange a program for each session from the Mission Circle Leaflet. One interesting program has been carried out. We are glad for these leaflets for we believe they will be the means of helping us to know more about our denomination.

A sale was held, March third, of aprons, handkerchiefs, popcorn, candy and baked foods; a chicken-pie supper was served; a short play was given, together with music and a reading. Mrs. C. Vincent was chairman. About \$50.00 was cleared. Mrs. Eva Champlin is president and Mrs. Nettie M. Brague secretary.

SECRETARY.

Ordination at Verona.

An interesting and impressive ordination service was held in the meeting-house of the First Verona Seventh-day Baptist Church, on Sabbath day, February 26, 1910, at which time Brethren Arthur A. Thayer and Ira A. Newey were set apart to the office of deacon.

By invitation of that church, sister churches sent representatives to sit with them in council and participate with them in the ordination service. Scott Church sent Pastor J. Franklin Browne, DeRuyter, Pastor L. A. Wing, First Brookfield, S. C. Stillman, and Second Brookfield, H. C. Brown, M. D., and Pastor H. C. Van Horn. Pastors R. G. Davis of West Edmeston and E. A. Witter of Adams Center, were chosen by their respective churches, but were detained.

After opening exercises, Dr. H. C. Brown was made chairman and, on request,

Pastor A. L. Davis, Deacon Palmiter and other members of the local church participated. The examination was conducted by Pastor Van Horn assisted by other members of the council. Pastor Davis spoke of the unanimity with which the brethren were chosen and his gratification at their consent to serve the church in this capacity.

It is worthy of note that, in giving their Christian experience, both of the candidates dated back to childhood, with reading the Scriptures and prayer in the homes, the beginning of the influences that brought them, later, into recognition of the claims of God upon them for loving obedience and consecrated service. They recognized in the united voice of the church a call of God to this especial service.

Following a unanimous vote to ordain them, Brother J. F. Browne, in well-chosen words of admonition, gave the charge to the candidates, and was followed with a timely and impressive charge to the church by Pastor Wing. Pastor Davis offered an earnest and touching prayer of consecration, and was joined by visiting pastors in the rite of "laying on of hands." Deacon Palmiter then gave the hand of welcome, and expressed his pleasure in sharing with them the duties and responsibilities of the diaconate.

A searching, forceful and practical sermon by Pastor H. C. Van Horn, based on Acts vi, 3 and First Timothy iii, 8, 9, 13, closed this part of the service and fittingly opened the celebration of the Lord's Supper, which followed.

After singing "How Firm a Foundation," greetings and hand-shaking closed a memorable day in the history of the First Verona Church.

S. C. STILLMAN,
Clerk of Council.

Good News From Farina.

One year ago this winter the North Loup and the Farina churches agreed that their pastors should exchange and help each other in evangelistic meetings. In harmony with this plan Eld. Geo. B. Shaw came to Farina, February 18, and remained with us till yesterday, preaching each night and Sabbath days, and conducting some

afternoon meetings. Many had been praying for months that these meetings might result in great good to the church and community, and God answered our prayers.

Brother Shaw's stirring sermons encouraged seriousness and thoughtfulness among the people. Some who had backslidden returned to the Master's service; many rejoiced in the spiritual refreshing that came to them; and a good number gave their hearts to God.

Last Friday the baptistry was filled, and the platform around it was decorated with ferns and other beautiful plants. On Sabbath morning a good-sized congregation listened to a helpful sermon by Elder Shaw, after which sixteen of our young people and children were baptized. Those baptized were: George Carlisle, Roy Crandall, Howard and Laura Bond, Dessie Davis, Marjorie Burdick, Gail, Glen and Oma Wells, Ruth Schlagenhauf, Arlouine Persels, Hazel David, Fay Crandall, Leslie Crandall, Floyd Ferrill and Milton Clarke. We hope that others who have shown an anxiety to become Christians will soon decide for Christ, and be baptized. Several persons who hold membership in other churches have sent for letters that they may join with us.

At the conclusion of these meetings I wish to express my firm belief that our churches should occasionally hold revival meetings. The entire church membership needs the reviving, refreshing influences of such meetings, and the help resulting from personal work. Then, too, the unconverted often need to be brought to the place of decision for Christ. I believe that the Farina Church will be glad to plan for exchange of pastors in such work in the future. The visit of Brother Shaw has done us much good. Many of our society had read his writings, but had never seen him. Now we feel pretty well acquainted with him through hearing his sermons and visiting with him in our homes. We hope he will come to Farina again.

A fine gasoline lighting plant was placed in the church just before the meetings began, which added much to the pleasure of those who attended the meetings.

WILLARD D. BURDICK.

Young People's Work

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

Christ Our Teacher.

REV. ALVA L. DAVIS.

Prayer meeting topic for April 2, 1910.

Daily Readings.

Sunday, March 27—A lesson on the kingdom (Matt. v, 1-11).

Monday, March 28—On righteousness (Matt. v, 20-30).

Tuesday, March 29—On prayer (Matt. vi, 5-15).

Wednesday, March 30—On fear-thought (Matt. vi, 25-34).

Thursday, March 31—On service (John xiii, 1-17).

Friday, April 1—On obedience (John xiv, 15-24).

Sabbath day, April 2—Topic: Christ our teacher (John xii, 44-50). (Consecration meeting.)

INTRODUCTION.

To John it was very clear that Jesus was the Messiah. Yet Israel, his own people, "destined by God to have him in their midst, to hear his teachings, and to witness many miracles performed openly before them," would not believe him. True, there were some in Israel who did believe. Their faith, however, was, for the most part, intellectual; they refused to confess Jesus openly, fearing the wrath of the Pharisees more than the displeasure of a righteous God. These three great fundamental truths stand out in the lesson outline:

1. Unbelief is a rejection of God (44, 45).
2. Unbelief is a rejection of God's truth (46, 47).
3. Unbelief involves a fearful judgment (48-50).

HINTS ON THE TOPIC LESSON.

Verse 44. *He that believeth on me*, etc. Jesus again and again asserted his oneness with the Father. He who believes on Jesus Christ, believes on the Father; he who hath seen the Son hath seen the Father.

46. *I am come a light*. Light not only disperses darkness but reveals. Jesus is the light of the world, but the light is only seen by those whose eyes are open. Those of spiritual vision are ever seeing in the life and thought of Jesus, more of the Father.

47. *I came not to judge . . . but to save*. Jesus' mission was to save the world; the burden of his life was the world's sins. Salvation is the gift of God, but that gift is not thrust upon man against his will. Man must hear, believe, and obey his voice, his Father's message.

48. *The word that I have spoken . . . shall judge you*. Judgment was not pronounced by Jesus. But the rejection of his message brought its own judgment. Unbelief will ever be judged by the very message rejected.

50. *His commandment is life everlasting*. Jesus proclaimed not the creeds or philosophies of men, but the eternal truths of God. The central purpose of his message was eternal life.

MEDITATIONS.

Jesus Christ did not come as a teacher of creeds, or science, or philosophy; he came to teach man the true value of life, to tell him of the Father and the Father's love, and to show him the way to the Father's house. It is possible for one to have great learning, to be an intellectual giant, and yet be in spiritual darkness. To know the Father, to have an insight into his nature and purpose we must have spiritual vision.

If I understand aright the purpose of the Incarnation, it was not so much to perfect a plan of salvation by appeasing the wrath of a just God, as it was to reveal a Father's love for sinful, suffering, sorrowing humanity. We know God better for we know Jesus. Before Jesus came, the world did not have that personal feeling of God's love, sympathy and pity. But tell us no longer that the Father does not love us, pity us in our sins, sympathize with us in our sorrows. We have seen Jesus, and he has revealed to us the Father; he has told us of the prodigal son, of the fatherhood of God.

We know that he bears with our infirmities and weaknesses, for we have seen the gen-

teness, patience and long-suffering of Jesus. We know that he sympathizes with us in our daily struggles of toil and care. When the burden and the heat of the day have almost overcome us we have heard his pleading: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And tired and weary we have gone to him, and his all-embracing love has drawn us to his bosom.

"The Word was made flesh." Yes, the Word—Jesus—the all-inclusive, the all-embracing, the all-revealing Word became flesh, took on human form and activity, —lived, sympathized, felt, suffered and died,—all to show us God and the way home. May God keep us humble, and as little children may we sit at the feet of our great Teacher until we hear his "Well done, thou good and faithful servant!"

A STRING OF PEARLS.

"All knowledge comes from God to the soul."—*Philo*.

"Christ's teaching is not of new works done, but a new man to do them; not another *life* only, but another birth."—*Luther*.

"Never yet did there exist a full faith in the divine Word which did not expand the intellect while it purified the heart."—*Cole-ridge*.

"For every thought one casts downwardly upon himself he should cast ten upwardly and outwardly upon Jesus and upon the glorious truths of the Gospel."—*Richard Baxter*.

"Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.
Just to take thy orders straight
From the Master's own command!
Blessed day! when thus we wait,
Always at our Sovereign's hand."

—*Martha Burnham*.

MARGARET BELL.

Chapter XII.

Rebekah's improvement for a time was marvelous. She was full of ambition and as soon as she could get about the house with the use of a cane the servant was dismissed, she and Martha taking up the work of the home.

But the long-continued strain and the confinement were telling upon Martha. The baby had been humored so that she might not disturb her mother until she had become a little tyrant. She was now a year old and rather a heavy charge for a girl of ten years to carry around, with another of three years hanging onto her skirts the greater part of the time. Some days, except when she was sleeping and eating, Martha carried her the greater part of the time and during those periods she had to hurry and do chores her sister could not do. She made no complaint but became listless, moving as she was told to much like a machine.

It was only a quarter of a mile to her home but an intervening hill and woods shut off the view. One day an opportunity came for her to go home a little while. Upon reaching the hill she lay down on the ground for a rest before attempting the climb and the hill was not conspicuous for size, either.

Finally a day came when she felt that she could stand up no longer and going into the front room she lay down upon the couch, caring little whether she lived or died. Rebekah soon came into the room and finding her upon the couch was alarmed and asked if she were sick. No reply came nor could she be induced to speak. William coming into dinner shortly after this tried in vain to get some word from her. He was considerably "riled" and as he went out of the room said to his wife, "What ails that girl? If she is sick she ought to say so, but if not she is here to help you and not to be lying on the couch." Mr. Holtze was a hard working man and as soon as his dinner was finished, went back to his work. After he had gone Martha aroused herself and went to the kitchen to do up the dinner work. Rebekah told her to go home, that she couldn't have a girl around her that wouldn't speak. This made the weight lying upon her heart all the heavier and she left the house without speaking.

As she was a miniature woman it is not to be wondered at that Rebekah could not endure her silence. When a woman is silent it is portentous. We heard once of

a man who offered his wife a thousand dollars if she wouldn't speak for an hour and at the expiration of fifteen minutes she asked if the time was not up.

Martha knew she had been misunderstood, that her silence had been taken for sulks, but she simply could not speak. When she caught sight of her mother's face she burst into tears, and sobbed out upon her breast the story of her long pent up grief, adding, "I am not sick; I don't know what is the trouble."

Is not the confidence between mother and child beautiful? Some one has said, "God couldn't give people all the care they needed, so he gave them mothers." How full the world is of weary hearts whose lives are being crushed by the burdens they bear because there is no one into whose face they can look and feel that to them they can confide their sorrows.

All responsibility was lifted from Martha's shoulders. She slept as long as she liked in the morning, then played with little George or went with her father as she chose. Under this freedom and the restorative qualities of the open air she soon began to recuperate; and when in response to her father's call one day she ran to meet him, her heart was filled with joy. Going to her mother she said: "I am beginning to feel like myself; I was afraid I should never want to run again."

Mr. Holtze was very much disgusted with Mrs. Burnham for humoring that great overgrown, lazy girl the way she did. She was spoiling her as fast as possible and all because she was the baby. She ought to have told her that she could not get out of work in that way and sent her back to help Rebekah, strictly charged to have no more fits of sulking. However, he presented her with Robinson Crusoe in memory of her care of the baby. This was indeed a precious treasure, for she hungered so for reading matter.

The majority of homes at that time contained the Bible, Pilgrim's Progress and the almanac. The Burnham home had, in addition to these, Buck's Theological Dictionary, Josephus, The Lady of the Lake, and a few others, none of which was suitable for children. Martha could hardly wait

the coming of the denominational paper, the *Morning Star*, which contained a department for children. She also had a Sunday-school paper in the summer and there was a small Sunday-school library from which she could draw books, and this was all she could get hold of to satisfy her craving for reading.

When the winter term opened, Martha and Hannah became members of the singing class which met two evenings in a week. One day Hannah desired to make a visit; and as Martha wanted to go home with a schoolmate to tea, it was arranged that they should do so and meet at the schoolhouse in the evening for the musical drill. When Martha came into the schoolroom with her girl friend, she found Hannah had preceded them and by her side sat Mr. Hoag, who had returned from California after an absence of nearly five years. He reached Mr. Burnham's at dusk and upon being told that Hannah would be at the schoolhouse had come there to meet her.

The family sat up quite late that evening listening to Mr. Hoag's glowing accounts of California which he said was undoubtedly the finest country in the world. After a while Mr. Burnham put into words thoughts that were agitating all hearts by asking Mr. Hoag if he were going to return to California. The reply came without any hesitancy that he should return as soon as Hannah could get herself and George ready for the trip. This closed the conversation and there was no joy in the good nights that were spoken that evening. Martha cried herself to sleep and in the morning it was plainly to be seen that Mrs. Burnham had spent a sleepless night.

After considering the matter Mr. and Mrs. Burnham decided to ask Mr. Hoag if he could not be induced to remain with them. He replied that they could hold no inducement which would be sufficient to keep him from returning to California. But afterwards he recanted and told them that while it was a great sacrifice on his part to give up his cherished plans, yet as they were the parents of his wife and needed relief from care, and as she was unwilling to leave them with no one to lean on in their declining years, he had

decided to remain with them, providing they would put the property absolutely under his control. Mr. Burnham's reply was characteristic of the man when he said, "If those are the only terms on which you will remain, then you go to California."

Mrs. Burnham's unusually good judgment failed her in this crisis and she pleaded with her husband to yield to his terms. While she had not forgotten some of the things which he did before going West they were not so vivid in her mind as at that time. He appeared to be very nice; indeed, it would be hard to conceive how any one could be a more perfect gentleman than Mr. Hoag at the present time, and she had no means of knowing how he had developed in depravity by his associations in California. She felt that after all she had passed through she could not endure the separation from Hannah and George. Then, too, she plainly saw that Hannah was averse to going and she feared the effect upon her. These two considerations controlled her decision.

There can be no question of Mr. Burnham's love for his wife; and fearing the result upon her should he adhere to his convictions, he put them aside and yielded to her request. And throughout all the bitter experiences that followed as a result of her mistaken judgment, he never reminded her that she was in any way to blame for their having to pass through so much suffering. Once, and only once, when tried to his utmost, did he relieve his pent up feelings by saying to Martha: "You know that we would not be in desperate straits had I acted according to my own judgment, but your mother was failing in strength and I was afraid that if I refused to comply with her request the effect upon her would be disastrous."

They gave to Rebekah her portion, reserving for themselves a small amount as an emergency fund and to draw from for benevolent purposes, besides enough to send Martha through college, after which it was expected she would be able to care for herself. The rest of the property, which included the homestead and the personal property, was made over to Mr. Hoag, he in turn to provide entirely for Mr. and

Mrs. Burnham and clothe Martha from the property until she was eighteen years of age. She was also to have the privilege of the home whenever she desired and neither she nor her parents were to be obliged to work, although they were expected to care for themselves when able to do so.

This was an ideal arrangement; and many times when Martha was "on the go" from early morning till late at night, did she console herself with the thought that by the stipulations of a written contract, properly signed and sealed, she was not obliged to work. But oh, how she rebelled over the transfer of the property! So far as she was concerned, personally, she was satisfied with the provisions made for herself. Her thirst for knowledge was indeed great for one of her years, and given a college education, she would show them what she would do in the world. The reports brought to her parents by the teachers regarding her progress in school were most gratifying and in their hearts they cherished great hopes for her future and planned to fit her for her life's work. But to have the home pass out of her father's hands and be known as Mr. Hoag's was indeed a "mortal wound." She felt deeply humiliated by the transaction and met people with downcast eyes. Billows of wounded pride and indignation and resentment surged over her soul as the plans were consummated.

Suffer on, little soul! For you must learn that circumstances entirely beyond your control will forge around you iron chains, and strive as you may you can not force their links apart; but in time you will also learn the counterpart,

"That o'er the crucible of pain,
Watches the tender eye of Love,
The slow transmuter of the chain
Whose links are iron below, to gold above."

Considerable time was consumed in formulating the plan for the transfer of the property, in fact it was not done for more than a year after Mr. Hoag's return from California. Mr. Burnham continued in charge of affairs until then and everything passed along smoothly. Meanwhile much needed improvements were going on about the place; the last few years had been

prosperous ones and Mr. Burnham was now in fair circumstances for the times.

Rebekah had improved so she was able to do her work and could also walk quite a distance without suffering any inconvenience; but after the addition of another little girl to the family, whom she named Mary Rebekah, she again began to decline in health.

The spring, a year after Mr. Hoag's return home, opened up early, and plans for a great year's work in the Burnham home were laid. The garden was made, the yard cleaned, and also the house, and the year's supply of soap made in March. On the evening of the third of April, while the beautiful moonlight shadows were resting on springing grass and budding tree, Hannah welcomed to her arms a daughter whom she named Margaret in honor of her grandmother. In the morning when the shades were lifted from the windows, they disclosed a foot of snow covering the earth.

The new house was to be built this season but not until after the grain was garnered, so Martha was allowed her full term of school. She built many air-castles while waiting somewhat impatiently for the work on the house to begin. When the term of school closed, baby Margaret was given up largely to her care. She was so happy over the building of the house that no unpleasant feelings crossed her mind over the work she was obliged to do, though no one ever heard her complain if the baby demanded attention at the dish-washing hour.

But a great change had come over Mr. Hoag. Up to this time he had been very agreeable; now he assumed a domineering air. At times his language was rough and very abusive. Martha stood almost transfixed to the spot one day as language such as she had never before listened to came from his lips. There was no harmony or attachment between him and little George; indeed, George seemed to feel much the same toward him as did Martha when he came into the family and carried Hannah away. He never addressed him as father but called him "say." His father was very severe with him, punishing the slightest lapse from duty—even when he knew it to be unintentional—with cruel-

ty. For the children born after his return he seemed to have a measure of affection, but none whatever for George.

In due time the house was completed, and the night before the family moved into it, Martha slept not a moment. The conflicting emotions of joy and sorrow drove slumber from her eyelids. In the first place she had thought of nothing, only the pleasure of having a nice, large, comfortable house; but when the time came to leave the old one, she realized she was leaving home, the only home she had ever known, and her heart ached as she thought of the many sacred memories clustering around this little house and that never more would it be the scene of a family gathering.

Mrs. Burnham's room had been prepared for her some time previous to this, and shortly after going there to sleep nights she was taken ill; so she had no part in the moving.

The morning dawned at last, and as soon as breakfast was over the moving began. Before sundown everything had been transferred to the new house excepting a broom and dust-pan. Every one had gone save Hannah and Martha. They were standing in the main room; and as tired as was Hannah with the day's hard work and more she still must do before she lay her weary body down, she took up the broom saying, "I must sweep this room. I can't leave it this way." Inconsistent, you say? Oh, no! The demands of the soul are above the body. To this home she had come as a little girl. In this room Martha and her brothers had been born; in this room the life of her little brother had gone out; in this room she herself had come to the altar of motherhood—the altar where frail woman and the Infinite join hands in carrying on the great work of creation. Little wonder that she could not leave its floor covered with litter.

After the room was swept the sisters lingered for a moment. Neither one spoke, but as they looked into each other's eyes feelings were telegraphed on magnetic lines from soul to soul. Mortal tongue can not convey to another the deepest feelings of the soul, for it has a language all its own; and if it is clothed in

such divine beauty while circumscribed by the tenement of clay in which it dwells, what will it be when the soul is not only relieved of its limitations, but purged from all dross, stands transfigured into the likeness of Christ?

Just as the sun dropped behind the western hills, Hannah and Martha passed out of the house and closing the door behind them took their way to the new abode. They had eaten breakfast and dinner together but supper would be served in separate rooms for there was to be no longer one family, but two.

How the memories of those hallowed scenes clutch at our heart-strings. Methinks that were it in our power to do so, when the messenger comes clothed in all the glory of the celestial world, to lead us to the home where sin and sorrow will never be known, we would bid him tarry that we might walk around and take one more fond look at the scenes where we have both sorrowed and rejoiced.

Farewell, dear little old log house! In days to come and when long years shall have passed from the time when the last member of the family, excepting Martha, went to his final rest, and when her locks shall have become silvered, still wilt thou be enshrined in her heart as the home that sheltered her in childhood.

(To be continued.)

News Notes.

MILTON, WIS.—The first division of Circle No. 5 served a supper in the church, February 9. On Wednesday evening, March 2, the second division of the same circle served a supper, the proceeds from both amounting to about \$43.

BATTLE CREEK, MICH.—Our pastor, the Rev. E. B. Saunders, held a few evangelistic meetings at Postumville last week. Friday, March 4, was the second anniversary of the organization of our Christian Endeavor Society. Letters from seven absent members were read, and an interesting meeting was held. Our society was inexpressibly saddened by the death of Mr. Archibald, one of our most earnest workers. His strong Christian character was an inspiration to all who knew him.

Resolutions of Respect in Memory of the Late Deacon J. Lavern Clarke.

Adopted by the Second Seventh-day Baptist Church of Brookfield, N. Y.

Whereas, In the wisdom of God, our heavenly Father, Dea. J. Lavern Clarke, a kind and loving husband and father, faithful friend and loyal worker in the church, loyal trustee of the church and honored trustee of the joint society of the Second Brookfield Seventh-day Baptist and Clarkville Baptist churches, has been taken from us, and a loss has been sustained in the community and is deeply felt in many homes, therefore

Resolved, That we express our sympathy for the bereaved family and friends, and with them deeply mourn our mutual loss; and that we bow in humble submission to the will of God in whose love he was taken.

Whereas, He was always faithful to the many little details of Christian work and service, the omission or neglect of which would often have been unnoticed, thus manifesting an abiding faith in and a beautiful example of Christ's teaching, "He that is faithful in a very little is faithful also in much," and *Whereas*, Because of his love for the Master his standards of life in character and conduct were so exalted, therefore

Resolved, That we place ourselves on record as determined to emulate him in fidelity to Christ and to the duties a belief in him imposes upon us. Further

Resolved, That these resolutions be spread upon our church records in connection with the Minutes of the Annual Business Meeting, February 6, 1910, and that copies be sent to the bereaved family, and for publication in the local paper, and the SABBATH RECORDER.

J. ARTHUR CRANDALL,
JOEL J. WITTER,
C. ELLA CLARKE,
C. B. CAMENGA,
D. J. FRAIR,
VIVAN BURTON,
H. C. VAN HORN,
Committee.

Gifts.

Labor and rest.
These are the best
Blessings that heaven gives;
And happy he
Who makes them be
His gladness while he lives.

With every day
To wake and say:
Thank God for work and light!
And when at last
The day is past:
Thank God for rest and night!

This is to find
Sweet peace of mind:
To know life's precious worth;
God's gifts to take
And with them make
A paradise of earth!

—Frank Dempster Sherman.

HOME NEWS

ALBION, WIS.—The ordination of Brethren O. L. Coon and Lester Kelley to the office of deacon is an event worthy of special mention in the annals of the Albion Seventh-day Baptist Church.

For many years Brother Coon has been a most earnest and consistent member of the church. Brother Kelley has seen but few years of Christian service, but in his comparatively brief residence among us he has made a most enviable record in steadfastness and sober earnestness of work. His recent marriage to one of Albion's most estimable young women enlarged his qualifications for the important position to which he had been elected.

Milton, Milton Junction, Walworth and Chicago most generously responded to the invitation by sending representatives to the ordaining council. This was called for the evening of Sabbath, February 5, when Rev. A. J. C. Bond was chosen as chairman, Pastor A. E. Webster secretary and Rev. M. G. Stillman was appointed to conduct the examination of the candidates. Both Mr. Coon and Mr. Kelly carried themselves so well before the council that it was unanimously voted to recommend them for ordination. Consequently on Sabbath morning in the presence of a large congregation these brethren were ordained to the life-office of deacon, by the laying on of hands and prayer. Pres. W. C. Daland was chosen by the committee of the council as preacher of the ordination sermon, and most fittingly and powerfully he placed before the congregation the law of Christian service. An impressive prayer was offered by Pastor A. J. C. Bond, the visiting clergymen and the deacons already in office laying the hand of consecration upon the heads of the candidates. Following this the charge to the candidates was given in a vigorous and appropriate address by Pastor Webster, and the charge to the church was delivered by Pastor M. G. Stillman in his own inimicable style. Geo. W. Babcock, the senior deacon of the Albion Church, in cordial and fitting lan-

guage, then welcomed these brethren to the office to which they had been consecrated, and the benediction was pronounced by the pastor.

It is the earnest prayer of many that this service and the coming of these consecrated men into this honored position may be a means of much additional power for the cause we love. T. J. V.

LITTLE GENESSEE, N. Y.—We hope that the readers of Home News will not forget that Little Genessee is still on our denominational map, though our long silence might indicate otherwise. Every year brings its changes here as well as in other places. But there is an earnest, persistent effort upon the part of some, at least, to move steadily forward in the work of the Lord. The people have proved both their willingness and ability to maintain the regular services of the church, as attested during the greater part of the fall and early winter, when the pastor was either absent attending the Convocation and General Conference, or the Southwestern Association, or unable because of sickness to fill his accustomed place. At such times some one has been on hand to read a sermon on Sabbath day, or lead the prayer meeting on Sabbath eve. Following the week of prayer, Bro. Walter Greene assisted in a few extra meetings, from the influence of which we hope there will be some additions to the church ere long.

Two golden weddings in the society have been celebrated: that of Mr. and Mrs. George H. Case, February 14, 1910, and of Mr. and Mrs. Edwin C. Foster on March 3. In each instance a number of their relatives and friends assembled to help them do honor to the occasion, to congratulate them on their fifty years of conjugal companionship, to bring some substantial token of esteem and love and to wish them many more years of happiness and good cheer.

On the twenty-second and twenty-third of February an institute of the Allegany County W. C. T. U. was held in the Seventh-day Baptist church, which was a very helpful and inspiring meeting. In addition to delegates from various points in the

MARRIAGES

KELLY-PALMITER.—At the home of the bride's parents, in Albion, Wis., at high noon on February 17, 1910, Mr. Pearl Lester Kelley and Miss Bernice Mildred Palmiter, both of Albion, Rev. T. J. Van Horn officiating.

CRUZAN-CLEMENT.—At the home of the bride's parents, Mr. and Mrs. Sherman L. Clement, North Loup, Neb., on March 9, 1910, by Rev. Geo. B. Shaw, Roy Cruzan and Stella E. Clement, all of North Loup.

G. B. S.

RANDOLPH-DAVIS.—At the home of Miss Clemmie Davis, March 6, 1910, by the Rev. Geo. W. Hills, Mr. Preston F. Randolph and Miss Emily Virginia Davis, all of Salem, West Virginia.

county, there were representatives from other parts of the State, including the state president, Mrs. Ella A. Boole, of New York City, who gave the principal address of the institute. There were a few delegates also from the adjoining State of Pennsylvania. Many phases of temperance work were discussed, and reports made, which gave a very hopeful and encouraging outlook for the future of the temperance cause. The closing session of the institute was devoted to a "gold medal" contest, in which six young people participated—four young ladies and two young gentlemen. The medal was awarded to Miss Laura Sanford of Little Genessee. Each speaker did well, and the judges found it no easy task when it came to rendering a decision. S. H. B.

Resolutions of Sympathy.

Whereas, Our heavenly Father, in his infinite wisdom, has seen fit to take from us our brother and co-worker, Purley F. Archibald; therefore, be it

Resolved, That, while we deeply mourn his departure, we bow in humble submission to the will of him who doeth all things well, and are consoled by the assurance that our great loss is his eternal gain; and be it

Resolved, That the Seventh-day Baptist Christian Endeavor Society, of the Battle Creek Sanitarium, of which he was a consecrated member, hereby expresses to his sorrowing family its profoundest sympathy in this hour of their deepest bereavement, and commends them to the God of all comfort, who is able and willing to heal their wounded hearts.

As a member of the Executive Committee of the Christian Endeavor Society, he was a cheerful and earnest worker, his efficiency being proof that he was in constant touch with his Master. As a personal friend he was absolutely dependable. "Universally beloved," best expresses his standing in the community in which he lived.

To his chums we would say that we are mourners together; but let us remember as those who knew him best have said, "He was ready." The loss is all ours; for, "Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow them." Finally, be it

Resolved, That these resolutions be spread upon our minutes, and that a copy of the same be published in the SABBATH RECORDER, and sent to the family and intimate friends.

For, and in behalf of, the Seventh-day Baptist Christian Endeavor Society of Battle Creek, Michigan.

HELEN A. TITSWORTH,
HARRY V. JAQUES,
RUBY S. COON.

DEATHS

HAMILTON.—At his home in Kansas City, Kan., February 18, 1910, Albert Eugene Hamilton, in the 65th year of his age.

Mr. Hamilton was the son of Edward T. and Melissa Hamilton and was born in Lima, Wis., March 27, 1845. In his boyhood the family moved to Milton, where he united with the Seventh-day Baptist Church. At the age of eighteen he enlisted in Company C, Fortieth Wisconsin. After the Civil War he entered Milton College, from which he was graduated in 1870. In 1873 he was married, and in 1881 he was graduated from the school of law in the University of Iowa. In 1885 he settled in Kansas, where he practiced law successfully until, in the last few years, he was compelled on account of failing health to relinquish his practice. He leaves a widow and seven children, all of whom live in Kansas; also one sister, Mrs. Ida Wells of Milton, Wis. W. C. D.

RANDOLPH.—William F. Randolph was born in Shanghai, China, February 28, 1890, and died in Alfred, N. Y., February 26, 1910, two days before his twentieth birthday.

He was the second son of Gideon Henry Fitz Randolph and Lucy Greene Randolph of Fouke, Ark. Mr. Randolph had been a student in Alfred Academy since the autumn of 1908, and as a member of the senior class he had taken extra work, hoping to graduate this year. After a severe attack of grip his mind became deranged and he attempted to take his own life. Every possible effort was made to save him, and if his mind could have been healed a recovery might have been expected.

The sympathy of the entire community was stirred to the depths. Relays of young men alternated in watching by him day and night till the end came. The students of the academy,

in the eagerness to lift the depression of the disordered mind, sent resolutions of love, sympathy and confidence, signed by the whole student body. They also sent a committee with beautiful flowers. These efforts had their effect, but only temporarily each time. After an apparently natural sleep of two hours, Friday afternoon, the patient seemed much brighter and happier and the friends dared to cherish hopes of a recovery. But at five o'clock he grew rapidly worse and died at 2 o'clock the following morning.

Mr. Randolph was a member of the Fouke Seventh-day Baptist Church, having been baptized as a boy. He had been a member of the Alfred Intermediate C. E.

The church was full, March 2, when the funeral services were conducted by Pastor Randolph, assisted by President Davis. Pastor Randolph's text was Eph. iii, 19. He appealed to the academy students, who attended in a body, and whose earnest, tear-stained faces showed their deep feeling, to frame the face of their comrade in noble memories and lofty purposes.

DAVIS.—Mrs. Elizabeth Davis was born at Greenbrier, W. Va., and died at the home of her son, Ernest Davis, near Long Run, February 28, 1910, at the age of 79 years, of diseases incident to old age.

In early life she gave her heart to the Saviour, and on January 8, 1845, she was baptized into the membership of the Greenbrier Seventh-day Baptist Church, by the Rev. Richard C. Bond. Of that church she was a faithful member at the time of her death. She was the last of a family of twelve children, all born and reared at Greenbrier. Her husband, Cornelius S. Davis, preceded her to the great beyond by about fourteen months. Thus a consistent Christian, an affectionate wife, a loving mother, and a sympathetic neighbor leaves the rich legacy of her influences to bless her seven remaining children and her many other relatives and friends.

The funeral services were held in her old home church at Greenbrier, conducted by Pastor Geo. W. Hills of Salem. "Ye shall be gathered one by one." G. W. H.

CRANDALL.—Samuel Park, son of Samuel P. Crandall and Anna Crandall Crandall, was born September 7, 1818, in the town of Brookfield, Madison Co., N. Y. He died at Nile, Allegany Co., N. Y., March 6, 1910, at the age of ninety-one and one-half years.

Mr. Crandall was the oldest of a family of ten children. During the fifth year of his life his parents moved to Allegany County and built their home about one mile southwest of Nile. The Seventh-day Baptist Church was organized at Nile the next year (1824). Mr. Crandall became a member of this church in his youth and was a faithful member throughout his long life. He was married, July 6, 1843, to Miss Marian A. Weber. To them were born four children: Julius A., Marshall, Ellen, and a little girl who died in infancy. Julius A. enlisted in the army at the age of sixteen. He was taken prisoner at the first battle of Bull Run, and was

shut up in the rebel prison at Tuscaloosa, Ala., where he died. Marshall died of typhoid fever in young manhood. Ellen was married to Myron Irish; she and her family live at their home between Nile and Friendship. She has tenderly cared for her father for twenty-eight years,—since the death of his wife.

Mr. Crandall had very little opportunity to attend school when he was a boy, but he had a keen mind and a remarkable memory. He was deeply interested in political and religious matters. In his extreme old age he delighted to read current literature. Until near the time of his death it was his custom to spend from two to six hours a day reading. It was always a delight to visit with him. The church has lost a loyal and intelligent member and the community has lost a worthy citizen. Of his near relatives he is survived by one brother, two sisters and one daughter. He will be greatly missed by many relatives and friends of the community.

The funeral services were conducted by his pastor at the home of Mr. and Mrs. Myron Irish, March 8, 1910. The body was interred in the cemetery at Nile, N. Y. J. L. S.

Educating China's Young Men, A Blessing.

In the hundreds of Chinese students in this country that are earnestly and industriously absorbing the best the colleges and universities can impart to them, there exists a mighty bond of union and an unwritten alliance between China and America. These young men, as one of them strikingly expressed it, form a bridge across the broad expanse of the Pacific Ocean, on which American learning, American ideals, American institutions, American inventions, and American manufactures are and will be conveyed to China. The influence of such young men, the future leaders of China, over their country's predilections and policies will be enormous. Having been fully saturated with American ideals they will transport them to and distribute them among their own countrymen. "They will be able to modify the public opinion of their countrymen that half a century of ordinary contact with the Occident can not modify. They will be able to insure a peace and trade in the Far East that treaties and military forces can not insure. In one word, these students will be the most effective instruments through and with which American civilization or rather American university education can exert its wonderful influence on the new China."—*Wei-Chung W. Yen.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Apr. 9.	The Mission of the Twelve,	Matt. ix, 35-x, 15, 40-42.
Apr. 16.	The Question of John the Baptist,	Matt. xi, 1-19.
Apr. 23.	Warning and Invitation.....	Matt. xi, 20-30.
Apr. 30.	Two Sabbath Incidents.....	Matt. xii, 1-14.
May 7.	Temperance Lesson.....	Prov. xxiii, 29-35.
May 14.	Growing Hatred to Jesus,	Matt. xii, 22-32, 38-42.
May 21.	The Death of John the Baptist,	Matt. xiv, 1-12.
May 28.	The Multitudes Fed,	Matt. xiv, 13, 21; xv, 29-39.
June 4.	Jesus Walks on the Sea....	Matt. xiv, 22-36.
June 11.	The Canaanitish Woman.....	Matt. xv, 21-28.
June 18.	The Parable of the Sower,	Matt. xiii, 1-9, 18-23.
June 25.	The Parable of the Tares,	Matt. xiii, 24-30, 36-43.

LESSON I.—APRIL 2, 1910.

THE POWER OF FAITH.

Matt. ix, 18-34.

Golden Text.—"All things are possible to him that believeth." Mark ix, 23.

DAILY READINGS.

First-day, John xi, 1-16.

Second-day, John xi, 17-36.

Third-day, John xi, 37-57.

Fourth-day, Acts ix, 31-43.

Fifth-day, Mark v, 21-43.

Sixth-day, Luke viii, 40-56.

Sabbath-day, Matt. ix, 18-34.

INTRODUCTION.

It is to be borne in mind that Matthew made no great effort to arrange the material of the Gospel in chronological order. He is intent upon setting forth the message of Good News rather than trying to give us an account in order of what Jesus did. Our present lesson for example probably belongs in time after most of the other lessons of this quarter.

This lesson referring to the power of our Lord to raise again to life one that was dead and thus foreshadowing his own resurrection comes very opportunely at this time of year when our thoughts are directed to the Easter season.

In the accounts of all three of the synoptists the narrative of the raising of Jairus' daughter is interrupted by the mention of the healing of the woman with the issue of blood.

We have in the Gospels the records of our Lord's raising three people from the dead: Jairus' daughter, soon after she had died, perhaps within an hour; the son of the widow of Nain, probably upon the day of his death; and Lazarus of Bethany after he had been dead four days. There are also general allusions to the raising of the dead both by Jesus and his disciples also.

In our present lesson the emphasis is not so

much upon the kind of miracle that is wrought, but upon the remarkable faith that was shown not only by Jairus, but also by the others.

TIME.—In the fall of the year 28.

PLACE.—Capernaum.

PERSONS.—Jesus and his disciples; Jairus and his daughter; the woman; the blind men; the dumb man and many more or less interested spectators, including certain of the Pharisees.

OUTLINE:

1. Jairus seeks Jesus. v. 18, 19.
2. A woman is healed. v. 20-22.
3. Jairus' daughter is restored to life. v. 23-26.
4. Two blind men recover sight. v. 27-31.
5. A dumb man gains power of speech. v. 32-34.

NOTES.

18. *While he spake these things.* Thus our evangelist definitely connects this paragraph in time with Jesus' reply to the question about fasting. Mark and Luke agree in placing the raising of Jairus' daughter in close connection with the healing of the demoniacs of Gadara. *A ruler.* Mark tells us that he was a ruler of a synagogue. He was evidently a man of importance, and like Nicodemus one of the religious leaders. *Worshipped him.* That is, did him reverence. *My daughter is even now dead.* The other evangelists have it that she was at the point of death. If we had this account alone we would infer that Jairus had faith that Jesus could restore his child from the dead; but at all events he believed that Jesus could give him help while the faintest spark of life remained.

19. *Jesus arose, and followed him.* Jesus shows his willingness by starting immediately for the ruler's house.

20. *And behold a woman, etc.* Our evangelist interrupts the account of the healing of Jairus' daughter to tell of an incident that happened by the way. *Came behind him.* The context implies that she did not have the courage to ask him for healing. Her malady made her ceremonially unclean, and the crowd might be unsympathetic. *The border of his garment.* That is, the fringe which every orthodox Jew wore on the corners of his outer garment in obedience to the precept of Num. xv, 38, to remind him of the law.

21. *For she said within herself.* From the other accounts it is plain how our evangelist happened to know what she thought: for Jesus did not let her depart unnoticed with the blessing which she obtained as a reward of her faith. She needed to understand not only that healing was to be had through Jesus; but that he exercised his remarkable powers freely and gladly, and because he loved those who were afflicted and had a sympathy for their misfortunes. The student should not fail to note the details in the other Gospels.

22. *Daughter, be of good cheer.* This expression of affectionate sympathy must have served to make her assurance doubly sure. She now knew that she was healed, and her cure was no stolen blessing concerning the absolute possession of which she might have doubts in the future. *Thy faith hath made thee whole.* She was not to look for a future cure, but was

already cured. Jesus' words are an encouragement after the fact.

23. *The flute-players, and the crowd making a tumult.* The hired mourners had already begun their work. It was the custom of the time to employ these professional mourners to render what was considered a fitting expression of the grief of the relatives and friends of one who had died. Mark and Luke tell us of the message that came to Jairus of his daughter's death while Jesus was upon his way toward the house. We can imagine that Jairus almost resented the interruption caused by the woman who touched the fringe of Jesus' garment.

24. *Give place.* The mourners intent upon the disturbance to which they were accustomed were difficult to move. *The damsel is not dead, but sleepeth.* This expression has given considerable difficulty to some interpreters. Are we really to understand that the girl was not dead? or that Jesus said she was not dead when she really was dead? The most plausible explanation is that Jesus spoke in this way in view of the fact that her death was but temporary. She was not dead in any sense that made the noise of the hired mourners appropriate. The thing for them to do was to withdraw, and leave the bereaved family to the care of Jesus. *And they laughed him to scorn.* Luke adds, Knowing that she was dead. They were so sure that they understood the indications of death that they had nothing but derision for Jesus' suggestion in regard to sleep. They missed altogether his figurative allusion to spiritual truth; for their thoughts were fixed on material realities.

25. *But when the crowd was put forth.* We need not doubt Jesus' power to perform the miracle in the presence of the crowd; but it would be highly inappropriate to permit this unbelieving throng of mourners to be witnesses of this deed of love. We are to understand also that Jesus had regard for the privacy of the home. He allowed but three of his disciples to come in with him, and dismissed the admiring throng that followed his steps. *Took her by the hand.* Mark and Luke tell us that he spoke to the child, telling her to arise. Her restoration was immediate and complete.

26. *And the fame thereof went forth.* It is natural that so wonderful a deed should be spoken of even more widely than the cures that Jesus had wrought. Jesus endeavored to restrain the tendency to talk about his miracles, but with little success. He wished to be known by his teaching rather than as a wonder-worker.

27. *Two blind men followed him.* Blindness even today is much more common in Palestine than in this country. *Thou son of David.* A Messianic title. Compare Jer. xxiii, 5 and other passages.

28. *And when he was come into the house.* Perhaps Jesus would not give heed to them by the way because he did not wish to be addressed by the Messianic title which might lead to a misunderstanding on the part of those who looked for a Messiah that should be an earthly king. What house it was we may not be sure, but very likely one which Jesus had hired for his temporary home. *The blind men came to him.* They were certainly persistent. They show also

that they had great confidence in his power by their ready answer to his question.

29. *Then touched he their eyes.* Jesus' miracles were often accompanied by a touch. Their faith found complete reward.

30. *Their eyes were opened.* That is, they received power of vision. Blind eyes were regarded as closed. *See that no man know it.* Another futile attempt to keep his wonderful cures in the background.

31. *And spread abroad his fame.* The report of this miracle not only spread naturally, but these men made a business of going around and telling about their wonderful blessing.

32. *A dumb man possessed with a demon.* A combination of disorders. The Greek word translated *dumb* means literally, blunted, and may refer to one bereft of the faculty of hearing, as in ch. xi, 5.

33. *It was never so seen in Israel.* Thus they express their natural surprise. For a dumb man to receive power of speech was for them entirely unprecedented.

34. *By the prince of the demons casteth he out demons.* They were so moved with jealousy that they made an exceedingly vindictive charge without noticing the absurd position into which this charge brought them. Compare our Lord's answer to a similar accusation in Matt. xii, 24-32; and notes on Lesson VII.

SUGGESTIONS.

Mark tells us that the daughter of Jairus was twelve years old as well as that the woman had been afflicted with her malady for twelve years. If the evangelist had been inventing the miracles of Jesus he would hardly have made these two lengths of time equal.

Some have thought of Jesus as distinctly turning away from all the current religious traditions and disagreeing with the Pharisees on every point. Such is not the fact. We note in this lesson that Jesus was careful even of that Levitical precept which required the wearing of fringes upon his garment. He did not seek and teach that which was new and different just because it was new and different. He was after that which was right and true, be it new or old.

Some have conjectured that Jairus had been among the number of those who criticized Jesus' teachings and held aloof from him. However that may be, in this time of his direst need there was nowhere else to go but unto Jesus. Today many are brought to the Christ through affliction and sorrow.

The divine injunction is, "Be ye ready," not "Get ye ready." The Christian is to spend this life in living nobly, not in getting ready to die.—*The Standard.*

WANTED.

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

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 p. m. The chapel is third door to right beyond library. Visitors are cordially welcome.

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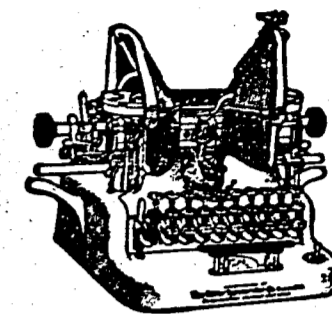
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