

# The Sabbath Recorder

No matter how infidel philosophers may regard the Bible; they may say that Genesis is awry; the Psalms are half bitter imprecations, the prophecies only the fantasies of brain-bewildered men, the Gospels weak laudations of an imposter, and the Epistles but letters of a misguided Jew, and that the whole book has had its day; I shall cling to it until they show me a better revelation. If all the wisest men of the world were placed man to man, they could not sound the shallowest depths of the Gospel by John. . . . O philosophers! . . . let me hear how you can sing. Not of passion—I know that already; not of worldly power—I hear that everywhere; but teach me through your song, how to find joy in sorrow, strength in weakness, and light in darkest days: how to bear buffeting and scorn, how to welcome death, and pass into the better life, . . . and until you can do this, speak not to me of a better revelation.

—H. W. Beecher.

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## EDITORIAL

### Let All the Churches Vote Upon It.

In another column will be found an important communication from the Executive Committee of Conference. Don't fail to read it. It is a matter that interests all the churches. If you wish to make a careful study of the matter, turn to your Conference Minutes, find the report of the Committee of Fifteen on page 96 of the Year Book of 1908, and read each point. See that no church fails to respond as requested. The RECORDER will publish this report in the issue of June 14, as suggested by the committee.

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### Tercentennial Exposition.

We notice by the *Boston Herald* that plans are being set on foot looking toward the celebration of the landing of the Pilgrims, to take place in Boston in 1920. The claim is that New England is the only section of the United States that has never had a world's fair, and that national and world-wide interest in the landing of the Pilgrims will warrant a movement to celebrate the three-hundredth anniversary of that important event. The announcement is made eleven years in advance so that all the world shall know that the United States of America reserves the year 1920 for a world's fair; and that Boston and all New England will hustle during the intervening years to make an exposition worthy of the event which gave birth to the Nation.

We hope Boston may meet with the most hearty cooperation of all civilized nations in making such an exposition the best one the world has ever known.

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### The Tables Turned in Turkey.

Last week we spoke of the uncertainty, at that time, as to the fate of Abdul Hamid, the Sultan of Turkey. It was then supposed that he would have to stand trial for complicity in the murder of army officers by soldiers in mutiny on April 13. Many executions have already taken place, of men convicted of that crime, but the belief prevails in Constantinople that the Sultan is above law, and can not be placed on trial in the courts. Therefore he will not be brought to trial as was expected.

While this "Unspeakable Turk" of unsavory reputation escapes execution, he may not escape assassination. This is evidently causing him much trouble of mind, and when the officials announced to him the decision to depose him, he pleaded piteously that his life might be spared and the lives of his family. He was placed under a strong guard, and with four of his wives and seven of the younger children, together with a number of servants, was escorted from his palace and set out for Salonica, in European Turkey. He is there to be kept in comparative luxury, a prisoner in a good house surrounded by strong walls. The house is situated on an eminence overlooking the town of Salonica. This ancient city is beautifully situated on a hillside sloping towards the bay of Salonica, an arm of the Aegean Sea, in European Turkey, about three hundred miles west by south of Constantinople.

It is thought best to keep the deposed Sultan in Europe and remote from the capital, in order to guard against the possibility of another turn of affairs being brought about by his crafty, underhand schemes. Salonica is one of the headquarters of the "Young Turks," and European Turkey is strongly in sympathy with them;

while Turkey in Asia is more in sympathy with the deposed Sultan. Hence the wisdom of making his prison home in Salonica.

Abdul Hamid's fortune is estimated at as high as \$200,000,000, mostly in foreign lands, and the government would like to secure some of these ill-gotten gains in order to prevent the possibility of their being used in another effort to promote the schemes of the wily old Sultan. Nobody has any confidence in him. The only way to prevent him from plotting against the government is either to execute him or to make him a prisoner for life. The government chooses the latter. No newspaper in Constantinople has a single good word for Abdul Hamid, whose life and reign are being denounced and held in unqualified condemnation.

On the other hand, Mehemed V. is held in high esteem in the capital city, and his accession to the throne is regarded as the beginning of a new era for Turkey. The President of the United States was the first ruler to recognize the new Sultan; then followed the President of France. Other nations are falling into line and giving recognition to the new ruler.

It is wonderful when we think how completely the tables are turned with the two men, Abdul Hamid and Mehemed V. The latter was an heir to the throne; but for thirty years he had been practically a prisoner in the Beylerbey palace on the Bosphorus, kept there by Abdul Hamid, his brother, whose machinations secured for himself the throne. Now Abdul is a prisoner for life in his palace three hundred miles away, while Mehemed V. is on the throne, placed there by the will of the people's parliament and by the army of the Young Turks. He is the first really constitutional sovereign and the thirty-fifth ruler of the Ottoman Empire.

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#### Another Letter From Brother Hatcher.

RECORDER readers will remember a letter in the issue of November 30, 1908, from Mr. W. J. Hatcher, a stranger brother in Alabama. He was then almost persuaded to become a Seventh-day Baptist, and wrote that he was studying the question carefully and prayerfully. He also said that if, after due consideration, he should view the question as he did at the time of

that writing, he intended to change. He had always felt that something was wrong in the matter of keeping Sunday "on Bible grounds" when the Bible squarely teaches that the Seventh-day is the Sabbath and gives no hint of any change of Sabbath from the Seventh-day to the First-day. This brother has been true to his conscience and has kept his word regarding the change. He said then, "If I am keeping the wrong day, I pray God to set me right in the matter." God has answered his prayer. Brother Hatcher is twenty-five years old and a teacher. It seems that several RECORDER readers complied with his request to write him, and in the following letter he now replies to all those friends.

We do like the excellent spirit in which Brother Hatcher writes, and we trust that God will make him a true light-bearer to the people among whom he lives.

SABBATH RECORDER,  
Plainfield, N. J.,

DEAR BROTHERS:—After my letter appeared in the RECORDER last November, I received quite a number of letters from Sabbath-keeping people, which I enjoyed very much. But owing to my physical condition I was unable to answer them.

Now that I am well again and it has been so long and I received so many letters, some of which have gotten misplaced, I beg permission to answer them all through your columns.

My wife and I have become thoroughly converted to the Sabbath and intend, by the help of God, to keep it as long as we live. I can not see how any intelligent person could study the Bible and believe otherwise.

My wife and I are the only Sabbath-keepers in this part of the country; so you can imagine we feel a little lonely. I want to move to some place where there are more of our people.

Brother Wilson of Attalla was down to see us last Sabbath and preached at the schoolhouse where I am teaching. Everybody enjoyed his sermon very much and all are anxious for him to come back again. There are between 800 and 1,000 people at this place and not a church closer than three miles. One lady told Brother Wilson while he was here that she was glad he was going to preach for us as she had not heard a sermon in two years.

I came here the 19th of last October and from that time till Brother Wilson preached, there had not been a sermon preached here. I got him to leave another appointment, and I believe from the way the people have been talking since he left that he will be a great power for good in this community.

Now, in conclusion, I want to beg the dear brethren who wrote me such encouraging letters to pardon me for not writing to each one personally, and to accept my heartfelt thanks for

the many interesting books and papers sent me.

May the Lord reward them for their labors in my prayer,

Yours in Christ,

W. J. HATCHER.

Margaret, Ala.,  
April 28, 1909.

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#### Plainfield Church Approves.

The Plainfield Seventh-day Baptist Church, at the business meeting held May 2, 1909, approved every item in the report of the Committee of Fifteen, referred to the churches by General Conference. The only matter of regret seemed to be that we could not have the privilege of approving a report much stronger on some points than the one offered. Really, it does seem that after two or three years of efforts to secure better organization as a denomination, and a clearer statement of the relations between Conference and the churches and societies, there should be clearer and better results. There are some gains. For these we are thankful. But it is a question whether the small gains are adequate compensations for the frictions and debates of two full years, in efforts to gain them. Of course, compromise is sometimes wise, when it is the only way to gain peace; and we should be thankful that this compromise report contains some little gain after all.

The Plainfield Church took the liberty to request a change in item number ten of the report. (See top of page 98 in Year Book.) Where it reads, "We recommend the principle that our churches give the services of their pastors for from one to three months each year for missionary work under the direction of the Missionary Board," the Plainfield Church voted to request that the words, "and tract" and the name "Tract Board" be inserted. This would make the closing words of that item read, "for missionary and tract work under the direction of the Missionary Board and Tract Board."

It is our firm conviction that the work of these two boards should in many cases be united; that there should be a close unity of effort between them on many fields, where evangelical work and that of Sabbath reform should go hand in hand.

#### Paul Moscovitz, a Hebrew Christian.

We have just received a letter from Brother Paul Moscovitz of Philadelphia, Pa., in which you will be interested. He says: "I am a Hebrew Christian, and a member of the Shiloh Seventh-day Baptist Church. I was baptized by Rev. S. R. Wheeler last September. . . . If some church of our denomination would like to invite me to lecture, I would gladly accept the invitation. My subject is, 'From Judaism to Christianity, or How I Became a Christian.'" During my lectures I wear the vestments of a Jewish orthodox rabbi. The lecture is both interesting and instructive. I have lectured in my own church (Shiloh) and in many evangelical churches in Philadelphia and New Jersey, and have references from many prominent ministers. My home is in Philadelphia, where I am engaged in selling stationery goods among business men. . . . I receive the RECORDER each week and very much enjoy reading the good book."

It may be that some of our people would be glad to communicate with this brother, who has accepted Christ and united with our church. His address is, "Paul Moscovitz, 824 North Fourth Street, Philadelphia, Pa."

#### CONDENSED NEWS

##### An Heir in Holland.

The people of this country will feel a sympathetic interest in the pleasurable excitement which pervades Holland, now, after repeated disappointments, giving free rein to rejoicings over the birth of an heir to the throne. The House of Orange was apparently threatened with extinction, for Queen Wilhelmina was its sole surviving representative. Holland had therefore to face the unpleasant possibility of having to name a foreign prince to follow her, thus introducing alien influences and increasing the dread, already acute in the Netherlands, of eventual absorption by a powerful neighbor.

The people of the Netherlands think that they have good reason to fear aggression on the part of Germany, since German ambitions are turning more and more seaward and possession of Holland would greatly

extend the coast line and increase the maritime resources of the German Empire. Any interruption in the royal line would be a serious political peril, and Dutchmen have gloomily weighed the prospect of Wilhelmina's remaining childless. The coming of an heir fills the nation with renewed hope and cheer, since it at least postpones the evil day when *finis* must be written to the history of the native dynasty. National pride is kindled and national enthusiasm is aroused by the feeling that Holland is still to be ruled by a royal house of its own blood, faith, speech and traditions.—*New York Tribune*.

#### Executions in Constantinople.

Every day brings news of executions in the Turkish capital of persons found guilty of murder and sedition in the mutiny riots of April 13, 1909. The court-martial trials give little chance for the guilty to escape, and the powers that be seem to make thorough work in their efforts to rid the city of dangerous criminals. Upon conviction these are speedily marched out and shot or hanged. At one execution more than a dozen were hanged in public places in different parts of the city. One ex-public official, for instance, was hanged on the Galata Bridge where many thousands go and come every day. The body was left hanging many hours in sight of the multitudes.

It is now quite evident that the ex-Sultan was at the head of the mutiny and is really the chief of the criminals. Telegraph records have been found which give strong evidence against Abdul Hamid. They show that even the massacres at Adana were planned at the palace in Constantinople, to coincide with the political events at the capital. It is a pity that the tyrant Sultan who caused this trouble could not have justice meted out to him. No wonder he was so worried over what the new rulers would do with him, and pleaded piteously for his miserable life. Being regarded above law, he escapes, while his dupes have to pay the penalty.

#### Hundreds Killed by the Storm.

The storm of the past week was one of the most extensive this year, and proved to be disastrous to both human life and property in many sections of our country. This was

especially true in the South. A series of tornadoes swept over several states, destroying millions of dollars' worth of property, injuring more than two thousand people, and killing four or five hundred. The middle West also suffered greatly.

### DENOMINATIONAL NEWS

#### Alfred University.

On Thursday, April 22, ex-Governor Utter was in Alfred, N. Y., and spoke four times. At college chapel he talked to the students about earning an education, as a privilege. He spoke before the theological seminary twice, Gothic chapel being crowded in the afternoon. His subject was, "A Layman's Point of View," first, as to needed preparation; second, as to what the minister should preach. In the heart of the sermon there should be "a good word for Jesus Christ."

In the evening, college chapel and an adjoining lecture room were crowded to hear his address on "American Royalty." This was a lecture in the alumni foundation course of Alfred University. This visit to Alfred increased the already long list of Mr. Utter's admiring friends. He was the guest of Prof. A. B. Kenyon, dean of the college, and Arthur E. Main, dean of the seminary.—*A. E. Main, in Westerly Sun*.

President Daland will preach in the Albion Seventh-day Baptist church Friday evening, in the Edgerton Congregational church Sunday morning and will give a toast at a banquet in Janesville Tuesday evening on the subject, "Women, Why We Admire Them."—*Milton Journal*.

Mrs. D. M. Bond died the first of the week at the home of her daughter, Mrs. E. B. Saunders, at Ashaway, R. I. Rev. and Mrs. Saunders are expected to arrive here this morning with the body. Dr. and Mrs. H. B. Saunders of Nortonville, Kan., came yesterday.—*Milton Journal*.

Rev. L. C. Randolph has declined the call to become pastor of the Seventh-day Baptist Church here. Therefore the process of selecting a pastor which has engaged the

thoughtful attention of the church people for some time, will have to be repeated.

\* \* \* \* \*

Mr. Randolph's letter in which he declines the proffer of the pastorate was read Sabbath morning at the regular church service. Therein the writer states that he is not yet ready to leave the Alfred Church, his work there being uncompleted, and that when he does go, it will be to enter the evangelistic field for which he has a strong preference, and for which we may add that he is exceptionally well fitted.—*Leonardsville Items in Courier*.

#### Death of Rev. J. B. Clarke.

News has just reached us of the death of Rev. J. Bennett Clarke on Sunday, May 2, at Alfred, N. Y. Full particulars will appear in due time. One by one the old ministers are passing away. I was looking over the faces in the photograph group of fifty taken some years ago, and was surprised to find only seven out of that number still living. I suppose the change among the laity has been quite as great in proportion during the years since that old picture was taken. This reminds us that what we do for the Lord's cause, we must do quickly.

### THOUGHTS FROM THE FIELD

#### Motives for a Christian.

Not how much error can I entertain and still be saved; but how much truth can I entertain, because I *am* saved.

Not how little can I do and not lose hope of heaven; but how much can I do, because I have a hope of heaven.

Christian service is acceptable to God in proportion as it is rendered, not from a sense of duty, but from love.

The value of every character depends upon the material used in its construction.

Only be steadfast, never waver,  
Nor seek earth's favor,  
But rest;  
Thou knowest what God wills must be  
For all his creatures—so for thee—  
The best.

—Paul Fleming.

#### What is Systematic Giving?

ITS BENEFITS TO THE INDIVIDUAL, THE CHURCH AND THE DENOMINATION.

Paper read before the Conference of Systematic Finance, at Adams Center, N. Y.

REV. L. A. WING.

This subject implies a conviction on the part of members of the committee having this matter in charge that the financial affairs of the denomination are not on a successful working basis; that they are not up to the Bible standard and, consequently, not sufficient to bring about required results; and that this condition of affairs is attributable to a lack of some definite plan by which they can be carried on systematically.

The evident purpose of this conference is to bring us together, that we may give our prayerful, conscientious attention to these lines of thought, that weigh heavily with those who have the best interests of the church at heart.

The paramount importance of this question centers in the fact that it relates to financing the greatest cause known in the history of the world, thus furnishing a reason why it should receive our first attention, to the end that it may take precedence over all the affairs that we are called upon to deal with. Viewed from this standpoint alone, can the question ever measure up to the standard of the great Teacher as announced in the following language: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The demands of experience seem to be that to insure continuity of action on the part of the individual giver, some system should be adopted. In treating this subject we feel convinced that, with many, a new statement or restatement of the principles of religious finance is not necessary, but rather an awakening of the conscience of those upon whom the responsibility rests.

The love of God and of his cause has a wonderful way of its own in handling this question. As in every other respect, so in this, it has never failed. But as a lack of understanding and indifference are evidently unitedly responsible for the unsystematic and inadequate financial affairs of the church, we believe it to be in keeping with

the demands in the case that these relations should be kept in view in dealing with this question.

The term systematic in this connection might be regarded as superfluous but for one consideration; and that is, the strongest qualifying terms need constantly to be employed in the realm of religious thought, that their importance may be recognized as in every other relation in the affairs of life where they are taken for granted. This is a sad comment, but nevertheless true.

If one is called upon to finance an enterprise of a secular nature, it is accepted as a foregone conclusion that it is to be done systematically. So it would be under this head were it not for the fact that to a great extent church financing has presented to the world an anomaly. Probably the world has never been called upon to witness such financial impotency in the hands of accredited intelligence as that which has been evidenced in the church, with a few exceptions.

There are a few denominations that carry on their financial work systematically, and good results are seen in more ways than one. The parable of the unjust steward has been preserved to us in its true meaning and application in the language of its author: "For the children of this world are in their generation wiser than the children of light." Yet with the lapse of ages the lesson is not learned. The strange thing about this is that while we are conscious of it we are not moved by a sense of shame as the professed stewards of our divine Lord, to have this thing settled right. Nothing is settled until it is settled right; and questions of this nature are not settled right until settled in God's way. Is it fair to believe that so much having been presented in the Bible on this subject we are left to treat it as a matter of comparative indifference?

But for a wrong attitude to this question, this conference and others for the same purpose, supplemented by strong appeals from pulpit and press, would not be necessary.

Something is manifestly wrong with our present system. Where is the responsibility and how are we to meet it? Shall we consult the Word or our inclinations in this matter? At this point we would present

a few thoughts from Daniel S. Gregory, D. D., as related to this subject:

Perhaps it is almost too much to speak of such a thing as the church's theory of Christian giving. A vast number of professing Christians do not consciously hold any theory on that subject. Their practical theory as formulated from their conduct seems to be that after they have ministered to their own necessities and enjoyments to the full, and laid up a generous sum against a rainy day, if there be anything left from their income, such dribbles of this surplusage as the minister may extort from them by pathetic appeals, or the parish draw from them by oyster suppers and other pious entertainments, should go regularly to help carry out Christ's commission. . . . There is still another and larger class who treat their giving very much as a matter of impulse and so give without system. At a far remove from these is a small class of conscientious Christians who advocate systematic giving according to the Jewish law of tithes, which it is claimed requires of every one a tenth of his income, either in the net or in the gross. The great fact remains, as will be seen, that the church is giving next to nothing of what she should give for the carrying out of the commission of the Master.

The church theories are all wrong—as demonstrated by the outcome—and the preacher must make that plain beyond misunderstanding, doubt or peradventure. If he is to do that, his watchword must be, "To the law and to the testimony." It is high time for him to go back to the Word of God to learn what is the law of Christian giving, in order to enforce it upon the rich church of today. . . . It may be that we ought not to say Christian giving, for the time is fast coming—if indeed it has not already come—when that expression must be abandoned. We can not give to any one what already belongs to him. The Christian can not, strictly speaking, give to Christ what is already his own by every possible title. We should speak rather of the Christian's use of wealth, as the steward of Christ in the kingdom of God.

I have long since come to the conclusion that the basal principle underlying this question is that of the tithing system; that while changed conditions may admit of variation in the amount given, it should never fall below, but rather rise above that standard, thus giving the principle of Christian benevolence a free hand in leading us away from the dead-line of legalism. I have nothing to urge from the strictly legalistic phase of this question, other than its systemization and suggestion as to the minimum amount required to meet the demands in the rudiments of religious development, which rudiments should be to us a prophecy of better things, laying claims upon the present as the time for their fulfilment.

The understanding that one-tenth belongs

to the Lord antedates the legal system as evidenced in the cases of Abraham and Jacob; as Christ said of circumcision, "Not because it is of Moses, but of the fathers" (John vii, 22). It is a practice that finds its perfect expression in the service of a life truly devoted to God and the interests of his cause, one that is governed by the principle of rendering unto God the things that are God's, and unto Cæsar the things that are Cæsar's. God has reserved to himself a specific portion of our time and means—one-seventh of our time and one-tenth of our means—and who is prepared to say that one is more sacred than the other? The fearful question from the days of Malachi has come ringing down through the ages: "Will a man rob God?" This question has always been, and is, the most perplexing and problematic of any that the people of God have ever been called upon to grapple with.

We make bold to say, that we believe that a right attitude towards this question on the part of professing Christians would result in a mighty outpouring of the Spirit of God, and a manifestation of divine favor and blessing. How lightly the Sabbath is regarded by those from whom we have a right to expect better things; and if our Christian service breaks down at this important point, what can be expected of the average professor when appealed to to turn over to the Lord a portion of that which lies so near to the selfish heart—money?

Who has an ear to hear, and a heart to understand the burning words from the prophets? (See Isa. lviii, 13, 14, and Mal. iii, 10.) Rising above the specific limits of time and means is the active sphere of *voluntary* service. We are to render to God not only that which belongs to him, but a liberal portion of that which he has given us—time for devotion, time for serving the moral and spiritual uplift of our fellows—offerings that stand in Bible relation to the tithe, such as the Corinthians were directed to give to the poor saints at Jerusalem (1 Cor. xvi, 1, 2)—given according as God prospers and thus systematically.

Let us remember that this is called a "liberality," and can in no proper sense be understood as referring to the tithing system. In the tithing system we believe the

Lord has fixed a standard, back of which we can not go, whatever plan of giving we may adopt, without being guilty of appropriating to ourselves that which does not belong to us.

Individuals often tell us that on account of their business methods it would be impossible for them to give systematically. If this plea is well founded its chief significance is in the impeachment of the wisdom of God in ever making such a demand without exceptions, either expressed or implied. We feel sure that such treatment is based on offhand assumption; that no serious attempt has ever been made by such objectors to put the matter to a practical test. The word of the Lord is, "Prove me now herewith . . . if I will not . . . pour you out a blessing."

#### THE BENEFIT TO THE INDIVIDUAL.

The benefit to the individual is embraced in the conscious blessing of God, a blessing that we have not the capacity to receive, "above all that we ask or think." "Prove me now herewith." Have we faith equal to the occasion? If not we will have to continue to put up with the fruit of our own doings, biding the consequences which have been voiced to us in stronger terms than mere hints.

Note the practical language of Paul: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix, 6-9).

Well suited to this are the pertinent thoughts of a more recent writer:

Right giving is honoring to God; an act of worship; as much so as praise and prayer. Money becomes sacred, of priceless worth, possesses moral character when freely given to the Lord to advance his cause; or to his needy children in the name of a disciple. There is a blessing in it to the giver, as well as to the receiver. "It is more blessed to give than to receive." There is a sublime philosophy, as well as a glorious truth in this Christian maxim. Giving cheerfully, largely, habitually, gratefully, as unto the Lord, has served to work wonders in the hearts and lives of many of God's people. Giving has studded many a crown in glory with stars of brightest luster. Giving strikes at the

roots of selfishness in the human heart, and lays the foundations of a truly noble and Christlike character.

A truly Christian character must be a liberal giver. A stingy spirit is incompatible with the letter and spirit of Christianity.

Personally I feel prepared to say that I believe there is no subject touching our relationship to duty that carries with it more of the divine certitudes than the one under consideration.

#### AS RELATED TO THE CHURCH.

Inevitably what is experienced in the individual lives of the members of the church must determine its efficiency in fulfilling its mission in the world. If she is made up of worldly, money-grasping, money-hoarding members, to those who are able to read the handwriting on the wall there is seen written above her altars the ominous inscription, "Ichabod—the glory is departed." Show me a church or denomination today that is doing active, aggressive work, and I will show you that it is thus by virtue, and to the extent, of its giving qualities.

People are willing to invest liberally in that in which they are deeply interested. Where the treasure is there will the heart be also. The fact is, we can get away from this question only by getting away from God. We may try to effect a compromise by resorting to church festivals, fairs, shows and general junketing, but experience proves that such a course only serves to make a bad matter worse. It appeals to the wrong side of our natures, and hence degrades the grace of giving, the logic of which is "The zeal of thine house hath eaten me up." Shall the lesson be enforced by the scourge of small cords?

#### AS RELATED TO THE DENOMINATION.

As with the church in its relation to its individual members, so with the denomination to the churches. Each becomes a contributing factor to its efficiency in its office work in the extension of the Gospel. Like member, like church; like church, like denomination; like denomination, like results.

#### Praise Due to God.

C. H. WETHERBE.

Very much is said in the Bible about praising God. All people are commanded to praise him. It is a debt which every one owes to God. No one so well deserves the highest praise as he does. He is to be

praised for what he is and for what he does. In him are all of the greatest excellencies of character, of wisdom, of goodness, of justice, of mercy and of loving-kindness. He is kind to all. He is long-suffering to the children of men. He spares the ungodly that they may have time and further opportunity to repent and to be saved. No one can yearn as he does for the rescue of lost ones. None can so highly value the souls of men and women as he does. Therefore all people ought greatly to praise God. There is every reason why all should honor and magnify him by word and deed, by faith and sacrifice. It is as truly the duty of unsaved ones to praise God as it is the Christian's duty. They share his bounties. By him they are preserved. To them he is hourly merciful. For them he has provided an eternal salvation. Surely, all such ones should praise the Lord for his goodness unto them. They ought to yield themselves to his pardoning grace. There is no better way to praise God than this way. No one can more acceptably honor him than by committing one's self to him for salvation, and for a life of service which will reflect his glory. And will one say that he is a Christian unless he abound in praises to God? Dare any one claim that he is a child of God, while having no heart to praise him with pleasure? Remember this, that he in whom the love of God dwells has delight in praising him. Above the thought of duty, there is a spontaneous outgoing of glad praise to God. It is praise by speech, and it is praise by obedience; it is praise by a clasping faith in him, and it is praise by the sacrifice of self and possession; it is praise not only when one's situation is pleasing and profiting, but also when clouds are above and around one. It should be our pleasure to praise God while darkness covers us, and sorrows surge in us, and pains are piercing us.

Changes in our experience can not change God's love for us, or his attitude toward us; therefore we should praise him with our lips and lives with an unflinching constancy, even into the eternal years.

Hands of invisible spirits touch the strings  
Of that mysterious instrument, the soul,  
And play the prelude of our fate.

—Longfellow.

## Missions

### From Tsing-dan to Peking.

LIZZIE NELSON FRYER.

Taking steamer from Tsing-dan the next afternoon after our return from our visit to the interior, we reached Chefoo in 24 hours, and stopped there long enough to go ashore and visit the China Inland Mission schools for foreign boys and girls. These schools have been greatly enlarged and improved since our previous visit of more than twenty years ago. Here many children of missionaries and other foreigners are sent, and here they have excellent opportunities for gaining an English education while living in the healthful climate of this northern city.

Another thirty hours of steaming brought us to Tientsin where we stayed four days visiting old friends and seeing the schools that have been established here by both the missionaries and the government. The city of Tientsin really leads in the new educational movement which is fast being adopted all over the empire.

We were especially interested in the work being done by the Y. M. C. A. in their day and night schools, in their training of young men in athletics, and in their religious meetings. It is remarkable how these young men and their wives have gained access to the families of the highest classes here and have interested them to aid in carrying on their work of uplifting all classes, from the standpoints of both religious and educational instruction.

It would cover many pages of the RECORDER to tell what we saw here that was intensely interesting—all going to show how the times are ripe in this ancient land for Christian work to advance with a power and speed before unknown. If the harvest in China has long been ready for the reapers, surely now it is white for them to garner in the precious grain.

From Tientsin we went by rail, in less than four hours, to Peking. On our previous visit we were four full days making this journey of less than a hundred miles by boat, which had to be towed most of the

distance up that most crooked and winding of streams—the Peiho River.

We were met at the station by some of our university young men who are in the consular service and who took us to their home in the United States Legation where we were entertained for another four days.

In my next letter I hope to tell the readers of the RECORDER something of our visit in Peking and of the journey of 400 miles from there again into the interior of China.

### Is Sabbath Reform Our Chief Work?

REV. M. HARRY.

It has been so frequently asserted by both our own writers and speakers, and our religious opponents, that Sabbath reform is our chief work, or special mission, that it is quite generally believed. But is this really true? Is this taught in Scripture or sanctified reason? Christ himself is the only sufficient authority for assigning the mission and work of his people. What is it? "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." This clearly declares that the chief mission of God's people, to the end of the world, is to make and train disciples. Paul so understood it when he said, "But we preach Christ crucified . . . the power of God, and the wisdom of God." This includes Luther's message, "The just shall live by faith"; Wesley's cry, "Spirituality and holiness"; the Baptists' demand for "Regenerated church membership", and distinctive, but not chief call to the Sabbath of the Bible. Now, however important these distinctive doctrines may be, and they are vital, yet they should not be considered the chief work of God's people, but parts of the whole grand work of saving men.

Let us note the results of exalting unduly any important part of Bible teaching to the position of chief and special work. It begets narrowness. Perhaps many of us have seen Baptists that were more Baptists than Christians. But they did not make Baptists. In like manner, there may be Seventh-day Baptists, but not conspicuous at all in the spirit and art of saving

men. I have seen such. They do not draw to Christ or his Sabbath. Sunday-keepers are only too ready to say we care more for the Sabbath than anything else. Shall we then minimize or belittle the Sabbath? By no means. The way to minimize it is to put it where it does not belong—to call it our chief concern and work. We think most of the Sabbath, and do most for it, when we obey Christ's command to disciple men, and love it as a precious part of the whole of God's truth. We thus reduce prejudice and opposition to a minimum, and secure from God most effective spiritual power over men. How can we win men to Christ unless we can make them feel and know that our chief and special object is to save them? This will make better Sabbath-keepers of us, and enable us to bring men to God's Sabbath. When we cease to recognize Christ's command, "Go make disciples of all the nations," as our chief and everlasting work, we shall also cease to bring men to God's Sabbath.

No, let us not say or think that Sabbath reform is our chief work. It is no doubt our distinctive work, and distinguishes us from other Christian people. But this does not make it our chief mission. It is only a part—an important part of our work. And I am glad that practically our ministers preach many times upon various other features of Christian work and duty in their own congregations, where they preach once upon the Sabbath question. Is it not then, in view of these facts, hardly correct either to say or act as if Sabbath reform were our chief work? This is not to say we are not Sabbath reformers. But having this conception, we shall all the more be able to bring men to God and all his commandments.

*New Auburn, Minn.,  
April 14, 1909.*

**Ignis Fatuus, No. 8.**

REV. W. D. TICKNER.

"The Sabbath was for the Jews only."

When God rested from the work of Creation, he blessed and sanctified the day upon which he rested (Hebrew, sabbatized). That day, being sanctified, was set apart from other days, not for God but for man. Jesus said, "The sabbath was made for man" (Mark ii, 27). There were no Jews when the Sabbath was instituted, in

the end of the creative week, nor were there any for more than 2,000 years subsequent to this time.

When the Israelites were released from Egyptian bondage, the Lord put them in mind of the fact that the Sabbath was to be observed; and when one went into the field to look for manna on the Seventh-day, the Lord said, "How long refuse ye to keep my commandments and my laws?" (Exod. xvi, 28), revealing the fact that this law had been in existence, but had for a long time been ignored. Otherwise the question, "How long refuse ye to keep my commandments and my laws?" would have had little if any meaning, as the Decalogue had not yet been delivered on tables of stone; God had not yet descended upon Sinai and spoken the Law to the assembled multitudes.

When, on Sinai, the tables of the Decalogue were delivered to Moses, the law of the Sabbath was found inscribed thereon. Not only was the command given to observe the Seventh-day, but it was designated as the Sabbath of the Lord thy God. Reference is made to its establishment at the close of Creation; the reason given for requiring its observance is that God rested on the Seventh-day.

Before Moses came down from the mount, God explained to Moses the significance of the Sabbath. It was to be a perpetual reminder to them and the world, that the God whom they worshiped was he who had created all things in six days. It was thus ordained as a safeguard against materialism and polytheism. (See Exod. xxxi, 13-17.) About forty years later, Moses, when giving to the Israelites an account of God's dealings with them, and of the laws that he had ordained, made special mention of the Decalogue. Reference is here made to their former condition of servitude, and that the Lord their God had delivered them from bondage; that he therefore commanded them to keep the Sabbath day. It was indeed a fitting reminder.

After giving the reason for the establishment of the Sabbath, that it was because God had created all things in six days and rested on the Seventh-day (Exod. xx, 8-11; Deut. iv, 13), he based the reason for his right to command obedience to this law, on the ground that he who sanctified the Sev-

enth-day was the same who had led them from Egyptian slavery. Because of his great mercy, he had a perfect right to demand obedience to his laws. Not one word was spoken to show that the Sabbath day commemorated the time of the Exodus; but, rather, that it was no more than right that they should honor and obey the laws ordained by their Deliverer.

The reason given for the Sabbath and for its being the Seventh-day rather than any other, was because God rested on the Seventh-day (Exod. xx, 11). These words were written on the table of stone (Deut. iv, 13). The reason why the Israelites were especially under obligation to obey this law, was because he who ordained this law had been in a peculiar sense their Deliverer, hence had a perfect right, even from a human standpoint, to require obedience.

That the Sabbath was not confined to the Jews is evident from the world-wide use of the term, Sabbath, when mention is made of the last day of the week. The Jews, certainly, could not have prevailed upon hostile nations to adopt their manner of computing time, and the naming of sacred days, and yet even the Turks call the last day of the week Sabbath. The English were, at one time, opposed to the Jew; and yet, when Parliament assembled on the last day of the week, the clerk wrote in the records, "Dies Sabbati." It is a well-known fact that the Greeks, Spanish, French, Bulgarians and other European nations call the last day of the week Sabbath, as do also various tribes in central and western Africa, the people of Celebes, Java, Sumatra, Madagascar, Beloochistan, Armenia and others. Only one conclusion is logical, namely, the Sabbath was recognized by both Jew and Gentile, and they received their knowledge from a common source.

**Attention, All the Churches.**

The Executive Committee of the General Conference desires to call attention of the churches to an important matter referred to them by the action of the General Conference of last year. It is regarding the report of the Committee of Fifteen appointed by the General Conference in 1907 to consider the "Eleven Recommendations" of the President of the Conference for that year. On pages 96-98 of the Year Book for 1908 will be found the report of this

committee. The concluding recommendation of this report asks "that this report be referred to the churches constituting the General Conference for consideration during the next Conference year, with the request that each church report the result of such consideration to the Conference of 1909."

In harmony with that recommendation we ask that, as far as practicable, each church of the denomination, some time during the week ending June 26, 1909, consider the report of the Committee of Fifteen through its Advisory Committee or otherwise. To facilitate getting the matter adequately before all the people, we suggest that the RECORDER reprint this report from the Conference minutes of 1908, in its issue for Monday, June 14.

Let the churches vote on each proposition in this report and send the result, approval or disapproval, to the Corresponding Secretary not later than August 1, 1909.

Since this is to be the final disposition of a matter that has been a source of more or less perplexity, it is to be hoped that the churches will take due notice of this and act with freedom, promptness and vigor.

A. B. WEST, *Pres.*

T. J. VAN HORN, *Cor. Sec.*

**Meeting of Trustees of Sabbath School Board.**

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the first day of the week, March 21, 1909, at ten o'clock, A. M., at 220 Broadway, New York City, with the president, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Charles C. Chipman, Stephen Babcock, Edward E. Whitford, Alfred C. Prentice, and the field secretary, Rev. Walter L. Greene.

Prayer was offered by Rev. Walter L. Greene.

The President reported that notices of the meeting had been mailed to all the members.

In the absence of the Recording Secretary, Edward E. Whitford was elected recording secretary, pro tempore.

The Committee on Publications reported that primary helps in the *Helping Hand for Bible Study* for the second quarter of the

current calendar year had been prepared by Mrs. Samuel F. Bates.

The Committee on Finance reported that under date of January 1, 1909, they had sent out a circular letter to pastors and Sabbath-school superintendents.

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

To the Trustees of the Sabbath School Board.

DEAR BRETHREN:

The work of your Field Secretary during the past quarter has been carried on entirely from the office. A larger number of inquiries regarding supplies, plans, and methods of work, and more orders for Sabbath-school supplies have been received than during any previous quarter.

The plan of supplying books on Sabbath-school work and religious education to such workers as indicate a willingness to read them has met with a hearty response. The plan has only been submitted to two associations because of the limited number of books to meet the demand.

Nineteen different individuals have been supplied since December last, making fifty-eight in all that have returned slips signifying their willingness to read one or more books during the year. Some letters received indicate that this effort is being appreciated.

The matter of a graded Bible-school curriculum referred to your secretary by the Board after action by the General Conference has received further attention, and an outline curriculum is herewith submitted for your consideration. In this outline the design has been to indicate the kind of lesson material desirable for the different departments of the school and then to mention suitable and available text-books that serve the desired ends. While not ideal, yet considering the chaotic condition of graded curricula for Bible-school work and the scarcity of available text-books, it is believed that those suggested will meet the needs of those schools that desire to inaugurate a graded curriculum entirely or in part.

Respectfully submitted,  
WALTER L. GREENE,  
Field Secretary.

The Treasurer reported receipts since his last report as follows:

Jackson Center, Ohio, Sabbath school.....	\$ 1.05
Leonardsville, N. Y., Church.....	5.20
Friendship, N. Y., Nile Church.....	3.76
Farnam, Neb., Church.....	2.60
Syracuse, N. Y., Sabbath school.....	.69
New York City, Church.....	24.23
New York City, Sabbath school.....	2.98
Riverside, Cal., Church.....	1.33
North Loup, Neb., Sabbath school.....	11.61
Plainfield, N. J., Church.....	18.49
Hartsville, N. Y., Church.....	3.60
Dodge Centre, Minn., Sabbath school.....	5.00
Milton Junc., Wis., Church.....	5.00
Alfred Station, N. Y., 2d Alfred Church.....	5.40
Alfred Station, N. Y., 2d Alfred Sabbath school.....	1.56

Ashway, R. I., 1st Hopkinton Church.....	7.90
Farnam, Neb., Sabbath school.....	2.67
Utica, N. Y., Sands C. Maxson.....	5.00
Independence, N. Y., Sabbath school.....	1.78
Chicago, Ill., Sabbath school.....	10.00
Niantic, R. I., Sabbath school.....	1.00
Farina, Ill., Church.....	12.35
New Market, N. J., Sabbath school.....	1.00
Alfred, N. Y., Church.....	8.50
West Edmeston, N. Y., Sabbath school.....	5.00
Wellsville, N. Y., Sabbath school.....	5.00
Roanoke, W. Va., Church.....	.93
Berlin, Wis., Sabbath school.....	1.50
Salem, W. Va., Church.....	2.00
Little Genesee, N. Y., Sabbath school.....	4.30
Pawcatuck, R. I., Church.....	12.13
New Market, N. J., Sabbath school.....	1.00
New Milton, W. Va., Franklin F. Randolph.....	1.00
Sale of Manuals, Walter L. Greene.....	11.25
Brookfield, N. Y., J. L. Clarke.....	.50
Albion, Wis., Theodore J. Van Horn.....	2.50
Cash on hand.....	\$ 99.69
Outstanding obligations.....	200.00

All salaries paid to March 1, 1909.

The Committee on Sale of the *Manual for Bible Study* presented a report which was accepted as follows:

Your Committee on the Distribution of the Manuals for Bible Study would report collections on sales amounting to \$11.25 since the December meeting.

Respectfully submitted,  
WALTER L. GREENE,  
Committee.

Correspondence was reported from Miss Mary F. Greene, Mrs. Henry M. Maxson, Allan B. West, and N. O. Moore.

Voted, That Mrs. Henry M. Maxson be requested to edit copy for a third edition of the Catechism, the second edition being exhausted.

Voted, That the preparation of a program to be presented by the Sabbath School Board at the next session of the General Conference be referred to the President and Field Secretary with power.

Voted, That the Field Secretary be directed to attend the sessions of the Southeastern, Eastern, Central and Western associations in May and June next, and the General Conference at Milton, Wisconsin, in August following.

The Field Secretary presented an outline of a graded Bible curriculum, after an informal discussion of which, it was voted that it be made a special order for the next regular meeting of the Board.

Minutes read and approved.

Adjourned.

EDWARD E. WHITFORD,  
Recording Secretary, pro tem.

## Woman's Work

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

With great mercies will I gather thee.

'Tis a good thing sometimes to be alone—  
Sit calmly down and look self in the face;  
Ransack the heart, search every secret place;  
Prayerful, uproot the baneful seeds there sown,  
Pluck out the weeds ere the full crop is grown;  
Gird up the loins afresh to run the race;  
Foster all noble thoughts, cast out the base;  
Thrust forth the bad and make the good thine own.  
Who has this courage thus to look within,  
Keep faithful watch and ward, with inner eyes,  
The foe may harass, but can ne'er surprise,  
Or over him ignoble conquest win.  
Oh, doubt it not, if thou wouldst wear a crown,  
Self, baser self, must first be trampled down.  
—John Askam.

### Danny's Deliverance.

It was close to Christmas, and our little mail steamer, on her last visit to us, was lying far out in the ice. She was slinging out onto the standing edge, for want of a better landing stage, such poor freight as our people's slender stock of money could translate into supplies for the winter. The rattle of her derrick, and the throb of her deck-winch seemed, like some un pitying bell, to be tolling out the death knell of the last tie that bound us to the living world outside.

The little vessel was in a hurry. Already Arctic fies outside were threatening to cut off her retreat to the south, so that as the chain-fall rattled out over the pulleys, heavy clouds of smoke rising from her funnel warned us she was silently gathering power to snap even this our last poor link with civilization.

Still loath to be absent, as it were from even the obsequies of so valued a friend, or like the curious crowd that always gathers when a funeral is in process, we, too, had driven our dogs out alongside her, and were standing looking at her iron sides rising perpendicularly from the ice. Other forlorn looking dog teams were standing by, while a few men were disconsolately grop-

ing with a long sealing gaff in the crack between the ice and the steamer for a derelict box of cheese that had fallen in the hurry into the water and then kept bobbing up and disappearing again in the slob.

Suddenly a voice from the deck above called out, "Hello, is that you, Doctor?" Do you know that there is a patient for hospital on board?"

"No. Is there? You had better throw him down here or he will escape us."

"Can't you come up on the deck? The companion ladder is on the other side."

In an instant our melancholy had taken to itself wings, driven by the best of God-given remedies—the call for service. That which the most costly acquisition can not buy, the opportunity for service never fails to offer. It is giving and not getting, that cures melancholy, for selfishness is the hook it hangs on.

As I followed the steward aft into the steerage cabin I could hear the first sounds of the propeller rotating, making the ship vibrate. Hurrying our footsteps, we soon entered the cabin with its large open space filled with tiers of iron cots, like bookshelves in some modern library. It seemed at first like one vast empty gridiron. But guided by the steward, I came at last on a lump at one end of the cots, hidden from sight in a tangle of bedclothes. There was no time to be lost. So, pulling the blankets without ceremony, we disclosed a wizened looking boy, about fourteen years of age, with his legs drawn up under his chin, whose one object seemed to be to try to hide himself from view. Unable to extract a single word from him, we had to rely entirely on the steward's story. The boy had been brought aboard during the flying visit of the mail-boat to an absolutely out of the world harbor some sixty miles away. He had been carried aboard, evidently somewhat against his will, and he had lain ever since just as his bearers had deposited him, without stirring, like some terrified rabbit fascinated by a serpent. They called him "Danny."

A cursory examination revealed that his legs were paralyzed and rigidly fixed in a bent position. It was obvious he could neither walk nor stand. There could be no question of not accepting him.

"How shall we get him ashore, sir?" asked the steward.



"We'll carry him, he can't be but a featherweight."

And so it proved. For it was the easiest of tasks even to descend the companion ladder over the ship's side with him in one's arms, rolled up in his blanket like a ball. The crowd on the ice displayed at once that generous sympathy which characterizes all strong men. These fishermen of the North Atlantic are nothing, if not generous, and brave in their strength. Ready arms received him. Not a coat on a man's back but would instantly have been given, if needed, to make easier the passage to the hospital in our waiting komatik.

If the experiences of the mail-steamer had been new to "Danny," those in the hospital were a revelation. A snow-white bed, a snow-white nightgown, and in the morning a large bath—these were only some of the many wonderful novelties that still further served to fascinate our little patient. They were just as strange to him as we were, and he was as shy of them as he was of us. Indeed it was only a *very* rosy picture of the chance that immersion in hot water would give him of once more becoming "like other boys," that induced him to submit unresistingly to this strange innovation.

Best of all, the sequel justified it, and the second night, though he had twenty pounds of shot fastened by stirrups to both his legs, he slept in his strange surroundings as he had not slept for months. His bed, placed in the southeast corner of the ward, allowed the glorious sunshine both from above and from the white hillside to fall full upon him all the day long. After only a few days it became a sort of hospital side-show, to go upstairs and see a laughing boy trying to drag heavy weights on his legs up and down over pulleys. It was "Danny" endeavoring to bring back power into his paralyzed limbs.

At first, massage, and still more, electric battery, evoked a frightened flood of tears. Yet after a day or two the boy could have been seen laughing to himself, as he sat pounding his own wasted apologies for legs with one of the clever hardwood rolling balls, served out to the Japanese soldiers in the late war for the purpose of hardening those muscles that carried them so nobly to victory.

Days became weeks with Danny. But at last he greeted me one morning excitedly with: "The left leg is quite straight, Doctor." And soon after: "I can make the right one touch the bed as I lies on my back now."

"Then now is the time to try walking. It's a fortnight since we first got you up into the wheel-chair."

Alas, the thighs were completely powerless; the knees gave way at once and Danny rolled laughing onto the floor. Our only plan was by means of keyed splints to lock those joints, before we could venture to permit him to try his crutches again. But self-confidence had now given way to timidity, so that when at last he was balanced on the crutches, it was almost impossible to persuade him to let go of the bed-post. It took two of us, encouraging and supporting him, to get him to try even a first step.

Now, however, he gets about quite speedily by himself, and "goes visiting," as he calls it, among the other patients. It is true, however, that his thigh muscles are still powerless. Without the help of his splints and crutches he could do nothing. But he has acquired courage and wisdom from his very troubles, and he performs prodigies with the little strength that he does possess.

With the lapse of months, and with careful, constant effort, Danny's legs, though far from being what they were intended to be, have yet grown to be useful limbs. The scanty clothing that came with him is all long since outgrown, and I should be sorry indeed to have to try to carry him now up the companion ladder in my arms alone. He can almost walk by himself, and we anticipate the joy of seeing the boy that came under our influence helpless, able to take up his bed. 'Tis a compensation that no dollars can buy to be able to feel that in some measure we have been permitted to assist in this wonderful change.

We have learned more than one lesson from our little patient. He had lain at home many months powerless, refusing to venture forth for help, and every day losing more of the capacity for ever being able to walk. Though every day was making it more unlikely that he would ever recover, yet it was only at length his utter misery that forced him to a decision that he

would accept the remedy. It involved the effort of leaving home, of leaving all that he had ever known in life, and of venturing into an utterly strange place among absolute strangers. Yet once again when the steamer came at last, and the moment arrived for setting out, faith failed, and but for those who loved him truly, he would still be paralyzed and useless.

But with the effort has come its reward. Though still he can not walk without outside help, yet when he falls he does not remain lying down. He knows well enough that the Doctor will not say angrily: "Now that you've let yourself fall down, just lie where you are; in future I'll have nothing more to do with you!" On the contrary, he knows that we are glad to see him trying. Taking warning from the fall, he gets up again, like the "man after God's own heart," and tries to do better another time.—*Wilfred T. Grenfell, in the Record of Christian Work.*

#### Resolutions.

*Whereas*, Our pastor, Rev. H. C. Van Horn, feeling that the interests of this, the Seventh-day Baptist Church of Lost Creek, West Virginia, would be better served by a change of pastors, and the cause at large furthered thereby, has tendered his resignation, at the same time expressing sorrow of heart and tenderest feelings toward the loyal supporters of the work here and friendliest regards for all others:

*Whereas*, By the departure of Pastor Van Horn and his wife this people will be deprived of efficient workers in the Sabbath school, the Ladies' Aid Society will greatly miss a loyal helper in that branch of church work, and the surrounding country will lose faithful laborers in Bible-school work in general; and

*Whereas*, Our pastor has already received a call to another church, where he can enter upon his labors immediately after leaving us; and since his deciding to go having come only after prayerful consideration, we fear that a refusal to accept his resignation might be detrimental to both himself and the church; and although the acceptance of his resignation leaves us without an under-shepherd—leaves us feeling deeply the need of a settled pastor, knowing no one available to take his place, and sor-

rowing as to the future destiny of the church; yet trusting that God will overrule all for good, therefore

*Resolved*, That with deep sorrow over the prospect of parting with our pastor, and with regret for the conditions that have caused him to feel it is necessary for him to take this step, we do hereby accept his resignation. That we do this reluctantly and with the tenderest regard for Pastor Van Horn and his estimable companion, praying that the blessing of God may rest richly upon them, upon the church to which he may go, and upon the church which he shall leave.

Furthermore the committee would recommend that the church at once take steps toward securing another pastor. We further recommend that these resolutions be spread upon our church records.

Respectfully submitted,

L. B. DAVIS,

J. LEWIS DAVIS,

ILEA RANDOLPH,

L. A. BOND,

Committee.

At a dinner during the Episcopal convention at Richmond a young lady sitting near the bishop of London said to him, "Bishop, I wish you would set my mind at rest as to the similarity or dissimilarity between your country and ours on one point. Does the butterfly because the tomato can?" The bishop laughed heartily at this vivacious sally. Not so a young Englishman of his party, who, after dinner, sought his host, "I want to know, you know," said he, "about that joke of Miss B's. She asked if the butter flew because the tomatoes could.—Pray tell me what the point is."—*Presbyterian of the South.*

Denmark dairymen have for some time been using lime for cleansing purposes, against the old-time custom of steaming all wooden articles used in buttermaking. They first scrub the barrels, tubs, churns, etc., in hot water and while the surface is yet warm, they apply with a brush, a generous coating of thick lime wash. The lime enters the pores of the wood, purifying, making it firm and sweet, removing all grease and sour smell from the utensils, when it is finally washed off with a second bath of hot water.—*American Farmer.*

## Young People's Work

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

No servant can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

—Luke xvi, 13.

### The Prayer Meeting Topic for May 22.

Birds and Flowers.

LESLIE GREENE.

Sunday, May 16 — Doves and purity (Matt. iii, 16, 17).

Monday, May 17—Eagles and strength (Exod. xix, 4-6).

Tuesday, May 18—Vultures and corruption (Matt. xxiv, 23-28).

Wednesday, May 19—The rose and beauty (Song of Sol. ii, 1-7).

Thursday, May 20—The lily and purity (Song of Sol. vi, 1-3).

Friday, May 21—The thistle, uselessness (Matt. vii, 16-19).

Sabbath, May 22—Topic, Lessons from the birds and flowers (Luke xii, 24-28).

Everything in God's creation has its place. It exists for the glory of God and the benefit of man. Nature may be said to be the mouthpiece through which God speaks to his creatures; for in the flower we see the image of God and in the notes of the bird we hear his voice. I have noted a few of the lessons learned from these two objects of nature and will give them here for your study.

1. The dove is the favorite bird in Scripture. It is an emblem of peace (Gen. viii, 8, 12) and a means of mercy (Lev. i, 14). It is a symbol of the Holy Spirit (John i, 32) and is an illustration of safety (Song of Sol. ii, 14). We need the wisdom and simplicity of the dove.

2. The eagle is used to illustrate spiritual things. It speaks to us, in four ways, of strength. It is strong on the wing (faith); it is strong in its grip (power); it is strong in the eye (intelligence); it is strong in affection (love).

3. The sparrow teaches us a lesson of trust. Endurance and value of life (Matt.

x, 22); use of little things (Luke xii, 6, 7). God supplies all those that trust in him.

Flowers speak to us of love and purity. They are striking emblems of the Christian life. It would be well for the Christian to learn the lessons from the life of one of these flowers which is so suggestive of beauty and brightness. I have seen a diagram made, illustrating the lives of flowers which seems to be so applicable to Christians that I attempt to reproduce it:

Famous flowers—Beautiful life. Song of Sol. ii, 1.

Living flowers—Active life. Matt. vi, 28, 29.

Open flowers—Testifying life. Isa. xxxv, 1, 2.

White flowers—Pure life. Luke xii, 27.

Everlasting flowers—Eternal life. Song of Sol. ii, 11, 12.

Real flowers—Real life. Hos. xiv, 5.

Scented flowers—Fragrant life. Song of Sol. i, 12.

"There are artificial flowers and real flowers; so there are sham lives and real lives. Scented flowers make the world sweet, so fragrant Christians make the world pure."

Here are a few questions for your consideration:

How is your life like a bird or a flower?  
What do birds teach us about anxiety; cheerfulness?

Can we reflect God's love, as do the flowers?

Do the things of nature bring you closer to God?

### The President and the Rally.

Maybe some of our readers are wondering at the action of the Young People's Board in voting to send the president as its representative to Conference next fall. I am not sure that such action is without precedent, but probably it is. On the other hand the board had no thought of establishing such a precedent. The present condition of our work and its needs, together with the proposed plans of the board for advanced lines of work, and the Post-Conference Rally demand the presence of our president as leader. Against his protest the other members of the board carried the question and voted to make him our

representative with traveling expenses paid. Now, young people, let us begin to plan for the rally. Many feel that we are at a crisis period. We must either advance or retreat. To do the latter is cowardly and un-Christlike; to advance means courage of the determined type, and the highest degree of consecration. Can we depend upon you? "For Christ and the Church" let us go forward.

### Bible Study.

REV. WALTER L. GREENE.

#### No. I.—The Book We Study.

The visitor to Westminster Abbey, that great temple of fame for the world's great men, is most certainly to be guided to the "Poet's Corner" where side by side, within a space of a few feet, lie Chaucer and Longfellow and most of the great poets who lived between them. To the thoughtful visitor these silent tablets speak the message of five centuries of English poetry.

More wonderful than the "Poet's Corner" is the little volume that speaks the messages of divine truth through more than five centuries of sacred writers, who have voiced the spiritual aspirations of the human heart in its struggles toward the light. No secluded nook in earthly tabernacles shelters the remains of the saintly writers, but their inspiring words have become enshrined in millions of lives since their day and so have wrought a more enduring monument than any tablets of bronze or stone.

Their messages have come to us in the language of song and poetry and stirring oratory. All forms of speech and literature, sermon, law codes, history, proverb, legend, bitter irony and fervid exhortation have been employed to convey God's message to the world. Here are battle hymns and vesper meditations, idyls of rural life and affectionate correspondence, stinging rebuke and even games and riddles. Every device of language is used to express the delicate emotions, the strong passions and the profound truths of the moral and spiritual life.

President Eliot, the retiring president of Harvard University, has said that one of his first tasks after his retirement from Harvard will be to select a library of books that can be placed on a five-foot shelf, the reading of which for ten minutes each day will give one a liberal education. We have

a library of sixty-six books already selected; it is a unique library of the greatest single educational power in the modern world. Its message is so simple that none need err therein, and its truths are so profound that it is not unworthy of the best and most able minds. It is and has been the delight of saints and sages in all ages. To the earnest student, the unfolding process in the developing religious life, the progressive growth of the Divine thought in Israel's thinking and the gradual revelation of the Divine life in Israel's living are constant intellectual and spiritual joys.

If even the superficial reader opens the Scriptures at random he will be impressed with many remarkable sayings: "God is love," "Thou shalt love thy neighbor as thyself," "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." These sayings may not be characteristic of the whole Bible equally and throughout every book, but they are characteristic of the Bible as a whole. Even those parts which we find inferior in spiritual value fulfilled their mission for the times to which they appealed, so that we are justified in our thought that the Scriptures are of highest spiritual worth and well deserving of our most careful study. A book that exalts a good God and conveys spiritual help to sinful men, the book that finds the inner life of man and cleanses human life, that convinces of sin and guides in the way of holiness should not be so much of an unknown book to us as it sometimes is, but should be our constant daily companion in meditation and study. Are you giving it the place in your life that it deserves and which you need for your highest spiritual good?

Holy Bible, book divine,  
Precious treasure, thou art mine;  
Mine to tell me whence I came,  
Mine to teach me what I am.

Mine to chide me when I rove,  
Mine to show a Saviour's love;  
Mine art thou to guide and guard,  
Mine to punish or reward.

Mine to comfort in distress,  
Suff'ring in this wilderness;  
Mine to show by living faith  
Man can triumph over death.

Brookfield, N. Y.

**What is Education.**

PAUL E. TITSWORTH.

It is sometimes said that education destroys faith. It may in some persons, but such an idea arises from a misconception of what education means. To my mind it is one of the greatest strongholds of idealism and magazines of power that we have.

If I were to characterize the Christian religion in a few words, it would be optimism and altruism—the belief in the triumph of good over evil and the conviction that God is our Father, that all men are his children and as such are worthy of our respect and compassion. The germs at least of these two feelings are present in everybody. Now, real education is the rich soil and favoring conditions in which these germs will best grow and bear fruit. I was tempted to use the figure of the block of marble capable of receiving a high polish, and the polishing process, but stone is a dead and passive thing, while education has to do with growth.

In the broadest sense existence is itself education. We are buffeted about unmercifully on the highway of life and when the end comes we shall have learned, whether we wanted to or not, that many seeming paths are "no thoroughfares." Many of them have been already explored, mapped and plainly and properly marked. Whenever we try ways that for us are plainly labeled we waste precious time and valuable strength. Then there are paths which we learn are blind alleys only by experience. These two kinds of mistakes—those due to wilfulness and those due to ignorance—consume too much of our lives. It is the business of education not only to chart the pitfalls of humanity plainly, but to inspire in each person the passion to give the other fellow an equal chance with himself and develop the best in him. This is in accord with the mission of Christ who came to bring men more abundant life. Education reduces the number of useless experiments in trying paths, to us known or unknown, and helps us to spend our energies in the service of things most worth while.

Education consists in acquiring not learning but wisdom. These two things are related to each other as part to a whole. A true education, it seem to me, is made up of three elements, no one of which may be

lacking without great detriment to all concerned.

1. The acquirement of information. Facts are the tools with which we all have to work. They are the starting point of all successful activity. The man who can lay his hands on the most sharp-edged implements wields—providing other things are equal—a corresponding power. The successful farmer is the one who has a goodly supply of facts on hand and not the one who merely holds beautiful theories that never smelled the odor of plowed ground. The successful lawyer is no longer only the ready talker, but the one who knows the facts of law, or where they are to be easily found. The successful minister is he who has large knowledge of human nature and can fit his message and efforts accordingly.

Carlyle says of the educated man that he "stands, as it were, in the midst of a boundless arsenal and magazine, filled with all the weapons and engines which man's skill has been able to devise from the earliest time; and he works, accordingly, with a strength borrowed from all past ages."

Facts are something we can not get away from. When a man or group of men lose their grip on reality because they have fallen in love with generalizations, we shall see them lose their right to speak to their fellow men authoritatively. It was one of the things said of Jesus that he spoke, not as the scribes and Pharisees—who were interested in maintaining a system—but as one having authority. The fact that his teachings are valid today is largely because they are based on an incomparable insight into the facts of human nature and its wants and needs.

Education ought to instil into the heart of the receiver a zeal for facts in their best significance, that is, truth; for any philosophy of life resting on any other foundation will not stand the wear of time.

While efficiency is impossible without mastery of facts, it is by no means made up of them alone. Education aims at dynamic character, into the make-up of which two other elements must enter.

2. The acquirement of the power to put facts together in right relations, i. e., to think clearly and deeply. While there are certain studies pursued in school primarily to acquire facts, there are others intended to help us to arrive at satisfactory

and logical thought conclusions, to train our judgment to recognize the true from the fallacious. This is the acquirement of the ability to interpret and arrange our facts according to their relations to each other. To those unable to see such interrelationships of facts, life is as big a chaos as the separated parts of a watch are for the uninitiated. If my observation is correct, people have to hold a fairly clear idea of life's meaning, before they can develop efficiency. Take the man with a one-sided or confused philosophy and usually he will be found a very unsympathetic onlooker from the side-lines of life's game. A belief in fatalism, for example, will dry up all the springs of inspiration in a man's life. No one will deny that what a man believes influences his actions and makes him happy or miserable. It is, then, highly important that men should be able to think clearly.

It would be impossible to estimate how much of the warp and woof of our common belief is the result of the travail of great thinkers; and how necessary this fabric is to our happiness and contentment.

But even a wide acquaintance with facts and their interpretation are not the sum of what a true education can bring us. Still another element is needed, namely,

3. The acquirement of a sensitiveness to the beautiful, and sympathy for our fellow men. Among other studies which will help to refine and purify our feelings, let us take literature which will well illustrate this point. Really studied, not merely read, it gives broadness of sympathy, hatred of evil and love of the beautiful. Real literature depends for its appeal and existence on harmony, beauty of form, and nobility of thought. It is a storehouse of pregnant and sublime ideas to occupy our minds, to free us from the slavery of the sordid, ugly, and grinding routine. It brings to our attention forms of beauty otherwise inaccessible to us.

Again it shows in plainer and more intense form than most of us can observe in life the inevitable consequences of every human act, the irresistible law that whatsoever a man soweth that shall he also reap, or that the wages of sin is death. The underlying philosophy of Shakespeare's dramatic writing, for example, is that sin is its own executioner, that the world is so

constituted that evil is doomed to a losing fight. Literature is the driving home of these ideas by means of pictures at the hands of those who have felt the problems of existence in a unique fashion and have been able to tell what they experienced.

Or again, it introduces us to conditions of life and human struggles that would otherwise remain unfelt by us. In a word, it is a generator and broadener of sympathy. Here we can observe in the great laboratory of human passions, aspirations, secret promptings and desires, and learn compassion, the blackness and hopelessness of evil, the beauty and eternity of good.

Of course, all this in the hands of a stupid interpreter amounts to nothing. Only the teacher with the key of sympathetic experience and broad knowledge—in whatever field he be working—can unlock the door to the holy of holies of such a sanctuary.

Of these three elements of an education, the facts are like the powerful engine, the power to think, to the track—that which determines the direction of the locomotive—and the feeling, purified with compassion and love for the good, inciting the will, to the steam which makes the iron horse of real service. Education, like the railroad, is crippled if any of these elements be wanting.

For those who believe that education is primarily a patent process by which to make a living easier than is otherwise possible, it may prove a bitter disappointment. Its chief object is not to aid in money getting. For those, however, who believe the soul of man to be the primary consideration, it will indeed yield abundance of life. "To be great is not to be rich, but to be strong; to be successful is not to acquire but to bestow." *True education is, therefore, the enduing with power and passion for service.*

Let me say here that I by no means believe that every one who goes to school or spends four years in college gets all I have described; but he or she will assimilate in proportion to his or her open-mindedness and the vital power of the teachers. What I have set forth is a suggestion of the possibilities of attainment for those who desire an education—and of service for those who feel the call to teach.

413 W. Gilman St.,  
Madison, Wis.

**The Ministry: Its Demands.**

REV. A. E. WEBSTER.

The editor of the Young People's Page did a very rash thing when he asked an embryo preacher, not yet out of college, to write an article on the demands and opportunities of the ministry. It is a satisfaction, however, to feel that the editor will be partially responsible at least, for what appears in the article.

Since the two heads of the subject, though not unrelated, are yet quite distinct, and since each involves a good deal, the subjects will be treated in two articles, and this one will content itself with the demands of the ministry of today.

Whatever is said of these demands will be, of course, purely from the point of view of the writer and may differ from views held by others. They are not final views and the writer asks no one dogmatically to accept them. They but indicate the present convictions of one person, and he not a very experienced one.

I. First of all, the ministry demands, in my mind, a thoroughly good man. Beyond all other qualities I would put purity of heart and worthiness of life. I recall the remark of Pastor Randolph after the ordination of one brother a few years ago. He said, "Brother ——— may not be orthodox in all his beliefs but we know he is orthodox in his life." And, after all, that is the primary thing. The preaching and teaching the pastor is supposed to engage in are largely ethical in their nature, and the preacher must not be out of harmony with his message.

The minister may not conform to all established standards of conduct or to the conventional types of morality. He may omit some of the things which society deems all-important, or transgress some of the rules most dear to the heart of convention. He may not alone be unmoral in the opinion of some, but he may even be adjudged immoral in the eyes of rigid conformers. But beneath it all there must be a thorough consonance of his life with those grand, fundamental principles upon which human life is built, and in accord with which human society has evolved. And it is because he is true in his own life to those ideals which contribute to the

ultimate good of society that I would call him good.

I would not say the minister should be better than other Christians. I would rather say the other Christians should be as good as their minister. If I were to state a general rule regarding the ethical aspect of a minister's life, I would say he should so conduct himself as to make his life, so far as is possible, individually satisfactory and socially efficient.

2. The modern ministry demands men who are *intellectually* sound. The time has gone by, I believe, when poorly prepared men can enter the ministry and hope to be successful in communities of even average intelligence. The present demands on the preacher of today make imperative his thorough intellectual equipment. With the passing of the minister's authority and leadership, which in the past, were always associated with his office, there has come an emphasis on the minister as an *individual*. It is no longer the sacred office which will give dignity and power to the minister. It is the minister's personal worth, his value as an individual, that will bestow real power and genuine leadership on the preacher. Moral worth must join hands with intellectual strength if the pastor's headship be real as well as formal.

There are, perhaps, pastorates in our own denomination where an earnest, sincere but comparatively uneducated worker can still do commendable service, but in the majority of places, such a man will, I am convinced, find himself seriously handicapped by inadequate preparation. More and more the ministry is demanding, not only that a minister shall have a good general collegiate training, but that he shall also have a seminary course which will possess some real relation to the special line of work he expects to follow.

3. The ministry demands a thorough general knowledge of the problems to be met, and a special preparation for the conditions peculiar to the age. I believe the work of the future pastor may be quite different, in some ways, from the work done by ministers in the past. The pastor will, of course, continue to preach, expound the Bible, and conduct prayer meetings; but he will also take a larger interest in the practical problems which his people, and the

people around him, have to meet. Along with his Hebrew and Greek he will seek to understand present social and economic conditions, and to interpret present tendencies and forces. Such comprehension and interpretation will result in a greater appreciation of the struggles through which his people may be passing and a greater efficiency in helping them. President Faunce of Brown University says, "The average church member knows nothing about the enormous evils of child-labor in America. The children that toil all night in the cotton-mills, the little boys that run to and fro to escape the molten masses in the glass factory—of them he knows little or nothing. He still lives in the region of individualistic ethics and sporadic charity. At present our churches have remained apathetic, merely because untaught. A ministry which has nothing to say regarding the crushing out of young life in this country by the industrial Molech is surely a somnolent affair."

To this end thorough courses in the new political economy will assist the preacher to an understanding of present complex industrial conditions; a careful study of social tendencies in relation to their antecedents will aid him in solving the social problems he must inevitably meet; while an honest historical survey of the conditions which gave rise to the various philosophic and religious movements will be of help to him in these periods of transition and readjustment in the religious world. In this way the origin, evolution and significance of the conditions which he must encounter will be made more clear to the modern minister. That this clarity of view and efficiency of service are being demanded in the ministry today seems evident when one considers the conditions under which the gospel laborer must work.

4. Finally, the ministry of today is demanding its candidates to relate their preaching and teaching to life itself. As President Faunce has said of theological seminaries, so we may say of preachers: "They need not less scholarship, but more persistent focusing of scholarship on *life*." And again as the same writer, adds, "Not the men who add to our quantity of materials, but the men who deepen the quality of our living, are the real benefactors and

educators of the world." So the ministry of today is demanding, I believe, not something remote from human endeavor but something of real worth to life as it is lived in this day and generation. Creeds, theologies and philosophies are of value only when they contribute something of dignity and worth to life itself. The fact that modern human beings are discovering their values of life in present existence makes it necessary for the preacher to relate all that he says to that existence if his message is to possess real significance for his people. The world of ideas which Plato put in the clouds must be brought down to dwell among men.

Mere historical solutions, however effective they may have proved to be in the past, are without value today save as they become part of the woof and warp of that fabric we call life. The test which is being put to the root of all theological and philosophical tenets is not whether they have sufficed to satisfy in the past, nor even whether they are historically true or not. The average man today is utterly indifferent to many of the fine points of doctrine or belief which were matters of infinite importance in the past, and about which much hair-splitting discussion was aroused. But if the message of the pulpit can be formulated in terms of actual experience, if that which the minister stands for can be made an integral part of the individual's present life, and if the individual can be made to feel the necessity of it, then the genuine value of the preacher's work can be seen. And to me it seems that the chief demand upon the minister today is so to adjust himself—message, work and influence—to the real life and the real needs of his people that there may be constantly felt the vital connection between this high calling and every-day life here and now.

Alfred, N. Y.

**The Endeavor: What Are His Means of Growth.**

HUFFMAN SIMPSON.

(Concluded)

III. Service. The Endeavorer having learned to pray and how to apply the teachings of the Bible to his life, is now ready to enter the service of the Master who was

willing to lay down his life for the sheep. Service is a broad term; in fact we may think of it, in a way, as synonymous with life itself. For what is life but the service we give to our fellow men? "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

"To serve Christ" should be the Endeavorer's highest purpose in life. For Jesus himself was truly a man of service. We find that all through his life he faithfully performed every duty that came to him whether great or small, thus at the same time rendering "unto Cæsar the things that are Cæsar's."

The conditions of society in Jesus' time were not far different from those of today. There were the sick and the poor; the high and the low; the maimed, the halt and the blind. But in the midst of these circumstances we find Jesus going up and down the land of Palestine during his ministry, now preaching and teaching, now healing the sick and the blind, now comforting the disheartened. He "came not to be ministered unto, but to minister." He taught by example as well as precept. His, indeed, was a missionary spirit. And shortly before his ascension he said to his apostles, "And ye shall be witnesses unto me both in Jerusalem, and all Judea, and Samaria, and unto the uttermost part of the earth." And this same missionary work is still being extended, and it is said that within thirty years the "Good News" will have spread over the entire earth including even the distant islands of the sea. But just as truly as Crofoot, Palmborg and the Davises are missionaries in the foreign land, so every follower of Christ is a missionary in his own immediate vicinity and in his own sphere of action. Though we can not all cross the sea to preach the Gospel to the heathen, we can, in a sense, preach the Gospel News by our actions, words and deeds; and by cheerfully giving to the support of those already in the larger fields of service. In other words there are the small duties that have to be performed, and some one has to do them. The stokers in the bottom of the battleship who shovel in coal during the heat of battle are as essential to the final outcome as the men

who manage the guns, or the master-mind who directs the movement of the ship.

When the Endeavorer enters the service of the Master he is surrounded on all sides with privileges and opportunities to do good to his fellow men. And he is held responsible in proportion to his fidelity in improving them. This is beautifully illustrated in the parable of the pounds. . . . Upon hearing this the nobleman ordered the single pound to be taken away from him and given to the one who had gained ten pounds. Thus we see that the slothful servant not only lost his opportunity but lost all. Evidently our Lord recompenses many-fold those who are willing to work in his vineyard. But to work merely for reward is a low aim and verges sooner or later into selfishness. The Lord loves a cheerful and willing worker as well as a cheerful giver. "It is more blessed to give than to receive."

The Endeavorer grows by doing things, and the more he does the more will he increase his capacity for doing even greater things. "The harvest is great and the reapers are few", and he who refuses to do the things nearest at hand is also losing his opportunity. And an opportunity once gone is lost forever.

Anything which helps the Endeavorer to find his true relation to his fellow men and to God is a means of growth. When he entered into the Master's service he promised him that he would strive to do whatever he would like to have him do; that he would make it the rule of his life to pray and read the Bible every day; and to support the church in every way, and regularly attend every Christian Endeavor prayer meeting; and above all to lead a Christian life. These are, indeed, the keynote to service; but service as implied in Christian living leads the Endeavorer to the homes of the sick and needy, and prompts him to be a friend to the friendless, and to comfort the disheartened as Jesus would were he here.

In that beautiful poem, "The Vision of Sir Launfal," Lowell contrasts pride and intolerance with charity and brotherly love, which are the essentials of Christian growth. There is a tradition that the cup, or Holy Grail, out of which Jesus drank at the last supper with his disciples was brought into

England by Joseph of Arimathea. And there it was made the object of pilgrimage and adoration. But finally the cup disappeared much to the surprise of all.

It was the ambition of Sir Launfal, a young knight, to go out on a hunt for the cup. Sir Launfal, filled with pride and intolerance, puts on his "richest coat of mail", mounts his steed with "golden spurs" and leaves his castle, which is the finest and "proudest hall in the North Countree", in search of the Holy Grail. As he leaves the gate of his castle, he meets a leper crouched in his way who asks for alms. Sir Launfal, disgusted with a "man, so foul and bent of stature", threw him a coin and hurried on his way.

"The leper raised not the gold from the dust;  
'Better to me the poor man's crust,  
Better the blessing of the poor,  
Though I turn me empty from his door.'"

Sir Launfal traveled up and down every land and in every clime in search of the Holy Grail only to be disappointed on every hand. His youth passes away and he comes back to his castle an old man, bent and frail, to find it occupied by a new heir who turns him away. Sir Launfal, whose raiment is "thin and spare",

"Mused as he sat, of a sunnier clime,  
And sought for a shelter from cold and snow  
In the light and warmth of long ago."

He is now in condition to ask and receive alms; and again sees the same leper crouched at the gate of the castle in whom he beholds "an image of him who died on the tree." Sir Launfal has now lost his pride and intolerance, and in deep humility divides his last crust with the poor leper. He then goes to the stream and gets water to drink.

"'Twas a mouldy crust of coarse brown bread,  
'Twas water out of a wooden bowl—  
Yet, with fine wheaten bread was the leper fed,  
And 'twas red wine he drank with his thirsty  
soul."

"The leper no longer crouched at his side", but rose up "glorified" in the person of Jesus Christ, and these are the words the Master spoke to Sir Launfal:

"Lo, it is I, be not afraid!  
In many climes, without avail,  
Thou hast spent thy life for the Holy Grail;  
Behold, it is here—this cup which thou

Didst fill at the streamlet for me but now;  
This crust is my body broken for thee,  
This water his blood who died on the tree;  
The Holy Supper is kept indeed,  
In whatso we share with another's need;  
Not what we give, but what we share—  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three—  
Himself, his hungering neighbor, and me."

In treating prayer, the study of the Bible, and Christian service as a means of Christian growth, I would not have you infer from my treatment of them that they are independent of each other, but rather interdependent, each being a supplement to the others. Neither would I have you understand that these are the only means of Christian growth. There are others that might be mentioned; some find inspiration and growth in the study of nature, while others find it in the lives of great men both in the past and present. In short, anything may be considered a means of growth that helps the Endeavorer more fully to understand and appreciate the kingdom of God among men.

IV. In conclusion I wish to recapitulate: (1) Prayer is very essential in the growth of the Endeavorer. Let him spend much time in secret prayer, calling upon God to supply his needs. Let him be definite, importunate and submissive in all his petitions to God. (2) The Bible is the best text-book in the school of life, for it contains great truths for all time. Let the Endeavorer study it in an unbiased way, and let him apply the truths found therein, and he will surely grow. (3) Service is the crowning element of one's existence. Jesus is the Endeavorer's pattern and ideal, being himself a man of service. Let him do the small things as well as those nearest at hand, and by so doing he will gradually increase in growth and strength, until he becomes a power within the sphere of his influence. Then will his life have accomplished its purpose, and he shall hear the Master say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord."

Alfred, N. Y.

The fortunate people—the truly fortunate—are not so much those who succeed in life as those who succeed in living.—Edwin S. Martin.

## Children's Page

### The Pearl Pin.

Lucy Graham and Kitty Walker were great friends, although Lucy's father was president of the bank in their town, and Kitty's mother did the Graham's washing. But Kitty was such a nice child that Mrs. Graham was very glad that Lucy had chosen her for a friend. They sat next to each other in school, and were together whenever it was possible, until one day when something dreadful happened.

Lucy was dressing for a party and wanted to wear her pearl pin, but it was not on her pincushion, nor could she find it anywhere on her dresser.

"Think, dear," said her mother, "when did you last have it?"

"Oh, I remember now," replied Lucy. "It was last week when I went to the concert, and I believe it is still on my dress. I'll run and look."

"You know we put that dress in the wash last week, but I think it has just come home. We will have Sophie bring up the clothes."

But no, it was not on the dress, nor had Mrs. Walker sent home any message about it.

"I do think it is too bad!" declared Lucy. "It is my one nice pin and just when I want to wear it, it is lost! I think I'll stop and ask Mrs. Walker, for I am positive about its being on that dress."

Mrs. Walker, however, was out, but Kitty said she was sure her mother had not seen it, or she would have returned it.

"Well," said Lucy sharply, "if your mother didn't see it, I think she must be blind or pretty careless!"

"You haven't any right to speak so, Lucy Graham! You don't suppose my mother stole it; do you?"

"I am not so sure. My grandmother said one could never tell what a washerwoman would do!"

"I shall never speak to you again, Lucy Graham!" declared Kitty, as she shut the door in Lucy's face.

Lucy was sorry the moment she had

spoken the unkind words, but that was her great fault, speaking just what came into her head, without thinking whether it was kind or true.

What a miserable week she did spend! Kitty changed her seat at school, and would not even look at her during recess. The pin still remained lost, but Lucy knew she would rather lose a dozen pins than her playmate; still she did not apologize, for she felt certain that some morning Kitty would bring her pin to school.

On Saturday it rained, so Lucy decided to make her doll a new dress. As she had not had Kitty to play house with, she had not looked at her doll for over a week. When she picked her up, what did she see but the lost pin, which she then remembered pinning her doll's shawl with, upon her return from the concert.

Mother was not home, but Lucy did not wait a minute before running as fast as she could to tell Mrs. Walker, whom she found in the midst of a washing.

"O Mrs. Walker, I am so sorry I said the horrid things I did! I never meant them, and I do hope you will forgive me," pleaded Lucy.

"Yes, indeed, Miss Lucy, for I knew you did not mean half you said."

Then with Kitty's forgiveness, too, and her promise to come up to play that afternoon, Lucy went home with a much lighter heart than she had had for some time.—*Mary Richards Berry, in The Morning Star.*

### The Horseshoe.

A farmer was one day walking to town, and his little son John was by his side.

"Look," said the father, "there is a horseshoe on the ground. Pick it up and carry it home for good luck."

"Oh!" said John, "I do not think it is worth stooping for."

His father made no reply; but he picked up the iron himself, and when he reached town he sold it to a blacksmith for two cents, and bought a few nuts with the money.

On the way home John grew very hungry. As if by accident the father let one of the nuts fall. John picked it up quickly and, cracking the shell, ate it. After a few more steps the farmer dropped

a second nut, and John grasped it from the ground as eagerly as if it had been a piece of gold.

In this way the nuts kept dropping, until the boy had stooped for them all, one by one.

As John was eating his last nut, his father turned around with a smile and said:

"See now, if you had been willing to stoop once for the horseshoe you would not have had to stoop twenty times for the nuts."

John had been taught a lesson.—*Selected.*

### Resolutions of Respect.

Inasmuch as it has pleased our heavenly Father to take to himself the spirits of our beloved sisters, Mrs. Phoebe L. Crandall and Mrs. Mary Caroline Briggs, it is fitting that we pay our tribute of love and esteem to their memory.

Before many of our present membership were born, these consecrated women were engaged in the work which we, as a society, are trying to do.

As disciples of Christ their hearts went out to the poor and needy, both of body and soul, and they sought to give comfort and peace. Their lives have been examples of love, courage, patience and helpfulness. It is a great comfort to know that they were *our* sisters; and as they were ours, so they were sisters of every one, rich or poor. Their beautiful countenances reflected the Christian spirit, and their winning smiles and cordially extended hands were tokens of true friendship. They were generous in their kindness and sympathy to friends, and many lives which have touched theirs have been inspired to higher and holier living.

Their love of mankind was world-wide, as many of us can testify by their generous gifts which have found their way into our treasury to be used to send the Gospel to benighted lands.

The advice of Mrs. Briggs to a returned missionary is still fresh in our memory. She said, "Go back to China and do your duty as God has commanded."

They were truly God's handmaidens and their own works praise them in the gates.

Let us not mourn; they are not dead but absent. They have fought the good fight; they have finished their course, they have

won their crown. Let us rejoice with them.

MRS. W. L. BURDICK,  
MRS. W. R. WELLS,

Com.

By order of the Ladies' Sewing Society,  
Ashaway, R. I.

### Death of a Pioneer.

William Lewis Bowler, one of the pioneer settlers of Little Genesee, N. Y., after a long illness, died at his late residence on the evening of March 12, 1909. He was born in Hopkinton, R. I., March 23, 1819, and was therefore 90 years and 20 days old when he died. His father died when William was about one year old. About three years later his mother came to Brookfield, N. Y. In 1834 Mr. Bowler came to Alfred, N. Y., where he remained one and a half years, working on a farm; and from thence, in 1836, to Little Genesee and was employed chiefly in farming until 1840 when he engaged in the lumber business which he pursued for thirty years, rafting lumber to Cincinnati and other points on the Ohio River. Since 1870 he has devoted himself to farming.

In 1841 Mr. Bowler was united in marriage to Eliza F., daughter of Paul Ennis. She died in September, 1905. Six children were born to them, four of whom still survive: Mrs. Ann Greenman of Mystic, Conn., Addis E. of Cleveland, O., Mary E. and William F. of Little Genesee.

Mr. Bowler was a pronounced advocate of temperance and allied himself with the Prohibition party in its early history. During the oil excitement in western New York, he was identified with the Law and Order League which had for its object the prohibition of the drink traffic in the town; and through the combined efforts of himself and associates in the league, they were instrumental in maintaining the good name of his home town, and in giving outsiders to understand that Little Genesee was not only opposed to licensing the sale of strong drink, but was allied to every cause which makes for truth and sobriety and insisted that men of all classes should be law-abiding.

Mr. Bowler was successful in a business way, and had a prominent connection with the banks of Olean and Friendship, N. Y. He was an active member of the First

Genesee Seventh-day Baptist Church, and was identified with, and a liberal supporter of, all her interests.

A man of noble character, sterling worth and of unflinching devotion to the principles of righteousness and truth, as he saw them, has gone from us and will be greatly missed. His funeral was held at the Seventh-day Baptist church on the afternoon of April 15, conducted by his pastor assisted by Rev. O. D. Sherman.

S. H. B.

## HOME NEWS

BATTLE CREEK.—Our little church is hopefully putting on strength in two ways. We are being recognized by the Christian people of Battle Creek. A very interesting event happened this last week. Doctor Potter invited our quartet to sing in his church on First-day evening. In our talk it was found that I had been in his father's home at State Bridge, N. Y., when I was with Elder Huffman at Second Verona. We had a very pleasant time at his church (Presbyterian). The quartet sang three selections.

We have added twenty-two to our numbers, the church now having a total membership of thirty-five. On our communion Sabbath, the twenty-fourth, we hope to have ten more put to this number. Since I have been here quite a number have come and found employment, and one object of this letter is to state that there is a call for more. We must emphasize first the quality of those who are desired. Here is steady work for those who are willing to attend to business, and people are wanted who will come to stay. Boys (see ad. in RECORDER); we can now feel confident in recommending it as safe for young men to come here. Men and women are also wanted who need employment and who desire a steady place—a Sabbath home. Now I invite all such who may want work to write me at once (enclose stamp) and I will inform them of the nature of the work, wages, etc. We confess frankly that a part of our work here is to find employment for our people who need work and in this way we expect to add strength to our

little church so that by 1910 our General Conference will be glad to come here.

J. G. B.

RICHBURG, N. Y. — *A new and quick way to pay church debts.*—When the Shawmut Railroad was laid through Richburg a few years ago, it took the Seventh-day Baptist parsonage and gave the society a thousand dollars for it. Next to the church house, finely located, was the Werth house offered for sale by the heirs, price fifteen hundred dollars. The church bought it, paying in the one thousand and giving a mortgage on the property for the five hundred. Heroic efforts were made by the Ladies' Aid and Christian Endeavor to pay the debt, but it was slow work, and meanwhile repairs on church building and parsonage were sadly needed. The old plank steps were rotting away, the roof was leaking, the tower was crumbling, the paint was vanishing into thin air. Two years ago the village commenced to replace the old plank sidewalks with cement ones. Last year they got as far up-town as the church property, and our good brethren and sisters met them and joined efforts, and now cement steps and walks are a delight to all. The roof does not leak; the bell tower is all right, strong and sure; and two coats of paint white as the driven snow clothe the church building. So far so good; but how about the debt? The parsonage lot is a good-sized one and extends quite a way back. Down a thousand feet or so, under dirt and gravel and shale and slate, is the far-famed "Richburg sand," rich in oil that has made millionaires and beggars too. And the trustees have sold three "oil rights," got the men, paid the mortgage, and money over for future and needed repairs. We are free from debt! Glory, hallelujah!

We extend thanks to some dear friends in Mystic, Conn., who aided us last summer in making repairs.

Westerly, R. I.—The annual meeting of the Pawcatuck Church and society was held Sunday afternoon and evening, April 18. At half past three a large company gathered at the church which had been tastefully decorated with laurels, willows and flowers. After devotional exercises the officers of the Sabbath school made their reports.

The secretary-treasurer, Julian Maxson, showed the school to be in a flourishing condition with a registration of one hundred and eighty members, and an average attendance of ninety-five. Mrs. A. H. Langworthy spoke of the work done in the Primary department, including regular and supplemental lessons, the committing to memory of Scripture passages, etc. She called attention to the importance of the cradle roll and said that by enrolling the babies sometimes whole families might be interested in Sabbath-school work. Superintendent Abert Whitford likened the Sabbath school to a department store, and took a forward look as to what might be expected of a well conducted school.

The Woman's Aid Society then reported through its treasurer, Mrs. Charles H. Stanton, that \$618.44 had been raised during the year. The treasurer showed how this sum had been expended for church and society expenses, for Missionary and Tract societies, for Alfred scholarship, for Miss Susie Burdick's salary, for the Fouke School, and other benevolent purposes. Mrs. Orson Rogers reviewed the early history of the Aid Society, from the time when the ladies met at the houses of members to sew, and when it was contrary to the by-laws for any one to stay to supper. Mrs. Wm. Burk spoke of the work of the society in its more recent years, and read a long list of names of members lost by death during the last ten years.

Mrs. O. U. Whitford gave an interesting account of the work of the Missionary Society, whose board has long been located in Westerly.

The company then spent a social hour most enjoyably. Quite a number of non-resident church members were present who considered this meeting a great privilege.

At half past six a bountiful salad supper was served to about two hundred and eighty people. At 7:30 the company re-assembled and spent half an hour in a praise service led by John Tanner, assisted by the Sabbath-school orchestra of twelve pieces, and a large male choir. The music throughout the day and evening added much to the enjoyment of the occasion, and included solos by Miss Emma Langworthy, the Rev. Clayton A. Burdick, and Wm. Browning; and Mozart's Twelfth Mass by the orchestra.

President Charles H. Stanton presided at the meeting of the church corporation. After the election of officers the annual reports were presented. Mr. Ira B. Crandall, treasurer, reported that \$2,894.22 had been raised during the year and that all money subscribed had been paid with the exception of sixty-two dollars and fifty cents. Something less than half of the money raised had been spent for denominational and benevolent purposes and the rest for church expenses.

The clerk, Mr. J. Irving Maxson, read the church roll and gave some interesting statistics. He said that all of the fifty charter members who founded the church in 1840 are now dead, the last to pass away being Dr. Henry W. Stillman. In all there have been nine hundred and ninety-four members. The present membership is three hundred sixty-seven, one hundred fifty-one men and two hundred sixteen women; of these one hundred eleven are non-resident. The oldest in membership, and probably in age, is Mrs. Jonathan Maxson; the second is Mrs. Mary C. Green, and the third is Miss Harriet Ware Stillman.

The Hon. George H. Utter then gave some church reminiscences. He said that in his memory he could not separate the church from the people who composed it; then he spoke feelingly of the Langworthys, the Stillmans, the Lewises, the Crandalls, the Babcocks, the Maxsons, and many others whose faces are seen no more among us. He ended with an exhortation to make the church stand for something in the community—a holy day instead of a holiday. The pastor read some letters of greeting from absent members, and made a few remarks expressing his pleasure at the success of the meeting.

The church voted unanimously to invite the General Conference to meet in Westerly in 1910.

The meeting then adjourned for one year.

M. A. S.

Cosmos, Oklahoma.—We are but a small church in Cosmos, but we have a good leader in Mr. Goff. He gives us just what we need. His sermons on Sabbath-keeping are practical and earnest. We must let our lives and example speak upon this matter, if our words are to have any weight with those who do not observe God's Sab-

bath. Our pastor feels that it is all wrong for us to call the Sabbath, Saturday, and tries to correct our habits in this respect. He preaches what he thinks we need, and leaves the results with God. I feel that the spirit of Christ is with this little church. We hold preaching services Sabbath mornings, followed by Sabbath school, and in the afternoons we have Endeavor and Junior meetings. Our people are so widely scattered that we can not hold regular prayer meetings. We need the "power from on high." How can we get it?  
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Chicago.—The ladies of the Seventh-day Baptist Church gave a basket social at Doctor Larkin's on Sunday evening. A bountiful supper was served and later a fine musical program, both of which were enjoyed by all.—*Milton Journal*.

## MARRIAGES

ATKINSON-WINGARD.—At the Seventh-day Baptist parsonage in Little Genesee, N. Y., and by Pastor Babcock, March 17, 1909, Arthur Atkinson and Leona Wingard, both of Shingle House.

CRUMB-NICHOLS.—At the home of the bride in DeRuyter, N. Y., April 20, 1909, by Rev. L. A. Wing, Mr. John Maxson Crumb of Oxford, N. Y., and Miss Lydia Adelia Nichols of DeRuyter, N. Y.

## DEATHS

TOWNER.—Died in Allentown, N. Y., November 18, 1908, Mrs. Mary Smith Towner.

Sister Towner was born April 19, 1834, and married to Abijah Towner October 18, 1856. She made a profession of religion in early life and was a member of the First Alfred Church, but for many years had been one of the little band of faithful Sabbath-keepers at Allentown.

The funeral services were conducted by the pastor of the Richburg Church, and were attended by a sympathetic audience showing the respect in which our sister was held by her neighbors. The burial was at Petrolia.

"We shall rise refreshed in the morning."  
O. D. S.

LANGWORTHY.—At his home in East Portville, April 15, 1909, Oliver B. Langworthy. He was born in the town of Coventry, County of Kent, R. I., September 2, 1823. He was

the son of Asa and Ruth Crandall Langworthy. When he was two and one-half years of age his father's family moved to North Stonington, Conn. When he was eight they moved to the town of Genesee, Allegany County, New York. In the fall of 1847 he came to Portville, where he has lived ever since. In February, 1848, he married Miss Happy Iva, youngest daughter of Benjamin C., and Patty Crandall Maxson. They had four children, two sons and two daughters. One daughter, Mrs. Alice L. Height of Olean, N. Y., and two sons, Byron and Fred of East Portville, are still living. When thirteen years of age Brother Langworthy joined the church at Little Genesee. Later he joined the Seventh-day Baptist Church of East Portville, New York.

Funeral services were conducted by the writer, April 17, 1909. Text, Prov. xvi, 31; Job. v, 26. Subject, Christian Gentleman. G. P. K.

JANES.—At the home of her son Thomas, in Burwell, Garfield Co., Nebraska, on April 20, 1909, Sarah Van Allen Janes, in the 78th year of her age.

Sarah Van Allen was the daughter of Peter and Ann Van Buren Van Allen and was born at Johnstown, Fulton Co., New York, March 29, 1832. When seventeen years of age she removed with her father's family to Black River Falls, Wisconsin, where at the age of twenty-one, she was married to Milton Janes. Milton Janes was a soldier in the Civil War, being a member of the 25th Wisconsin Infantry. He died of wounds received in the battle of Atlanta and lies buried in the South. Mrs. Janes was left with the care of three little boys and her aged mother. In 1864 she removed to Dakota, Wisconsin. Soon after coming among Seventh-day Baptist people she accepted their religious belief and united with the Dakota Church, being baptized by Rev. Charles M. Lewis. In 1872 she came with the colony that settled North Loup, Nebraska, since which time her home has been in or near that village. Thus the number lessens of those who came in that long overland journey from Wisconsin to Nebraska and established the North Loup Church.

Those who knew Mrs. Janes best speak of her in the highest terms. The funeral and burial were at North Loup. Elder Oscar Babcock, who had known Mrs. Janes for very many years, spoke at the funeral of her good life, and the pastor spoke from the text, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." 2 Tim. iv, 6-8.  
G. B. S.

WATTS.—At her home in the village of North Loup, Nebraska, on April 22, 1909, Mary Louise Maxson, wife of Frank Watts, in the 76th year of her age.

Sister Watts was the daughter of Josiah and Lois Burdick Maxson, and was born at Brookfield, Madison Co., N. Y., on January 31, 1834. She was baptized by Rev. Alexander Campbell at Leonardsville, N. Y., on February 9, 1854. In 1858, on November 7, at Onarga, Ill., she was

married to Frank Watts who now mourns the loss of a good wife, his companion of more than fifty years. She was the last surviving member of a family of five daughters and seven sons, the best known of which was her brother, Rev. Darwin E. Maxson. Brother and Sister Watts after sixteen years of life in Illinois came to Nebraska in the early days of the struggle at North Loup. Except for a few years spent in Wisconsin this has since been their home. Besides her husband, Mrs. Watts leaves three sons, several grandchildren and one great-grandchild. Another good Christian woman has gone home. Last Sabbath she walked to church. She died without warning and without a struggle as she had often expressed her desire to do.

"Be ye also ready." Funeral on Friday, April 23. Text Isa. lxvi, 13: "As one whom his mother comforteth, so will I comfort you." G. B. S.

LANGWORTHY.—Miss Harriet A. Langworthy, the daughter of Robert and Lois Sisson Langworthy, was born in Hopkinton, R. I., May 22, 1828.

Her birthplace was what is still known as the Robert Langworthy homestead and is about one mile from the memorable spot where the First Seventh-day Baptist Church of Hopkinton met to worship for about one hundred and seventy-five years. At this homestead her childhood and youth were passed. In her father's family there were six children, of whom she was the next to the youngest. All have now passed to that home where there is no parting, save William A. Langworthy, of Westerly.

In early life she committed herself to her Saviour, and at the age of thirteen joined the first Seventh-day Baptist Church of Hopkinton, of which church she remained a faithful and consistent member till her death, a period of nearly sixty-eight years. Although at the time of her death there were members older than she, yet her name headed the list, having been on the roll more years than that of any one living. At the age of twenty-five Miss Langworthy took charge of the home of her brother, Robert Henry Langworthy, living at Potter Hill. This position she filled most acceptably to her brother and with great credit to herself till his death some years since. His home she made a home indeed, and the confidence and friendship between them was marked, while to his daughter, now Mrs. George N. Burdick, of Westerly, she was a mother, patient, kind, wise and true. She had found her life's work and faithfully and well was it performed. After her brother's death she still remained with her niece and her husband, Mr. Geo. N. Burdick. Her interest in and attachment to them increased as the happy years passed by; while they in turn were drawn more and more to her, and gave to her their affectionate attention and companionship. Potter Hill remained their home till less than two years since, when they took up their residence in Westerly, from which place she passed to her eternal rest, April 20, 1909, being nearly eighty-one years of age.

Miss Langworthy was quiet and retiring in her ways, and it was a far greater delight to her to entertain others in her home than to be entertained. To know her one needed to visit her

in her home, where she was at her best. Her uniform courtesy gave womanly dignity to her life on all occasions. With her substance she was most liberal, but it was done in so quiet a way that only a very few had any idea of the number and amounts of her benevolences; and in these matters her church stood first.

Farewell services, brief and simple in accordance with her wishes, were held at the home of Mr. and Mrs. Geo. N. Burdick, April 23, and all that was mortal was laid to rest in Oak Grove Cemetery, in Ashaway. W. L. B.

HALL.—Viola Josephine (Prosser) Hall was born in West Genesee, N. Y., January 2, 1852, and died in Little Genesee, N. Y., April 24, 1909.

At the age of four years she with her father's family came to Little Genesee where her home has been ever since. In 1874 she was married to Arthur Judson Hall, who with her two children, Mrs. Edna B. Perry and Dudley P., and three grandchildren survive her. When about nineteen years of age, during a revival in which the pastor of the First Genesee Seventh-day Baptist Church, the late Rev. Thomas B. Brown, was assisted by our lamented Dr. A. H. Lewis, the subject of this sketch, together with many others, embraced religion, was baptized and united with the church, with which she continued in fellowship until the time of her death. She was a woman of a sunny disposition, cheerful and pleasant in the society of friends and loved ones, even though suffering intensely as she did at times in the later years of life. The large company of sympathizing friends and neighbors who were at her funeral, which was held from her late home, conducted by her pastor, April 26, gave unmistakable evidence of the respect and esteem in which she was held. S. H. B.

The old English mercantile houses retain the names not unfrequently of the founders of the firm who may have been dead a hundred years. The following is amusing:

A solicitor of subscriptions calling at the store inquired, "Is Mr. Smith in?" "No, sir," said the gentleman who received him.

"Will he be in before long?" "I don't think he will." "How long has he been out?" "About a hundred years."—*Exchange*.

"Pa, what is a bigot?"

"A bigot, my son, is a person who doesn't think as I do, and sticks to it."—*Exchange*.

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—*Samuel Johnson*.

I am glad to think  
I am not bound to make the world go right,  
But only to discover and to do,  
With cheerful heart, the work that God appoints.  
—*Jean Ingelow*.



## 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 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 VIII.—MAY 22, 1909.

THE COUNCIL AT JERUSALEM.

Acts xv, 1-35.

*Golden Text.*—"We believe that through the grace of the Lord Jesus we shall be saved, even as they." Acts xv, 11.

### DAILY READINGS

First-day, Gal. i, 1-24.

Second-day, Gal. ii, 1-21.

Third-day, 1 Cor. viii, 1-13.

Fourth-day, Rom. xiv, 1-23.

Fifth-day, Lev. xvii, 1-16.

Sixth-day, Acts xv, 1-21.

Sabbath-day, Acts xv, 22-35.

### INTRODUCTION.

Our present Lesson marks another very significant incident in the history of the early Church. From our present point of view no report that the returning missionaries could bring would be more pleasing than that large numbers of the Gentiles were giving ready acceptance to their message. But it is to be remembered that the large majority of the members of the Church at this time were Jews—real Jews with the deepest reverence for the law of Moses, although they had added to the common beliefs of Judaism faith in Jesus as the Messiah. And now there were many—very likely thousands—coming into enjoyment of salvation through Jesus Christ, and yet having no particular regard for the law of Moses.

There had been serious question, years before the time of our Lesson, about the acceptance of Cornelius and his friends into the company of the believers in Jesus. But now the problem had a still graver aspect; for any one could see that there was possibility, not to say probability, that the Gentile Christians would soon outnumber the Jewish Christians. The Old Testament prophets made numerous allusions to the coming of the Gentiles to rejoice with the chosen people and share the blessings of the Messianic age, but there was always a seeming implication that the Jews were to be pre-eminent.

Certain Jewish Christians of Jerusalem came to Antioch and taught that the Gentiles could not be real Christians and enjoy salvation unless they became obedient to the law of Moses. But Paul could not for a moment submit to such a doctrine; for that would be virtually to admit salvation depended upon something else than

faith in Jesus Christ. On the other hand it was difficult for pious Jews to admit anything that seemed to contradict the doctrine of the permanency of the holy law that they had revered as the perfect revelation of God. Paul was unable to convince the Jewish Christians that had come to Antioch that he was right. It seemed most appropriate therefore that the question should be submitted to the careful consideration of the apostles and the Mother Church at Jerusalem.

From Paul's position in opposition to the law we are not to infer that he taught that the law was not binding in any particular, and that it might be disobeyed with impunity if one trusted in Jesus. Far otherwise, Paul seemed to be an opponent of the law in order that men might not put their trust in it as a means of salvation. He would save the Gentiles also from the bondage of the ceremonial requirements. See his careful exposition of this subject in the Epistle to the Galatians.

It is to be noted that Peter and James and Barnabas were all in theoretical agreement with Paul, although Peter and Barnabas were not always consistent in conduct.

**TIME**—Probably in the year 50 A. D., or near that time. Paul and Barnabas had probably spent months if not years in Antioch after the return from their missionary journey.

**PLACES**—Antioch and Jerusalem.

**PERSONS**—The Christians of Antioch and Jerusalem. Several are particularly mentioned; Paul and Barnabas; James and Peter; Judas and Silas.

### OUTLINE:

1. The discussion concerning the Gentiles and the law. v. 1-21.
2. The council sends its message to Antioch. v. 22-35.

### NOTES:

1. *Certain men.* We are not told who they were; but they were evidently influential, as Paul was not able to silence them at once. *Except ye be circumcised,* etc. They must accept in its entirety the ancient covenant between Jehovah and his people, and with this covenant its sign which was given to Abraham.

2. *No small dissension and questioning.* These words do not necessarily imply vindictive strife, but rather strong difference of opinion. The opponents of Paul certainly had very good arguments for their position from Scripture. Compare Gen. xvii, xiv, and other passages. It seemed therefore a very wise decision that they should send some of their number to Jerusalem to submit this grave problem to the apostles, and the brethren there many of whom had been Christians for years.

3. *Being brought on their way by the church.* Compare ch. xx, 38. This was a mark of affectionate regard of the members of the church for their representatives. *Passed through both Phoenicia and Samaria.* We are to infer that there were Christians already in most of the places in which they stopped; still they made this trip in a certain sense a missionary journey. *Great joy unto all the brethren.* They found no one on this journey who was not greatly pleased to hear of the results that had been accomplished

among the Gentiles. It is possible that some of those who had come from Judea as mentioned in v. 1 were traveling companions of Paul and Barnabas, but that circumstance did not interfere with their freedom of speech.

4. *They rehearsed all things that God had done with them.* There could be no better preparation for the presentation of Paul's side of the question in hand than a complete history of the missionary labors of himself and Barnabas.

5. *Of the Pharisees who believed.* These men were Christians of course; but they had brought over with them a Pharisaical devotion to the law. They held that a Gentile must become a complete proselyte to Judaism in order to become a Christian.

6. *And the apostles and elders were gathered,* etc. There has been much discussion as to the composition of this Jerusalem Council. This verse suggests that certain in authority had power to decide for all; verse 22 suggests the whole church. This question is rather more academic than practical; for even if they had intended to make careful distinctions between the functions of the clergy and the laity—a supposition which is hardly probable—their action can hardly be taken as a controlling precedent for us who live under such different conditions.

It is to be noted that Peter, and Barnabas and Paul all argue from their experience rather than from Scripture. James on the other hand argues from the prophecy of Amos. Possibly an objector might have replied that this prophecy proves only that the Gentiles are coming into the fold of Israel, and does not tell how. But really they could not have come in great numbers if the requirements of the Judaizers had been insisted upon. Peter hit the nail on the head when he spoke of "a yoke which neither our fathers nor we were able to bear."

22. *To choose men,* etc. This was the wise as well as courteous course to take. The Judaizers at Antioch might not take kindly to an unsupported report of Paul and Barnabas that the Council had decided for the freedom of the Gentiles. Silas became Paul's companion on the second missionary journey. He is called Silvanus in the Epistles.

23. *The apostles and the elders, brethren.* The word "and" which we find in the Revised Text and King James' Translation is omitted by the best manuscripts. It seems therefore that we should understand that apostles and elders are calling themselves brethren, when writing to the brethren at Antioch. *And Syria and Cilicia.* The difficulty referred to in v. 1 was felt not only in Antioch but also in other churches of Syria, and in Cilicia. At first thought we wonder that the churches of Galatia are not mentioned also; but they were farther away, and not in so direct communication with Jerusalem.

24. *Subverting your souls.* That is, turning you away violently from a right state. Compare what Paul says of similar false teachers in Gal. 1. *To whom we gave no commandment.* However much the leaders of the church at Jerusalem may have desired that all Gentile converts should become Jews when they became Christians, they emphatically deny that they ever sent messengers to teach that obedience to the

precepts of Moses was necessary. The word "such" should certainly be omitted; for they mean that they have given no commandment at all to these Judaizers.

25. *Having come to one accord.* However their opinions had varied, they had after deliberation come to a unanimous conclusion. *Our beloved Barnabas and Paul.* The word "beloved" shows the entire approval which the church at Jerusalem had for these brethren.

26. *Men that have hazarded their lives.* An evident proof of their sincerity of purpose. Paul and Barnabas certainly deserved this praise.

27. *Shall tell you the same things by word of mouth.* The messengers could make clear by their explanations what the brevity of the letter might leave in doubt.

28. *For is seemed good to the Holy Spirit.* They were conscious of having reached a decision under the guidance of the Holy Spirit. They did not make a concession to the Gentiles as a matter of policy; but because they felt that it was right. *And to us.* They do not mean to suggest that their authority is to be classed with that of the Holy Spirit; but simply that the mind of the Spirit has been declared through them. *These necessary things.* They did not mean that abstinence from the things mentioned was necessary to salvation, but necessary rather that the Jews and Gentiles might have brotherly intercourse with one another. The Gentile Christians were thus to avoid giving offense to the deep-seated convictions of the Jews. See v. 21.

29. *Things sacrificed to idols.* To eat portions of heathen sacrifices might be considered as taking part in the worship of the idol. Compare 1 Cor. viii-x. *Blood \* \* \* things strangled.* Compare Lev. xvii, 13, 14; Deut. xii, 16, 23. The blood is the symbol of the life, and was regarded as sacred to Jehovah. The eating of things strangled is not specifically condemned in the Pentateuch; it is evidently to be regarded as a special instance of failing to abstain from blood. Perhaps the "things strangled" are particularly mentioned because the Gentiles so commonly ate the flesh of animals killed in this manner. *Fornication.* We are a little surprised that this sin is mentioned in connection with certain practices which are in themselves morally indifferent. It is to be remembered however that the moral sense of that age was far below ours. Nothing is said in this passage of the intrinsic evil of fornication; but in 1 Cor. vi Paul speaks of this sin plainly enough, and his readers must understand that it is certainly no matter of indifference.

32. *Being themselves also prophets.* That is, as well as Paul and Barnabas. They were thus especially equipped to give exhortation and instruction in the name of God.

### SUGGESTIONS.

Christians as thinking men and women can not hope always to have the same opinions as their fellow Christians; but it is possible for us to work together even if we do not precisely agree. It is proper also to discuss our differences in order that we may come to agreement, and it is fitting that we should make concessions in non-essentials.

While having a loving spirit for their oppo-

nents Christians ought not yield in real matters of conscientious conviction. Paul and Barnabas could not yield to those who proposed conformity to the law of Moses as an additional requirement for the winning of salvation; but they could readily teach their converts to abstain from eating meat offered to idols even when they thought it a matter of no great moment.

The proper attitude of the followers of Christ in regard to compromises and agreements with other Christians is tersely expressed in the celebrated lines of Rupertus Meldinius:

"In necessary things unity,  
In unnecessary things liberty,  
In all things charity."

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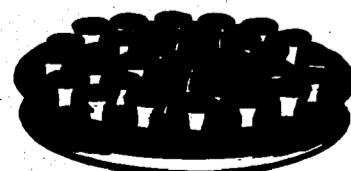
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