

The Sabbath Recorder

THE HIGHER MUST TOUCH THE LOWER.

Vicarious suffering is a law of life. . . . The true method for the spiritual or social redemption of men is this method of self-sacrifice. Men must be saved from within. He who would save another must descend from his plane of superiority and enter the conditions and experience the experiences of the beaten in life's struggles, and thus lift him from within. . . . The chasm in our modern life between the rich and the poor, the cultured and the uncultured, the employer and the workman, the gulf wider than the Atlantic that separates men in the church, in business, in society, can never be bridged nor wide class antagonisms ever be reconciled till the higher descends to the lower in divine sympathy and a Christlike passion for humanity. . . . There is no salvation, social or moral, . . . where the Church of the democratic Christ has become an exclusive aristocracy, where the scholar, the cultured, the refined, avoid the dens of ignorance, the haunts of vice, the gloomy alleys where poverty hides its rags, or refuse to shake the grimy hand of honest toil. The higher must touch the lower.

—R. J. Cook, D. D.

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EDITORIAL

Let Us Allow Large Liberty.

For some time the thought has been growing upon me that in a denomination like ours there should be a spirit of charity that will allow a broad margin for differences of opinion upon minor points of biblical interpretation, and a large liberty of utterance upon questions of doctrine.

For years we have had in our churches and among our denominational leaders men who have come to us from other faiths and who have brought to us their peculiar shades of belief consequent upon early training and education. There have also been those from our own ranks who have gone away from home to receive training in widely separated schools, which schools have left in mind and heart something of the religious views for which they are severally noted. Harvard, Yale, Chicago, Cornell—each has its distinct religious atmosphere, which must in a measure be in-breathed by its students. It is natural that leaders thus educated, who have not enjoyed the privileges of school life together and hence can not so readily understand each other as can those who have studied under the same influences, should differ more or less widely upon certain phases of doctrine, and also upon the relative importance of certain religious tenets. It would be strange if such were not the case.

If you study RECORDER files of fifty years ago you will find that such conditions were

more prevalent than they are today. Men in those days locked horns much oftener than they do now, and the controversy was often warm between them. Such questions as open, or close communion, the resurrection of the dead, and the nature of man gave rise to many a word battle; and it sometimes did seem as though there never could be peace between them. But a splendid spirit of charity prevailed; and so everybody understood that Brother Griswold could state his radical and peculiar views about the resurrection of the dead, Elder Morton could be allowed to give his straight-haired Presbyterian ideas against using hymns in church instead of the Psalms of the Bible, and others could differ upon the communion question, the question of the atonement, the nature of man, and the second coming of Christ—and all these could still be beloved brethren and trusted leaders in the denomination. So far as I know, not one of them ever thought of withdrawing from active leadership in the churches, and nobody thought of trying to draw test lines as to membership, which should tend to bar them out.

Had not this spirit of liberty in belief prevailed forty or fifty years ago, the denomination would have gone to pieces. All those men were loyal to Christ and the law, even though they did differ upon the question of literal or spiritual interpretation of many Bible texts, and even upon the meaning of important passages.

Again, the wonderful advance along scientific lines of study, and the discoveries of new data regarding Bible history by archeological research in Bible lands have tended to bring out young men with views somewhat different from those held by their grandfathers. And yet as to the fundamentals of Christianity there are no essential differences. The old and the young still agree upon Christ as the interpreter of God and as the Saviour of men, even though some of them may restate old be-

liefs in terms of modern thought, and even though some may substitute the newer spiritual interpretation of figurative Bible language for the old literal interpretation. Both classes really get at the meat of the nut, and so it does not matter so much how they crack the shell. Both classes are sincere and conscientious in their efforts to save men from sin and degradation, and both should join heart and hand in the work. There should be no breach between the church and modern Christian scholars. The church can not afford to lose the scholar and the scholar can hardly afford to lose the spiritual help and added power the live church can give to him. Neither the church nor the scholarly philanthropist can do the best work without each other's help. The modern scholar should not be too sensitive if he finds that the older ones can not easily see through his eyes. He must not turn away from the church but cling to it, and try to make it more useful in today's much needed work.

On the other hand, those of us who have never been called upon to meet and tussle with the new problems forced upon our schools from the great outside world; those of us who have not been compelled in a peculiar and special sense to seek for solid New Testament ground upon which to stand in the inevitable contest with a multitude of critics and scientific scholars, can hardly, as yet, appreciate the gravity of the situation, and we must not be too hasty in condemnation if the boys do appear to have some new ideas about certain points in Bible history and biblical interpretation. If we can be as willing as our fathers were to allow great liberty of statement upon mooted questions that are not fundamental to our faith, and all join heartily in efforts to seek and save the lost, I am sure the skies will clear and many things that seem to foreshadow trouble will prove to be harmless.

Finally, it is no doubt true that there may be here and there one who has been somewhat shaken in his faith, whose foundations seem to be giving way, and who has difficulty in positively affirming his faith in certain doctrines which to us seem fundamental. He is not yet ready to deny point-blank the doctrines in question; he still

loves the church and in his heart leans toward it; but if test lines should be closely drawn by the church, compelling its members to subscribe to the old statements upon these points, his only alternative at the present stage of his study would be to go away from the church. By patience and the exercise of Christian charity on the part of our leaders such men may be saved to the denomination and become powerful for good. I could easily name such a case of forty years ago where the one who was wavering was helped by the personal efforts of one or two broad-viewed men in the church until doubts were cleared up, and the brother became one of our truest and greatest denominational leaders. Had it then been the policy of the leaders openly to antagonize that brother while in his unsettled state of transition in belief, he would certainly have been lost to us. Such a loss at that time would have been irreparable. So, as the years go by, whenever I find one wavering even upon what seems to me to be fundamental truths, yet in honest, earnest search for light, I have come to feel more than of old the need of that same broad charity and patience that have helped and saved others and made them mighty defenders of the truth. Though I can not approve the statements of some who write upon certain doctrinal points, still if I see evidences of a genuine love of Christ and a desire to work for the amelioration of human woes and for the salvation of sinful men, I do not feel like being too exacting about how they shall state every belief. If, by personal effort and by loving interest in their welfare, I could help them to see as I see, and to stand for all the truths I hold dear, my heart would rejoice. This I know is the way the brother referred to was saved to us some forty years ago. Had the effort been made to do this through public debate it would have been a signal failure.

It seems to me that a people facing such conditions as I have described can ill afford to be dogmatic. To draw doctrinal lines that would compel men to subscribe to every iota of the ancient creeds, making little or no distinction between fundamental doctrines and those less essential would be a step backward instead of forward.

This is not the age of ruin by any means. The "good old days" contained just as many causes for misgiving as we have today. The Bible and the church have outlived more threatening conditions than they confront in our time; and they will still be victorious after our work is done and we have passed from earth.

Do let us stand by each other, and so far as we are able, unite all our forces in harmonious efforts to advance the important fundamental truths we all hold dear. May we join heart and hand to show the world the higher meaning of true Sabbathism. May we be able to demonstrate the worth of the doctrine of the divine Christ, and to exhibit more than ever before that the best results in all philanthropic work are still to be obtained through the regenerating power of the Holy Spirit in the hearts of men. At best we must soon lay down our work, and what we do for our fellow men must be done without delay. The world is dying for a better demonstration of practical rather than theoretical Christianity. The more completely we can become fired with this thought the more completely will all causes for differences in theories fade away.

Threescore and Fifteen.

A personal letter from Rev. L. E. Livermore, written on his seventy-fifth birthday, shows that his heart is still young and that he is deeply interested in the cause we all love. He is hopeful for the future of our denomination, and longs to see its leaders more and more filled with the spirit of unity and Christian charity. It is good to see a veteran of seventy-five years looking off toward the better land with a bright hope, and looking back over the fields of toil, where his fellows are still garnering sheaves, with a confidence that God's cause will still be cherished by faithful ones who love it well!

Fourscore Years.

Tuesday, March 29, 1910, was the eightieth birthday of Mr. Joseph A. Hubbard, treasurer of the Memorial Board, one of the last of the "old guard" in the Board of the American Sabbath Tract Society. Mr.

Hubbard is unusually well and active for a man of his age, and can be found daily at his desk in the Babcock building caring for the important trust funds of the denomination, now in the hands of the Memorial Board. Everybody loves "Uncle Joe," and his many years of public service as assessor in the city of Plainfield make him one of the best known men in town.

His eightieth birthday was appropriately celebrated in the homes of his two sons whose houses stand side by side on West Fifth Street. A banquet in his honor was given at the home of Mr. and Mrs. William C. Hubbard from six to eight o'clock. After dinner the guests retired to the home of Mr. and Mrs. Frank J. Hubbard, where arrangements had been made for a reception and sociable as a surprise for their father. There the company had already begun to gather, and soon the house was well filled with friends who came to extend congratulations to "Uncle Joe." The two hours thus spent in expressing good wishes and in reminiscences were greatly enjoyed by all. The rooms were filled with the sweet perfume of roses brought by loved ones who delighted in acknowledging the fragrance of a good man's life, and who would gladly surround the pathway of his remaining years with sunshine and flowers.

Aside from the personal congratulations of present friends, more than fifty absent ones sent messages of love by mail. These came from all parts of the denomination and did much to complete the joy that filled "Uncle Joe's" heart.

Many RECORDER readers who have long seen the name of J. A. Hubbard as a member of the Tract Board and who have studied his reports as treasurer of the Memorial Board will rejoice to know that the lines have fallen to him in pleasant places in these years and will join in wishing him many happy returns of his birthday.

An Ideal Church Meeting.

On Sunday, April 3, the "Seventh-day Baptist Church of Christ," Plainfield, N. J., held its seventy-second annual business meeting. These annual gatherings are looked forward to with much interest by

the people, and have come to be a great source of strength and blessing to them. On this occasion the attendance must have been from one hundred and twenty-five to a hundred and fifty, and the spirit of harmony that prevailed gave the best assurance of the church's prosperity. The meeting began at four o'clock with reports from the trustees and treasurer, which were followed by the election of officers. All this regular business was quickly disposed of, and the audience was ready for miscellaneous business. Up to this point nothing remarkable occurred, more than might be seen in any church meeting, but from this point forward every step revealed something of the practical missionary spirit of the church. The treasurer's report had showed a handsome balance over and above all expenses for home work, and a liberal expenditure of money for all the benevolent enterprises cherished by the denomination at large. The first important step of the miscellaneous business was to order the purchase of a new piano for use of the church and Sabbath school, with instructions to place the old one in the primary room for the needs of that department. Then came proposition after proposition from one and another of the members to vote appropriations for several worthy and needy causes. The church's appreciation of the faithful services of their organist, Miss Jessie Utter, who had served so well for twenty-five years, was shown by resolutions and a gift of \$100. The request from Salem to furnish one room in Salem College to be known as the Theo. L. Gardiner room was responded to by an appropriation of \$150. Then came an appropriation of \$200 to start an \$800 scholarship in Milton College to be known as the Edwin Shaw Scholarship founded by the Plainfield Church. Assurances were also given that a similar scholarship for Salem should come in the near future. It was good to hear the warm-hearted expressions about the blessings the church may bring to others by founding a scholarship in each of the three colleges. The question of providing a suitable playground for our own children was met by the ap-

pointment of a committee to investigate and report later.

Then came the free church supper and the social hour, after which was the evening program. In this was given the pastor's annual report, the report of organizations within the church, and work for benevolent organizations outside the church. These reports were followed by the reading of letters from more than twenty absent members, and the opening of the annual question box. This exercise gives an opportunity to ask questions about church work and worship or denominational matters, which questions are answered by any one in the audience who cares to discuss them. It proved to be a profitable and interesting exercise. The last act of this good meeting was a vote to appropriate each year a sum equal to five per cent of the pastor's salary toward a fund for the support of superannuated and disabled Seventh-day Baptist ministers. The church feels a deep interest in this matter and hopes that all our churches may assist in securing such a fund, the income alone to be used for this worthy purpose.

All these appropriations for missionary and benevolent interests were made without a dissenting vote. It was really the best church meeting I ever attended.

Just here I remember one important item thus far omitted. In the afternoon meeting the church voted to offer its pastor to the Joint Committee of the Missionary and Tract boards for two months of missionary service in the coming year, wherever the committee may desire to use him. Then in the evening it was voted to offer him one Sabbath to the pastorless Shiloh Church if it should desire his services.

Two Teachers Wanted.

There is an opening now for two good teachers for the two higher rooms in the Union Free School at Alfred, N. Y. This gives an excellent opportunity for two Sabbath-keeping teachers from our own people to find employment, providing they can fill the places acceptably. Write to Charles Stillman, Alfred, N. Y.

The Modern Significance of Giving.

A. E. WEBSTER.

Delivered at the Quarterly Meeting, Milton. At the request of several individuals this sermon is published in the RECORDER.

The practice of giving has occupied a prominent place in the development of historical Christianity. From the time when the apostle Paul collected funds for the poor Christians at Jerusalem to the present time when our systems of benevolence have become complex and highly organized, Christian people have devoted much thought to relieving the suffering of their more unfortunate brothers. In his history of socialism, Karl Kautsky says, "Christianity for centuries accomplished great things in counteracting pauperism. Though it did not abolish poverty, it was the most effective organization for alleviating the misery growing out of the general poverty within its reach."

With Christians today the benevolent spirit is manifesting itself in various ways. The unselfish work of the Salvation Army; the efficient and well systematized service performed by the Associated Charities; the practical Christian effort of many institutional churches, and the private benevolences of thousands of individuals are all concrete expressions of the same inner spirit.

The main emphasis in our giving today seems to be placed upon method. It is not so much a question of Why as of How. We seem to taken for our basis the biblical statement, "The poor ye have always with you," and then endeavor to find means of helping them. In our efforts to pay the pastor promptly, and in our regular gifts, at stated times, to the different denominational objects, the tendency is to become less spasmodic and more systematic. And of course no objection can be urged against such a tendency.

But in this sermon I wish to approach the subject of giving from a slightly different angle than that of method. For some time it has seemed to me that there are other aspects of the subject which might be profitably considered. So I am going to leave the question of how the preacher can be paid regularly and of how money for

other purposes can be most easily and most systematically raised, to others, who, I feel, are more competent to do the subject justice; while here another phase of the same general theme will be discussed. As the topic indicates, it is my wish, in general, to speak of the *meaning* of much of our modern giving. I wish to treat the subject from a sociological rather than from a commercial point of view. It will be my aim to analyze the situation, to seek to determine the causes of giving, where they are modern in their nature, and finally to point out ways by which the conditions which now make charity necessary may be removed or modified.

The fact of charity is undisputable. The existence of hundreds of charity organizations proves that quite fully. And it may also be assumed that these societies exist because of a definite need. Persons with benevolent motives are not going to give away money or food or clothing merely because it is more blessed to give than to receive. If I were to ask any one of you why you gave for certain charitable objects you would wisely reply that you gave in order to help some one in need. Indeed one authority estimates that there are not less than ten million people in the United States—or nearly an eighth of our whole population—who are in poverty. There must be, therefore, a real need for much of our giving. So far there is unanimity of opinion. But it is when we go behind the surface need and seek to ascertain the cause that we find difference of opinion. Capitalists tell us that the working man has plenty to live on were he only to economize—as the capitalist does, I suppose. Moralists say poverty is the result of crime, of drunkenness and of individual indulgence, and that were all poor people upright—as is the professional moralist—charity organizations would soon go out of business. Settlement workers emphasize the social causes of poverty, and socialists lay the burden on the existing industrial order, and maintain that, with the removal of this, poverty would soon cease to exist; while on the other hand, those who believe in a glorious, ideal state, in the remote future, are convinced that the Bible statement, "The poor ye have always with you", pre-

supposes a condition of poverty about which Christian people need not trouble themselves. We should try to make ourselves ready for heaven and these other things will take care of themselves.

Without entering upon a lengthy disputation with any of these schools, we may perhaps classify causes of poverty under three general heads.—(1) Individual, (2) Social, and (3) Economic. The first, which involves personal weaknesses, both mental and physiological, has always been more or less of a factor in those conditions which call for charity, and need not be discussed here, except to say that much that is classed under this head is in reality due to other, antecedent causes. The elimination of the first cause from our discussion leaves us the social and the economic causes of poverty, both of which are peculiarly, though not exclusively, the product of modern conditions. Let us take the more important of these first.

Probably the most fruitful cause, direct and indirect, of poverty is economic. The whole industrial system of today—competitive or monopolistic as it may be—fosters those conditions which call for your giving and for mine. That we may see this is essentially of modern significance, let us briefly trace the development of man—industrially—from his earlier stages to his present position.

The Hunting stage, prehistoric in time, is probably the most primitive period, economically, in man's evolution. This is a time when labor is not productive but appropriative; a period in which man subsists on fruits, nuts or roots he may gather, or on fish or game he may kill. Another early state is the Pastoral, where animals are domesticated, herded and cared for, and where people dwell in tents. Labor is now somewhat divided and man works for hire as is shown by Laban's refusal to allow his brother Jacob to work for him without wages. Some slight labor troubles arise, such as difficulties over pastorage. With the increase of population, and with new demands, men commence to till the soil and the Agricultural stage begins. The art of husbandry is developed and new tools are invented. The rich lands, which are being developed, tempt neighbors and cause

continual strife. The many efforts to gain control of the fertile land of Canaan show how the thing works out. Slavery springs up, and as Washington Gladden says, "At the beginning of what we may fairly call history we find therefore that the largest share of the working classes are slaves." He further adds, that "when Jesus was born in Bethlehem of Judea the vast majority of all the people of the most civilized lands were slaves." Slavery always brings industrial problems. Slavery made the employee hate his master. This was economically unsound and could not always endure, so in the middle ages slavery was merged into serfdom. Feudalism was built upon the idea of the subjection of the many to the few. But through the gradual working of political, economic and ethical forces, serfdom was abolished, and until the last of the eighteenth century the industrial condition of the working class remained practically unchanged. Up to this time each master of a craft had owned his own shop and tools and had employed a few journeymen and apprentices. They had eaten at his table and had married into his family. He supplied a definite demand, had little competition, and was master of his own profits.

In 1769 James Watt invented the steam-engine the results of which revolutionized the whole industrial situation. Steam-power took the place of men, machines replaced workmen, and the domestic age was superseded by factory production. The old economic life disintegrated and disappeared. Independence and individuality gave way to insecurity and nonentity. Instead of the old life of comparative equality between employer and workman, there came a bitter class system with capitalist on one side and wage-earner on the other. The changed conditions brought untold misery. Thousands of workmen were thrown out of employment by machines. Suicide became common. Poverty was intensified. From 1760 to 1818 the population of England increased 70 per cent while the poor relief increased 53 per cent.

We in America are now reaping the results of this economic change. In no other country, in recent years, has there

been so complete a development of the factory system with its resulting division between capital and labor. The machine age has brought with it the organization of industry upon a gigantic scale. The power which formerly existed in the right of contract under the simple, domestic system is now largely a thing of the past. Laborers today, as individuals, have little opportunity of bargaining with the capitalists as to what their wages will be, what hours they will work, or what conditions they will work under. They usually are glad enough to get work at any wage and under almost any conditions. As a result of the strategic power possessed by the capitalists the laborers have organized into unions, which are, in spite of their defects, the legitimate outcome of present conditions. In turn the capitalists have themselves organized into associations with immense capital, which have exerted great power in the last ten years. In many ways the interests of the two groups are antagonistic. Indeed Professor Ely, of the University of Wisconsin, has said, "Man has divided his fellows into those who were to be fed, and those who were, figuratively at least, to be eaten." In the bitter fight of competition between capitalists, or in the more recent monopolistic era, which some economists say is preceding the old order of competition, the laborer is crushed and ground into the earth as though he were of little value. His life is characterized by a terrible feeling of insecurity and dread of losing his job. He never knows when some new machine may not be invented which will perform the work he is doing. Many things combine in making his tenure of position extremely uncertain. Introduction of new machines, reorganization of industry into trusts, the speeding up of machinery which makes fewer men necessary and which more quickly wears out the life of those who do work, and the competition with a cheaper class of new immigrants—all contribute in rendering any man's job insecure. Only last Sabbath I read of a new machine, an electrical brick-lifting device, which would throw nearly 50 per cent of all brick-yard employees in Cook County out of work. And there is no good reason for

supposing that the wonderful mechanical progress which has been made in the last fifty or sixty years will not be more than equaled in years to come. Today one girl at a cotton machine in the South can accomplish hundreds of times what a man could have done under the old régime. And all this development has a direct bearing on our modern problem of giving.

It is not fair to say that our great industrial enterprises of today, such as corporations and trusts, have accomplished no good. They have materially lowered the cost of production, have wonderfully developed our natural resources, and have increased the output of goods. But their beneficent results should not blind us to the evils which have accompanied their growth. And it is in regard to some of these evils that our subject is specially concerned.

As we analyze the conditions under which laborers work in their relation to poverty, a number of different factors become apparent. And perhaps the thing most readily noticed is the fact that there does not seem to be employment enough to go round. Indeed Charles Booth says that "our modern system of industry will not work without some unemployed margin, some reserve of labor." And it requires little reasoning to see that few things more vitally affect our modern problem of giving than non-employment. It is easy for us to say that poor people spend their money for drink and then become objects of charity; but we should further remember that they will spend little money for drink or for the necessities of life unless they have employment by means of which they can get money. In a lecture which I heard him give but three days ago, Prof. John Kennedy, of the Department of Political Economy of the University of Chicago, made the statement that every morning at the packing houses in Chicago there are from 3,000 to 5,000 men seeking work, and that from these *thousands* the packers pick the two or three *hundred* that they need each day, the rest being turned away. In the last census the number found to be unemployed at some time during the year was over 22 per cent of all the workers

over ten years of age engaged in gainful occupations. The United Hebrew Charities of New York have asserted that one fourth of the Jews of that city are applicants for charity, and further add that poverty among their people is due largely to the inability to find *opportunities* to become self-supporting. Whatever other faults the Jew may have, indolence is not one of them. The Charity Organization Society shows that from 43 to 52 per cent of all applicants need work rather than relief. Mr. Robert Hunter, in his work on "Poverty," commenting upon this, remarks: "The thing most evident in these facts is that poverty, due to industrial derangement, is not a problem which charitable organizations are fitted to solve." An actual investigation of the Italians in Chicago by the Department of Labor in Washington shows pretty conclusively what a large place unemployment occupies in this problem. Prof. John R. Commons, of the University of Wisconsin, in his book, "Races and Immigrants in America," gives the result of this investigation. In the year 1896, when the investigation was made, the Italian workman was actually employed but little more than *four months* out of the twelve. The other eight months were spent in idleness. In the lectures delivered last year at the Yale Divinity School on "Pastoral Functions", Henry Sterling said: "One of the most striking things in the industrial world is the number of men out of work. At any time, in any place, large numbers are suffering enforced idleness. Any sort of a job, at any kind of wages, will find any number of takers. Not less than one twentieth of the workers are constantly out of employment." Even Dr. Charles R. Henderson, for twenty years a successful Baptist pastor, now professor of ecclesiastical sociology at the University of Chicago, not a socialist by any means, but a very conservative authority, in his book, "Social Duties from a Christian Point of View", says: "Men quite willing to work for a living are often turned into the street by the hundred thousand by employers. It is not true to say that any honest and steady man can secure wages any time he is willing to labor. Every year multitudes are thrown out of

occupation unwillingly and in some years some of the most important factories, mills and mines are closed for a long period. It is useless for those thrown out to seek employment in another branch of industry, even if they have the skill required, because in periods of depression all industries may be closed together." Our modern problem of giving can not fail to be affected by such facts of life as these.

Next to lack of employment in its effect upon poverty is the low wages which made modern charity imperative. This affects the problem in one of two ways: it either makes the worker dependent on charity for part of his living, or it induces disease of some sort and throws him entirely on the mercy of his fellow men. Most of us in Chicago, with even a small family, find it hard to get along on \$15.00 to \$25.00 a week, yet the average wage of the Italian workmen investigated by the Department of Labor was less than \$6.00 a week, and in the most unskilled trades it fell in one class to \$5.00 and in another as low as \$4.37 a week. And remember, even at these wages, they were employed only a trifle over four months in the year. Is it any wonder that we are called upon to give at every turn when conditions like these prevail, conditions for which there is no need, and for which no Christian can offer a valid excuse. Mr. Hunter remarks: "The forces producing the miseries of pauperism . . . are many, but none are so important as those conditions of work and of living which are so unjust and degrading that men are driven by them into degeneracy." Professor Commons says that "the future of American democracy is the future of the American wage-earner"; and yet from the wages paid him today one would think that extermination was the object in view. Competition may be the life of trade but it is the death of working men. Under the old domestic system in the middle ages men enjoyed economic freedom and economic equality, but were denied religious liberty. Today after years of struggle we have achieved religious liberty but that is about the only kind we do enjoy; economic equality has flown out of the window, and political equality, about which we, as Americans, love

to boast, is fast following it. Concerning this latter significant fact, Prof. Franklin H. Giddings, of Columbia University, a well-known sociologist, says: "We are witnessing today beyond question the decay . . . of republican institutions. No one in his right mind can deny it." And I fancy that any one at all intimately acquainted with the mysterious processes by which municipal government is carried on will agree with the statement.

The factor which produces insufficient remuneration for the laboring class is the wage system. In but few places is there any attempt made to give him a fair share in the article he helps to produce. Instead of there being some plan whereby the profits of production may be equitably divided between the two factors—labor and capital—which have produced them, the worker is paid a fixed wage, the size of which is generally determined by the absolute need of the workman and the competition there may be for the place. Little reference is made to the real *worth* of the labor as it is incorporated into the product. In the Georgia Cotton Mills the average wage paid employees was \$234 a year, and even men were given only from 75 cents to 90 cents a day for twelve hours' work. According to the United States Census for 1900, 11 per cent of the male workers over sixteen years of age, employed in the New England Cotton Mills, received a rate of pay amounting to less than \$6.00 a week, or in other words, about \$300 a year. "This is the most they could have earned if they had worked every day in the year, which, of course, they were not able to do." And to bring the problem home to the majority of the members of our denomination let me quote the statement of Prof. C. S. Walker. In 1897, in a discussion before the American Economic Association, Professor Walker said: "By using all available statistics, it becomes evident again and again that, deducting rent and interest, the American farmer receives less for his exertions than does the laborer in the factory or the hired man on his farm."

The farmer's condition may be, and I hope is, better than it was twelve years ago. Wages of most working men have

increased over what they were a hundred years ago. That isn't the question. As Professor Rauschenbusch, in his "Christianity and the Social Crisis", points out, "The justice of our system will be proved only if we can show that the wealth, comfort and security of the average working man in 1906 is as much greater than that of the average working man of 1760 as the *wealth* of civilized humanity is now greater than it was in 1760. No one will be bold enough to assert it." According to the Interstate Commerce Commission of June, 1902, in the period from 1896 to 1902 the average wages and salaries of the railway employees, alone, of our country—1,200,000 men—had increased 5 per cent, while the net earnings of the owners had increased 62 per cent. When John Wanamaker was Postmaster-General, he showed in an official statement that "an investment of \$1,000 in 1858 in Western Union stock would have received, up to 1890, stock dividends of more than \$50,000, and cash dividends of more than \$100,000." This tendency to cut as large a melon as possible is one reason for the poverty of the wage-earners. Chas. B. Spahr, in his "Distribution of Wealth in the United States", calculates that 1 per cent of the families in our country hold more than half of the aggregate wealth of the country, more than all the rest of the Nation put together. By what moral right are the rich in America constantly increasing their wealth while the poor, if not actually getting poorer, are at least no more than holding their own? Where is the justice in a *system* that calls for millions of dollars of our giving each year, that allows its workers to suffer for the necessities of life because of inadequate pay, and yet permits the capitalist to become increasingly wealthy? The competitive system crushes the workman, pauperizes his family, makes enemies of the employed and breeds selfishness and greed in the employer. Our department stores, through insufficient wages, drive their girls to lives of shame, and Christian America approves the system but scorns its by-products. If the industrial system of today was organized after the ideal of Jesus rather than that of the God Mammon, much of our planning and scheming to raise

money for poor people would be uncalled for. Our rich society folk might have to do without the ostentatious display of a Charity Ball; elaborate benefit performances at our theaters might have to be dispensed with, and many of the other pleasing diversions by which the idle rich manage to pass a hardy existence would become a thing of the past, but no one would question that society's new relationship would become more direct and more helpful. We pride ourselves on the fact that we live in a free country where there are no classes. We think of India with its caste and misery, and thank God we are not like other men. Yet in our own country we fail to see that the barriers rapidly growing up between capital and labor are becoming as rigid and as impassable as any limitations in India; we forget that many times in our great cities it is as ethically wrong to cast babies into some of our slum tenements as it is for Indian mothers to throw their babes into the Ganges. The latter practice is infinitely more merciful.

The social causes of poverty, such as sickness, disease, unsanitary conditions, and the like, can only be touched upon here; but from what has already been said, it is plain that economic conditions are to be blamed for many of the causes we call social. Perhaps a brief paragraph from Prof. Charles R. Henderson will show what I mean. He says: "It is not true or fair to say that the individual is to blame for his sickness without knowing all his history; for much illness is due to social conditions over which the individual has no control. Think of the risk miners must take in order that the rest of us can have the cheerful light and warmth of coal; every hour they toil in darkness, in damp and poisonous atmosphere, exposed to the falling rocks, and the explosion of powder, dynamite and gas. Think of the perils to life and limb of the railway engineers, firemen and switchmen, the price they must pay that we may enjoy travel. . . . Think of the illness due to crowded tenements, undrained cellars, hot workshops and a thousand conditions which the worker can not change. All this causes poverty." In the book gotten out by the Chicago City Homes

Association entitled, "Tenement Conditions in Chicago", the statement is made that "The Stock Yards District and portions of South Chicago show outside unsanitary conditions as bad as any in the world." A recent investigation disclosed the fact that in one small room in the Stock Yards District fourteen persons lived. In New York City, in 1896, in the Fifteenth Assembly District, between Tenth and Eleventh avenues, 1,321 families had but three bath tubs between them. If cleanliness is next to godliness these people can hardly be blamed for being irreligious. In New York City alone there are 361,000 bedrooms six by seven feet in size. And yet some persons wonder that tuberculosis is such a drain on the public purse. The annual loss in the United States from tuberculosis is estimated at \$350,000,000, and much of this loss is due to preventable conditions. Purely from a business standpoint it would be cheaper for society to prevent the disease than to pay the cost of long hospital treatment and the expenses of burial. Much of this death-rate is caused by unsanitary tenements. Jacob A. Riis has truly said: "You can kill a man with a tenement as easily as you can kill a man with an ax."

Time will not permit me to speak of the thousands of children condemned to early death or to wrecked lives through child labor in mine and factory; of the terrible effects of woman labor on generations yet unborn, from which will come the abnormal, defectives and congenital diseased which will go to make up the list of future applicants for charity; or of the thousands of unfortunate men who through accident are forced to ask for support from society the rest of their lives, and yet who would, with proper pay and industrial insurance, otherwise have been able to care for themselves. In Germany it has been shown that 80 per cent of all accidents in industry are due to the "professional risk" of industry itself, and consequently by the system of insurance there carried out, the *industries* of Germany, and not the workman, must bear the cost of these accidents. In this way much of our giving today might be eliminated and the burden placed where it logically belongs.

But I must hasten to the last phase of my sermon for which I am sorry I have not more time. This constructive part is after all the hardest part of my task. It is comparatively easy to outline the industrial situation in the United States, to present facts which show some of the reasons why we give. It is altogether another thing intelligently to suggest an improvement when there are so many differences of opinion regarding what should be done. I was talking with a college professor in my Sabbath-school class one day concerning this question. He said that he gave and gave, and kept himself poor giving. He further said there was no need of it, and that our competitive system was to be blamed for the situation. But when I asked him what was to be done, he replied, "God knows." I feel a good deal like that college professor. Yet at the risk of rushing in where angels fear to tread, I must make three or four constructive suggestions in order to save myself from the charge of being merely negative or destructive. And these suggestions I want to be of some use for our own people. But before I make these suggestions let me say in a general way that I am convinced we can expect no *permanent* change in the situation till there comes a change in our industrial system from a competitive to a coöperative basis. Just what form this coöperative idea will assume I am not prepared to say. It may be communism, or some other form of socialism. It may be something else. But in any event the interests of employer and worker must cease to be antagonistic one to the other. I do not see that this would necessitate the destruction of corporations but it would mean a redirection of their ends. I realize this is a very general and vague statement. It is doubtless years in the future, for capitalists are not willingly going to throw down a system which has given them financial prestige and political power. But for justice to *all*, some sort of coöperation, some kind of fraternalism, I am convinced, will be found necessary. And I have been surprised and gratified to find, in my reading, that prominent religious leaders of today are expressing the

same thought. After describing the labor question of today as the getting of the employer and employed together on a basis of genuine good will, Rev. Washington Gladden says: "I am not sure that the answer can be put into the terms of the wage system. I think that some kind of *coöperation* will have to be found by which the interests of the men who direct the work and the men who do the work will be more perfectly and more consciously identified." In his very stimulating volume, "Christianity and the Social Crisis", Prof. Walter Rauschenbusch, of the Rochester Theological Seminary, says: "The industrial and commercial life today is dominated by principles antagonistic to the fundamental principles of Christianity, and it is so difficult to live a Christian life in the midst of it that few men even try. If production could be organized on a basis of *coöperative* fraternity, if distribution could at least approximately be determined by justice . . . if the luxury of unearned wealth no longer made us all feverish with covetousness and a simpler life became the fashion . . . then there might be a chance to live such a life of gentleness, brotherly kindness and tranquility of heart as Jesus desired for men." "It may be," he concludes, "that the coöperative commonwealth would give us the first chance in history to live a really Christian life without retiring from the world."

In closing let me mention four things which we may do during the transitional period, even though the ultimate solution of the problem may be a long way off.

1. Let us recognize the existence of these problems. There are churches which one might attend for years without ever discovering that there are problems in life right at their doors which are enough to make one heart-weary. And these churches are not all in the country either. We can discuss the state of the dead as a burning issue (it may be for some of the deceased); or preach learned sermons on the origin and migrations of the Semites; or write scholarly articles on the evolution of the circumflex accent, and at the same time utterly ignore the really *vital* questions of

today. "These ye ought to have done, and not to have left the other undone."

2. We can intelligently study these problems in the light of Christian principles and of modern science. In my Sabbath-school class we are pursuing a course of study of social and industrial problems published by Dr. Josiah Strong's Institute of Social Service. My only objection to this study is that we sometimes work up so heated a discussion over the relative influence of environment and heredity that blows seem imminent. But no serious trouble has yet resulted and we are going to risk it a while longer. I find that my people seem to like an occasional sermon on these topics as well as sermons on purely theological or speculative themes, and I believe the concrete results are far more helpful. As preachers we should make a careful study of this literature, along with the rest of our reading; and I was glad to read in the last RECORDER, Brother Edwin Shaw's appreciation of the fine book of Rauschenbusch. The fact, too, that many theological seminaries are now replacing their required courses in Hebrew with required work in ecclesiastical sociology is evidence of a genuine desire to keep in touch with the needs of the times.

3. But purely academic study of these problems, however well done, is not sufficient. The industrial ideal towards which we are tending is *democracy*. The church must show by example as well as precept, by life as well as lessons, that she is in hearty sympathy with this ideal. Not long ago I went into one of the finest churches in the city. The architecture of the building was perfect; the music was classical; the preacher was eloquent. Yet I felt thoroughly out of place. No one showed me a seat or offered me a song-book. No one spoke to me after the service. No one seemed to care for me to come again. The church was one of the largest and finest in Chicago and was not a quarter filled. It had failed to touch the great masses of human life as John the Baptist and Jesus touched them.

Last Tuesday night I attended a ten-cent theater which held perhaps a thousand persons. The seats were practically all occupied and people outside were trying to

get in. There were at least four such theaters in that block. I went in and finally secured a seat beside a well-dressed and well-informed young man. He began at once to speak with me concerning the mechanism of the special electrical machine then being operated, and with which he was evidently familiar. He seemed to take it as a matter of course that I should be interested in that subject and wished to enlighten me further on it. I merely tell you this to indicate the democratic spirit which prevails in such places, their socializing, educative power, in contrast with some of our modern churches. I do not believe all churches are cold and formal and aristocratic. I only wish more of them were not.

The presence in the church today of hundreds of well-to-do employers and capitalists whose orthodoxy and church profession are ideal but whose business practices are vile, constitutes one of the most serious obstacles in our treatment of this problem. How can laboring men believe in the democracy of the church, or even in the Christianity represented by the church when their employers, whose real life they know, are held up to them as pillars in any church? As Professor Rauschenbusch points out, we need regenerated personalities within and without the church if any industrial movement is to be successful.

4. And, finally, the church must adopt a new point of view and new ideals if she is to achieve a significant place in the solution of this problem. In the past we have judged the success of a minister largely by the number of persons he has persuaded to join his church. In the future let us learn to judge him by the way he helps the people in his community to live their lives more truly, more deeply, and in a very real sense, more religiously. I am *not* saying we should not seek to have people become Sabbath-keepers if we believe in that truth; I am saying that our *primary* work is to secure those conditions by which all people, of any faith, may live the lives which they are capable of living, the lives God intends they should live.

5815 Drexel Ave.,
Chicago, Ill.

Missions

Letter From China.

DEAR RECORDER READERS:

You are familiar with that little rhyme,—

Hark! hark! the dogs do bark,
The beggars are coming to town;
Some in rags and some in bags
And some in velvet gowns.

Last Friday and Sabbath day Lieu-oo was visited with a company of poor people that the foregoing thoroughly describes. The number was variously estimated from six hundred to one thousand five hundred. These people have homes and little plots of land where they are able to raise enough to live on if the weather is favorable for crops, but there is seldom a year when some section of this great empire is not visited by floods or drouth, more often the former.

When the *hwaung nyien* or famine year arrives, these poor people go to the wealthy members of the community and there camp, until these men decide to leave their own homes and for four or five months conduct parties of these unfortunates in search of food. The conductor of such a party is well able to stay at home even during a famine year, but there is nothing to do but obey the demands of his neighbors and go. The official of the place where the floods have occurred writes the particulars concerning the company and gives the writing to this head man; then the long weary tramp commences. They are usually allowed to put up in temples for the night, and the head man appeals to the official of the village or city for help. Each village or city has its own method of dealing with the situation. Lieu-oo has an official whose duty it is to look after this particular task along with similar privileges.

He goes among the shops and asks for help for the company then in town. The rule in Lieu-oo is to give a company four thousand cash, equal to a little less than one dollar and fifty cents gold. Usually there are only from one to two hundred men, women and children in a company. This small allowance keeps large compa-

nies from visiting the place; but just before the Chinese New Year (February 10, this year) they seemed to have arrived from every quarter and we were alive with them.

A large temple to the east of the mission is the stopping place of such unfortunates. On Sabbath afternoon the official appealed to the mission for help, and we were glad to do something. We gave two Mexican dollars. Hearing there were so many, I wanted to see with my own eyes; but there is where I made my mistake. The gate-keeper went with me and words fail to describe the sight. I did not count them and know if I had tried it would have been impossible, for in many places they were literally piled in together. The clothing of the majority of them was nothing but rags, the most filthy I have ever seen. They had no bedding but had collected straw and weeds, and what they did not use for fuel they used for bedding. I noticed the food that was being prepared, and saw about one part rice to twenty parts water. The greens were leaves thrown away by other people and such weeds as they were able to dig in the fields at this time of year—not very inviting. We made a hurried investigation and cut it much shorter than I had planned, because of the persistent begging. We told them that money had already been given, but they had not yet received it and continued their wail of *Yang sien-sang tsoo han-z*, which means, Foreign teachers do good deeds. When we returned to the mission several followed, still crying for help; and although we hurried in, it was only a few minutes until more than one hundred were before the gate we had entered.

I immediately dispatched our Chinese "boy" to the official, and he came and sent them back to the temple with the promise that he would see if we would not give more. He said they had already given them twenty-four thousand cash, but I doubt it very much; he may have collected that much but the official squeeze would reduce it several thousand cash if not divide it in half. We added two dollars more and had peace for a time.

Miss Burdick was with us for a few days and when she returned to Shanghai Doctor Palmberg, who had not been well

for more than a week, went with her. Dr. and Mrs. Davis came the next day to spend the Chinese New Year with us at Lieu-oo, Doctor Davis speaking on Sabbath day and assisting at the communion.

Doctor Davis returned to Shanghai on Sunday, but Mrs. D. H. Davis stayed in Lieu-oo so that Mrs. Davis and I might have a change of scene for a few days, and that I might take my third examination in Chinese. Accordingly we left Lieu-oo on Monday morning, February 14, and after spending a few very pleasant days in Shanghai returned to Lieu-oo on Friday.

Most RECORDER readers know that Chinese New Year is the great festival season for the Chinese. There is a great deal to do before the New Year's day and lots of time to play for twenty days after. Those who do consent to work like extra pay for this time, as I found out in trying to get coal to Lieu-oo last week. My reason for adding the above is to continue my story about the *nan-ming* (unfortunate people). While we were away and Mrs. D. H. Davis was here alone save for the servants and helpers, the *nan-ming* made a friendly call. Finding the gate open they came in and demanded money before they would leave. A man was sent to the official and soon the police and soldiers arrived and the *nan-ming* were sent on to the next village. The official told me that they had been allowed to stay several days because there were many sick ones among them, but they were becoming very unruly; so they were ordered to tramp on. One died while they were in the temple at Lieu-oo. It is nearly spring in China, so they will soon go back to their homes and try again to earn an honest living. If there were a proper government in China, these people would be cared for at their homes and thus save so much suffering to the people who have to go, and the places to which they go. It is reported that more than ten unfortunates such as I have tried to describe were recently beheaded by the people of Quin-san, a city not very far away.

It makes one's heart ache to see so much sorrow and suffering, yet there is only One who can bring relief. China is rich in resources, and when her young men are thoroughly awake and Christianized, then

these conditions will be changed. I trust the Lord will use me to help in uplifting this people. Sincerely,

H. EUGENE DAVIS.

Lieu-oo, China, Feb. 7, 1910.

Our Missionary Finances.

DEAR FRIENDS:—I dare to call you friends, after all you have done for us, even when addressing you on this rather unwelcome subject. Some three years ago the Missionary Society was carrying a heavy debt. We came to you, the people, and you not only paid the debt but have continued the contributions in sufficient amounts to carry on the increasing work for more than two years without debt. The voice of the false prophet has not been heard in the land predicting a debt on the board for all this time. You have enjoyed peace and quiet until the contributions have decreased. We promised to let you hear from us before the debt had grown to any considerable size. We told you that the policy of the board would be to go to God in prayer for wisdom in using funds intrusted to it, and to the people, and not to the bank for necessary means with which to carry on the work.

The time has come when the income is not sufficient to pay the missionaries. Again we come to you to learn what your wishes are in this matter. You have not only met all expenses but have had the missionary spirit and courage to encourage the board to enlarge its borders and in some cases increase its meager salaries. We are living in a time of especial financial prosperity. Nearly all kinds of industries and commercial enterprises are enlarging their plans. It would hardly be expected that our missionary work would be diminished in this wonderful time of missionary movement, which is world-wide.

The board seems to be confronted with one of three methods—increase our contributions, diminish our work, or contract another debt. We feel sure that when you know the situation you will respond as you did before. At every church visited to secure funds for the old obligations, the people said with one voice, "Let's keep out of debt." At no church did they say, "Diminish the work or the salaries." This

leads us to believe that the people not only wish to know the situation, but stand ready to meet it manfully. At the October meeting of the board some \$9,000 was appropriated for work. Again at the January meeting some \$1,500 more of appropriations was made. The next meeting of the board is on April 20, when calls from feeble churches and needy fields to the extent of something like a thousand dollars more must be presented. For distributing these funds and making them go the rounds, some of the allowances have been almost pitifully small. The board has no desire other than to do the right and equitable thing by all concerned. If you could see the stream of letters which comes, constantly presenting to the board worthy needs, you too would be moved; but these are largely in confidence and can hardly be made public. A member of the board only yesterday said to the corresponding secretary, "I should think you would be distracted beyond measure by these constant calls." When we are able to do the right thing—meet them—it is a joy beyond measure to render assistance, but if not it is very distressing.

Brethren, we are your servants and desire to know your wishes in this matter. Our cause was never so hopeful. Results have been obtained on nearly every field which has been manned during the last two years. In many cases they have been beyond our expectations. In a letter just received from one of our missionaries on the field he reports a town of two thousand inhabitants with a Protestant church building but no regular weekly appointments, unless it is a small Sunday school. He has opened a mission of monthly appointments near by and writes, "Could you come and help me for a month or send one of our strong preachers?" We rejoice greatly over the missionary movement in the churches of southern Wisconsin, the remarkable movement at Allentown, N. Y., and others which are being carried on without expense to the board. They are along the right line and a wonderful encouragement. Could we not have scores of them?

For nearly three years the corresponding secretary has been met, at every church

visited, with the greatest kindness and with smiles. You knew that he was not after money, especially. This has been more than delightful. We have actually drunk of the joys of salvation, souls have been gathered into the kingdom. We all like to draw water out of the wells of salvation better than drawing money out of Christians. When we went to you for funds to pay the debt, the look on your faces was no more painful than was the feeling in our hearts. We do not want to repeat this experience, neither do you. Brother ministers, deacons and church trustees, if your church is not constantly contributing for this great work of missions will you please take this matter up at once prayerfully, and again let it rain money as it did of old time. Every mail brought hundreds of dollars and money rained down daily. Better than all this a feeling of self-respect, of brotherly love and of missions has grown sweeter and stronger to the glory of God.

Your brother in need,

E. B. SAUNDERS, *Cor. Sec.*

Treasurer's Report.

For the month of March, 1910.

GEO. H. UTTER, *Treasurer*,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Cash in treasury, March 1, 1910.....	\$858 99
Church at Milton, Wis.....	50 00
Plainfield, N. J.....	19 69
Berlin, N. Y.....	12 00
Battle Creek, Mich.....	15 00
Chicago, Ill.....	25 00
Hammond, La.....	6 00
Syracuse, N. Y.....	1 08
Leonardsville, N. Y.....	10 25
Shingle House, Pa.....	2 35
Mrs. D. R. Coon, Auburndale, Wis., Home Missions.....	10 00
Pulpit subscriptions.....	4 50
Mrs. D. R. Stillman, New London, Conn.....	5 00
Mr. and Mrs. Albert W. Hill, Hawarden, Iowa.....	5 00
S. C. Maxson, Utica, N. Y.....	5 00
Cash—Ammokoo Education Fund.....	1 00
Sabbath school at Plainfield, N. J. General Fund.....	\$30 30
Education of Chinese Child.....	25 38
T. A. Saunders, Milton, Wis.....	5 00
	\$1,091 54

Cr.	
G. Velthuysen, salary six months ending June 30, 1910.....	\$150 00
E. B. Saunders, salary and expenses for February, 1910.....	57 10
J. J. Kovats, salary in January and February, 1910.....	40 00
Ira L. Goff, labor in Oklahoma field.....	15 00
Interest on loans.....	9 45
Wm. L. Burdick, expenses of committee to confer with Tract Society Committee.....	13 60
E. B. Saunders, labor with Italians in New York.....	100 00
David E. Titsworth, share in traveling expenses of Mr. Bakker to South Africa.....	150 00
Cash in treasury, March 31, 1910.....	556 39

\$1,091 54

E. & O. E.

GEO. H. UTTER, *Treasurer*.

Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist Conference met in regular session in the St. Paul Building, at 220 Broadway, New York City, on the first day of the week, December 19, 1910, at ten o'clock, a. m., with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Charles C. Chipman, Elisha S. Chipman, Stephen Babcock, Edward E. Whitford, Edgar D. Van Horn, Holly W. Maxson, J. Alfred Wilson and Corliss F. Randolph, besides the Field Secretary, Rev. Walter L. Greene.

Prayer was offered by Rev. Walter L. Greene. The minutes of the last meeting were read. The Recording Secretary reported that the usual notice of the meeting had been mailed to all the Trustees.

The minutes of the last meeting were read. The Committee on Publications reported that Mrs. Luther S. Davis had prepared the primary helps for the *Helping Hand in Bible Study* for the second quarter, and that Mrs. Samuel F. Bates would prepare them for the third quarter. The Committee further reported the addition of illustrative material to that publication by Rev. Edwin Shaw. The report was approved.

The Field Secretary presented his quarterly report, which was accepted as follows:

To the Sabbath School Board:

DEAR BRETHREN:

Your Field Secretary since the last meeting of the Board has continued the institute work in the Western Association. One four-session institute was held at Nile, N. Y., January 28-29 with good attendance and interest. Professors Paul E. Titsworth and Clarence L. Clarke have rendered valuable assistance in this institute work.

Early in January, at the request of the Little Genesee Church, one week was spent with them. Children's meetings were held each afternoon after school, and each evening forty-five minutes before the general evening service, a meeting for Sabbath-school teachers and workers was held at which topics pertinent to Sabbath-school work were discussed. As the result of this Rally Week, it is expected that some young people will be baptized.

One Sabbath was spent with the Petrolia (New York) Mission and one with the church at Hartsville, New York.

As requested at the last meeting, the Field Secretary communicated with Rev. Edwin Shaw of Plainfield, N. J., concerning the new department in the *Helping Hand in Bible School Work*, with the result that Brother Shaw has prepared "Hints for Teachers and Superintendents" for the second quarter of 1910. This will be heartily welcomed by our Sabbath-school workers everywhere, I believe. This department should be continued.

From his office about the usual amount of correspondence has been carried on regarding Sabbath-school supplies and methods of work.

Your Field Secretary attended the session of the Religious Education Association recently held

in Nashville, Tennessee. This great convention, representing the great forces for religious and moral education in this country, was rich in inspiration and high in its ideals as to the scope and the possibilities of religious education. This association, though projecting no definite courses of study and promoting no definite plan of procedure, has influenced the Bible-school movement and the other organized forces for religious education in this country as no other organization—a great coordinating and inspirational force.

After the convention a few days were spent with the church at Attalla. One Sabbath was spent with them and four public services were held and many calls made. A more complete organization of the Sabbath school was effected and supplies for the lesson study were provided. We trust that we were able to give some encouragement to our loyal little band there.

During the quarter, 12 sermons have been given, 10 addresses delivered, 8 workers' conferences conducted, 1 institute held, 5 churches visited, 5 children's meetings held, and 4 Sabbath-school classes taught.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

The Treasurer presented a report of receipts since the last meeting, which was approved as follows:

1909.	
Dec. 22,	Niantic, R. I. (S. S.).....\$ 1 15
" 30,	Riverside, Cal. (church)..... 1 95
" "	North Loup, Neb. (church)..... 2 80
" "	Scott Randolph, Lost Creek, W. Va., sale of <i>Manual</i> 5 00
" "	Syracuse, N. Y. (S. S.)..... 81
" 31,	Richburg, N. Y. (S. S.)..... 1 76
1910.	
Jan. 2,	Farina, Ill. (church)..... 8 58
" 3,	Dodge Center, Minn. (church)... 1 45
" "	Dodge Center, Minn. (S. S.).... 3 55
" "	E. E. Churchwood, Dodge Center 1 45
" "	North Loup, Neb. (S. S.)..... 11 66
" "	Plainfield, N. J. (church)..... 20 33
" "	New York City (church)..... —
" "	New York City (S. S.)..... 27 65
" "	Farina, Ill. (S. S.)..... 3 12
" 4,	Salemville, Pa. (church)..... 1 50
" 6,	Battle Creek, Mich. (church).... 5 00
" "	Walter L. Greene, sale of <i>Manual</i> 1 00
" 7,	Independence, N. Y. (church).... 1 00
" 11,	Nile, N. Y. (church)..... 4 00
" "	Ashaway, R. I. (church)..... 3 00
" "	Alfred, N. Y. (First Alfred S. S.) 4 73
" "	Chicago, Ill. (S. S.)..... 26 66
" 17,	Nortonville, Kan. (church)..... 5 27
" 23,	Little Genesee, N. Y. (S. S.).... 3 55
" 26,	Independence, N. Y. (S. S.).... 1 55
" 30,	Westerly, R. I. (church)..... 23 12
Feb. 2,	Milton, Wis. (S. S.)..... 10 00
" 9,	Franklin F. Randolph, New Mil- ton, W. Va. 1 00
" "	Middle Island, W. Va. (S. S.)... 1 60
" 16,	Milton Junction, Wis. (church)... 4 30
" 20,	New Auburn, Wis. (S. S.)..... 5 00
" 21,	New Market, N. J. (S. S.)..... 2 50
Mar. 2,	Leonardsville, N. Y. (S. S.).... 5 00

" 20,	Petrolia Mission, N. Y.	3 00
" "	Overdraft	21 34

The Treasurer presented correspondence from Rev. Arthur E. Main, relating to *Bible Studies on the Sabbath Question*, and a certificate of copyright of that book.

The Committee on Publication of *Bible Studies on the Sabbath Question* reported that the book had been published and is now in process of distribution.

The Committee on the Höcker Sabbath School Memorial Fund reported progress.

The President reported correspondence from the President of the Seventh-day Baptist General Conference, relating to the program of the Sabbath School Board at the approaching session of the General Conference.

VOTED, That the President and Field Secretary be appointed a Committee on Program for the General Conference.

After a somewhat extended informal discussion of plans for field work for the Field Secretary for the coming summer, it was

VOTED, That the work of the Field Secretary for the approaching summer be referred to a committee consisting of the President and the Treasurer with power.

VOTED, That the Recording Secretary be instructed to communicate with the Directors of the American Sabbath Tract Society and ascertain if they would be willing to unite with us in sending our Field Secretary into the Southwestern Association for two months' work, more or less, this coming summer.

VOTED, That the President be requested to convey the thanks of the Trustees of the Sabbath School Board to Mrs. Henry M. Maxson for her valuable services in preparing the revised edition of the *Catechism* recently published; and to Mrs. H. Clift Brown, Mrs. Luther S. Davis, and Rev. Edwin Shaw for efficient labor upon the *Helping Hand in Bible School Work*.

The Recording Secretary was requested to prepare the annual report of the Sabbath School Board to the Seventh-day Baptist General Conference.

Minutes read and approved.
Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

Seventh-day Baptists in Europe and America.¹

CORLISS F. RANDOLPH.

At different times, Seventh-day Baptists have shown a commendable interest in their own history. In 1809 the General Conference authorized Rev. Henry Clarke

¹ *Seventh Day Baptists in Europe and America: A Series of Historical Papers Written in Commemoration of the One Hundredth Anniversary of the Organization of the Seventh Day Baptist General Conference, Celebrated at Ashaway, Rhode Island, August 20-25, 1902.* Volumes I and II. Illustrated. xxv + xvi + 1,500 pp. Price, in full cloth, \$3.00; half leather, \$5.00. Printed for the Seventh Day Baptist General Conference by the American Sabbath Tract Society, Plainfield, New Jersey, 1910.

to collect the necessary material for a denominational history, which was published in 1811.

With the establishment of the *Seventh Day Baptist Missionary Magazine*, in 1821, the first periodical publication of the Seventh-day Baptists in this country, came a renewal of interest in the history of the denomination, *A Sketch of the History of the Seventh-day Baptist Denomination* appearing in the second number of that magazine and continuing through several issues. More or less biographical material appeared in the same publication.

In 1851 Mrs. Tamar Davis published her *History of Sabbatarian Churches*, and the following year, 1852, the *Seventh Day Baptist Memorial* was established for the express purpose of printing denominational history. This was issued quarterly for three years and was then suspended. In 1858 Rev. George B. Utter published his *Manual of the Seventh Day Baptists*, a small 16mo of 72 pp., but concise, accurate and comprehensive. In 1866 Rev. James Bailey's *History of the Seventh Day Baptist General Conference* was published. From this time forward to the close of the nineteenth century, there appeared at long intervals biographies of Eli S. Bailey, Alexander Campbell and Jonathan Allen, and, in the meantime, the historical department in the SABBATH RECORDER had been established but no exhaustive history of Seventh-day Baptists had ever been published.

The celebration, in 1902, of the one hundredth anniversary of the organization of the General Conference was, therefore, an auspicious occasion for treating the history of the denomination as fully as possible. Plans were laid accordingly, and the cordial coöperation secured of the writers necessary to produce such a result.

Although the long delay of almost ten years since the occasion which this work commemorates was not contemplated in the beginning, it has seemed unavoidable. But this is now passed and the work is before the public, and amply justifies the long wait for it.

The work has grown immensely in the hands of the committee. The three hundred illustrations were not in the original plan; but they alone would be an acceptable cause for so long a delay. Upwards of two hundred and sixty of them are full page, and they embrace the portraits of more than two hundred men and women who have been prominent in Seventh-day Baptist history, or closely identified with this work. Among these are several of rare value. One of these, that of Rev. Joseph Stennett, 2d, was not known to be in existence until about a year ago. Another is that of Rev. Thomas Hiscox, a reproduction of Okey's engraving, made directly from Feke's celebrated painting of Thomas Hiscox, and superior to the lithographs heretofore known to our people.

The chapter on *The Sabbath in the British Isles*, compiled almost wholly from the valuable notes of Charles H. Greene, is the most comprehensive and satisfying of any treatise accessible to our people on that subject.

The history of the *Eastern Association* by Rev. William L. Burdick, D. D., is worthy of especial attention because of the extensive, painstaking research which it exhibits. This is of the greater importance because of the fact that the beginnings of Seventh-day Baptist history in America are all included within the bounds of the Eastern Association. It was a stupendous undertaking to write such a history, but the author has risen to the full measure of his task.

Here for the first time, the history of the German Seventh-day Baptists is made conveniently accessible *in extenso* to Seventh-day Baptists generally. Of course the three hundred pages devoted to them in the present work can never take the place of Sachse's monumental work of five times that size, but the present treatise does serve to give some adequate idea of the achievements of a people who represent one of the most remarkable religious movements which the world has ever known, and who rendered an invaluable service in the founding of the mighty American Republic.

Another chapter is devoted to brief *Biographical Sketches* of the upwards of two hundred individuals whose portraits appear in the work. While some are very brief and none long, all give something of their subjects and of their connection with Seventh-day Baptist interests.

Although not so stated in the book, the one-hundred-page index was compiled by Mrs. Anna M. Tompkins, of Newark, New Jersey, who had had a somewhat extensive experience in similar work, and who was well qualified for her task. This alone required more than three months' solid work. Here again the wisdom of the committee is apparent, for such a work as this is of little value without a reliable index of sufficient scope to enable the reader to refer to any part of it with facility.

The importance of the work as a whole can hardly be overestimated. Few denominations, if any, have had so exhaustive a history as this written of themselves. Even Armitage's great *History of the Baptists* is a mere outline, as compared with the present work, which is really encyclopedic in its scope.

Seventh Day Baptists in Europe and America is a monumental work, and we venture the assertion that it marks an important epoch in the history of our people and in the cause of Sabbath reform. It ought to be in the hands of every Seventh-day Baptist. Parents would do well to purchase a sufficient number of copies to place one in the hands of each of their children. It will be the reference book of Seventh-day Baptist history for the next hundred years.

One Million for the Bible Society.

The American Bible Society is very happy to announce to all its friends that the effort to raise \$500,000 to meet the offer of Mrs. Russell Sage of a similar amount, the whole sum to be perpetually invested as an endowment for the society, has been completed. The entire amount of \$500,000 has been raised. \$275,681.07 has already been paid in. The balance is covered by good and reliable subscriptions payable, most of them, during the year 1910.—*Secretary.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

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

"God nothing does nor suffers to be done
But what thou wouldst thyself couldst thou but see
Through all events of things as well as he."

Societies of the Northwestern Association.

A few days ago the secretary of the Northwestern Association wrote to each one of the ladies' societies in the association asking for various items of interest about each society. The responses for the most part were very prompt indeed, and not one failed to reply. These contained so much of interest we would like to give them entire; but as there are in this association eighteen societies, we can only give you a general summary of the good things written by the secretaries.

There is a membership of about five hundred women; these divided into groups of from ten to sixty members, but working for a common cause, are a great source of help in the churches and communities where they are located.

The Milton Ladies' Benevolent Society is the oldest one in the association, having been organized in 1851, though under another name. It was reorganized in the early seventies, then taking its present name. This society is a veritable beehive, whose workers have so increased in numbers that several swarms have gone out from the parent stock. These are called circles, the original society, or Circle No. 1, being composed of the older ladies of the church. They are never idle and like the busy bee improve each shining hour, gathering money (not honey) from every opening opportunity. The members of this circle are noted quilters; their fame has gone out through all the States and their quilting to the ends of the denomination.

They are doing most beautiful work and this has several times brought them ten dollars a quilt. In this way and by other work the society has paid up a scholarship fund of \$800 in less than eight years, besides contributing largely to the salary of Miss Susie Burdick and to other missionary and benevolent objects.

The West Hallock Ladies' Missionary Society, organized in 1856, is the next oldest society, and has the distinction of having been organized with a larger membership than any other society in the association. Farina, next in age and number, was organized in 1871 with a membership of fifty-eight.

In the Albion Church there are three ladies' societies, the Missionary and Benevolent, the Home Benefit, and the Willing Workers, each doing a distinctive part in the work of the church, yet all contributing something to the different denominational boards. The Willing Workers are indeed willing to work, for whenever any of their members are sick, or moving, or in need of assistance of any kind, they turn in and help, pack up, clean house, can fruit, put up pickles, or anything that will aid in any way; and on the birthdays or wedding anniversaries all celebrate together as one large family. The three societies are very friendly and often entertain each other. Look up the RECORDERS of November and December last year for an account of their good times and good deeds.

The ladies of the Woman's Evangelical Union of the Chicago Seventh-Day Baptist Church are a devoted band of women. For various reasons, principally because of the great distance between their homes, it is impossible for them to meet regularly. When they do it is usually in connection with the church sociables. That they are keenly alive to all denominational affairs is shown by their hearty support.

The Boulder society has been making aprons—aprons by the dozens, and could not make them fast enough. They meet the first and third Wednesdays of each month, and when they have so much work, hold all-day sessions, usually making twelve or fifteen aprons in one day. These command a good price, netting the society on an average of forty cents an apron. But

not content to direct all their energies toward merely earning money, they are holding evening sociables, at which time the Program Committee—appointed quarterly—presents a literary program. The following invitation was sent out for a recent sociable:

"For every letter of your name
A penny take and cast the same
Within this little pocket.
And if you would be very nice
Go through this operation twice or thrice,
Then quickly shut and lock it.
The little sack will pass you through
An entertainment, fresh and new.
Please don't forget the little sack,
But bring it in, or send it back."

This was written on a card to which was attached by string a little silk sack. At the program provided at this time a talk was given on the associations, using as an outline the Mission Circle Leaflet prepared by the Woman's Board. Drawings were shown of the States forming the associations and pictures of missionary pastors were pinned on in the proper places. The fact was brought out that of forty missionary churches there are only eight pastors to supply. Suggestions were asked for a remedy for such a state of affairs.

The North Loup ladies have a very helpful way of celebrating the birthdays of the busy wives and mothers. They take their dinners, scissors and thimbles, and while they visit, attack the mending basket or the large pile of sewing that for some reason has accumulated. For other good things about this society see the article which their corresponding secretary has written for the RECORDER.

Last fall the Nortonville Woman's Missionary and Benevolent Society, thinking to promote a greater interest among their own church people for our missions in Shanghai and Lieu-oo, as well as to give pleasure to others, conceived the idea of sending a budget letter to the missionaries. Old and young entered into the spirit and nearly thirty letters and as many cards were sent so as to reach them by Christmas time. Every one was remembered, even the little ones. The pleasure bestowed by this kindly deed is told us in a letter from Mrs. Mary Davis in a recent RECORDER.

The other societies are all doing excel-

lent work. They are raising money for needy fields, both at home and abroad. They also contribute of their time in many ways, and that often calls for more sacrifice than gifts of money.

Most of the societies have regular or occasional literary programs. Many are using the Mission Circle studies, and one at least has taken up the China Mission study in addition to the other. Sometimes other denominational topics are studied.

The dividing of the society into circles, and doing other work besides quilting has done much to bring many of the younger women into the societies, and this we regard as a very hopeful indication. The more mothers especially who are interested in the work of the denomination, the more encouraging the outlook.

The Milton society in organizing into circles is striving to interest every woman, both old and young, and even the little girls in the different lines of work for the betterment of the church and denomination, the object in dividing being to group together those whose interests are similar.

In societies where it has been tried, the holding of monthly sociables, all-day sessions, especially in the winter months, and the serving of teas and lunches to which the members of the families are invited, are sources of much pleasure and profit, and the feeling of friendliness and sympathy cultivated by these social gatherings is of great benefit to the church. Church dinners and suppers cultivate the same spirit in the community.

In these ways and many more the women of this association are materially aiding in the work of the church and denomination and fostering in their lives a spirit of love and helpfulness.

NETTIE M. WEST,
Associational Secretary.
Milton Junction, Wisconsin,
March 24, 1910.

Pastor Shaw Remains in North Loup.

Since this RECORDER was made up we have learned through a personal letter that Rev. George B. Shaw decides not to accept the call to Alfred but will continue with the church at North Loup, Neb.

Young People's Work

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

Winning the World.

REV. ALVA L. DAVIS.

Prayer meeting topic for April 23, 1910.

Daily Readings.

Sunday, April 17—The broad declaration (John x; 14-18).

Monday, April 18—The prophetic announcement (Isa. xlix, 5-13).

Tuesday, April 19—Salvation for all (John iii, 14-18).

Wednesday, April 20—Drawn by love (Hos. xi, 1-4).

Thursday, April 21—Love uniting humanity (Eph. ii, 11-19).

Friday, April 22—The end—one family (Eph. iii, 14-21).

Sabbath day, April 23—Topic: Christ winning the world (John xii, 20-32).

INTRODUCTION.

In this lesson we have the only recorded event, so far as the Gospel of John is concerned, between the triumphal entry and the last night of the Master's life—the only event recorded by John from three busy days of working and teaching.

Among the vast concourse of people who had gathered at Jerusalem for the Passover were many Greeks, who eagerly sought an interview with Jesus upon religious matters. And because they may have been from the same country as Philip (Bethsaida), or else because they recognized his Greek name, they make known their desires to Philip. Philip, in turn, consults Andrew, and they decide to carry the request to Jesus. This request furnishes Jesus the opportunity for his last public discourse.

HINTS ON THE TOPIC LESSON.

Verse 21. *We would see Jesus.* All the world needs Jesus. Men and women, weary and discouraged, lonely and sad, sick and dying, are still saying, "We would see Jesus."

22. *Philip telleth Andrew . . . Jesus.*

The world must be brought to see Jesus by each Christian telling his brother about Jesus. Christ will be judged more by what we are than what we say.

24. *Except a corn of wheat fall into the ground and die, etc.* The price of all truly great achievements is paid in blood. The unvarying law of the harvest is through death to life.

25. *He that loveth his life shall lose it.* To love life for its own sake is to lose it—its powers, possibilities and blessings. To make life subordinate to the good of others, to the higher purposes of life, is to keep it.

26. *Follow me.* The supreme test of discipleship is found in our willingness to follow Christ. To be his disciple is to invest our lives in his service.

28. *Glorify thy name.* What a wonderful lesson of submission to the will of Christ is this! So ought each one of us to say: "Do with us as seems best to thee, and use us, Father, so that we may glorify thee."

32. *And I . . . will draw all men unto me.* No one is driven into the kingdom of God, but they are drawn by the love of Christ, through human agencies. Christ and the Christian constitute a magnet,—we are like the bar of steel, and Christ is the force operating in our lives.

MEDITATIONS.

"And I, if I be lifted up from the earth, will draw all men unto myself." These words were spoken almost nineteen hundred years ago, and yet there remain about 1,050,000,000 non-Christian people in the world who have never heard the gospel message. Even in the Christian nations but a little over one half of the population are professed followers of Jesus Christ. When you look upon these statistics do they cause a feeling of discouragement to come over you? Is the motto, "The world for Christ," so large, so visionary, so all-inclusive as to seem impossible?

Well, it is a big problem, an all-inclusive problem. It embraces self, our country, the whole human race. But it can be solved, it will be solved. Jesus himself hath said: "God so loved the world;" "Go ye into all the world;" "I, if I be lifted up

from the earth, will draw all men unto myself." "All men" includes nothing less than the wide, wide world.

But there is a bright side to the picture. Before Christ came there was no law of love, no conception of the equality of man before God, no brotherhood of man. In the fifth century, A. D., the parent had the right of life and death of his children. In the days when Greece and Rome were at the height of their pagan civilizations life had no sacredness; the arena and the amphitheater were places to satiate the thirst for blood. In the days of Cicero daughters were not worth a name. The first women brought to America were sold for twenty pounds of tobacco. Up to the middle of the eighteenth century practically three fourths of the human race were in bondage. When the framers of the Declaration of Independence declared "All men are created equal," an entire race was held in bondage. But thanks be to the Gospel of Christ, child life is now regarded as sacred, woman has been elevated to her rightful place, and slavery has been banished from every Christian land.

We are living in an age when life means more than it ever meant before. Nature never spoke more eloquently than she speaks today. Trees were never more beautiful, flowers never more fragrant, and the birds never sang more sweetly. Never was womanhood so noble, pure, or respected; never was child life held so sacred; never were so great efforts put forth for the amelioration of suffering, and the relief of the poor, as today.

Whence comes this life,—this new life to nature, to nations, to individual character? From him who said: "I am come that they might have life, and that they might have it more abundantly;" from him who said: "Behold, I make all things new."

Think of the missionary achievements during the last century. One hundred years ago there were only one or two missionary societies; today there are more than 600. Then there were about 12 missionaries on the foreign fields; today there are over 16,000, and 75,000 native assistants. Then there were no mission schools; today there are more than 20,000, with more than a million pupils. Then

there were no hospitals or dispensaries; to-day there are more than a thousand with their consecrated medical missionaries. Then there were no converts; today the foreign church-membership numbers nearly 1,500,000, with as many more knocking for admission. Then there were spent annually but a few hundred dollars; today an annual gift of about \$20,000,000. Last year there were added to the church abroad about 132,000 members which, including the converts on the home fields, swells the grand total to more than 900,000 members.

Christ said: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." We must obey this command. There are fields white unto the harvest everywhere. No one need wait for an opportunity to reap. Every man, woman and child may share in the great harvest. The responsibility of carrying the Gospel does not rest upon the Missionary Society alone, but upon the church. But the church as an institution can not do this. God is the power, and the individual the medium through which the work must be done. God's unit for service is the *one*. It means you.

A STRING OF PEARLS.

"The noblest question in the world is, What good may I do in it?"—*Franklin*.

"The heart which goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good doing something for others."—*Horace Mann*.

"When we have learned to smile and weep with the poor, we shall have mastered our problem. Then the slum will have lost its grip and the boss his job."—*Jacob A. Riis*.

"America holds the future. If America fails, the world will fail. The battle lost at home, our cause is slain abroad."—*E. B. Hulbert*.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

—*Selected*.

Verona, N. Y.

*Martha Burnham.*¹

MARGARET BELL.

Chapter XV.

A quiet little village by the name of Burwell sprang up twenty miles from Mr. Burnham's home. In this village, among a very fine class of people, a Free-will Baptist Church was planted, followed by the establishing of a seminary. To this seminary Mr. and Mrs. Burnham decided to send Martha in the spring following her conversion.

The academy at Auburn, belonging to the Seventh-day Baptists, where Hannah had been educated, was now a college. It was only five miles distant, but Mr. Burnham believed, consistently, in supporting the schools of his own denomination whenever it was practicable to do so.

Although Burwell was in the same county it almost seemed to Martha as if she were in a foreign land because she had never before been so far away from home. She came home to be baptized with the other converts who had joined the church at the same time with her. The ordinance of baptism was administered on the second day of June, an ideal time, in the beautifully flowing river that ran through Jacksonville. She was accompanied to the baptismal service by Hannah, the only member of the family permitted to witness this most sacred rite.

The term's work in school was a success and at its close Martha returned home to find her mother sick in bed. Mr. Hoag had moved his family away, stripping the house of nearly everything. There was a good-sized mortgage on the farm, and no stock save half a dozen chickens, and a cat that had hidden away during the moving process. Mr. Burnham was past work save attending to the garden and doing a few chores. There was the large house to clean from garret to cellar, besides the ordinary housework and the care of her mother. But joy—oh, joy, the home was once more in her father's name and the sixteen-year-old girl took hold of her task with a hearty good will.

Excepting the help her father could give

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

her—and there was more out of doors demanding his attention than he was able to do—she had not one hour's assistance until her mother was able to help her with the work; and this was not until after the house had been cleaned and settled.

The neighbors encouraged her as much as possible by telling her of their sympathy and assuring her that her father at his time of life would not be able to lift the mortgage; that they had no idea he could even pay the interest and live from the income of that place; and that she must expect the home to be lost. She thanked them for their sympathy, which she knew was real, but told them that while her father and mother were old and feeble, they were good managers and she thought they would be able to save the home.

Mrs. Burnham had so far recovered by the opening of the fall term that by employing a washerwoman she felt she could manage the work, and Martha went back to school.

And now must follow the recital of some things that Martha would like to have blotted from the story of her life; but when a thing has been done, it can not be undone. While wrong-doing can be forgiven, it brings its own retribution.

Martha lost the splendid opportunity to board at the place where she had been in the spring by being too late in sending in her application, and went into the home of a cousin who had three young people in her family. She became deeply interested in playing games with her comrades and in the political outlook of the country.

It was the autumn of Grant's re-election to the presidency of the United States. Martha attended a lecture before the Republican club every Monday evening, and occasionally Democratic lectures on other evenings just to hear what they could say; and when it didn't suit her, she would frown and say softly, "Tut, tut." It seemed to her as if the world's destiny hung upon this election. Perhaps it did, but she could not affect it one way or the other and it would have been much better for her had she paid strict attention to matters on which her own destiny was hanging. She threw away, or nearly so,

her term of school and thus while she went out of the spring term as a good scholar her record as a scholar at the close of the fall term was a very poor one. When she came to her senses she was heartily ashamed of her school record and filled with remorse over the wasted opportunity. She saddled the blame upon herself where it belonged, and decided to do better in the future.

But Martha did something worse than to throw away her term of school; she tampered with her religious life. As she became interested in the games, she noticed that when the bell rang for prayer meeting it was hard to break away from the games and finally she ceased to do so. At the same time she noticed that the games had no attraction when there was a political lecture on hand. Politics and games were in the ascendency, school work was neglected and religious duties became irksome.

On Sunday she wished it were not Sunday so she could play games. The family with whom she was living would not permit games to be played on Sunday or we know not what she might have done. She had let go of the standard and when one does that there is no telling where he may drift.

The young people with whom she played the games were not Christians. What must her influence over them have been as they saw her quit the prayer meeting for such reasons?

Martha sat down and candidly reasoned the matter out, coming to the conclusion that she was not a Christian—that no Christian would do as she had done. She decided that according to the Sermon on the Mount there was little difference between playing games on Sunday or wishing that it were not Sunday so that she might do so. In her heart she had violated principle—she who when she took upon herself the vows of a Christian, purposed to live the life as it should be lived. Weighed in the balance with God's holy law and with Christ's interpretation of that law, she found herself wanting. And her attempts to rise up out of this quagmire in which she found herself were in vain. If she refrained from doing things her conscience condemned, the sinful desire was

still in her heart and God required "truth in the inward parts." Again and again she willed to come up to the ideal, but found that while "to will" was present with her how to perform that which was good she found not. She became exceedingly alarmed over her condition and as she tossed on her pillow, oftentimes until nearly morning, would exclaim, "Oh, if I could only get rid of self and find God!"

She came home in this state of mind. Her parents could not send her back in the winter and she had little inclination to go, for she was too much absorbed in her spiritual condition. As she tried to take up her church duties she began to feel somewhat better and hope sprang up that she might yet attain the goal.

The school board had secured a good teacher; and as her parents wished her to do so, she went into school and tried to do her best. It proved to be a good term's work, for as there was plenty of time the teacher taught her Latin, algebra and physical geography.

The teacher was a Seventh-day Baptist and boarded at Mr. Burnham's, so this gave them an opportunity to learn something of the belief of that peculiar people. Among the things they learned, greatly to their surprise, was that this people believed in the conversion of the individual previous to church membership; for they had supposed that all who kept the seventh day of the week were members of the church from birth.

Martha ventured to ask the teacher one evening if their ministers preached sermons on different topics as did the ministers of other denominations and when told that they did she replied that from what she had heard of his people she supposed their ministers never preached a sermon on any subject but the Sabbath unless it was on funeral occasions.

But to return to Martha's religious experience, she struggled on, sometimes up and sometimes down, more often the latter, until one day in the spring when in a fit of abject despondency she met her pastor, who had recently been put in charge of the church. He asked her how she was getting along. Up to this time she had borne the burden entirely alone,

but in answer to his question she told him she was not getting along at all, that she did not believe she was a Christian or ever had been.

After asking her a few questions he told her he thought that she had been regenerated but what she needed was to come up into "the higher Christian life" and recommended that she read a certain book on that subject which he would lend her. How she pored over that book, reading it again and again. If that book contained help for her she was going to have it. The author dealt with the subject in the first place theoretically. He had put forth an earnest effort to make the subject clear and probably did so, but Martha's spiritual eyes were holden.

As an illustration he brought up the sin-offering and the ram of consecration under the old dispensation as types of the Christian's states of justification and sanctification. He tried to show that the sin-offering must come before the offering of consecration, or in other words that each individual must take the place of the lost sinner and accept the death of Christ in his stead and by so doing come into a state of justification before God. This being done his next act should be to put himself without reserve upon the altar of consecration to God as typified by the ram of consecration and by this act he would become sanctified or set apart for the service of God. The author then proceeded to deal with the question experimentally, giving the experiences of several people noted for their deep spirituality.

As Martha finished the study of the book she saw clearly that if she came up into "the higher Christian life" there were many things she would be compelled to give up. She abhorred notoriety and to give up things that other Christians approved of and be pointed at for her peculiarities was indeed a grievous cross. But what should she do? She could not bear the thought of giving up her religion, neither could she think of going on at such a sacrifice. What a type she presents of that large class of people who have just religion enough to make themselves miserable.

The conflict raged for several months, but as the summer was drawing to a close

she decided to yield to the pleadings of the voice that was calling her upward; and one beautiful Sunday afternoon in an "upper room," empty of all furniture save the cradle in which she had been rocked when a babe, she knelt on the bare floor and put herself unreservedly upon the altar of consecration to God, praying that he would accept the offering and send the fire down from heaven to burn the dross all out of her nature.

In accordance with her understanding of the book she had read, she expected a wonderful experience to follow this act of consecration—an experience that would consume the evil of her heart at once and leave her untrammelled to walk in the paths of righteousness. But no experience came and she could see no change in her nature. She tried to her utmost to live without sinning, but in some unguarded moment her temper would get the mastery of her; and if she succeeded for a time in controlling her words, still as she looked into her heart she must face the fact that not a day passed in which she did not sin in thought.

Her disappointment as to the result of her consecration can not be measured. She subjected herself to the most rigid self-examination, but could detect no lack of sincerity on her part. Thus she groped along in what seemed to her to be impenetrable darkness.

In September, or a few weeks after the above act of consecration, a cousin of Mrs. Burnham's living between their home and Mr. Hoag's, a strong healthy man, sickened and in a few weeks died. In October Mr. Hoag was taken sick and was confined to his bed for many weeks. At times he would have alarming spells and was unwilling to be left alone a moment. Evidently he was almost distracted with the fear of death.

Margaret and Patience were sent to their grandfather's on account of Mr. Hoag's sickness and this made the work more than Mrs. Burnham could possibly do; so Martha did all the hard work at home and then hastened to Hannah's assistance, sitting up each alternate night.

But one morning when Hannah attempted to arise from her bed she found that

she could not do so. When the doctor came he said she was very sick, and that should she contract any more cold her condition would be critical.

There were now two little boys in the family, one a baby, the other two years his senior. All of George's time was consumed out of doors. Martha was alone with this family for three days save as neighbors ran in a little while each day to assist her; then a competent maid was procured. One neighbor who was an excellent nurse left her family each alternate night and took care of the sick, leaving Martha free to sleep.

On the sixth day of Hannah's sickness although Martha had been up the preceding night she felt that she could not leave the sick people that night; so she sent for the kind neighbor to come and stay that afternoon as well as night. Upon her arrival Martha told Hannah that Mrs. Brooks had come, adding, "I'm going to sleep this afternoon so I can stay up with you tonight."

Hannah replied, "Oh, I'm so glad!" but as she looked up into Martha's face she exclaimed in alarm, "Why, how you look! Are you sick?"

Martha assured her that she was not sick, only tired, and that she would be all right after a nap. When Martha had been sleeping a couple of hours the maid coming to awaken her found it a very difficult thing to do. She followed the maid to her sister's room where Mrs. Brooks told her to make some strong tea quickly. Mr. Hoag seeing her asked why she was up and if Hannah were worse. Martha replied that she didn't think Hannah was worse, but that they had called her because they could not manage the work.

In a little time her mother and William came. She wondered why her mother dared venture out on such a day. She noticed that Mrs. Brooks spoke hurriedly, that her mother and William looked strange. What did it all mean? Mrs. Brooks said to William, "Let's raise her up." They did so and in a moment she ceased to breathe. Then they laid her back tenderly and no one spoke.

Martha wondered why they didn't do something for Hannah instead of standing

and looking at her, and then the truth burst upon her bewildered brain that Hannah was dead.

Thus at thirty-five years of age, there passed from the material to the spiritual world one of the purest spirits that ever dwelt in a tenement of clay—a woman fitted to grace any home—a truly beautiful woman because the face which nature had graced with rare loveliness was lighted up by a beautiful soul shining from within.

In the years of her testing, the faults of her husband were never discussed with any outsider. In the strength of God she bore them in her own heart, masking that aching heart with smiles. To meet her was to receive a heavenly benediction because the God whom she served had put his beauty upon her.

(To be continued.)

Letter From Superintendent of Intermediate Work.

DEAR ENDEAVORERS:

Since my election to the office of general superintendent of intermediate work, I have spent some time trying to learn what duties fall to such an officer, but have not yet done enough work to make myself renowned. I have found only three Seventh-day Baptist Intermediate Christian Endeavor societies—at Albion, Alfred, and Farina. Doubtless there might well be more. And yet, the demand for intermediate societies is not so urgent as that for junior societies. Most senior societies can with advantage take members fifteen years old; and most junior societies can retain them until about that age. And in many small churches the number of young people between the ages of fourteen and eighteen is too small to justify the organization of an intermediate society. But where conditions make such an organization practicable, and where a suitable superintendent is available, there is opportunity for a very important branch of church work—the guiding of the religious thought and activity of young people at the crucial age of from fourteen to eighteen years.

I am sure the Rev. W. D. Burdick of Farina, Ill., will not object to my using here an extract from his letter to me.

For four years we have had an intermediate society here—small, it is true, but I am satisfied that it is a wise plan to have such a society whenever it is possible, both because better work can be done in separate societies, and because the young people are thus better fitted to take up their work in the young people's society. It seems to me that the ages of those in the intermediate society are good for pastor's training-class work, at least for supplementary work.

I think there should be some changes denominationally in regard to statistics and work done in junior and intermediate societies. Those churches that have both junior and intermediate societies do not have an equal chance with those that have only the junior society, which includes those of intermediate age, for the work of the Intermediates has not been recognized.

I like this idea concerning the pastor's training class. The mission studies now appearing in the young people's department of the SABBATH RECORDER would make excellent outline for this kind of work. I am glad that the author indicates reference books, with original work that can be done by the class. Allow me to suggest other projects besides the pastor's training class which might serve as supplementary work in some places: (1) Bible-study class; (2) Athletic teams; (3) General reading-room, to which members contribute books and magazines; (4) Young people's choir, or orchestra; (5) Let the Intermediates have charge of Sabbath morning service some morning when the pastor is absent; (6) Send delegates to Conference and Rally.

If you have an intermediate society please let us know of the character of your work, the number of members, etc., and offer any suggestions which you think might be helpful.

Very respectfully,

WM. M. SIMPSON.

Milton, Wis.,

March 30, 1910.

News Notes.

ASHAWAY, R. I.—The choir gave an Easter cantata in place of the regular Sabbath morning service, March 26. An address appropriate to the occasion was given by the pastor. Miss Maud Briggs rendered a violin solo.—Alexander Smith, superintendent of the mission at Westery, gave a very interesting talk on missionary work, at the Sabbath evening prayer meeting, March 18. Special music was rendered by a chorus of young ladies.

MILTON, WIS.—The Boys' Junior Endeavor class gave an excellent entertainment in the

church, March 24. The orchestra music, solos and recitations merited the applause and encores which they received. The class is under the leadership of W. M. Simpson.

BERLIN, N. Y.—One member added to the church, recently, by testimony.—The pastor's annual cash donation was held March 3, and \$92 was cleared.—Since our last report Evangelist C. L. Evarts has worked with the three churches in union meetings, and the churches have been greatly helped. Although but one came into our church this is not the measure of good which we all received.

VERONA, N. Y.—In place of the usual Christian Endeavor prayer meeting on Sabbath day, March 26, interesting and appropriate Easter exercises were given by the children under the leadership of Mrs. A. A. Thayer. A collection was taken for the Young People's Board at the close of the service.—Our pastor recently visited the Scott field.

LEONARDSVILLE, N. Y.—The Ladies' Benevolence Society recently gave a parlor entertainment after which ice-cream and aprons were sold at the home of H. D. Babcock. The occasion was greatly enjoyed by all present.—Mr. R. J. Severance has accepted the call to become pastor of the church and will begin work with us about June 1.

Sociology and the Plainfield Church.

REV. EDWIN SHAW.

The pastor of the Plainfield Church is not exactly an enthusiast on the subject of what is commonly called the social question, but he is deeply interested in that phase, or side, of Christianity. If he had a lot of money he would establish in connection with the church a social center, and organize various lines of work to meet the social needs of the community where he lives. He has a good deal of sympathy and fellow-feeling for some of our young men—noble, manly fellows—who, being interested in these lines of Christian service, either as a vocation, or as an avocation in connection with a business career, seem to be diverted from the sacred calling of the gospel ministry. To encourage young men to enter the work as pastors, where pastors are so much needed, is his only excuse for presenting to the readers of the SABBATH RECORDER part of one of the annual reports made to the church at the meeting on April 3, 1910.

Since the Plainfield Church does not have the necessary equipment to carry on

many lines of social work under its own management, and since there are in the city a goodly number of organizations established for that very purpose, many members of the church have identified themselves as individuals with these organizations. When the pastor came here about two years ago he found the people thus at work, and he has approved and encouraged these efforts in every possible way.

He is so much interested in this kind of work that when the reports for the work of the church were being prepared for the year, a supplementary report of work done in connection with organizations outside of the church was also prepared, not by the pastor, but by another member of the church. It was of course a very difficult matter to gather information for such a report, but the following are a few of the results of the effort.

The Muhlenberg Hospital has on its board of managers one man who belongs to our church, four members on the woman's auxiliary, and two physicians on the medical staff. The church made a special offering of \$35.00 to the hospital, the Sabbath school gave \$10.00, and individuals gave contributions making in all \$300.00.

The Organized Aid Association has one member on its board of managers, and at least twelve persons have made contributions to the work.

The McAll Mission counts twelve persons among its members who belong to this church.

The Y. M. C. A. has twenty-two members. Five of these men are workers on important committees.

The Woman's Auxiliary of the Y. M. C. A. has thirteen members from our church.

The Y. W. C. A. has twenty active and four associate members.

The W. C. T. U. has twenty-six members, two of the officials, president and treasurer.

The Children's Home has thirteen contributors and one on the board of managers.

The Tuberculosis League has forty-six members, each contributing one dollar.

The King's Daughters in the work of the Day Nursery has two members.

The local Italian Mission was helped by members of the Christian Endeavor Society as well as financially.

The Netherwood (local) Fresh Air Camp received similar aid.

The Needlework Guild has fifteen members, one on the board of managers.

The Anti-Saloon League (for the whole State) was helped financially \$458.40.

Now in making out this report the committee says: "It is a difficult task to prepare any accurate report, both as to finances and to membership, for in many instances I have been able to obtain only the amount of money sent in by our representatives, while much more has been sent directly to the treasurers of the organizations. Therefore this report is only fragmentary." And yet even in a financial way she accounts for \$1,133.00.

Young men, inspired with the noble desire of serving Christ through serving your fellow men, believe me, you have no better chance, no grander opportunity than in the work of being the pastor of a Seventh-day Baptist church. You may not get the credit before the world as the leader or the manager; your church may not have the honor as standing out especially as a social center; but if the members of your church are workers in these lines, and the work is done, and the world is served, never mind where the honor goes.

Of course do all you can among yourselves and everywhere to emphasize the importance and the obligation of the Sabbath truth, and so far as the conditions which surround you make it possible, maintain a social center at your church; but do not, I beseech you, for one moment entertain the thought that as a pastor you are in any way hampered or circumscribed in your zeal for social service.

"To persuade one soul to lead a better life is to leave the world better than you found it."

"Riches reward usefulness; and the cure for poverty is to serve with more efficiency."

HOME NEWS

SALEMVILLE, PA.—It has been a long while since this part of the Southeastern Association has made a report through our good paper, the SABBATH RECORDER; therefore I feel it a duty to write a brief report.

Our little flock at Salemville has been faithful in meeting in the house of worship every Sabbath during the winter but one, which was a snowy day. Our beloved local pastor, J. S. Kagarise, with deep interest in the Sabbath cause and in the work of our young people, faithfully supplies his flock with that spiritual food that we find in the Bible, God's word to us. We need the Bible; our children need to have the sweet story told to them. The Bible is the rich treasure-store of literature and we miss much if we fail to study its pages. It helps to keep us out of sin and in the love of God.

Our hearts were made glad once more when Bro. H. N. Jordan came, March 18, to assist us in our communion service, which was held Sabbath evening, March 19, with good interest. A large audience attended the meetings during Brother Jordan's short stay with us. We pray for God's blessing to be upon him and his work as he continues to bring the Good News and Glad Tidings of salvation to people. We hope that he may visit us again. We thank his congregation for permitting him to help us on in the good work.

Our Sabbath school is doing very well under the care of Brother Charles C. Wolfe, superintendent. The school continues the whole year. Our superintendent uses every plan he can think of for the interest of the Sabbath school.

A. D. WOLFE.

Quarterly Meeting.

The next quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will be held with the church at Milton Junction, Wis., on April 22-24, 1910.

The Program is arranged as follows:

- SIXTH-DAY EVENING.
- 7.30. Praise Service, led by E. M. Holston.
- 8.00. Sermon, Dr. W. C. Daland.
- SABBATH MORNING.
- 10.30. Sermon, Rev. T. J. Van Horn.
- 11.30. Sabbath School, Superintendent Milton Junction School, Prof. A. B. West.
- SABBATH AFTERNOON.
- 2.30. Sermon, Rev. M. G. Stillman.
- SABBATH EVENING.
- 7.30. Praise Service, led by Prof. A. E. Whitford.
- 8.00. Sermon, Pastor A. E. Webster.
- FIRST-DAY MORNING.
- 10.00. Four Fifteen-Minute Papers:
1. The Layman's Opportunity and Responsibility in the Sabbath School, Prof. A. B. West.
 2. The Layman's Opportunity and Responsibility in the Church Prayer Meeting, Dea. M. J. Babcock.
 3. The Opportunities and Responsibilities of the Christian Business Man, G. R. Boss.
 4. The Opportunities and Responsibilities of the Christian Citizen, H. W. Rood.
- Discussion to follow each of these papers.
- FIRST-DAY AFTERNOON.
- 2.30. Young People's Hour.

DEATHS

MAXSON.—Miss Rhoda Maxson was born in the town of Edmeston, N. Y., February 27, 1844, and died at West Edmeston, near the place of her birth, March 15, 1910.

The departed was a daughter of David and Laura Coon Maxson, and was the youngest of a family of four children. When Rhoda was about twelve years of age she became a Christian and was received into fellowship with the West Edmeston Seventh-day Baptist Church, where she continued her membership until called to the home above. Not having married she remained at home with her parents, and since their decease she has lived with her sister Eunice. She has always been a resident of the West Edmeston community. She is survived by two sisters, Cornelia M. Babcock and Eunice M. Millard, another sister, Aurilla Maxson, having died in childhood. She has also a large circle of friends and relatives living in other localities. Miss Maxson has always been frail, and at times a great sufferer; but through it all she was cheerful and of a hopeful disposition, fully relying upon the care and keeping of her Saviour, in whom she learned to trust in childhood. Throughout her life she has been an upright and conscientious Christian, with a deep interest in the church to which she belonged.

A goodly number were in attendance at the funeral, which was held in the West Edmeston Seventh-day Baptist church, March 17, at 2 p. m. Words of comfort were spoken from Heb. xiii. 14.

R. G. D.

CLARKE.—At her home near Rockville, R. I., March 30, 1910, of apoplexy, Susan Miranda Clarke, in the seventy-eighth year of her age.

Mrs. Clarke was the daughter of Asa and Sarah Burdick Woodmansee and was born in the town of Hopkinton, R. I., August 23, 1832. Her life has been spent in the vicinity of Rockville, where she united with the Seventh-day Baptist Church at the age of fourteen. In 1862 she was married to Oliver A. Clarke, who is left to mourn the loss of a faithful wife. She is also survived by two brothers, Deacon Wm. W. and Albert L. Woodmansee, and one sister, Miss Charlotte P. Woodmansee.

Funeral services were held in the Rockville church, Sabbath morning, conducted by her pastor, Erlo E. Sutton, who used as a text Rev. xxi. 7. "He that overcometh shall inherit all things."

E. E. S.

Mrs. Jones—"This milk looks suspiciously blue."

Dealer—"Madam, my cows were raised in the blue-grass region of old Kentucky."
—*Woman's Journal*.

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. 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 IV.—APRIL 23, 1910.

WARNING AND INVITATION.

Matt. xi, 20-30.

Golden Text.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi, 28.

DAILY READINGS.

First-day, Luke xii, 35-48.
Second-day, Gen. xix, 12-28.
Third-day, Isa. xxiii, 1-18.
Fourth-day, Rev. iii, 1-22.
Fifth-day, Rev. xxii, 6-21.
Sixth-day, Luke x, 13-24.
Sabbath-day, Matt. xi, 20-30.

INTRODUCTION.

There is a considerable difference of opinion as to the precise place in the Gospel narrative of the paragraphs making up our lesson. Since Matthew is not careful to follow a chronological order it does not seem wise to press the "Then" of the first verse. Luke gives these paragraphs in connection with the sending out and return of the Seventy. They certainly do not belong near the beginning of our Lord's ministry; for he is looking back and reflecting upon his work.

We should avoid the impression that Jesus spoke in anger against these cities that had rejected him. It was rather with grief and disappointment that he considered their impenitence. Back of the declaration of woe there was the same love which inspired the gracious invitation with which our lesson concludes. We are not to understand that all the inhabitants of these cities rejected Jesus, but only the great majority of them.

If certain other cities would have given more heed to his message the question naturally arises, Why did not Jesus go to them instead? Our Saviour was at work for permanent results, and so must labor with the Jews who by centuries of training were somewhat prepared for his teaching. If only a few believed in his lifetime they

were men of such a character that they were able to pass the message on for future generations. We may say that he had to labor where the ground was prepared, although unprepared ground might have at first given a better prospect for a plenteous harvest.

TIME.—Probably about October of the year 29.

PLACE.—Galilee.

PERSONS.—Jesus and the people.

OUTLINE:

1. The woes of the impenitent cities. v. 20-24.
2. Jesus' prayer of thanksgiving. v. 25, 26.
3. Jesus' invitation. v. 27-30.

NOTES.

20. *Then began he to upbraid.* That is, to reproach. The verb is sometimes used in a bad sense, to *revile*; but the context shows that it is here used of deserved reproach. *The cities* are mentioned by name in the following verses. *Mighty works.* That is, miracles considered as manifestations of power. *Because they repented not.* The object of our Lord's preaching, and teaching was to lead men to repentance, and thus to entrance into the kingdom of heaven. His miracles also, although oftentimes acts of simple beneficence, doubtless had the same end in view. The great majority of the people of these favored cities had doubtless belonged to the crowds that followed Jesus to see his miracles; but they would not repent nor give heed to his teachings.

21. *Woe* is an exclamation expressing grief. There is no implication here that the speaker takes satisfaction in the calamities that are coming. *Chorazin* is not mentioned elsewhere in the Bible except in the parallel passage in Luke's Gospel. It was probably located a few miles from Capernaum on the road toward Tyre. The fact that this city is mentioned thus prominently as one in which many mighty works were done, while we have no reference to the name elsewhere, helps us to realize that the narratives of the Gospels give us but a glimpse of the activity of our Saviour. Compare John xxi, 25. *Bethsaida* was on the north side of the Lake of Galilee at the mouth of the Jordan. This is once mentioned as the city of Andrew and Peter. It was near this city that the five thousand were fed. *Tyre and Sidon* were Phœnician cities on the coast of the Mediterranean. Their wickedness is often referred to in the Old Testament. *They would have repented long ago.* Even in these wicked cities there would have been a general turning from sin at the testimony of such mighty deeds as were frequently seen in Chorazin and Bethsaida. *In sackcloth and ashes.* Wearing sackcloth and sitting in ashes or putting ashes upon the head were recognized as the outward marks of deep sorrow. Compare the repentance of the Ninevites as recorded in Jonah 3.

22. *It shall be more tolerable for Tyre and Sidon in the day of judgment.* That is, the condemnation of these cities which had the light was to be greater than that of the cities which were in darkness. For a similar statement in regard to individuals compare Luke xii, 47, 48.

23. *And thou, Capernaum, shall thou be exalted unto heaven?* This city had had the high-

est privilege in the fact that it had been the recognized headquarters of Jesus in his work; but it had made nothing of this privilege, and was therefore to be cast down to the lowest depths. Perhaps there is an allusion also to the commercial prosperity, and to its overthrow so that even its site is today a matter of dispute. *Heaven* is not used in the modern theological sense, but as a figure for that which is most high. *Hades* is the place of the dead whether good or bad, and is used here figuratively for the lowest place. *Sodom.* The reference to Sodom is a still more humiliating comparison; for that city is noted above all others for its wickedness. If the mighty works which would have wrought such a wonder in Sodom as to have prevented her destruction were not sufficient to produce repentance in Capernaum, how great must have been the perversity of the Galilean city!

25. *At that season.* Best understood as an indefinite general reference to the time. See Introduction. *Answered.* This verb is often used in the New Testament when there is no thought of reply to a question, but rather of one's taking up discourse as a sort of reply to the general situation. In Luke's Gospel this prayer of thanksgiving is connected with the report of the success of the Seventy; if it has anything to do with the context here, it is a thanksgiving for the few who believed in contrast with the many who rejected both Jesus and John the Baptist. *These things* seems rather indefinite. The reference is probably to matters concerning the kingdom of God, which, like some of Jesus' teachings through parables, were hidden from those who were unwilling to hear. *And didst reveal them unto babes.* The emphasis of the sentence is upon this line. Jesus is rendering thanks because the revelation is of such a kind that it is not to be apprehended by men of intellectual ability and worldly prudence in virtue of that intellectual ability and prudence, but is rather adapted to men of simplicity of mind, because they are ready to receive as little children what is offered. Jesus was far from rejoicing that any particular class was passed by.

27. *All things have been delivered unto me of my Father.* This statement of the unlimited authority of Jesus resembles the claims that he makes for himself as recorded in John's Gospel. Statements in regard to the divinity of Jesus and his unique sonship with God the Father are more rare in the first three Gospels than in the fourth. *And no one knoweth the Son, save the Father, etc.* The verb implies thorough and comprehensive knowledge. We can not hope to understand completely the revelation of God through Jesus Christ, but it is easy to see that it is through this Jesus that we may come nearer to an understanding of God. It is this fact that makes it appropriate for Jesus to offer the invitation that follows.

28. *Come unto me, etc.* What mere man could have the assurance to give such an invitation? There is a passage in one of the apocryphal books which resembles in some phrases this saying of Jesus, but there it is personified Wisdom that is giving the invitation. Ecclesiasticus li, 23, 27. Compare vi, 24, 25, 28, 29. *All ye.*

that labor and are heavy laden. The invitation is broad, extending to all who have need. The words probably have direct reference to those who feel their burden of sin and have labored to rid themselves of it by striving to fulfil the demands of the law and of the Pharisaic ordinances. *And I will give you rest.* The "I" is emphatic. Jesus can give the true refreshment for those who stand in so great need.

29. *Take my yoke upon you, and learn of me.* This is descriptive of the way to come. They were to submit themselves to his guidance and training. *For I am meek and lowly in heart.* This clause is to show the reasonableness of learning of him. He was in reality what the Pharisees pretended to be. It is only to the lowly that God can reveal himself.

30. *For my yoke is easy, and my burden is light.* A concluding exhortation to accept the invitation. The word translated "easy" is often in other connections rendered excellent. The meaning is that the yoke is well adapted for its purpose. It is not burdensome, but helps in the lifting of burdens.

SUGGESTIONS.

There is no question of bearing a burden or not bearing a burden. From the very nature of the case each has his responsibilities. The question is whether we will come to Jesus for spiritual refreshment, and wear his yoke which is best adapted for helping us to bear the burden, or whether we will reject his kind invitation and allow ourselves to be borne down by the burden which the world will not help us to carry.

Our Saviour shows his love in the solemn warning as well as in the gracious invitation. Many who are in the greatest danger do not at all realize their position. They need warning,—not a gentle hint, but such an emphatic portrayal of their need that they will almost in spite of themselves take heed. Jesus loved the people of Capernaum and Chorazin, and longed for their salvation.

In other connections our Saviour praises those who are wise and prudent. Those who think themselves wise in giving heed to worldly matters and neglecting their spiritual nurture are not really wise at all.

May the day be hastened when all the men of this world shall be ready to hear the message of Jesus. Come unto me. Then will the kingdom be fully established.

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

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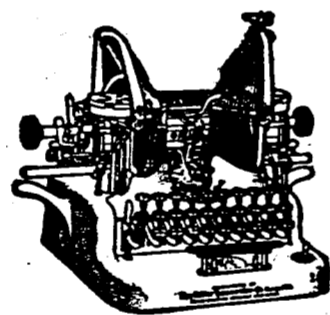
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