

The Sabbath Recorder

INSTANT BELIEVING.

I will not ask thee for the grace
 I need so much:
 I only look upon thy face,
 Thy cross I touch.
 I will not stop to tell my sin,
 My failures name,
 Or cast a further glance within
 Upon my shame.
 I will not stay to plead thy word
 Or urge my woe,
 Or ask a sign that thou hast heard
 And wilt bestow.
 I do not seek to break my chain
 Endured so long,
 Or gauge the might of Satan's reign,
 His hold how strong.
 I praise thee for the gift received
 Before I ask,
 And with the word, "I have believed"
 I take my task.
 I will forget the past abhorred
 To faith be true,
 And only ask, "What wilt thou, Lord,
 That I shall do?"

Amos. R. Wells.

CONTENTS

EDITORIAL—The Pulpit or the Home, Which? Grounded in the faith; A Suggestion Regarding Salem College; Yes: They Will Die Hard; Brother Velthuysen's Letter 545-547	545-547	WOMAN'S WORK—Day by Day (poetry); Are There Others? Who Will Help?	559-560
CONDENSED NEWS—The Sultan a Prisoner; Terrible Massacre of Christians	547	YOUNG PEOPLE'S WORK—Endeavor Prayer Topic for May 15; The Christian Endeavor Prayer Meeting—How it May be Improved; A Social; Our Young People: Their Relation to Our Schools; A Letter on Consecration; The Endeavorer: What Are His Means of Growth? News Notes; The Brook (poetry)	563
DENOMINATIONAL NEWS—Later From Brother Velthuysen	548	CHILDREN'S PAGE—A True Animal Story	571
THOUGHTS FROM THE FIELD	549	Portraits for the Historical Volume	572
Is it True? A Word to Our Preachers	550	DEATHS	573
The Twentieth Century Fund	552	SABBATH SCHOOL	574
MISSIONS—Seventh-day Baptist Missionary Society; Missionary Board Meeting; Treasurer's Report, Interesting News From Java	553		
Notice to Delegates	558		

Alfred University

ALFRED, N. Y. Founded 1836

Spring recess, April 8-13.
Seventy-third anniversary, June 5-9.
Commencement exercises, June 9.

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY FRANK L. GREENE, M. A., Pd. D., Prin.
Regents' examinations, June 14-18

Milton College

Spring Recess, Mar. 24-30.
Commencement Week, June 11-17.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violincello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President
or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College

SALEM West Virginia

Spring Term Opens March 3.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address C. B. CLARK, M. A., Ped. D., President.

American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, *President*, 48 Livingston Ave., Yonkers, N. Y.

A. L. TITSWORTH, *Recording Secretary*, Plainfield, N. J.

F. J. HUBBARD, *Treasurer*, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, N. J.

TERMS.

Single copies per year60 cents
Ten copies, or upwards, per copy50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, *President*, Westerly, R. I.

A. S. Babcock, *Recording Secretary*, Rockville, R. I.

George H. Utter, *Treasurer*, Westerly, R. I.

Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price, fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, *President*, Alfred, N. Y.

Rev. ARTHUR E. MAIN, *Corresponding Secretary*, Alfred, N. Y.

V. A. BAGGS, *Recording Secretary*, Alfred, N. Y.

A. B. KENYON, *Treasurer*, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held in August, 1909.

President—A. B. West, Milton Junction, Wis.

Recording Secretary—Rev. W. D. Wilcox, Alfred, N. Y.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

Executive Committee—A. E. Whitford, Milton, Wis.;

Geo. E. Crosley, Albion, Wis.; Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.;

W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

BOARD OF SYSTEMATIC FINANCE.

Geo. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y.;

Rev. L. A. Platts, Milton, Wis.; O. S. Rogers, Plainfield, N. J.;

G. W. Davis, Adams Center, N. Y.;

A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.;

Rev. E. A. Witter, Adams Center, N. Y.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 66, NO. 18.

PLAINFIELD, N. J., MAY 3, 1909.

WHOLE NO. 3,348.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

EDITORIAL

The Pulpit or the Home, Which?

Search the RECORDER files as I have recently done, and you will see that the same problems that troubled our fathers are troubling their children. Many an earnest plea was made forty or fifty years ago that would be just as appropriate today. The living questions in the fifties are living questions still. In some ways we have made great improvements. Reforms urged by writers of old have been carried out, and in many things we see signs of Christian life and activity which did not appear fifty years ago.

On the other hand there are problems concerning which there has been no apparent gain. Our fathers were anxious about the scarcity of candidates for the ministry. The pages of the RECORDER are full of earnest appeals from our leaders of forty years ago, urging young men to enter this sacred calling. I was especially impressed with several articles written years ago by Doctor Lewis, urging young men to consecrate their lives to this blessed work. From those days until these in which we live, many pens have written upon this vital question, and many voices have been lifted up in our pulpits and at annual gatherings calling for consecrated young men to enter the gospel ministry.

Today ministers are scarcer than ever. Where is the remedy? Who is to blame? One thing is certain; the remedy is not

to be found entirely in public appeals from the pulpit. Neither will articles published in denominational papers reach the case. Ministers and teachers may wear themselves out urging young men to enter the ministry, all to no avail so long as the youth grow up in homes that are uncongenial to the spirit of that sacred calling.

If children live for years in the atmosphere of homes where ministers are spoken of slightingly, or where the preacher is continually belittled by jokes that bring ridicule upon his person or calling; if the minister's life is referred to as one full of hardships and cross-bearings; if young people during the formative period hear no good word from parents in favor of the minister's vocation, while all other professions are exalted and spoken well of, until they come to regard the ministry as the thing to be shunned above all things, then indeed is there little hope of seeing recruits for this most sacred calling.

Again, so long as parents persist in sending their young people to schools where everything is against spiritual and religious influences, and where the Bible and preachers are held in contempt, rather than send them to denominational schools where the atmosphere is favorable to spiritual life and where students for the ministry are honored and encouraged, just so long must there be a scarcity of young men for the ministry.

Fathers and mothers must solve this problem if it is ever solved. They are the ones who make the moral atmosphere in which the children live. Parents more than all other people give the trends of thought and determine the choices of the children. Preachers may do their best to counteract the influences of unspiritual homes, but the odds are all against them. The question of candidates for the ministry is mainly a home question. When it is rightly settled there, we shall see better days as a people.

Grounded in the Faith.

An aged saint who may now be counted as one of God's "shut-ins," waiting for the call to go home, writes the editor and encloses certain literature which he has received, evidently written to turn people against Seventh-day Baptists and to prejudice everybody against the church to which the author once belonged.

The good old brother, who has been for many years a faithful servant of God, feels that an effort is thus being made to turn him against the people of his choice. He says that his feeble condition and dimness of sight make it impossible for him to reply to all the writer says. But he is especially anxious for his people to know that neither their friendliness toward the Federation of Churches, nor their belief that when the body returns to dust, the spirit goes to God who gave it, are objectionable to him; and that it will be useless for any one to try to prejudice him against Seventh-day Baptists along any such lines as these.

He is too near the heavenly home now, for any one to rob him of the hope that he can soon depart and "be with Christ; which is far better." Though his feeble body is perishing he feels that "the inward man is renewed day by day." If I should give his name you would all recognize him as one who embraced the Sabbath many years ago and who has been a loyal frontier worker for Christ. It always does us good to hear a word from these veterans who are well grounded in the faith. There are many such. They can not be turned aside or embittered against the brethren of the church.

How much better it is to be thus firmly anchored, than to be drifting before the coming storm, with no anchor to the soul and with chart and compass gone. There is no sadder sight in this world than an old man with powers of body failing and joys of earth fading away, with no hope as to the future and the inevitable end close at hand. Again, what can be more beautiful than an aged pilgrim facing the sunset, with countenance illumined as with heavenly light and with heart filled with the assurance of immortality, waiting for the door to open into the heavenly mansions.

A Suggestion Regarding Salem College.

A friend in the East who has been visiting at Salem and who knows about the heroic efforts being made there to erect the new building writes the RECORDER regarding the matter of endowment for that school. We give the substance of his letter below, and wish to say "amen" to every word of it. The thing could be accomplished inside of three months if people would take hold of the matter as they should; and this would make a big start on that "Twentieth Century Fund."

DEAR EDITOR:

I have been thinking for a long time about Salem College and wondering if we could not do something for it. While there, recently, I heard a good deal about the new building they are trying to put up. They are a devoted lot of workers. What a burden they will have on their hands, to meet all the demands! We can not do very much ourselves, but I will suggest a plan, which in the hands of the Lord may be a great help to that good work.

Why not start a John L. Huffman memorial fund for Salem College endowment? He was one of the first promoters and often spoke of the college as being dear to his heart. He was so beloved by our people and so well known in his evangelistic work, I believe this would find a ready response, and would bring help from all quarters. It would also be a fitting memorial to a worthy man. It seems as though every one of our people would be glad to contribute to such a fund.

Seventh-day Baptists have never put money in a place where they have been able to see greater returns than from the funds they have invested in Salem College. The transforming power of that school, started as it was just in the nick of time for that country, has been apparent to every one acquainted with the circumstances and with the work done. We could do no better thing now than to make a complete endowment of one chair in Salem College. I do not see how Seventh-day Baptists can do less, if they do their duty.

We shall also welcome to our columns any proposition or suggestion regarding help for Alfred and Milton.

Why not turn our attention as a people toward our colleges just now, with a determination to do all we can to put them on their feet?

Give what you can now; look carefully to your wills and be sure they are all right, so your wishes regarding help for colleges shall not be thwarted after you are dead.

Remember all the college children of the denomination, and be sure not to forget or slight the youngest and most needy.

Yes: They Will Die Hard.

It is seldom that the real spirit and purpose of the "National Reform Association" and the "American Sabbath Union" are frankly stated, as they were in the discussion at Albany over the bills for proposed Sunday laws. Rabbi Bernard Drachman headed a delegation of the Hebrews of New York City, and the Seventh-day Adventists were also present, though not in complete harmony with the movement. Rev. M. A. Gault of the Reformed Presbyterian Church, and district secretary of the two organizations mentioned above, was one of the leading speakers for the proposed bill. The *Review and Herald* quotes from his address as follows: "I see most of your literature (referring to literature circulated by Seventh-day observers) in my travels, and I am convinced that your folks will die hard. But we are helping Brother Crafts all the time to set the stakes and get the ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work."

Yes, history shows that God-fearing people who are loyal to the Bible always "die hard" when persecuted for conscience' sake. This man has sense enough to see that, even if his Christian spirit is "breathing threatenings and slaughter against the disciples of the Lord." Like that persecutor of old, he must be sinning against light if he has read "most of the literature" put out by Sabbath-observers. Of course to sin against light always makes men bitter, and when they seek the hand of civil law, to persecute "even unto strange cities" those who hold to the pure Word of God, they are likely to overdo the business. This man evidently went too far when he thus revealed the real animus of this so-called Sunday rest legislation. It is thus shown to be more a Sabbath persecution movement than a Sunday rest enterprise. Well, perhaps Brother Crafts and his followers may "set the stakes and get the ropes ready" thinking to "scoop us all in," and so to "make sure work." One Saul of Tarsus did that very thing once, and thought he too was making sure work; but "light from heaven" put a stop to all his efforts. When

"his eyes were opened" he saw things in a different light, and straightway became a disciple for the very cause he had been threatening. God still lives. In his own good time his truth will be vindicated, and many who verily think now they are doing God service by destroying his Sabbath will become its most powerful defenders. We know of several strong advocates of the Sabbath of Jehovah, who were once apparently as bitter against those who kept it as the speaker quoted above. The very activity of some of these against the truth was after all the thing that placed them where their eyes were opened to see and accept it. Let us pray that the God of Paul and of Luther and Calvin will open the eyes of our opponents, to new truths, to which they seem blind now, and so get to himself the glory and secure faithful vindicators of his downtrodden law and neglected Sabbath.

Brother Velthuysen's Letter.

On another page will be found a most interesting letter from Brother Velthuysen of Holland, written by his son. The father was too ill to write, but the son says, the physicians are not anxious about his condition. The letter referred to was translated and prepared by G. Velthuysen Jr., from several letters received from Java. It tells of the trials of a consecrated woman who had gone there as a missionary, and of the wonderful conversion of one who had been a strong and bitter enemy to Christianity. It also explains how the mission there fell into the hands of the Adventists.

CONDENSED NEWS**The Sultan a Prisoner.**

Each day has brought important changes in the struggle for constitutional government in the Turkish Empire. The army of the Young Turks met with no resistance until it reached the gates of Constantinople. Here the troops still loyal to the Sultan made stern resistance, but to no avail. The battle was fierce at several points for five or six hours, and the losses were reported heavy on both sides.

The evening of the twenty-third found

the soldiers of the Sultan all defeated, except the garrison that guarded his palace.

This garrison was exceptionally strong and well fortified, promising a deadly conflict before its surrender. But the commander of the invading forces assured the Sultan's troops that the invaders were anxious to avoid further bloodshed, and urged them to surrender without causing further slaughter. Reinforcements were brought forward and preparations made to open the siege with vigor when morning should dawn.

The Sultan had heard nothing but reports of disaster and defeat for his soldiers all day long, and was now convinced that further resistance would be hopeless. He therefore gave orders for his men to make no further resistance. The officers of this garrison were also convinced that to fight would be hopeless and bring nothing but death to all in the palace, and ruin to the palace itself. Therefore, when the commanders laid down their swords and surrendered their soldiers to the Salonians, everybody seemed relieved. The city was placed under military rule, and the excellent order and considerate action of the invading army during the entire struggle did much to restore confidence in the city. People were urged to go right on with their business as usual, and guards were placed wherever needed to preserve order. Plunderers and marauders were promptly executed wherever found, and every effort is being made to protect persons and property in the Turkish capital. The Sultan's troops were marched out of their quarters around the palace and Macedonian battalions took their places. People are requested by posters throughout the city to remain in their homes as far as possible after dark; but are assured that they will be protected where it is necessary for them to go out for business purposes.

The Sultan is held a prisoner in his palace, where he awaits with his ministers the action of the parliament which will have to try him for complicity with the mutineers who murdered their officers on April 13. The commander of the army in charge declares that civil war is not the purpose in this action; but the real object is to cleanse the Turkish army from sedition, and bring to justice all who had any part in the

mutiny. There will be a court-martial for every one suspected of complicity in that affair, and every one who is convicted will be executed. The Sultan himself is under strong suspicion of being implicated in this mutiny that precipitated the present struggle, and at this time no one can tell what may be his fate. It looks now as if the reign of Abdul Hamid, Sultan of Turkey, might be at an end.

Terrible Massacre of Christians.

Serious outbreaks in Asiatic Turkey within the past two or three weeks have resulted in the slaughter of thousands of Christians. The massacre began at Adana and spread like wild-fire to other towns. Tarsus, the old home of Paul, was the scene of terrible riots, and the fanatical movement seems to spread each day. The Armenians seem to be the greatest sufferers. It is estimated that more than twenty-five thousand have perished, and still the work of death goes on. Many missionaries are in peril. Piteous appeals for aid are coming from Syria. Steps are being taken by other nations to stop the fearful carnage.

DENOMINATIONAL NEWS

Mill Yard Church.—The *Sabbath Observer*, published in London by Colonel Richardson says: "The work is steadily progressing in spite of some unusual hindrances. The church was greatly cheered by the visit of Brother Corliss F. Randolph, from the United States, who sailed for home March 12." The pastor also gave in the same paper an urgent call for as many of the country members to attend the communion services as possible. "A baptismal service has been arranged for the evening following the Sabbath, April 10, at seven o'clock."

Natton Church.—This little church, dating back to 1650, seemed on the point of extinction, but thanks to a visit by Brother Corliss F. Randolph with Colonel T. W. Richardson, new life and hope have been put into it. These brethren called at Oxford and afterwards at Llangammarch Wells. At Oxford they obtained two candidates for Natton Church, and at Tewksbury, a third. On the evening after First-

day, February 7, a church meeting was held at the home of Deacon Purser and the three candidates were duly admitted to membership. The two oldest members are Deacon Purser, 84, and Mrs. Eliza Witts, 77. They joined in 1852. Colonel Richardson was called temporarily to the pastorate, and Miss M. A. White of Oldbury Road, Tewksbury, was elected secretary.—*The Sabbath Observer*.

Rotterdam (Holland) Church.—Pastor Velthuysen reports four new members, and says that the visit of Corliss F. Randolph of Newark, N. J., United States, to Rotterdam and Haarlem has greatly refreshed both churches, and they believe a lasting blessing will result. They have a "reign of peace and good will."—*Sabbath Observer*.

Chicago, Ill.—Rev. S. R. Wheeler and wife stopped in town a few days and he preached in the Seventh-day Baptist church last Sabbath. They were on their way from Marlboro, N. J., to Boulder, Colo.—Rev. L. A. Platts of Milton, Wis., arrived here and expects to remain the balance of this month and preach for the Seventh-day Baptist congregation.—*Milton Journal*.

Mrs. E. D. Van Horn, whose husband has accepted a call to preach in New York City, is with her parents, Mr. and Mrs. G. Taylor Brown, her intention being to remain here through the coming summer.—*Leonardsville Cor.*

Hon. George H. Utter, ex-governor of Rhode Island, will deliver a lecture on "American Royalty" in Kenyon Memorial Hall Thursday evening, April 22, at 8 o'clock. This lecture is provided free by the Alumni Association.—*Alfred Sun*.

Rev. H. C. Van Horn has tendered his resignation as pastor of the Lost Creek Seventh-day Baptist Church and we learn has accepted a call to a church in New York State.—*Salem Express*.

Later From Brother Velthuysen.

Since the communication from Brother Velthuysen published elsewhere came to hand, Treasurer Frank J. Hubbard has received the following card. Every word from dear Brother Velthuysen in his sickness will be of interest to RECORDER readers:

DEAR FRIEND:—I can write but few words. Am very poor in health, have no pain, but become unconscious as without any strength. Physician says it will go all well.

Am, oh, so happy in my Saviour! At all events a bright and glorious prospect. God bless you all.

Yours,

G. VELTHUYSEN SR.

THOUGHTS FROM THE FIELD

MR. EDITOR:—The contents of this letter have been to the dead-letter office. If I had not forgotten to put "N. J." on the envelope you would have received it all right. I am glad and thankful that we have the denominational paper, for there have been times when I did not see a Sabbath-keeper in a year or more. The RECORDER keeps me in touch with my people, so I may know what is going on in the churches. I am not the only one who prizes the weekly visits of the denominational paper. I have been thinking what can one do for the Seventh-day Baptist cause. We can give bountifully, but if our lives are not square and true it will avail but little. Religion is more than the mere ecstasy in revival time; it is very practical and has to do with every-day life. We can help the cause by consistent Christian living, and by consecrated giving.

In reading the last RECORDER, page 509, I wished I might say "amen" to the following sentence so it would be heard by the whole Christian world. "A man in overalls or a woman in a calico gown is as welcome in the Gentry church as those in broadcloth or silk—try it and see."

What might be the gain if all were thus sensible and plain? Or what would be the loss to any church or Christian to be so, except the approbation of the aristocracy? He might lose that. God bless the "meek," and all who try to do as Christ would do.

"NOTHING IS GOING TO STOP ME."

The following is a paragraph in a personal letter, but I am sure it ought to be read by every member of our denomination.

I have no comment to make except that I would change the years "twenty-one to twenty-five," to twenty-one to thirty-five, and by the time I am sixty, possibly I would make it forty-five—who knows? Old and young are comparative terms anyway, and a man at forty-five ought to be at his best even for mission work where he does not have to learn a new language. We need as a people an enlarged vision of our *calling* and our *sending* and our *being*.

EDWIN SHAW.

"Personally I am much more interested in the work of our denomination than I have ever before been. . . . I have become very anxious for our people to be more aggressive in missionary and Sabbath reform work. I believe if I were from twenty-one to twenty-five years of age I should go into missionary work on some one of our needy home fields, or in Mexico or Cuba or South America. What a field is there before us unoccupied! How can we move our young people to enter such fields? It seems to me that I can't stand it to see so many of our bright boys and girls go to teaching in preference to this larger work of missions. Nothing is going to stop me from speaking and praying for this much needed change."

Is it True? A Word to Our Preachers.

REV. H. D. CLARKE.

Yes, a word to all the church, suggested by a sermon in a recent number of the Seventh-day Baptist *Pulpit*. It made me sad. I want no controversy about it and do not write with this in view. I felt that "our leaders", our pastors, our churches, were wrongly accused; but if not, that the sermon is not timely or helpful to young people or lone Sabbath-keepers to whom it goes as a special help in their Sabbath-keeping. It has the appearance of "independent thinking" and is very "intellectual", making as it were the intellect supreme. I may be mistaken. Of course intellectual people (?) will give it due analysis and will be led to consider the "problem" with a view to better conditions if possible, but we less gifted ones will give a sigh of discouragement and become more pessimistic in our views and more critical against the Church. If, however, the arraignment is true, then it is high time our preachers and teachers and all thinking men and women awoke to the dangers before us and "integrate the eternal spirit and truth of the Christian religion with our present con-

ditions", whatever that means, and begin to "conform to the intellectual ideals of the times", it being assumed that those ideals are scriptural and the preachers way behind the times intellectually, socially and religiously.

One profound writer is "looking for a church that enriches his sense of human brotherhood". Pathetically he asks, "Why is it I can form larger and richer human relations outside of the Church than I can within it?" I am fearful that writer will never find his church. The fact is, there are no richer human relations outside the Church of Jesus Christ. With all its faults it has the richest as yet. If not, then Jesus has no disciples today in the Church. The poorest, weakest saint in the Church of Christ is and always will be a subject to enlarge one's sense of brotherhood, and no outsider will form a richer human relationship. Possibly this seeker after something so much better than the Church affords and which he finds outside the Church, is like too many "fraternal" imitators of benevolence and charity or love, who boast that in their lodges they find "richer human relations."

Again one of our bright young men from our university turned aside from the ministry because "opportunity was denied him for social work in the Church". Who denied him? His pastor? The brethren in mass? As a teacher or other professional worker, does he now have the same kind of material all about him for social work that he would have had, when in the ministry? And if his ideals were as high as professed, could he not have had a mission in the Church to create or lead in social work? No minister is denied social work in the Seventh-day Baptist Church. He will find much encouragement in it. Such a view of his opportunity degrades the ministry and himself. He could not have had much of "a call from God to the ministry".

"The average pastor does not conform to the intellectual ideals of the times". Well, suppose it should turn out that the "intellectual ideals of the times" are at variance with the true spirit of Jesus? What then? Would he not better go counter to those "ideals"? Many intellectual giants and leaders in this department have been, as history shows, and as most ministers well

know, sadly in error. Many have been and no doubt are "blind leaders of the blind." It was so in Jesus' day. The intellect is not god nor is it infallible nor of necessity spiritual in the highest sense. An illiterate child of God may have greater spirituality or higher spiritual ideals than many a more intellectual person. This is no reflection upon the attainment of the best intellectual culture possible. But "intellectual ideals" are not what a spiritual pastor thinks most of if he seeks the salvation of men. His conformity to them is not what concerns him. Some people have known of great intellectual conceit that greatly hindered spiritual effort. The ideals of human conceit do not find opportunity to form larger and richer human relations inside of the church composed of humble and teachable members.

And is it a fact that "the Church of today does not enjoy the intellectual leadership of which it was her privilege to boast"? Then our theological school has had very poor timber to work upon, or else the seminary needs a new faculty. Pity us in either case. But may it not be that the Church *does* have even now gifted pastors or intellectual leaders? The writer is no judge. However, he wonders what the "intellectual elements of the community" are that they are so "alienated from the Church and church work." They must be much more "intellectual" than spiritual. The devil is very intellectual! So are thousands of his followers. And we know why they are alienated. O blessed Jesus! why can not thy Church satisfy the masses and conform to the intellectual ideals of this sin cursed world? Why?

"Most professional and university-bred men will not join the Church". "The Church is in danger of losing its grip on the educated masses." Is that the fault of the Church of Jesus, or the fault of the university? It might be well to analyze that. Has the Church departed from the spirit of Christ and the university accepted it? Who are university leaders? Men outside of the Church? Not so at Alfred and Milton and Salem. Not so probably in most colleges. Then are men *from* the churches teaching *in* the university what they can not or do not teach in the Church? Do they oppose in the university what they

teach in the Church? Or have the university teachers no power or influence over the student who goes out from their schools?

It is hinted that many of our young people are receiving instruction in "high schools and colleges that is at variance with the teaching in our own institutions". If so, parents would better soon ascertain what that instruction is in both schools.

And we are told that there is a gulf between what they receive in college and what they learn in the Church. Here again comes the question of who are college teachers and who are church teachers. Two different classes? We thought that most church leaders or pastors came from college to the pastorate. And do they turn right about and teach in church that which in college they learned was at variance with the Church? Have they sense enough then to know that in college they were taught error which they must not teach in church? Something is wrong somewhere. The Church of course! It seems that "the gates of hell are prevailing against the Church" or else it would better meet the "demands of this intellectual age," which "does not have the intellectual leadership of the Church of years ago!"

But the subject enlarges. And the writer is unable to give light. He is puzzled and saddened and discouraged somewhat to learn that the Church is so weak and out of harmony with the high ideals of intellectual giants and university men who themselves are preachers and church members and leaders. Either our churches are wrong and those outside are right, or vice versa; or else the sermon alluded to is too intellectual and ~~not~~ not enough spiritual, or the writer of this article is a bigot. Who shall tell? Anyway, I liked the testimony of a young man I heard the other day in a "covenant meeting". He said: "The Church is yet the best organization on earth in which to work and we should stand by the Church."

The best answer to all objections urged against prayer is the fact that man can not help praying; for we may be sure that that which is so spontaneous and ineradicable in human nature has its fitting objects and methods in the arrangements of a boundless Providence.—*Chapin*.

The Twentieth Century Fund.

At the meeting of the Convocation and the General Conference held at Boulder in 1908 hearty votes of approval were given to the plans advocated by the editor of the SABBATH RECORDER and others of raising by special effort a fund for increasing the endowment of the denominational schools. A committee was appointed to carry forward work to this end, consisting of the presidents of the three colleges and the dean of the Alfred Theological Seminary.

In accordance with the action of the Conference the committee thus appointed desires to bring this subject to the attention of the people of the denomination and to take steps to carry the plan into effect. The president of Milton College has been made the chairman of this committee.

It need not be urged that the institutions in question need increased endowment. The need cries to heaven. But the committee wishes to show the way in which this need can be supplied and to help the people supply it.

In the first place there are two ways in which money may be given for this purpose. One is by making bequests to the fund and the other is by contributing toward it in some stated manner. Upon the former of these methods no stress has so far been laid, but there are many people who are not in a situation where they can give now money that is needed for their maintenance, but who without injustice to others might leave their money to be paid to this fund after their decease. Let all who have no others dependent upon them take into prayerful consideration this important subject and make as liberal bequests as they can to the Trustees of the Seventh-day Baptist Memorial Fund or to the Seventh-day Baptist Education Society, designating the bequests as for the "Twentieth Century Endowment Fund."

The other way suggested is to give a certain sum per annum for, say, three years, according to some such plan as the following, recommended by the SABBATH RECORDER:

2 persons to give \$500 per year	\$3,000
20 persons to give \$200 per year	\$12,000
50 persons to give \$100 per year	\$15,000

100 persons to give \$50 per year	\$15,000
300 persons to give \$25 per year	\$22,500
1000 persons to give \$10 per year	\$30,000
1500 persons to give \$5 per year	\$22,500
2000 persons to give \$2 per year	\$12,000

In the second place the committee wishes to emphasize the fact that the money contributed to this fund is to be divided among the schools as follows: thirty per cent to each of the three colleges, Alfred University, Milton College, and Salem College, and ten per cent to Alfred Theological Seminary.

In the third place, after much reflection the committee wishes to make plain that money may be left by will or paid in annual payments to either of two custodians of the fund, the Trustees of the Seventh-day Baptist Memorial Fund or the Seventh-day Baptist Education Society. The former body holds funds for all denominational purposes and the latter only for education; but either will accept and administer moneys for the "Twentieth Century Fund."

It is the purpose of the committee as soon as possible to secure the appointment of local committees in all Seventh-day Baptist communities, who shall cooperate with the main committee in both the obtaining of bequests and promises of contributions for three years. It is hoped that one hundred thousand dollars may be secured before the end of the year 1912. The fund may go as far beyond this amount as the generosity and good will of the people extend it. Gifts according to the table would produce much more than the amount stated.

The committee asks the prayerful and devoted assistance of all Seventh-day Baptists and all friends of the schools established by them and now maintained. Let every one be considering what he can do for this purpose either by contributions or bequests. Let all readers of the SABBATH RECORDER be on the watch for articles on this subject by members of the committee or others. Let pastors and church officers in every community interested be ready when the committee shall ask the formation of a local auxiliary committee to solicit bequests and contributions.

For the committee,
WILLIAM C. DALAND,
Chairman.

Missions

Seventh-day Baptist Missionary Society.

Report for the quarter ending March 31, 1909.

At the commencement of the year and quarter, there were a number of important matters in preparation for the meeting of this Board, which came on the 20th of January. Consequently the work of the month was largely in the office, preparing for and concluding the measures before this meeting. Early in February a visit was made to Boston, and several days spent in attending the Chapman and Alexander revival meetings—one of the strongest and cleanest movements ever known in this country. A number of opportunities to speak on missions together with other work came during this month. On the 25th I was called to New York, at the suggestion of the Advisory Board of the First Seventh-day Baptist Church of that city. A group of several Italian families, containing in all some twenty people, were found, who had embraced the Sabbath and were living on the East side. The leader of this group of people, having learned of our denomination, through the papers, and of Rev. A. E. Main's address, had written him, and Brother Main had sent the card to Brother C. C. Chipman. He invited the man to his office and to the Sabbath services. The New York Church kindly offered us the opportunity and proceeds of supplying its pulpit on the Sabbath, that investigation might be made by this Board. The members of the church have also contributed \$33.00 to assist in the movement until it can come before this Board meeting. Your Secretary has spent five Sabbaths, three of them during this quarter, and several other days, assisted by Brothers Chipman, E. F. Randolph and others, in learning about this people. These Italians are bright and interesting, and a number of them speak and read the English language a very little. We are greatly indebted to brethren of both the New York Church and the Tract Board for assistance in this matter and also for making it possible for your Secretary to attend

the last two monthly meetings of the Tract Society without expense to the Missionary Board.

A Hungarian living in the city of Milwaukee, Wis., who with his family embraced the Sabbath and some months ago united with the Milton Church, has lost employment as a missionary on account of his accepting the Sabbath. Rev. L. A. Platts and the Milton Church have kindly assisted him to continue gospel work, adding to it Sabbath reform, until it can be presented to this Board. They recommend this man both as to his character and ability.

The matter of employing a man on the southern Illinois field, which was left in the hands of your Secretary, has resulted in the sending of Brother J. A. Davidson, of Campbellford, Ont., to that field for work, on a salary of thirty-five dollars per month and traveling expenses.

Rev. J. G. Burdick has continued the work at Battle Creek, Mich. A number of people have found homes and employment, while the Sabbath congregations and interest have increased. When he went there last December the membership of our church was thirteen; in four months it has increased to forty-five.

A number of families have settled at New Auburn, Wis., where Brother J. H. Hurley is located. The church has continued to grow and a request has come from it to the Board to grant Brother Hurley half his time from the field to labor with it. Brethren, it has been demonstrated that if we locate a wise, consecrated, loving man on a field to stay, results will follow. It has been so at Fouke, at Gentry, at New Auburn, Battle Creek, and in West Virginia.

A Seventh-day Baptist Church of fourteen members was organized at Syracuse, N. Y., on January 14. On account of other work, your Secretary declined an invitation to be present and assist.

Reports have been received from twenty-six men who have worked in fifty-four different fields or places. Brother R. S. Wilson has preached in eight, while Brother L. D. Seager has preached in seven localities, and thirteen pastors have worked in two or more places during the quarter. The number of sermons reported by all the men are 490; prayer meetings conducted 227;

calls and visits 651; pages of tracts distributed 2,580. The greatest number of sermons by any one man is 88 by Brother Seager; the next highest is 54 by Brother G. P. Kenyon; Brother G. H. F. Randolph, 29; Brothers E. F. Loofboro and Wilburt Davis 22 each; Brothers Horace Stillman and J. G. Burdick 20 each. Eleven churches have received additions, and one new church organized; 65 people have united with our churches, 19 of them by baptism.

Your Secretary has spoken six times on missions, and twelve times in all during the quarter; has written and sent out 260 and received 270 communications; traveled 1,200 miles.

Respectfully submitted,
E. B. SAUNDERS,
Cor. Sec.

Missionary Board Meeting.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, April 21, 1909, the President, Wm. L. Clarke, in the chair.

Members present: Wm. L. Clarke, E. B. Saunders, G. B. Carpenter, C. A. Burdick, J. I. Maxson, L. F. Randolph, Wm. L. Burdick, E. E. Sutton, P. M. Barber, Geo. H. Utter, H. Stillman, C. H. Stanton, Alex. C. Kenyon, A. S. Babcock, I. B. Crandall, E. F. Stillman, J. H. Austin, Earl P. Saunders.

Visitors: Mrs. O. U. Whitford, Rev. D. B. Coon,

Prayer was offered by Rev. D. Burdett Coon.

Minutes of last meeting were read and approved.

The quarterly reports of the Treasurer and the Corresponding Secretary were read and adopted.

Since the last meeting of the Board an effort has been made to secure more evangelistic work on the Southwestern field; the Secretary reports no definite arrangements having yet been completed.

A communication from the President of the Young People's Board assures us that they will be glad to assist us in the support of this work. Rev. D. B. Coon of Shiloh, N. J., was present and says that his people are very much interested and will gladly

put \$150 into it provided the man can be found who will devote his time to labor in Arkansas.

It was voted that the Corresponding Secretary ascertain if he can procure an additional general missionary in the Southwestern field at a salary of \$600 per year and traveling expenses; his field of work to be in the neighborhood of Gentry, Ark., with headquarters at Gentry.

It was also voted that the Corresponding Secretary write to the Young People's Board, expressing the appreciation of this Board of their interest shown in, and the offer of financial help for, the Southwestern field.

The Corresponding Secretary calls attention to the Sabbath interest among some Italian families in New York City. They renounced Romanism before coming to this country, and more than a score of them are observing the Bible Sabbath although under great difficulties. Brother Saunders has visited them in New York and has preached for them several Sabbaths. The Tract Board has voted financial help provided we deem it wise to take up the work among these people.

It was voted to appropriate \$250, or so much thereof as is necessary, to be expended under the direction of the Corresponding Secretary in the development of this work among the Italian people in New York City.

The afternoon session opened with prayer by Rev. Earl P. Saunders.

Rev. L. A. Wing of DeRuyter, N. Y., has for some time been meeting appointments with our people at Lincklaen, and it was voted to appropriate at the rate of \$50 to Brother Wing for labor there for the year 1909.

Correspondence was received from Amos and Ebenezer Ammookoo of West Africa and from G. Velthuysen Jr., relating to the work in their respective localities. Also word comes to us from Battle Creek, Mich., showing a good gain in numbers and increasing interest.

The Southern Illinois field will be visited by Brother J. A. Davidson of Campbellford, Ontario, Canada.

Word was received through Brother Platts that Joseph J. Kovats, a Hungarian colporteur, formerly in the employ of the

American Tract Society has by his own study of the Scriptures become convinced of the Sabbath truth, is keeping the Sabbath and has united with the Milton, Wis., Church.

It was voted to appropriate at the rate of \$20 per month from April 1, 1909, to be expended under the direction of Rev. L. A. Platts for employment of Brother Joseph J. Kovats in mission work.

Wm. L. Clarke, E. B. Saunders and Ira B. Crandall were appointed a committee on program for Missionary hour at our next General Conference.

Several communications were referred to the Corresponding Secretary for reply and the meeting adjourned.

WM. L. CLARKE, *Pres.*

A. S. BABCOCK, *Rec. Sec.*

Treasurer's Report.

For the three months ending March 31, 1909.

GEO. H. UTTER, *Treasurer,*

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, January 1, 1909 ... \$1,709 42

Cash received in

January \$1,652 63

February 692 26

March 256 73

2,601 62

\$4,311 04

Cr.

E. B. Saunders, salary and expenses, quarter ending March 31, 1909 .. \$ 273 38

G. H. F. Randolph, salary and expenses, quarter ending Dec. 31, 1908 166 16

J. H. Hurley, salary and expenses, quarter ending Dec. 31, 1908 196 04

R. S. Wilson, balance salary and expenses, quarter ending Dec. 31, 1908 78 70

Judson G. Burdick, salary, quarter ending March 31, 1909 150 00

For quarter ending Dec. 31, 1908, church at

Niantic 18 75

Salemville, Pa. 25 00

Marlboro, N. J. 25 00

Shingle House, Pa. 25 00

Richburg, N. Y. 18 75

Hartsville, N. Y. 12 50

Cumberland, N. C. (two months of labor) 4 17

Welton, Iowa 25 00

Garwin, Iowa 25 00

Boulder, Col. 37 50

Farnam, Neb. 12 50

New Auburn, Minn. 37 50

Delaware, Mo. 6 25

Hammond, La. 25 00

D. H. Davis, Shanghai,

First contribution of Mrs. Geo. H. Babcock, made through the Woman's Executive Board, for Lieu-oo Mission building and deposited by mistake, and subsequently ordered out of said fund by Board of Managers 75 00

Appropriation for repairs and improvements to Lieu-oo Mission building 150 00

Appropriation for incidental expenses of China Mission 100 00

Rosa W. Palmborg, Lieu-oo, China, salary six months ending June 30, 1909 300 00

Susie M. Burdick, Shanghai, salary nine months ending June 30, 1909 ... 450 00

J. W. Crofoot, Shanghai,

Balance due on salary, six months ending June 30, 1909 \$490 00

Orders paid, to be deducted from salary 20 00

510 00

H. Eugene Davis, Lieu-oo, China, balance due on salary and teacher's account to June 30, 1909 407 24

G. Velthuysen, salary, six months ending June 30, 1909 150 00

F. J. Bakker, salary, July 1, 1908 to June 30, 1909 (Old rate) 250 00

L. D. Seager, salary, quarter ending Dec. 31, 1908 50 00

Henry N. Jordan, traveling expenses to Salemville, Pa. 15 00

Ira L. Goff, labor in Oklahoma field .. 10 00

S. H. Babcock, labor in Western Association 32 75

Recorder Press, *Pulpits* for January, February, March, 1909 125 00

W. L. Davis, Alfred, N. Y., labor at Hebron, Pa. 21 00

Judson G. Burdick, labor at Battle Creek, Michigan, in December, 1908 50 00

Transferred to Shanghai Chapel Fund .. 27 00

Cash in treasury, March 31, 1909 425 85

\$4,311 04

GEO. H. UTTER,
Treas.

E. & O. E.

Interesting News From Java.

To the Editor of the SABBATH RECORDER:

DEAR BROTHER GARDINER:—My father being ill and very weak since a few weeks, he asked me to write to the Missionary Society concerning the work in Holland. I sent a brief report to Brother Saunders. Perhaps he may judge part of it worthy to be sent to the RECORDER. My father asked me to write to you, telling you the im-

portant news we received from Sister Slagter (Lawang, Java.) I hope you will kindly excuse me when I beg to insert a few introductory lines.

As you probably know, European society in the East Indies is sunk almost totally into materialism: "Let us eat and drink, for tomorrow we shall die." True Christianity is very rare and the behavior of the so-called Christian population a big stumbling-block for the mission among the natives.

Meanwhile it must be acknowledged that Indian society very much appreciates and shows real sympathy with works of Christian charity towards the poor and unfortunate—no matter from what creed or denomination they issue. So the Indian Government and liberal Europeans supported the work of Sister Jansz at Panguensen among the destitute people she welcomed in her colony during and after the last famine.

European people—except the missionaries and the churches—were almost indifferent to her peculiar views (Sabbath and baptism); they only knew her as a daughter of a well-known missionary and a devoted and unselfish worker among the poor.

During the several years, you know, Sister Jansz looked out for help from Holland, and urged the Haarlem Church to join her in prayers that out of the Seventh-day Baptists in Holland a brother or sister might come across the ocean to devote his life for Christ's sake to work among the poor and destitute natives.

At last Sister Slagter, who was at that time a nurse in the lunatic asylum, Brinkgreve near Deventer, and member of the Haarlem Church, corresponded with Sister Jansz, telling her she was willing to leave the work she loved and this place (where she was much appreciated), her country and her friends, to go to Panguensen. She was ordained by the pastor of the Haarlem Church to the work she was going to enter.

At first she was heartily welcomed at the colony, but very soon Sister Jansz appeared to lack opportunity, and perhaps the mind, to introduce Sister Slagter in her new work. The natives did not understand her; so she felt entirely lonely and in the way, Sister Jansz never taking the trouble to help her with the language, or in any other way to make her life useful and to pray and

take counsel with her. Their characters did not agree. The result was that Sister Slagter felt intensely disappointed, sad and isolated. At last she resolved to look out for another situation which she found in an Indian Government lunatic asylum at Lawang.

Not long afterwards a Seventh-day Adventist sister offered her help to Sister Jansz, which was accepted. This lady seemed to enjoy her sympathy a little more. At present, however, Sister Jansz has left the colony, feeling too weak to continue, and has gone to her aged mother to nurse her. She left the work entirely to the Adventists. We wonder how they will be able to teach the natives, nobody among them knowing the very difficult Javanese language. We hope that among the natives baptized by Sister Jansz and taught by her to read the Bible in their mother tongue there will be found one or two able to lead them, by the guidance of the Holy Spirit, that they may keep faithful to their confession.

We are sure you will all heartily sympathize with Sister Slagter in her severe disappointment and in so deep a trial. Having left behind all she loved, she cried, "O God, I am a stranger in a far country!" But her heavenly Father showed that it is he who preserveth the strangers. He kept and blessed her and, after a long time of trial, he wonderfully heard her prayers and gloriously comforted her.

However numerous and hard her disappointments may have been, she testifies with lively thankfulness: "Under every circumstance the Lord was merciful and near. Very many thanks I owe to Rev. Mr. Stechouwer (pastor of a Reformed Church) and to his wife. I can never enough appreciate what they have been to me and what I enjoyed by their kindness. Yes, the Lord preserved me, but what I have had to suffer here in Java, none but the Lord knows. Beloved brethren and sisters, how often on Sabbath days my thoughts were drawn to Haarlem, remembering how I went with you to the house of prayer. How my soul longed that I might live to enjoy that privilege again, of going with you into the Lord's house. Far, exceedingly far, from all those dear to me, alone in the world, with none to converse with on the

inner life, always among my poor deplorable patients, there have been days when I was severely tempted to forsake all faith and courage."

But the Lord has marvelously comforted our sister. Among the nurses of the asylum there were some who felt not satisfied with the materialistic spirit. One of them having got acquainted with spiritualists, soon became a partisan of this dangerous doctrine. Sister Slagter opposed their ideas and experiments, not denying the existence and power of the spiritual, but declaring it was after the working of Satan to question the dead, etc.

Having obtained some literature on this subject written by the late missionary, Mr. Jansz (father of Mary Jansz from Panguensen), which proved to be of great use, Sister Slagter distributed the same among the sisters. The lady who first introduced the spiritualists and was much loved by Sister Slagter grew very angry with her for having distributed this work, but she did not refuse to read the literature. Sister Slagter continued to pray for her. Some time afterwards she was very much surprised to learn from one of this lady's friends that she had been convinced of the deceitfulness of spiritualism. She then continued to search the Scriptures and the result has been her sincere conversion to God. You understand how exceedingly great was the joy of our dear Sister Slagter. A lady who had been a freethinker for a long time, but who had found no peace in disbelieving and had tried to find comfort in spiritualism, now born anew by the Holy Spirit! It was too wonderful—too great to be true!

Every doubt, however, disappeared. This well-educated lady (having come to the Indies as a governess with a rich family, which she had been compelled afterwards to leave because of sickness) had become a true disciple of Christ, a child of God. She left all those worldly amusements she had formerly been fond of, dancing, frivolous music, and proved in word and action how she loved her Saviour most and desired to follow him and honor his name by her life.

Sister Slagter wrote to us on November 10: "My heart is full of this glorious blessing. It is so wonderful, so strange in

the eyes of all who have known her and who witness this marvelous change." And a few months later, March 1: "Sister Alt (such is her name) goes on her way quiet, not minding what people say, but only asking what God bids her to do and what he wants to say to her. She is also for temperance now, of course, a new cause of controversy for her former friends. They find her 'exaggerated and fanatic', and not being able to change her convictions or steadfastness, they say: 'It is useless to talk to her, she is too stubborn.'

"So the world calls it wilfulness if a man does not yield to its arguments in the face of God's holy will. You may easily imagine how intensely I rejoice in these facts and how sometimes I scarcely can believe it is all real truth!

"O miracles, they are still being wrought! If only men had eyes to see them! But, alas, they invent every kind of explication to deny the true cause, the grace of God." She continues: "We are going, five nurses of the house, every Sunday evening to Lawang, to a certain Mr. Penning, to have a Bible reading at his house."

Meanwhile Sister Alt has made further progress on the way of life. Permit us to have her tell her experience in her own words in a letter to Brother G. Velthuysen Sr., in which she explains how she came to leave off Sunday keeping and observe the Sabbath.

She writes: "A half year ago I was wonderfully converted by the grace of God. After that time I tried, as well as I could, to keep the commandments of my Saviour. I was, however, very averse to the idea of Sabbath-keeping. I found Seventh-day Baptists very unreasonable—as though one might not serve the Lord without such hair-splitting—so I thought when reading the *Boodschapper*.

"Though the Lord was often very near and I felt very happy, it became clear to me that there failed something with me. This feeling became very strong and oppressed me. So I asked: What wilt thou, Lord, that I shall do? I began to read the literature Sister Slagter gave me on the Sabbath question and asked continually: Does the Lord want me to keep the Sabbath? But at every time I rejected the idea as too foolish in my eyes.

"Impossible, so I reasoned, that all those thousands of Christians so gravely sin against the commandment of God. I can not believe but there is another reason preventing the grace from dwelling constantly with me.

"Feeling, however, more and more uneasy, I resolved to investigate the matter thoroughly. I read several books and booklets on the Sabbath question and at last I came to the conclusion: The Sabbatharians are right, and it would be better to leave off Sunday observance and keep the Sabbath. But I continued to judge that Sunday keeping was not so bad because so many true Christians kept that day.

"I suppose many Christians are clinging to the Sunday only because of its being the old way and custom.

"One morning, however, on my return from the night service, I resolved to render the whole matter into my Saviour's hands. Before going to rest, I prayed: 'Lord, thou knowest, if thou really wantest me to keep the rest day on the Sabbath, instead of on Sunday, I wish to follow thee. Let me know thy will.' Then I went quietly asleep.

"I awakened about noon, still under the influence of a dream. Continually I heard a text and remembered to have dreamed of James. Half asleep, I smiled: How curious, I indeed have dreamed of James! But when quite awake, I clearly remembered the words of the text I repeatedly had heard in my dream: 'Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.' I had heard these words before, but I did not know they were out of the epistle of James. So I sought in the epistle and found them in the second chapter, verse 10.

"Of course I considered this dream as an unequivocal answer of the Lord to my urgent prayer and from that day on I kept the Sabbath. And I assure you, dear Mr. Velthuysen, from that moment the peace of God which fills heart and senses and surpasses all understanding descended upon me.

"Marvelous ways of God! How I thank him who delivered me from death, for all his blessings!

"Concerning baptism I wholly agree with you. I am still a member of the Dutch Reformed Church, having been sprinkled

when a baby and confirmed when older, I should like to go to Sister Jansz and be baptized by her and so join the Seventh-day Baptist Church. I have no objection to the Confession and should feel it right to join the church. Still I should prefer to wait a little to ask the Lord's approval of this way. You may think this curious, but it has not yet been a matter of deep reflection with me, and I trust the Lord will reveal his will to me in this matter also."

Surely you will join with us in praising the Lord for his goodness affording our dear sister such a loving companion on the way of life.

G. VELTHUYSEN JR.

DEAR BROTHER GARDINER:—I am very thankful to my son that amid all his labors, he took time to write for me to you. I hope it may be used for God's glory. I feel very weak, but I hope the Lord will restore me. My heart is overflowing with happiness. I must exclaim with David of old: "My cup runneth over."

God bless you, dear brother, and all the brotherhood! I can not write more.

Yours in our Saviour,

G. VELTHUYSEN SR.

Notice to Delegates.

All delegates and others expecting to attend the session of the Southeastern Association to be held with the Middle Island Church, May 20-23, 1909, and wishing conveyance from Long Run, our railroad point, or wishing arrangements for homes during the meeting, will kindly notify me at their earliest convenience, and suitable arrangements will be made.

ROY F. RANDOLPH.

New Milton, W. Va.

We have a correspondent, in New York, who underscores at least half his words. He thinks it strengthens them and gives them force. He is entirely mistaken. He does so much of it that nearly everything being emphasized the marks cease to be distinctive, the unitalicized becoming, if anything, the most noticeable to the eye and mind. When emphasis is so common that it ceases to be distinctive it is no longer emphasis.—*Presbyterian of the South.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

With great mercies will I gather thee.

Day by Day,

I heard a voice at evening softly say,
Bear not thy yesterday into tomorrow,
Nor load this week with last week's load of sorrow.

Lift all thy burdens as they come, nor try
To weigh the present with the by and by.
One step and then another, take thy way;
Kindle thy hope. Put all thy fears away;
Live day by day.

Though autumn leaves are withering round thy way,

Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst see;
Dread not the winter whither thou mayest go,
But when it comes, be thankful for the snow,
Onward and upward look and smile and pray;
Live day by day.

Live day by day.

The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's next to thee.
Onward, still onward with a sunny smile,
Till step by step shall end in mile by mile.
"I'll do my best," unto thy conscience say;
Live day by day.

Live day by day.

Why art thou bending toward the backward way?
One summit and then another thou shalt mount.
Why stop at every round the space to count?
The past mistakes if thou must still remember,
Watch not the ashes of the dying ember.
Live day by day. —Selected.

Give us to awake with smiles, give us to labor smiling. As the sun returns in the east, so let our patience be renewed with dawn; as the sun lightens the world, so let our loving kindness make bright this house of our habitation.—*Robert Louis Stevenson.*

The Grace of Forbearance.—Phil. iv, 5.

"Let your forbearance be known unto all men." The grace of forbearance is a sure accompaniment of joy "in the Lord." The man whose spirit is clothed in sunny assurance, and who rides triumphantly upon

his circumstances, will never be harsh or morose toward his fellows. When spiritual joy is absent, life is apt to become painfully rigorous; its very sadness is prone to make life hard and insensitive. When the heart is cold, our behavior tends to be thoughtless and obstinate. The spiritual pessimist is wanting in delicacy, and his touch is violent. Spiritual joy endows the life with exquisite-ness, and confers the power of apprehending the standpoint of our brother. The man who rejoices "in the Lord" is spiritually telepathic, he can read the secret hearts of men. He is therefore distinguished by the grace of forbearance.

Now this grace of "forbearance" or gentleness is one greatly honored in the Christian Scriptures. But its significance has sometimes been grievously misinterpreted. Its asseverations have frequently been suspicious, and lacking in a noble impressiveness. Real gentleness is never the issue of weakness; it is ever the offspring of strength. Weakness can be very clumsy, and can therefore blunder into painful outrage. A surgeon with a weak will and a trembling hand could never be gentle with his patient. He lacks the terrible resources which impart the exquisite touch. It is the surgeon with irresistible will, with iron nerves, who can hold his hand with such steady control as to touch a wound like softest thistle-down. A weak hand would butcher the patient; a strong hand is the gentle minister of restoration. And so it is in the higher realms of character. Effeminate men do not make gentle knights. We need iron for the making of the finest blood. If the iron is absent from the character the sentiment is watery, and pathetically inefficient. And so it is well to remember that this same apostle, who counsels his disciples to be forbearing, also counsels them to "be strong." If we are not strong, we may easily be brutal; if we are strong, it is easy to be exquisite. It is people with loose opinions who are frequently the most intolerant; the man with the finest conviction is usually the man of widest and most hospitable communion.

Let me point out one or two characteristics of this most winsome grace. In the first place, forbearance or gentleness is reasonableness of dealing, a fine consideration for the claims of others, the spirit

which does not urge its personal rights to the uttermost. It is frequently true that my highest right is not to claim my right. That is sometimes forgotten, and the noblest franchise of the soul remains unexercised. Our Lord Jesus, as we have seen in an earlier part of this letter to the Philippians, had a perfect right to be on an "equality with God;" but he "counted it not a prize" to be grasped at; he "emptied himself," and laid the right aside. And so it is with the lives of his true disciples. They often taste their sweetest right in the surrender of their rights. They offer the "chief seats" to others, and find an excellent delight in a lower place. And this is one of the shining characteristics of the gentle life. It is strong enough to feel the rights of other people, and to prefer them to its own. It is always a sign of an impaired and perverted spirit that it magnifies its own rights to the obscuring and subjection of another's. My own rights are shining with a clear and smokeless radiance when they illuminate and magnify the rights of my brother.

And so, in the second place, it is very clear that forbearance includes the element of kindness. It is possible for me to recognize and respect the rights of my brother, and yet for my behavior to be unattractive and unpleasant. A surrender may be brutal and sullen, and made to the accompaniment of growling, thundery murmur. I may yield the crown, and yet, by the very spirit of the yielding, I may convert it into a crown of thorns. And this is not the "forbearance" and gentleness of Jesus. In Christian forbearance there is no sultry gloom, no ominous grumbling. The atmosphere is pure and bright and sweet, and the birds are singing! The spirit is altogether kindly, for how can it be otherwise with a spirit that is rejoicing "in the Lord"? How can there be this hallowed joy in the heart, and a gloomy frown in the face? True gentleness must be kindly and sunny; it is "light in the Lord."—*The Rev. J. H. Jowett, in Record of Christian Work.*

DEAR SISTERS:—No church will reach its highest efficiency as a moral force until it recognizes that the supreme end of the church is to give the Gospel to every creature; that all its activities should have this

end in view; and that, with the power of the Holy Spirit, under the leadership of Christ the Head, it should seek the best means, the best preparation for service. And since woman's organized work is recognized as an important factor in the working force of the church, we have thought that better knowledge of missionary enterprises and fields obtained by definite mission study, and a zeal for higher spiritual life, would give greater efficiency in service in this generation. Hence the suggested programs along this line, for local societies, have been given as a beginning for advance work, with the hope that such union of thought and effort will be helpful to both individual and organization, and at least be suggestive of something better.

It would be pleasing to the Woman's Board if societies using these would report their success in so doing.

Cordially,

PHOEBE S. COON, *Cor. Sec.*

SUGGESTED PROGRAM FOR LOCAL SOCIETIES FOR MAY.

Home Missions.

Singing—"Jesus shall reign where'er the sun"—
Scripture—Acts ii, 17-42. Prayer.

1. The beginning of home mission work in your association.

2. Present and former missionary churches in association. Some facts of their history and present conditions.

3. Ministers who have served on these fields; their years of service; points of interest in life and work.

Singing—"Faith of our Fathers."

Are There Others? Who Will Help?

The following extract from a personal letter is given to the readers of the RECORDER, because I believe it touches several things that are of importance to us, three of which I shall mention briefly. Now please go down and read the letter before you read my comments.

1. Here is a sister who, facing a most serious problem of her family life, needs the sympathy and prayers of those who know about her situation. And her situation is that of many and many another woman. Some have given up, some have remained by the Seventh-day. Will some woman who has passed through this ordeal write an article of helpfulness for the RECORDER?

2. You can see all through this letter the effect of early training. The woman

can not bring herself to give up the Sabbath, all her "instincts" are holding her. Thank God for the training in childhood in the ways of truth and righteousness.

3. This woman says she really can not state clearly the reasons which her "instincts" tell her hold her to the Sabbath. Is this letter not a sad comment on the training of our children in the Sabbath school? If we can do nothing else, let us give up our quarterly reviews or even the temperance lesson now and then, and study our own tracts, like the "Pro and Con", and the "Bible Reading on the Sabbath and Sunday." We have lots and lots of tracts. What Sabbath school will be the first to send to the RECORDER office for enough tracts to supply every member of the school, and then devote the *whole half-hour* to this study?

EDWIN SHAW.

The minister has asked me to get my letter and join this church. Of course it brought out the subject of "The Day." He had never heard of the Sabbatharians and I could not give him much information; but I wish you would tell me where I can get or send to me propaganda, or tracts, or any printed matter to prove our belief. He—the minister—says he wants to get the arguments so that he can prove them void.

It has occurred to me since this happened that the denomination, since it makes this such a very strong point, ought to teach it in Sabbath school—pound it into the children's heads just as they do arithmetic—not leave it for them to look into if they feel like doing so; for if it is so essential that it demands they should make a separate sect, surely it should be important enough to be learned, just as the Sermon on the Mount or the Creed is learned in other churches.

Now, here I am, supposed to be a believer in the Seventh-day Sabbath, and yet I do not know, really, why we should make that point so strenuously important. I have no proofs at my tongue's end. If the keeping of the Sabbath-day is of special importance, the children in the Sabbath school should learn the proofs and facts by heart. Then when they want to argue the point these things will all come back to them. Christ did not say, "Keep the Seventh-day." I can not prove that he did. He himself labored on the Sabbath, proving that the spirit of observance, not the actual day, is what is required.

There is the question of example. Paul speaks of a stumbling-block to the weak. Are we not stumbling-blocks to people who do not understand about the Sabbath and see us Christians breaking the *Sunday* Sabbath?

You see, I am on the fence. I argue this way: If I can do more good by keeping Sunday and keeping it as the Sabbath *should* be kept, is it not better for me to go all the way over than to stay half-way? Still, all my instincts are against it and I hold

out for the Sabbath even while I am far from observing it properly. If I keep the Sabbath—well, I don't see *how* I can; for instance, this coming Sabbath morning I must take _____'s money and put it in the bank, or bills are due that must be paid—it's too late for him to pay them Friday when he gets his pay. The bank closes at noon—and there you are. Here is another thing: If a young man, a Sunday-keeper, marries a Seventh-day girl and keeps the Sabbath with her in a Seventh-day Baptist town, every one says, "How fine!" I can see no reason why he should not. Business and everything make it more convenient. *Why* should it not be just as "fine" for a Sabbath girl to keep the Sabbath of her husband? Oh, but that's different!

Now, is it not a case of making the best of where we find ourselves placed or is it because I am weak and want to take the easy way? I never seemed to grudge, when I was a girl, the giving up of pleasures, etc., that conflicted with Sabbath observance. I can not remember that it troubled me. And it is not the question of giving up pleasures now. It is the question of my child and my husband. As it seems to me now, it is my duty to think of them first. Would not that be broader than simply considering myself and what seems *my* duty? Perhaps some would say, "Convert them."

Well, I want to know about this. That is just what I want to find out. I know that if I were alone I would probably keep the Seventh-day, from instinct, and all the years of early training. I feel as if I were in a web, and whichever way I argue there is always a point on the other side to meet and oppose. One minute I think in my heart that one way is right, and while I'm thinking so, up comes some other idea. I should think if one lives every day the best possible, that the right or wrong of where one attends church might be left to the Lord.

If it is necessary to "gather grain" on the Sabbath—*every* Sabbath—why should that be wrong any more than for the disciples to gather grain on *one* Sabbath?

I wish you would write to the Tract Society or to some one who can act for them, and have the best information on the subject sent to me. I'm fighting this out alone, and with my small amount of knowledge I just seem to go around in a circle.

Southeastern Association.

To be held with the Middle Island Church, beginning May 20, 1909.

PROGRAM.

Thursday morning.

10.00 Song service.
10.15 Moderator's address.
10.40 Report of Executive Committee.
11.00 Praise service.
Introductory sermon—President C. B. Clark.
Appointment of standing committees.

Afternoon.

2.00 Song service.
2.10 Report of delegates from sister associations.

- Report of delegate to sister associations.
 3.00 Devotional services.
 Systematic Finance—Rev. H. C. Van Horn.
 A Symposium:
 1. Systematic Giving:
 (a) What is it?
 (b) Its benefits (15 min.)—Luther F. Sutton.
 2. Is it practical in all churches? (15 min.)—Rev. T. J. Van Horn.
 3. How make it a success? (15 min.)—O. A. Bond.
 4. What has it done for your church? (15 min.)—Open Parliament.
 Evening.
 8.00 Praise services.
 8.10 Sermon, "Following Christ"—Rev. Erlo E. Sutton.
 Followed by testimony and song. Praying for the work in West Virginia.
 Friday Morning.
 9.45 Song service.
 10.00 Woman's Hour, Mrs. M. H. Van Horn, Associational Secretary.
 Reports from Societies.
 A Message from the Woman's Board, "Woman's Place and Work"—Phoebe Coon.
 Reading—Frankie Lowther.
 Paper, "The Benefits Derived from Separating Financial from Social Functions"—Mrs. G. H. Trainer.
 11.00 Tract Society Hour, Rev. T. L. Gardiner, Representative of Tract Society.
 Afternoon.
 2.00 Sabbath School Hour, Rev. H. C. Van Horn, Associational Secretary.
 Sabbath School Board. Adult Class.
 Rev. Walter L. Greene.
 Jesus as a Teacher—Pres. C. B. Clark.
 Note Book Work in Course—Miss Maleta Davis.
 3.00 Missionary Hour, Rev. E. B. Saunders, Cor. Sec. Topic, America the Meeting Ground of All Nations.
 Evening.
 8.00 Prayer meeting, Rev. L. D. Seager, General Missionary of the Southeastern Association.
 Sabbath Morning.
 9.45 Sabbath school—Roy Randolph.
 11.00 Sermon—Rev. T. J. Van Horn, Delegate Northwestern Association.
 Afternoon.
 2.00 Young People's Hour, Draxie Meathrell, Associational Secretary.
 Music.
 Prayer. Music, Selected.
 Christian Endeavor work a training for life's religious act (5 min.)—Orville Bond.
 How to increase the interest in the Endeavor work (5 min.)—Olive Seager.
 Why every society should have some definite work to do (5 min.)—Bessie Davis.

- The necessity of carefully kept records, prompt and full reports (5 min.)—Edna Van Horn.
 Music, Selected.
 How to get the young people to read the RECORDER (5 min.)—Susie Davis.
 The duties of our individual societies to the Young People's Board (5 min.)—A. Clyde Ehret.
 What Salem College should mean to us as young people (5 min.)—Coral Davis.
 How we may help worthy young people to enjoy the privileges Salem College offers (5 min.)—Earl Ford.
 Report of Secretary.
 Music, Selected.
 3.00 Sermon—Rev. A. G. Crofoot, Delegate Western Association.
 Evening.
 8.00 Praise service.
 8.10 Evangelistic services—Rev. G. W. Hills.
 Sunday Morning.
 9.00 Business.
 Report of standing committees.
 Report of officers—Secretary, Treasurer, General Missionary Southeastern Association.
 10.00 Education Hour, Pres. C. B. Clark.
 1. What Salem College stands for
 (a) In intellectual culture—Prof. S. B. Bond.
 (b) In moral culture—Prof. M. H. Van Horn.
 (c) In religious culture—Dr. C. B. Clark.
 2. What Salem College has done for me. This topic will be spoken on by Mr. Clyde Ehret, Mr. Sutton, Miss Seager and others.
 11.00 Sermon—Dr. T. L. Gardiner.
 Afternoon.
 2.00 Praise service.
 2.10 Sermon—Rev. E. B. Saunders.
 Unfinished business.
 EXECUTIVE COMMITTEE.

A modern book shop will soon be opened in Jerusalem. The undertaking is supported by some of the most influential publishers and booksellers of Europe. This will be undertaken by a stock company.—*Jewish Exponent*.

I know not where his islands lift
 Their fringed palms in air;
 I only know I can not drift
 Beyond his love and care.
 —Whittier.

I do not ask my cross to understand
 My way to see:
 Better in darkness just to feel thy hand
 And follow thee.
 —A. A. Proctor.

Young People's Work

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

For other foundation can no man lay than that which is laid, which is Jesus Christ.—I Cor. iii, 11.

Endeavor Prayer Meeting Topic for May 15.

At the Cross.

LESLIE GREENE.

Sun., May 9—Deliverance at the Cross (John iii, 14-18).

Mon., May 10—What becomes of sin? (Mic. vii, 18-20).

Tues., May 11—Joy at the Cross (Gal. vi, 14-18).

Wed., May 12—Peace at the Cross (Rom. v, 1-11).

Thurs., May 13—Cleansing at the Cross (Heb. ix, 12-14).

Fri., May 14—Sealed at the Cross (Eph. i, 7-14).

Sabbath, May 15—Pilgrim's Progress. Series V: At the Cross (John xix, 16-27; Luke xxiii, 39-49).

In ancient times, the warrior was dubbed knight by a blow from the monarch with the sword. A slave received his freedom by a box on the ear from his master. Jacob of old received his blessing after a night of wrestling with the angel. As it was his only means, so we sometimes have spiritual advancement only by our severe trials. Such tribulations, which we once seemed to loathe, we now become grateful for. Discontented persons need such a visitation of adversity to cure them of their habitual murmuring. Young says:

"Affliction is the good man's shining scene,
 Prosperity conceals his brightest rays."

But we are not all alike. Some will not be calmed by the storm of adversity, while others see God's hand in all and become submissive. How different is the effect of a gentle spring rain compared with the flurry of the winter's snow. In winter every remnant of foliage or flower, that has lingered, is swept away. Nothing is left

but desolation and the traces of the storm are sickening to the observer. But different is the appearance of nature after the summer storm has poured out her torrents and wind over the earth. See her beautiful sun in its glory breaking through the clouds! The flowers lift their smiling faces and the grass, with a greater effort than ever, seems to add her color to the picture, while the air has never felt so refreshing. Such a difference is there in the storms of affliction in the human heart. The soul of the one without Christ is made dreary and full of gloom, but the Christian's heart is filled with a ray of cheer as he thinks of the success with which he has borne his trials.

We have many blessings in this life and we have no right to be despondent. Naturally, our tribulations are like weights that bear us down, but there is a way of lightening burdens even when most oppressive. This is done by means of the wheels and pulleys of God's grace. Our crosses are not of lead, as may at first appear, but are made of the lightest wood. They are lifted with ease, when the heart is true; borne with patience, when done for God; and laid down at Jesus' feet, when the toils of this life cease.

Besides our own burdens, we are sometimes called upon to bear the burdens of others. This is a grave responsibility and ought to be done meekly. It is not our place to criticize or domineer, but if we can make another's woe lighter we ought to consider it our high privilege. To fulfill God's law, we must render others our valuable service. A life lived within ourselves is narrow. Our work is lessened and poorly done. The chances for future beneficence are less probable.

The final reward of cross-bearing can not be estimated. Christ bore his own cross to calvary without complaint, and then died in peace. When the suffering was over, this spirit was received into heaven. Did he agonize in vain? And was it for his own sake? Are we willing to die that others may be saved? The demand was imperative and the reward was sure. Our crown is awaiting us, if we are faithful with the few talents that God has given us.

North Loup, Neb.

The Christian Endeavor Prayer Meeting.

How it May be Improved.

GEORGIA L. BLACK.

What is the purpose of the Christian Endeavor Society? Why are we banded together into societies holding our meetings each week? Why these officers, these committees, these responsibilities? Surely there is some definite purpose in view or these responsibilities would not be assumed by those who are already overburdened by the duties of this strenuous twentieth century. But how about it? Is our purpose definite? Our success depends, to a great extent, upon the definiteness of our purpose. And what is the goal toward which so many bands of young people are striving? Is not our aim, primarily, the preparation of young people for more efficient and more willing Christian service wherever they may be, but especially in the Church? If this is our aim, what are our Sabbath afternoon prayer meetings doing to accomplish it? They are doing much for the young people who are in attendance. We have much to be thankful for in the hopeful conditions which exist. Yet, however high our ideal, however near to that ideal we attain, there is always something beyond for which we may strive and that society which is satisfied with itself and lessens its activity will surely die.

So the improvement of our Christian Endeavor prayer meetings is a very practical question to consider. Among the things which weaken our meetings, two might be mentioned in particular. One is a lack of preparation on the part of those who lead. How often a meeting drags when an inspiring word on the part of the leader would kindle new interest in the hearts of all present. Another thing, which should not be called over-preparation, for that is impossible, is having the program so definitely and so fully arranged that no opportunity is given for voluntary testimonies and prayers, in which lies so much of the good received by the individual member. This has a tendency to cause one to grow disinterested from inactivity.

In the ideal Christian Endeavor prayer meeting, the leader should be both enthusiastic and reverent—one whose words count because his life is consistent with the profession he makes. He should be well in-

formed on the lesson of the day as well as an eager student of the Bible at all times. Whether he speak briefly or to some length does not matter so much; it is important that he have something worth saying at any time when others do not fill the time. He should be able both to speak freely himself, and to remove the feeling of formality so prevalent at times. We all know the help and inspiration of heart to heart talks with those whom we trust. Why do we not have more of the same freedom, and the same trust in one another at the Christian Endeavor prayer meeting? Surely this would be a great source of strength. Let us confess our failures, as we are commanded to do. Let us talk freely of ways of overcoming our mistakes. Let us bear one another's burdens. Then, all in sympathy one with another, let us ask God's help and forgiveness. Do not neglect prayer in the meetings and so arrange the prayer service that there may be the greatest possible freedom. Our young people's prayer meetings should be places where young people gain strength to be of use in other services.

The most important thing in the helpful prayer meeting is that those in attendance be prepared in heart for the service. When this condition prevails, even though the efforts of the leader are feeble and his words spoken with hesitation, the meeting is sure to be of great help. How often a meeting led falteringly by one who is inexperienced yet willing to try is so abundantly blessed! Is it not because then all are awake to their personal responsibility? How many go to the Christian Endeavor prayer meeting to receive help? They, doubtless, receive much. How many go to give help to others? They receive more, though they give so much. We are all acquainted with the person whose words are so helpful, whose heart is so sincere and earnest, whose life is a daily testimony for Him who dwells in his heart. Why should it not be so with us all?

There is no one who does not know many ways in which the Christian Endeavor prayer meeting may be improved, but each expects the other to make the improvement. However, the Christian Endeavor prayer meeting will never be what it might be until every member feels his responsibility

in making it the best that it can be; until the daily life of each member is in close fellowship with Christ; until the whole purpose of each life is to "seek first the kingdom of God and his righteousness." Then shall we bring others to the meeting and have something definite to work for in our love for those we bring; we shall study our Bibles both at home and in the meeting because we love to do so; and the Christian Endeavor prayer meetings will reflect the daily life in the clearness of God's forgiving love.

North Loup, Neb.

L. G. C.

I have been asked to write about the Christian Endeavor prayer meeting and how it can be improved. I wish I might say something that would encourage our young people to do better work this year than they have done in the past.

First, we should remember we have a Christian Endeavor pledge which should be kept. When we join the society we promise to live up to this pledge to the best of our ability as God shall give us strength. Do we do this? *No.* Sometimes, I think, we forget we have a pledge. Until we remember that this pledge was made to God as well as to the society to which we belong, we can not improve our prayer meeting. If we do not feel that each one is responsible for himself and his neighbor and that he has his part to do, we can not expect the church or the Christian Endeavor Society to grow in grace or numbers.

We forget we promise to attend the services, unless reasonably prevented; to take part in the meetings unless having a good reason for not doing so. These are some of the things we have to do to improve the meetings: attend the meetings, do each his part and pray that God will bless the meeting.

I wish that each society might have a Christian Endeavor pledge in its prayer meeting, so that each member could read it at every meeting, or hear it read at every consecration meeting; so that it would be in the minds of every Endeavorer—not that I think it a saving grace, but that all

might esteem it a privilege rather than a duty to keep it.

Then again we get into a rut and get stuck there, it seems sometimes never to get out. We go to the meeting, sing a few songs, have a few prayers, and some testify for Christ. Is that all we can do? This does not satisfy some, so the thing for us to do is to get out of this rut, have something new at each meeting, something helpful and inspiring, so that each one will feel it has done him good to be there. We can not do this unless each member feels the burden and helps lift the load. The pastor can not do it alone, neither can the president; each one should take up his cross daily, and follow Christ, and do his part. Then there will be better meetings, better attendance and, I believe, God will bless each effort, and it will no longer be a duty or a burden to attend the meeting, but a pleasure.

Shall we not then, "young people," do this for Christ's sake and say:

I'll go where you want me to go, dear Lord,
O'er mountain or plain or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

Independence, N. Y.

A Social.

On the evening of April 8, the Battle Creek Christian Endeavor Society met in the parlor of West Hall for their regular business meeting and social. The social took the form of an auction, the bidding being done without seeing the articles. As the articles had been carefully labeled, this may seem to have been no drawback, but the labels proved very misleading, as in the case of a young woman who paid one hundred and twenty-dollars (Christian Endeavor currency) for a chainless "safety" (bicycle), which proved to be only a safety (pin); or a young man intending to go on a farm this spring who bought a threshing-machine only to find when he opened his package that he had become the possessor of an old slipper.

The evening, however, proved very pleasant, and no ill feeling resulted from the purchases not being quite up to the promises of their labels.

Our Young People: Their Relation to Our Schools.

DR. ARTHUR E. MAIN.

We may express this relation, I think, in the following form and terms, among others that might be chosen equally well.

1. The history of education and schools among Seventh-day Baptists is deserving of due appreciation, a just estimate of its meaning and worth.

(1) It cost anxious thought, money, and toil, to establish academies in the east, west and south, and Salem College, Milton College, Alfred University and the Theological Seminary.

(2) Hundreds of lives were influenced for good by our pioneer schools, in the way of added knowledge, inspiration, developed character, power for usefulness, and fellowship in purpose and effort.

(3) While the high school has pretty largely taken the place of the earlier academy, Alfred, Milton, and Salem are ordained to do for our people what public, State, un-denominational, or other denominational schools, can not do for us.

2. The existence and work of our present schools are an occasion of great gratitude on the part of us all. Quite contrary to what many may suppose, the buildings, equipment in the way of apparatus and libraries, and the very moderate salaries, cost several times more than all the tuition paid by students. The opportunities which they offer are made possible only by endowments, State aid, the gifts of the benevolent, and, from some points of view at least, by self-sacrifice.

3. The relation of our young people to our schools calls for their use of them by seizing offered opportunities and enjoying provided privileges.

(1) This would be a sign of our appreciation, gratitude, loyalty and worthy ambition.

(2) Every school is encouraged, helped, and strengthened intellectually, morally, and financially, by the addition of good young men and women to the number of its student body.

(3) We need the information, stimulating influences, higher ideals of life, ennobled character, and power for service, that our schools may give to us. No doubt, as is affirmed, some young people go to our

schools and then fall into pieces morally and spiritually. Such disasters, sad to say, happen under many sorts of environment that on the whole are pure and good. As Burns says, man is part mud and part marble. Neither Alfred, Milton, nor Salem, try they never so faithfully and hard, can keep out from their individual and collective life every bit of mud. It is found everywhere. And if young men and women go to these schools and in the presence of abundant marble choose the mud for the building of their lives, they will inevitably grow still more muddy in character and conduct. If one will, one can find gold, or silver, or wood, or hay, or stubble. Let us try to reduce the bad to a minimum.

(4) Fellowship and friendships among young men and among young women are established in school days that are among the most delightful of all that enter into human experience. Foundations are laid here for unity and coöperation in spirit, purpose, and work, that abide all through life. It is said that our schools are "match-making" institutions. Very well; let it be admitted; but they might be engaged in infinitely worse business. Hundreds of persons have been joined in holy matrimony who gratefully trace the roots of a happy family life back to the years when they were in school.

4. There are many good reasons, then, why our young people should establish a coöperating relation between themselves and our schools.

(1) Let us seek first-hand knowledge of actual conditions, in order that all we say and do shall have the fairness, the justice, the goodness, and the kindness, that are required by the real facts, not by hearsay.

(2) Our Endeavor societies can do what some have done already, help poor, worthy, and promising young men and women get an education, and a preparation for making both a living and a life—a preparation that otherwise might have been quite impossible.

(3) A splendid plan for increasing the endowment funds of our schools will soon be set forth in the RECORDER and by other means. It is proposed to canvass the denomination for contributions and bequests for the Twentieth Century Fund, the income from which shall be divided as fol-

lows: of every 100 dollars of the income 30 dollars each will go to Alfred University, Milton College, and Salem College, and 10 dollars to Alfred Theological Seminary. Our young people can give good proof of their having a real and friendly relation to our schools by offering to help the Committee of Conference in this grand undertaking.

Alfred, N. Y.

A Letter on Consecration

DEAR YOUNG PEOPLE:—As I take up my pen to write the closing letter in this series of letters, there comes stealing into my heart a desire that I might have a personal interview with each one of you—a heart to heart talk upon the vital question now before us. Spoken words could not convey to you the anxiety I feel upon this all-important subject, how much less than can words that are written. But as I can speak to you only through the medium of the pen, I am sending out this letter with a prayer that the Holy Spirit will carry to your hearts the message I am trying to give you and by this means strengthen good impulses that already exist and give birth to new ones.

In former letters we have seen how we belong to God in the very nature of our being, and by redemption when we had broken the chord that bound us to him. We have seen how we come into the spiritual kingdom and how the spiritual life is developed. No one but God could have created us, no one else could have redeemed us and what a price he paid for our redemption. Heaven's best gift was freely offered up that we might be saved. If you want to know the price of your redemption look to Calvary. In the agony there endured by the spotless Lamb of God you can see God's estimate of sin and the value he put upon your soul. What does the agony of the cross mean to you and for what purpose have you accepted of the death of Christ in your stead? Is it simply that you may be saved from everlasting woe? That is one reason; but if that is the only reason, I fear your conception of God's plan for you is altogether too meager.

I have heard people say, "I would be afraid if I should do certain things that I would be lost," as if their salvation was the sum and substance of the whole matter and

they would do those things their conscience condemned, if they thought they could and still be saved. What a low view of the religion of Jesus Christ. The question is not how little can I do and still be saved, but having been saved how much can I do to glorify God. It was God's purpose in saving you to mold you into the likeness of Christ. "If any man have not the Spirit of Christ, he is none of his." Jesus Christ left heaven and came down to this world to save you; and if his spirit has come into your heart, will you not gladly give up some dearly cherished plan you may have and respond to his call to go out in search of others whose souls are just as precious as yours?

An event which happened in the life of David I think will serve to bring out more clearly the truth I am seeking to impress.

Many of you know what it is to meet bitter disappointments. You have placed before your minds high ideals that you were striving to reach, and in order to do so have been obliged to sacrifice home and many other things dear to your heart. It may be that some time when utterly worn out in body and mind a heavy cloud of discouragement has settled upon your spirit. All the world seemed to be against you and you said, "What is the use to keep up this struggle?" At that moment what would you not have given for a look into mother's smiling face and a clasp of father's strong hand; in fact to be in your childhood's home again free from this burden of care? Perhaps father and mother had passed on to the spirit land and you could not even get a letter and read, in black and white, words that would have inspired you with new courage, and in the intensity of your grief have felt as if you must pass out of existence.

I think that such a moment came to David, brave, heroic soul that he was. When he was an exile and in battle with the Philistines, under the scorching rays of the oriental sun, a sudden tidal wave of homesickness seems to have swept over his soul forcing his lips to say, "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!"

Three men who heard this heart-cry of their king were so filled with compassion

that they broke through the ranks of the enemy and brought to him the coveted water. But when he saw it he would not drink thereof because it represented "the blood of the men that went in jeopardy of their lives" to procure it for him and it was too costly to be used for himself, so he "poured it out unto the Lord."

My dear young friends, the Lord Jesus Christ was so filled with compassion for your thirsty souls that he broke through the ranks of the enemy to bring you water from the lost well of salvation and in so doing not only jeopardized his life but actually yielded it up. All the ransomed powers of your being are the fruit of that sacrifice. What are you going to do with them? Are they not too costly to devote to self? Will you not follow David's example and dedicate them to the Lord? The issue is fairly upon you. You can not avoid it. The Church calls you, heaven awaits your decision; souls that sit in darkness plead; and may God in his infinite power and grace so overshadow you with his presence that you will be enabled to lay all on the altar of self-sacrifice and devotion to the Lord.

Most earnestly yours,

MARTHA H. WARDNER.

La Porte, Ind.

The Endeavorer: What Are His Means of Growth?

HUFFMAN SIMPSON.

(Continued)

II. Second, I wish to speak of the reading of the Bible and other good literature as a means of Christian growth.

(1) The Bible is the Word of God; his divine revelation to man. But while it is of divine origin, yet "it may be said that its words are human and the idioms, the grammar, the illustrations, the modes of thought are human." If this were not so how would it be possible for man to grasp the great eternal truths contained therein? Sir Walter Scott in his dying hour called it "The Book." It is indeed the greatest book in the world. Its boundaries are limitless; its scope is from "heaven to earth" and "from earth to heaven."

The Bible is the Endeavorer's text-book in the school of life. It contains the greatest code of morals that ancient or modern civilization has ever known. The science of

modern law and government is based upon its fundamental principles.

Why then should the Endeavorer study the Bible? To learn of Christ. He is our pattern and ideal. Jesus, in speaking to the Jews who were persecuting him, said to them, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." Christ is, therefore, the eternal Life, and we may find him through the study of the Scriptures.

The Bible explains the relations between God and man, and between man and man. It is very important, then, that the Endeavorer should carefully read and study the Bible in order that he may discover these relations and put himself into harmony with God and his fellow men.

The method of Bible study should be such as to make it a practical as well as a devotional exercise. First as to the practical: The Endeavorer should enter into the spirit of the Bible for the purpose of finding out its meaning and teaching. And having found them, he should meditate upon them and ask himself such questions as these: "How does this passage apply to my life? Will it help me in my business relations? Can I apply its teachings in my social intercourse? Does it tell me how to live in peace and harmony with my fellow men? and, lastly, how does it apply to my relation to God?" But above all he should be honest with himself in answering these questions, applying the spirit of the passage to his own personal "experiences of things human and divine."

In this connection there are four things he should take into consideration: (1) That God is the same today as "in the beginning" when he "created the heavens and the earth." "Jesus Christ is the same yesterday, today and forever." That human nature has not changed while things both human and divine are progressive. (2) Many things in the Bible are written for our instruction but not for our example. (3) That there are parts of the Scriptures that are of universal application while some were applicable in some ages and under peculiar circumstances. (4) That this commercial age in which we live presents new problems for him to solve—problems of a moral, social or religious nature; and

that the good old Bible in the light of "historical and literary research" will help him to solve them.

The Bible, varying with the nature of its several authors, is a panacea for all the spiritual ills of the human soul. The following are some practical portions cited, congenial to the Endeavorer's growth: For the new convert, the "convert's chapter" (Isa. xi). If troubled, let him read the "comfort chapter" (John xiv). If in search of spiritual bread, let him study the "bread chapter" (John 6). If he thirst for living water, let him turn to John iv. In all his building, the Endeavorer should build upon a solid foundation; but if perchance he finds that his feet are slipping, it would be well for him to read the "Rock chapter" (Deut. xxxii); and if he has wandered away from God, let him meditate upon Jeremiah iii.

Scores of other chapters might be mentioned indispensable to Christian growth.

Again, as to the devotional. After the Endeavorer has searched the Scriptures and found those passages most applicable to his life, he is ready to make them prayerfully his own.

The Bible, indeed, is the great prayer book. We have recorded in it the prayers and petitions of the patriarchs, prophets, and sages of old. The "intercession of Abraham for Sodom, the pleadings of Moses, the wrestling of Jacob, the strong crying of David, the spiritual conflicts of Elijah, Jonah and Jeremiah, the public and formal prayers of Solomon and Ezra, the secret confessions of Daniel—all are the outpourings of hearts like our own.

(2) Other good books and literature. Thus far I have treated the Bible as one of the means of Christian growth, but I do not wish to limit my treatment to it as the only means in the realm of literature. For we are now living in the golden age of books. I may say there are thousands of books written on the Bible, today, some of which are almost indispensable to its correct interpretation.

It is not my purpose, however, at this point to discuss these books, but I do wish to make a suggestion to the effect that our theological seminary has a circulating library which contains many interesting and valuable books, the use of which may be

had for the asking. Also let me say that in the RECORDER of March 15 you will find a prescribed course offered by the seminary which, it is to be hoped, Bible-school teachers and other Christian workers, as well as pastors, will utilize.

There are also many good books of fiction which have exalted the life of our Master, and which have proved potent influences upon the lives of some of the world's greatest men. What man or woman is there whose life has not been influenced by such books as "Ben Hur", "Pilgrim's Progress", "In His Steps", Robert Hardy's "Seven Days", "The Crucifixion of Phillip Strong", and many others? Such books as well as religious periodicals are great helps in the Endeavorer's growth.

In summing up the value of good books I know of nothing more profound than a few thoughts from Channing's "Self Culture": "God be thanked for books. They are the voices of the distant dead, and make us heirs of the spiritual life of the past ages. Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am, though the prosperous of my time will not enter my obscure dwelling, if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold and sing to me of Paradise, and Shakespeare will open to me the worlds of imagination and the workings of the human heart, and Franklin enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live."

"It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are within the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours."

(To be concluded)

News Notes.

RIVERSIDE, CAL.—Six members were recently added to the church, two by letter, four by baptism.—We are doing some outside work in schoolhouses, under the aus-

pices of the Christian Endeavor Union of the city. Regular appointments in Los Angeles are held.

COSMOS, OKLA.—A Christian Endeavor social, not long ago, furnished us an interesting time and netted us about \$12. This money is to be used in helping to pay expenses of our delegate to the Boulder Conference. Our society is doing good work. Ira Goff and E. D. Stillman are doing outpost work in connection with various Sunday schools held in public schoolhouses.

LITTLE GENESEE, N. Y.—The Christian Endeavor Society held an enjoyable social at the home of Miss Nettie Wells on the evening of April 1. Proceeds between five and six dollars.—Preaching bi-weekly at Bedford Corners.

VERONA, N. Y.—Pastor Davis with his family spent the Easter vacation with us.—A goodly number of their friends gathered at the home of Mr. and Mrs. O. J. Davis on the evening of April 17 to meet and visit with them.

RICHBURG, N. Y.—The church has recently leased the parsonage property. This has cleared the debt resting upon it.

SECOND ALFRED, N. Y.—Our society gave a Chinese social in the church parlors, April 3, at which a good time was enjoyed by all who attended. Proceeds \$5.00.—The Ladies' Aid Society served a dinner in the church, April 7.—Miss Nina Palmiter was appointed Junior superintendent to fill the vacancy caused by the resignation of Mrs. Van Horn.—On April 3, consecration and business meeting was largely attended and a good meeting under the leadership of the pastor was enjoyed by all.

BROOKFIELD, N. Y.—Two candidates have made their offering to the church and are waiting for baptism.—The topic for April 17 was debated upon by our society, the subject taking the form of "Sabbath or Lord's day". Needless to say the "Sabbath" side won, although there was good work done by the speakers on the other side.—Although regretting the departure of Pastor Greene, so soon to take place, we consider ourselves fortunate in securing Rev. H. C. Van Horn as pastor. He is expected about August 1.

LEONARDSVILLE, N. Y.—One member has recently been added to the church by baptism.—The Philathea class gave a free social to the church people, not long ago, at the home of N. W. Vincent.—Our pastor has been helping in some special meetings held at West Edmeston.

The Riverside Christian Endeavorers have pledged \$1.00 per month to the Young People's Board for the balance of the Conference year at least, and may make it permanent.—At the monthly business meeting and social held at the home of Mr. and Mrs. Fred Tremain last Sabbath night, a committee was appointed to see that our society was properly represented on the occasion of "Father Endeavor" Clarke's visit to Riverside, June 10.

LEAH B. BREWER,
Cor. Sec.

The Brook.

LEM ROAN.

Just in front of father's dwelling
Runs the quiet brook along;
Sharing moods, or moods dispelling,
By its sigh or gentle song.
For the brook as well as childhood
Has its moods which man may share:
Running swift in leafy wildwood,
Ling'ring long in meadows fair.

When the day is rosy dawning;
Scarce from pools the darkness fled,
Breathes the brook a glad, good morning
From its grass-fringed, dewy bed.
Blow whatever morning breezes,
All alike are sweet and cool;
Each its fragrant incense seizes
From wet flowers by rill and pool.

When at noon the sun in shining
Scarce aslant on shock and sheaf,
Flows the brook as if designing
For the farmer's boy relief.
Soon with cows its coolness sharing
In the brook they stand or wade;
He defies sunbeams unsparing,
They knee-deep enjoy the shade.

Yet her song is most entrancing
At the mystic twilight hour;
Night's seductive charms enhancing,
Touching chords of love and power.
Ripple rare with ripple vying,
Running swiftly toward the sea,
Softly over pebbles sighing,
Breathing songs of hope to me.

The most important part of moral education is atmospheric.—Theodore L. Cuyler.

Children's Page

A True Animal Story.

It all happened on board the Braunfels, the floating menagerie that lately brought a load of new animals for the New York Zoo.

On her decks, with canvas stretched overhead as awnings, five tigers, eight leopards, two tapirs, weighing at least a ton each, twenty-four cages packed with chattering monkeys, twelve boxes of snakes, some of the reptiles as thick as a man's arm, and thicker, and twelve water buffaloes sunned themselves as the great ship plowed through the tropical Indian Ocean, Arabian and Red Seas and the Suez Canal.

It was the jungles of wildest Africa transferred to the deck of a vessel, and fortunate indeed would have been the boy who could have seen the glare of the big agate eyes, the hissing of the enormous snakes and the comical antics of the simians. Most of the animals, especially the man-eating specimens, were confined in strong wooden boxes, from which a paw, armed with sharp claws, would be thrust at intervals to catch one of the brown-skinned sailors who manned the ship.

One day in the Indian Ocean two boxes containing a tiger and a leopard, were carelessly placed on the deck too close, and a furious fight was the result. The tiger ripped open the leopard's foreleg to the bone, and the leg became so swollen that the trainer told the captain and the chief officer that the leopard would certainly die of blood-poisoning unless he was given immediate and heroic surgical treatment. As a leopard is worth a thousand dollars to a zoological garden, it will be seen that his death would have been no small matter.

But the chief officer is a brave man, and he promptly said that he would doctor the injured beast. Then the question arose how the thing should be done, and the ship's crew was searched for men brave enough to hold the leopard's head and four legs, as any boy will readily understand that one blow from a leopard's paw would terribly injure, if it did not kill outright, the strongest and bravest man.

This is how the leopard's leg was treated, and the beautiful spotted animal saved from an untimely death: A rope was wound about the beast's neck. A brown-skinned sailor, known as Lascar, was given an end of the rope. The trainer seized the uninjured foreleg, just as the doctor grabbed the other forepaw, and the captain and the engineer gripped the two hind legs. Then the doctor said, "Now, men, if he attempts to bite anybody, pull the rope tight until it strangles him into submission, and as you value your lives, don't get rattled, and, above all things, don't let go his legs. It means death for some of us, if not all of us, if you do. Are you ready?"

Then this brave German officer, soaking a sponge with the powerful cleansing acid, applied it to the leopard's torn leg. In a twinkling the jungle beast was writhing with pain and made furious efforts to rend the men, but each heeded the warning given him and maintained their holds until the chief officer had thoroughly washed the torn member. Then the leg was soothed with ointments and a linen bandage applied, just as the surgeons do in a hospital.

Now, as boys and girls have read in books, animals are capable of showing gratitude for kindness done to them. The leopard knew that officer Schmehl had been kind to him, for, after the ointment and the bandage had been applied, he licked the hand of the officer and in other ways showed how thankful he was. Well, the leopard is as good as well now.

Not all the animals which were put aboard the ship at Calcutta lived to reach this port. The two tapirs, which were worth at least one thousand dollars each, died.

Both were buried at sea. One was taken sick and died shortly after the Braunfels sailed from Calcutta. A few days later the second tapir thrust its head through the bars of its cage and the rolling of the ship choked the big and clumsy animal.

A great boa-constrictor, a snake that can swallow a rabbit at one gulp, and can squeeze the life out of a man, tiger, lion or deer, also died on the way over. Another constrictor arrived in fine shape, but hungry, having eaten the last live rabbit on shipboard off the Banks of Newfoundland.

Speaking of snakes, boys and girls, the

ship brought over a lot of cobras. A cobra is a short, thick snake, with a flat head, and is of an indigo blue color. The bite of the cobra is deadly. If a cobra should bite you, it is certain that you would die in about fifteen minutes.

There are a lot of this kind of snakes in India, you will know when you are told that about one hundred thousand people are killed every year by its bite.

It is sad to relate that several hundred song birds died on the voyage.

When the ship was sailing in the Indian Ocean and the Arabian and Red Seas the birds, most of them a variety known as the Indian thrush, sang all through the day. There were nightingales, too, and every boy and girl knows how sweetly a nightingale can sing. An Indian thrush can sing more sweetly than a canary, so never a crew heard so much or such sweet bird music.

Port Said is at the Red Sea end of the Suez Canal. It is noted, among other things for its extremes of temperature. When the winds blow from the hot sands of Africa, the decks of ships blister the feet. At other times, when the winds sweep over the snowy-covered plains from the north, heavy clothing must be worn.

It happened that a cold wind struck the Braunfels at Port Said.

In the morning not a song bird greeted the rising sun. Little throats which had throbbled during the long trip through the tropical seas were stilled. Not a solitary note was heard.

Captain Wehlman, it is said, almost cried when the two Lascar sailors informed him that the birds were dead. He would not believe it until he saw the birds.—*Reformed Church Messenger.*

Portraits for the Historical Volume.

The following portraits are needed at once for use in illustrating the Historical Volume, and any one having one or more of these portraits is earnestly requested to communicate at once with the undersigned. It is requested that special attention be given to the lack of portrait of Bethuel C. Church, who was so intimately connected with the early history of both Alfred University and Milton College. The list of portraits needed is as follows:

Rev. William E. Babcock.

Abel Burdick.

Abram Coon, President of General Conference, 1803-1806.

Bethuel C. Church, an early teacher in Alfred and Milton.

W. D. Cochran, President of General Conference, 1838.

Joseph Davis, Founder of "Davis Charity", London, England.

Rev. Elisha Gillette, M. D., an early Seventh-day Baptist minister.

Rev. Henry P. Greene.

Deacon John Greene.

Rev. Richard Hull.

Benjamin Maxson, President of General Conference, 1858.

Joseph Potter, of Potter Hill, Rhode Island.

Rev. Lester Rogers.

Rev. Matthew Stillman.

Deacon John Tanner, of Newport, Rhode Island.

Governor Richard Ward, of Rhode Island Colony.

Rev. Amos R. Wells.

Jason B. Wells, of DeRuyter, New York.

Alfred Stillman, of New York City.

Paul Stillman, of New York City.

Rev. Ebenezer David, a son of Rev. Enoch David, and a chaplain in the Revolutionary war. Died in 1778.

All portraits will receive careful attention, and will be returned as soon as possible after use.

CORLISS F. RANDOLPH.

76 South Tenth St.,
Newark, N. J.

Some writers seem not to have discovered the fact that the day of italicizing words in letters and articles has entirely passed. So much is it out of vogue that in many of the printing shops containing new outfits one can not find such letters for use. There's reason in this practical rejection of the italics. It has been well said that the use of them is either a reflection upon the reader, in that it intimates that he can not understand; or upon the writer, who by their use admits he can not express his thoughts clearly without their help.—*Presbyterian of the South.*

"One good day of real life is better than a hundred years of suspended animation."

DEATHS

BUGNEY—Ellen Keith, wife of George A. Bugney, died at the home of her daughter, Mrs. Harry Van Valkenburgh, at Pittsfield, Mass., on the afternoon of March 30, 1909.

Her early life was spent at Potter Hill, R. I., where she united with the First Hopkinton Church and where she was married. In later life her home was in or near New York City, where she attended church, always being a loyal Sabbath-keeper. She leaves a husband, one son, George L. Bugney, and two daughters, Mrs. A. C. Kaufman and Mrs. Harry VanValkenburgh.
W. L. P.

WARREN—Mary Clarke Warren, daughter of Asa and Hannah Clawson Clarke, was born September 20, 1833, in Canisteo, and died at her home in Alfred, near Alfred Station, April 5, 1909.

Mrs. Warren was baptized in the year of 1859 by the Rev. N. V. Hull and united with the First Alfred Seventh-day Baptist Church, where throughout her life she held her membership, living a consistent Christian life. On November 21, 1850, she was united in marriage to Albert Warren, with whom she has lived a long and happy life, and who is left to mourn her loss. To them were born three children, only one of whom grew to years of maturity. This daughter, Mrs. Melville Niles, has been an almost inseparable companion to her mother.

Mrs. Warren was retiring and modest, greatly enjoying the quiet of her home life. Here she was best known and loved, although universally loved and respected. As a neighbor she was helpful and kind, and was held in high regard by those meeting with her in daily life. In the home she was gentle, patient, and devoted to the interests of her own loved ones. Her influence was sweet and uplifting, and her virtues were those of a consecrated Christian woman. She leaves to mourn their loss, besides her immediate family, one brother living in Texas, and one sister living in Hornell, with a large circle of friends and relatives. The beautiful flowers laid on the casket, the many ministrations of friends and neighbors show the love and esteem in which she was held.

Funeral services were conducted by Rev. E. D. Van Horn from her late home on Thursday, April 8, and the body was laid to rest in the Alfred Cemetery.
E. D. V. H.

BROWN—Tolcott Brown was born in Andover, N. Y., October 23, 1841, and died at his home in the town of Andover, April 8, 1909.

He was the son of Edwin and Sally Ann Pople Brown. In 1887 he was baptized and united with the Andover Seventh-day Baptist Church of which he was a member at the time of his death. On June 15, 1867, he was united in marriage to Sophronia Burdick. From this union there was born one child, now Mrs. Lena May Strong.

Funeral services were conducted by Rev. E. D. Van Horn of the Second Alfred Seventh-day Baptist Church and the body was laid to rest in the East Valley Cemetery.
E. D. V. H.

KENYON—Sarah D. Langworthy Kenyon was born in Hope Valley, R. I., August 28, 1853, and died in the house where she was born, April 11, 1909. Extended notice in RECORDER of April 26.
L. F. R.

GREEN—Edward Green was born in Alfred, N. Y., July 5, 1816, and died April 14, 1909, aged 92 years, 9 months and 9 days. He was the son of Paris and Polly Green, and grandson of Judge Edward Green, and the last surviving member of a family of nine children.

He became a Christian early in life, and was baptized by Elder James H. Cochrane and united with the Second Alfred Church. He was married to Tacy Hamilton, June 19, 1847. To them were born two children, Maxson A. and Ella A. The latter died July 29, 1873. He with his family were charter members of the Seventh-day Baptist Church at Andover, of which he remained a faithful member until called to the church triumphant. His patient endurance during his severe illness gave abundant proof of his faith and trust in divine help. He leaves to mourn his loss an aged widow, an only son, six grandchildren and two great-grandchildren and a large circle of relatives and friends.

The funeral services were held from his late home on Sunday afternoon, April 18, and the body was laid to rest in the family lot in Alfred Rural Cemetery.

SISSON—John Franklin Sisson was born in Alfred township, N. Y., January 20, 1834, and died after a short, severe illness, in Alfred village, April 14, 1909.

He was a man of industry, integrity, and kindness. He has been an attentive listener to sermons on the Sabbath and a practicer of gospel precepts on week days. Those who have known him from boyhood say they have never heard an oath from his lips. He was known as "Uncle John" to many besides those of his own kin. His five children and two grandchildren survive to cherish his memory.

Pastor's text, Gen. xviii, 19. L. C. R.

A Jewish College in Jerusalem.

A Jewish college has now been opened in Jerusalem, which is modeled after the now famous Jaffa Jewish College. Dr. Isaac Halevy, of the Anglo-Palestine Bank, and Doctor Weitz, of the Rothschild Hospital, are the directors of the new institution.—*Jewish Exponent.*

In Scotland, the topic of a sermon or discourse of any kind is called by old-fashioned folk its "ground," or, as they would say, its "grund."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

May 22. The Council at Jerusalem. Acts xv, 1-35.
May 29. Believing and Doing. James ii, 14-26.
June 5. The Power of the Tongue. James iii, 1-12.
June 12. Heroes of the Faith. Heb. xi, 1-40.
June 19. Review.
June 26. Temperance Lesson. Rom. xiii, 8-14.

LESSON VII.—MAY 15, 1909.

PAUL'S FIRST MISSIONARY JOURNEY—
ICONIUM AND LYSTRA.

Acts xiv, 1-28.

Golden Text.—"All the gods of the nations are
idols; but the Lord made the heavens." Psa.
xcvi, 5.

DAILY READINGS

First-day, Matt. xxi, 1-17.

Second-day, Matt. xxvii, 11-25.

Third-day, Mark ii, 1-12.

Fourth-day, John v, 1-18.

Fifth-day, Luke xi, 14-26.

Sixth-day, Acts xiv, 1-13.

Sabbath-day, Acts xiv, 14-28.

INTRODUCTION.

Some have wondered that Paul and Barnabas should depart from any place because of personal danger. Would it not be better for them to stay, even if thereby they should win a martyr's crown? There are some circumstances in which a man might be called upon to die for a principle. But the messengers of Jesus Christ ought certainly to be characterized by prudence as well as devotion. There is a good deal of sense in the old saying, The man who fights and runs away will live to fight another day.

It is to be noted however, that each time that the missionaries fled it was not to go wherever it happened—anywhere to get away from danger; but to find some other large city that was a center of influence for the surrounding region. Iconium was an important Phrygian city; Lystra like the Pisidian Antioch was a Roman colony.

Derbe and Lystra are reckoned as being in the region called Lycaonia; but all of the cities mentioned in our Lesson were probably included in the Roman province of Galatia. See Introduction to Lesson of last week.

Timothy who is so often mentioned in connection with the later work of Paul was evidently a native of one of the cities mentioned in our Lesson (very likely Lystra), and was probably converted during the first visit of Paul to this region.

TIME—Soon after our Lesson of last week.

PLACES—Iconium, in Phrygia, about forty-five miles southeast from the Pisidian Antioch; Lystra, in Lycaonia, eighteen miles southwest from Iconium; Derbe, also in Lycaonia, twenty-five miles or so to the eastward from Lystra. We

are to understand that the Roman province of Galatia included portions of Phrygia and Lycaonia and the cities mentioned in our Lesson.

PERSONS—Paul and Barnabas; the people of the cities which they visited. The cripple at Lystra is particularly mentioned.

OUTLINE:

1. The missionaries are driven from Iconium. v. 1-7.
2. The lame man is healed at Lystra. v. 8-18.
3. The missionaries are driven from Lystra but continue the work. v. 19-28.

NOTES.

1. *They entered into the synagogue.* We are to notice that although they had expressed the intention of turning to the Gentiles, the missionaries upon their arrival in the next city began work with the Jews. Here also they were very successful, winning many Greeks, that is Gentiles, as well as many Jews.

2. *The Jews that were disobedient.* The Jews who refused to accept the message of the apostles were very vigorous in their opposition, arousing in the people in some way a strong prejudice against the Christians.

3. *Long time therefore they tarried.* We may imagine that they stayed several months. They were not the men to yield quickly to opposition. This first missionary journey occupied perhaps five or six years.

5. *When there was made an onset.* King James' Version has "assault." Both translations are a trifle too vigorous, as there seems to have been no actual physical violence. They came to a definite desire and plan to do evil to the missionaries. It is probable that the enemies of Paul and Barnabas had it arranged to try them for blasphemy and to execute them by stoning. Prudence therefore required that they should go on to the next place.

8. *Who never had walked.* Our author describes the condition of this man very vividly by a triple statement of his infirmity. The reality of the miracle is assured by the complete inability of the man to help himself.

9. *The same heard Peter speaking.* It is not improbable that he had heard Paul speak several times before the miracle occurred. We are to imagine that Paul was preaching in the street or open market place. *Seeing that he had faith.* Perhaps Paul had been speaking of some of the miracles that Jesus had wrought. At all events he had aroused the man to believe that Jesus Christ could make him whole.

10. *Said with a loud voice.* Very likely for the sake of the bystanders, that they might notice that the miracle came through his word. *Stand upright on thy feet.* By so doing he would show that he was fully endowed with bodily vigor. That the name of Christ is not mentioned in this connection may be accounted for on the supposition that what Paul had just been saying made the source of power evident. *And he leaped up and walked.* The miracle was complete as well as immediate.

11. *In the speech of Lycaonia.* Paul had been speaking to the people in Greek—a language which no doubt they understood and used. They however in speaking to one another in excitement

naturally use their own provincial language. The use of this dialect explains why Paul and Barnabas knew nothing of the thought of the people till they brought the oxen and garlands. *The gods are come down to us.* This was a very natural conclusion from their point of view, as they looked upon this marvelous deed of mercy. According to a current tradition Jupiter and Mercury had already once visited a neighboring region in Asia Minor.

12. *Barnabas, Jupiter.* It seems very probable that Barnabas was of larger stature than Paul, and possessed greater bodily vigor. It would be natural therefore to reckon him as the chief deity. *Mercury*, the messenger of the gods.

13. *The priest of Jupiter.* There were doubtless many priests. The one mentioned is probably the chief priest or the one officiating, *Jupiter whose temple was before the city.* Since the word temple is not in the original we may imagine that the phrase serves as a sort of local name for their deity; *Jupiter before the city. Oxen and garlands.* The garlands were to decorate the offerings; or possibly they were ordinarily placed upon the statue of the gods, and so now to be put upon Paul and Barnabas. *Unto the gates.* There have been various theories as to what gates are referred to; some think the gates of the temple, others, the gates of the city, and still others, the gates of the dwelling in which the missionaries were lodging. Probably the gates of the city are intended. Here there would be a broad public place where the people might join in the sacrifice.

14. *But when the apostles, Barnabas and Paul, heard of it.* How they heard what honor was to be done them we are not told. Very likely they inquired why the priests were bringing oxen and garlands. It is noteworthy that Barnabas and Paul are called apostles. Some have thought that the word is here used as simply indicating that they were missionaries (compare the root meaning of the word); but it is more likely that our author means to rank them with the Twelve. Contrary to his usual custom, our author puts the name of Barnabas before that of Paul. *They rent their clothes.* Thus manifesting great grief and horror.

15. *We are also men of like passions with you.* The word "also" serves to group them with the people of Lystra. The missionaries assert their real humanity, and claim similar feelings and impulses to those of their hearers. The word "passions" does not refer to anger. *These vain things.* That is, the heathen gods (such as Jupiter and Mercury) and their worship. They not only rejected with abhorrence worship offered to them as gods, but wished also to discountenance all forms of idolatrous worship. *A living God, who made heaven, etc.* Far above comparison with lifeless idols. He means to imply that Jupiter and Mercury could do nothing for their worshippers.

16. *Suffered all the nations to walk in their own ways.* Not that God had been altogether indifferent in the past as to the nations, but that his special message of Good News through Jesus Christ had not come abroad till the fullness of time had come and the way had been provided.

17. *And yet left not himself without witness.* In all ages of the world before the times were ripe for the coming of the Saviour and the proclamation of the Gospel God had not by any means abandoned the nations of the world; but through his beneficent acts as seen in nature he had clearly testified that he was the one All-powerful God, and that he cared for men.

18. *Scarce restrained they the multitudes.* Even by these convincing words accompanied by the significant rending of their garments they had difficulty in making the people believe that they were not suitable objects of their worship.

19. *Jews from Antioch and Iconium.* They were not only unwilling that the missionaries should preach in their cities salvation through faith in Jesus, but they also put themselves to considerable pains to prevent the proclamation of this good news to the heathen in the city to which the apostles had escaped. *Persuaded the people.* At first thought it is surprising that the people of Lystra could so readily be induced to change their attitude toward one who had done so notable a miracle. But compare the change of mind of the people of Malta. Acts xxviii, 6. They may also have been deeply offended because the missionaries rejected their proffered worship. *Having stoned Paul.* This was a Jewish mode of execution. We may imagine that this attempt upon Paul's life was without any legal condemnation. *And dragged him out of the city.* They meant to kill him, and supposed that they had accomplished their purpose. At Jerusalem the people had scruples against killing any one inside the city; but not so here.

20. *He rose up.* We are not to suppose that he was really dead and was restored to life, but rather that he was preserved from death through the providence of God. *To Derbe.* No danger or misfortune induced Paul to abandon the work. Under the circumstances it was a simple act of prudence to go on to the next city.

21. *Made many disciples.* Here also their work had great success. Our author has not the space to give the details of the work in every city.

22. *Exhorting them to continue in the faith.* Although Paul had been so shamefully treated in Lystra, we notice that the work of the missionaries had been crowned with rich results there also.

23. *Appointed for them elders in every church.* It was the part of wisdom to have certain ones responsible for the welfare of each church. However earnest individual members might be there was need of some sort of system in the management of affairs religious and temporal.

SUGGESTIONS.

We will not be called upon to suffer just as Paul did, but we shall certainly meet with varying fortune in our Christian life. We will be praised and blamed, persecuted and petted. Let us learn the lesson to be unvarying in our devotion to the Master as was Paul. Some men would have yielded to the temptation and accepted the divine honors that were offered at Lystra. Some men would have abandoned the work and started for home at once, if they had been rejected and stoned as was Paul!

There are to this day many men who, while

they do not actually worship idols, are still devoting themselves to vain things. They prefer what this world can offer of selfish pleasure and material profit to the nobler things of this life and of that which is to come.

SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

Hand-Shaking as an Evangelizing Force.

It is said that Judson once stopped in a village on the banks of a river. Seeing a woman close to the landing-place, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but, she said, "they have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand. His God must be the God." That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains,

in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory, that I may know thee who thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—*The King's Messenger.*

God knows there will be many Gethsemans, and it may be Calvaries; but all for Christ, and it is well.—*James Chalmers.*

WANTED.

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

WANTED—Some good hustlers on a collecting proposition. Territory, Eastern or Central States. Write W. M. Davis, Mgr., 512 W. 61st Street, Chicago, Ill.

CLOTHES MADE TO ORDER

You can get satisfaction by ordering your clothes by mail from us. We carry lines of domestic and imported fabrics. Our clothes are honestly made, full value, satisfaction giving.

Our forty years' experience is at your service. Send for samples and measurement blanks.

SUITS AND OVERCOATS FROM
\$20 UP.

THE
Ordway Company
MERCHANT TAILORS

524 W. MADISON STREET, Chicago

J. M. MAXSON, Prop.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. J. H. Babcock, Milton, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Milton, Wis.; Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.
Recording Secretary—Mrs. A. B. West, Milton Junction, Wis.
Corresponding Secretary—Miss Phebe S. Coon, Walworth, Wis.

Treasurer—Mrs. L. A. Platts, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.

Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. M. H. Van Horn, Salem, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.

Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fouke, Ark.

Secretary, Northwestern Association—Mrs. Nettie West, Milton Junction, Wis.

Secretary, Pacific Coast Association—Mrs. E. F. Loof-boro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Vice-President—Edward E. Whitford, New York City.

Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.

Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.

Treasurer—Charles C. Chipman, 220 Broadway, New York City.

Vice-Presidents of the Corporation only—Abert Whitford, Westerly, R. I.; Ira Lee Cottrell, Leonardsville, N. Y.; Ahva J. C. Bond, Milton Junction, Wis.; Herbert C. Van Horn, Lost Creek, W. Va.; Willard D. Burdick, Farina, Ill.; Gideon H. F. Randolph, Fouke, Ark.

Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. H. N. Jordan, Stephen Babcock, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.

Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—M. H. Van Horn, Salem, W. Va.

Secretary—Mileta Davis, Janelew, W. Va.

Treasurer—Luther Sutton, West Union, W. Va.

General Junior Superintendent—Mrs. J. E. Hutchins, Alfred, N. Y.

Contributing Editor of Young People's Page of the RECORDER—Rev. H. C. Van Horn, Lost Creek, W. Va.

Associational Field Secretaries—L. Gertrude Stillman, Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. A. E. Webster, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Draxie Methrell, Berea, W. V.; C. C. Van Horn, Gentry, Ark.

BOARD OF PULPIT SUPPLY AND MINIS- TERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.

Recording Secretary—Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; U. S. Griffin, Nortonville, Kan.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Titsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Plainfield, N. J.

RECORDER PRESS,
Babcock Building.
Publishing House of the American Sabbath Tract Society.
Printing and Publishing of all kinds.

WILLIAM M. STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
REV. A. E. MAIN, Dean.
Spring recess, Apr. 8-13.
Commencement, May 16.

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway. St. Paul Building.

New York City.

C. C. CHIPMAN,
ARCHITECT.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT."
76 West 103d Street.

ALFRED CARLISLE PRENTICE, M. D.,
226 West 78th Street.
Hours: 1-3 and 6-7.

ORRA S. ROGERS, Special Agent,
MUTUAL BENEFIT LIFE INS. CO.,
137 Broadway. Tel. 6548 Cort.

Utica, N. Y.

D. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
Suite 510 and 512, Lacoma Bldg.
131 La Salle St. Telephone Main 3141 Chicago, Ill.