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

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The living questions concerning which there is not the remedy, was especially impressed with several articles written years ago by Dr. Lewis Matthew, urging young men to consecrate their lives to this blessed work. From those days until those in which we live, many pens have written upon this vital question, and many voices have been lifted up in our pulpits and at annual gatherings for consecrated young men to enter the gospel ministry.

Today ministers are scarcer than ever. Where is the remedy? Who is to blame? One thing is certain; the remedy is not to be found entirely in public appeals from the pulpit. Neither will articles published in denominational papers reach the case.

Ministers and teachers may wear themselves out urging young men to enter the ministry, all to no avail so long as the youth grow up in homes that are uncongenial to the spirit of that sacred calling.

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

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

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

**EDITORIAL.**

The Pulpit or the Home, Which?

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

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

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Grounded in the Faith.

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

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

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

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

A Suggestion Regarding Salem College.

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

Dear Editor:

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

Why not start a John L. Huffman memorial fund for Salem College endowment? He was one of the leading Seventh-day Adventists of the church as being dear to his heart. He was so beloved by our people and so well known in the Evangelistic work that he might find a ready response, and would bring help from all quarters. It would also be a fitting memorial to a worthy man. I think any one of our people would be glad to contribute to such a fund.

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

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

Why not turn our attention as a people toward our colleges just now, with a determination to do all we can to put them on their feet, with countenance illumined as with heavenly light and with heart filled with the assurance of immortality, waiting for the door to open into the heavenly mansions.

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

***

It is seldom that the real spirit and purpose of the “National Reform Association” and the “Seventh-day Adventist Union” are frankly stated, as they were in the discussion at Albany over the bills for proposed Sunday laws. Rabbi Bernard Drachman headed a delegation of the Hebrews of New York City, and the Seventh-day Adventists although not in complete harmony with the movement, Rev. M. A. Gaul of the Reformed Presbyterian Church, and district secretary of the two organizations mentioned above, was one of the leading speakers for the proposed bill. The Review and Herald quotes from his address as follows: “I see most of your literature (referring to literature circulated by Seventh-day observers) in my travels, and I am convinced that you are doing a great work against the Sabbath—adventists. This man has sense enough to see that, even if his Christian spirit is "breathing threatenings and slaughter against the disciples of the Lord." Like that persecutor of old, he must be singing against light if he has read "most of the literature" put out by Sabbath-observers. Of course to sin against light always makes men bitter, and when they seek, with the hand of civil law to persecute "even unto strange cities" those who hold to the pure Word of God, they are likely to overdo the business. This man evidently went too far when he thus revealed the real animus of this so-called Sabbath reformer. This is thus slavish and to be more a Sabbath persecution movement than a Sunday rest enterprise. Well, perhaps Brother Crafts and his followers may "set the stakes and get the ropes ready" thinking that they are "all in," and so to "make sure work." One soul of Tarsus did that very thing once, and thought he too was making sure work; but light from "heaven" put a stop to all his efforts. When "his eyes were opened" he saw things in a different light, and straightway became a disciple for the very cause he had been threatening. God still lives. In his own good time his truth will be vindicated, and many who verily think now they are doing God service by destroying his Sabbath will become its most powerful defenders. We know of several strong advocates of the Sabbath of Jehovah, who were once apparently as bitter against those who, kept it as the speaker quoted above. The very activity of some of these against the truth was after all the thing that placed them where their eyes were opened and accepted. Let us pray that the God of Paul and of Luther and Calvin will open the eyes of our opponents, to new truths, to which they seem blind now, and so get to himself the glory and secure faithful vindicators of his downtrodden law and neglected Sabbath.

***

Brother Velthuysen’s Letter.

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

CONDENSED NEWS

The Sultan a Prisoner.

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

The evening of the twenty-third found
the soldiers of the Sultan all defeated, except the garrison that guarded his palace. This garrison was exceptionally strong and well fortified, promising a deadly resistance. The Sultan therefore gave orders for his men to make no further resistance. The officers of this garrison were also convinced that to fight would be hopeless and bring nothing but death to all in the palace, and ruin to the palace itself. Therefore, when the commanders laid down their swords and surrendered their soldiers to the Salonicans, everybody seemed relieved. The city was placed under military rule, and the excellent order and considerate action of the invading army during the entire struggle did much to restore confidence in the city. People were urged to go right on with their business as usual. Many hospitals and stores were opened wherever needed to preserve order. Plunderers and marauders were promptly executed wherever found, and every effort was being made to protect persons and property in the Turkish capital. The Sultan's troops were concentrated around the palace and Macedonian battalions took their places. People are requested by posters throughout the city to remain in their homes as far as possible after dark; but are assured that they will be protected where it is necessary for them to go out for business purposes.

The Sultan is held a prisoner in his palace, where he awaits with his ministers the action of the parliament which will have to try him for complicity with the mutineers who murdered their officers on April 13. The Armenian army in charge declares that civil war is not the purpose in this action; but the real object is to cleanse the Turkish army from sedition, and bring to justice all who had any part in the mutiny. There will be a court-martial for every one suspected of complicity in that affair, and every one who is convicted will be executed. The Sultan himself is under strong suspicion of being implicated in this mutiny that precipitated the present struggle, and at this time no one can tell what may be his fate. It looks now as if the reign of Abdul Hamid, Sultan of Turkey, might be at an end.

Terrible Massacre of Ch. jiianas.

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

DENOMINATIONAL NEWS

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

Nattion Church.—This little church, dating back to 1650, seemed on the point of extinction, but thanks to a visit by Brother Corliss F. Randolph with Colonel T. W. Richardson, new life and hope have been put into it. These brethren called at Oxford and afterwards at Llangammarch Wells. At Oxford they obtained two candidates for Nattion Church, and at Tewksbury, a third. On the evening after First day, February 7, a church meeting was held at the home of Deacon Purser and the three candidates were duly admitted to membership. The two oldest members are Deacon Purser, 84, and Mrs. Eliza Witts, 77. They joined in 1852. Colonel Richardson was called temporarily to the pastorate, and Miss M. A. White of Oldbury Road, Tewksbury, was elected secretary.—The Sabbath Observer.

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

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

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

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

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

Leter From Brother Velthuysen.

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

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

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

THOUGHTS FROM THE FIELD

Mr. Editor.—The contents of this letter have been to the dead-letter office. If I had not forgotten to put "N. J." on the envelope you would have received it all right. I am glad and thankful that we have the denominational paper, for there are been times when I did not see a Sabbath-keeper's paper. We can give bountifully, but if our lives are not square and true it will avail but little. Religion is more than the mere ecstasy in revival time; it is very practical and has to do with every-day life. We can help the cause by consistent Christian living, and by consecrated giving.

In reading the last Recorder, page 509, I wished I might say "amen" to the following sentence so it would be heard by the whole Christian world. "A man in oralls or a woman in a calico gown is as welcome in the Gentry church as those in broadcloth or silk—try it and see." What might be the gain if all were thus sensible and plain? Or what would be the loss to any church or Christian to be so, except the approbation of the aristocracy? He might lose that. God bless the "meek," and all who try to do as Christ would do.

***

"NOTHING IS GOING TO STOP ME."

The following is a paragraph in a personal letter, but I am sure it ought to be read by every member of our denomination.
I have no comment to make except that I would change the years “twenty-one to twenty-five,” to twenty-one to thirty-five, and by the time I am sixty, possibly I would make it forty-five—who knows? Old and young are comparative terms anyway, and a man at forty-five may do his best even for missionary work where he does not have to learn a new language. We need as a people an enlarged vision of our calling and our sending and our being.

EDWIN SHAW.

“Personally I am much more interested in the work of our denomination that has never been done before. I have been a very anxious one for our people to be more aggressive in missionary and Sabbath rework. I believe I were from twenty-one to twenty-five years of age I should go into missionary work on some one of our needy home fields, or in Mexico or Chula or South America. What a field is there before us unoccupied! How can we move our people to enter such fields? It seems to me that I can’t stand it to see so many of our bright boys and girls go into church work. The fact is, there are richer fields to be found in the Church of Jesus Christ. With all its faults it has the richest as yet. If not, then Jesus has no disciples today in the Church. The poorest, weakest saint in the Church of Christ is and always will be a subject to enlarge one’s sense of brotherhood, and only the outsider will form a richer human relationship. Possibly this seeker after something so much better than the Church affords and which he finds outside the Church, is like too many “fraternal” imitators of benevolence and charity or love, who boast that in their lodges they find “richer human relations.”

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

“The average pasteur does not conform to the intellectual ideals of the times.” Well, suppose it should turn out that the “intellectual ideals of the times” are at variance with the truth. Is it so? Would he not better go counter to those “ideals”? Many intellectual giants and leaders in this department have been, as history shows, and as most ministers well know, sadly in error. Many have been and no doubt are “blind leaders of the blind.” It was so in Jesus’ day. “The intellect is not god nor is it infallible nor of necessity spiritual in the highest sense. An erring child of God may have greater spirituality or higher spiritual ideals than many a more intellectual person. This is no reflection upon the attainment of the best intellectual culture possible. But “intellectual ideals are not what a spiritual pastor thinks most of if he seeks the salvation of men. His conformity to them is not what concerns him. Some people have known of great intellectual concept that greatly hindered spiritual effort. The ideals of human concept do not find opportunity to form larger and richer human relations inside of the church composed of humble and teachable members.

And is it a fact that “the Church of today does not enjoy the intellectual leadership of which it was her privilege to boast”? Therefore theological school has had very poor time of it. But if else the seminary needs a new faculty. Pity us in either case. But may it not be that the Church does have even now gifted pastors or intellectual leaders? The writer is no judge. However, he wonders what the “intellectual leaders” do, what the flock to which he finds outside the Church, is like and leaders. That is not the fault of a university. Men are there are so “alienated from the Church and church work.” They must be much more “intellectual” than spiritual. The devil is very intellectual! So are thousands of his followers. And we know why they are so evil. Do such leaders and teachers think not that the Church satisfy the masses and conform to the intellectual ideals of this sin cursed world? Why?

“Most professional and university-bred men will not join the Church.” “The Church is in danger of losing its grip on the educated masses.” Is that the fault of the Church of Jesus Christ, or the fault of the university? It might be well to analyze that. Has the Church departed from the spirit of Christ and the university accepted it? Who are university leaders? Men outside of the Church? Not so at Alfred and Milton and other schools. Jesus can and does probably in most colleges. Then are we right or are we wrong? Churches teaching in the university what they can not or do not teach in the Church? Do they oppose in the university what they teach in the Church? Or have the university teachers no power or influence over the student who goes out from their schools?

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

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

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

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

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

In accordance with the action of the Conference the committee thus appointed desires to bring this subject to the attention of the people of the denomination and to take no stress in it into effect. The president of Milton College has been made the chairman of this committee.

It need not be urged that the institutions in question need increased endowment. The need cries to heaven. But the committee wishes to emphasize the fact that the money contributed to this fund is to be divided among the schools as follows: thirty per cent to each of the three colleges, Alfred University, Milton College, and Salem College, and ten per cent to Alfred Theological Seminary.

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

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

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

For the committee,

WILLIAM C. DALAND,
Chairman.

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

Missions

Seventh-day Baptist Missionary Society.
Report for the quarter ending March 31, 1909.

At the commencement of the year and quarter, there were a number of important matters in preparation for the meeting of this Board, which came on the 20th of January. Subsequently the work of the month was largely conducted in the office, preparing for and concluding the measures before this meeting. Early in February a visit was made to Boston, and several days spent in attending the Chapman and Alexander revival meetings—one of the strongest and cleanest movements ever known in this country. A number of opportunities to speak on missions together with other work came during this month. On the 25th I was called to New York, at the suggestion of the Advisory Board of the First Seventh-day Baptist Church of that city. A group of several Italian families, containing in all some twenty people, were found, who had embraced the Sabbath and were living on the East side. The leader of this group of people, having learned of our denomination, through the papers, and of Rev. A. E. Main's address, had written him, and Brother Main had sent the card to Brother C. C. Chipman. He invited the man to his office and to the Sabbath services. The New York Church kindly offered us the opportunity of supplying its pulpit on the Sabbath, that investigation might be made by this Board. The members of the church have also contributed $35.00 to assist in the movement until it can come before this Board meeting. Your Secretary has been to Sabbath, three of them during this quarter, and several other days, assisted by Brothers Chipman, E. F. Randolph and others, in learning about this people. These Italians are bright and interesting, and a number of them speak and read the English language very little. We are greatly indebted to brethren of both the New York Church and the Tract Board for assistance in this matter and also for making it possible for your Secretary to attend

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

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

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

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

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

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

Reports have been received from twenty-six men who have worked in fifty-four different fields or places. Brother R. S. Wilson has preached in eight, while Brother L. D. Seager has preached in seven localities, and thirteen have worked in two or more places during the quarter. The number of sermons reported by all the men are 490; prayer meetings conducted 227.
call and visits 651; pages of tracts distributed 2,580. The greatest number of sermons by any one man is 88 by Brother Seager; the next highest is 54 by Brother G. P. Kenyon; Brother G. H. F. Randolph, 29; Brothers E. F. Loober and Wilbury Davis 22 each; Brothers Horace Stillman and J. G. Burdick 20 each. Eleven churches have received additions, and one new church organized; 65 people have united with our churches, 19 of them by baptism.

Your Secretary has spoken six times on missions, and twelve times in all during the quarter; has written and sent out 150 and received 270 communications; traveled 1,200 miles.

Respectfully submitted,

E. B. SAUNDERS, 
Cor. Sec.

Missionary Board Meeting.

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


Prayer was offered by Rev. D. Burdett Coon.

Minutes of last meeting were read and approved.

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

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

A communication from the President of the Young People's Board assures us that they will be glad to assist us in the support of this work. Rev. D. B. Coon of Shiloh, N. J., was present and says that his people are very much interested and will gladly put $150 into it provided the man can be found who will devote his time to labor in Arkansas.

It was voted that the Corresponding Secretary ascertain if he can procure an additional general missionary in the Southwestern field at a salary of $500 per year and traveling expenses to his field of work to be in the neighborhood of Gentry, Ark., with headquarters at Gentry.

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

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

It was voted to appropriate $350, or so much there of as is necessary, to be expended under the direction of the Corresponding Secretary in the development of this work among the Italian people in New York City.

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

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

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

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

Word was received through Brother Platt that Joseph J. Kovats, a Hungarian colporteur, formerly in the employ of the American Tract Society has by his own study of the Scriptures become convinced of the Sabbath truth, is keeping the Sabbath and has united with the Milton, Wis., Church of Christ, for Lieu-oo Mission building and deposited by mistake, and subsequently ordered out of said fund by the Board of Managers.

appropriation for repairs and improvements, $75.

Appropriation for incidental expenses of China Mission, $100.

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

Susie M. Burnett, salary, nine months ending June 30, 1909, $450.

J. W. Crofoot, Shanghai, Balances due on salary, six months ending June 30, 1909, $400.00.

Orders paid for travel out of salary, $20.00 (two hundred fifty dollars).

H. Eugene Davis, Lieu-oo, China, balance due on salary and teacher's account to June 30, 1909, $474.24.

G. Velthuyzen, salary, six months ending June 30, 1909, $150.

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

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

Henry N. Jordan, Salary, $15.

Salemville, Pa., $10.

Ir. L. O. Gold, labor in Oklahoma field, $37.75.

S. Babcock, Association, $25.


W. L. Davis, Alfred, N. Y., labor at Hone, Pa., $21.

Judson G. Burdick, salary, Old Mission Board, $25.

Cash in treasury, March 31, 1909, $425.50

Interest at 10%.

Geo. H. Utter, Treasurer.

To the Editor of the SABBATH RECORDER:

DEAR BRO. GARDNER,—My father being ill and very weak since a few weeks, he asked me to write to the Missionary Society concerning the work in Battle I sent a brief report to Brother Saunders. Perhaps he may judge part of it worthy to be sent to the Recorder. My father asked me to write to you, telling you the im-
important news we received from Sister Slagter (Lawang, Java.) I hope you will kindly excuse me when I beg to insert a fact into your columns.

As you probably know, European society in the East Indies is sunk almost totally into materialism: "Let us eat and drink, for tomorrow we shall die." True Christianity is very rare and the behavior of the so-called Christian population a big stumbling-block for the mission among the natives. Meanwhile it must be acknowledged that Indian society very much appreciates and shows real sympathy with works of Christian charity towards the poor and unfortunate, who matter what creed or denomination they issue. So the Indian Government and liberal Europeans supported the work of Sister Jansz at Panguensen among the destitute people she welcomed in her colony during and after the last famine. European people—except the missionaries and the churches—were almost indifferent to her peculiar views (Sabbath and baptism); they only knew her as a daughter of a well-known missionary and a devoted and unselfish worker among the poor. But her heavenly Father showed that it is he who preserves the strangers. He kept and blessed her and, after a long time of trial, she wonderfully heard her prayers and gloriously comforted her.

However numerous and hard her disappointments may have been, she testifies with lively thankfulness: "Under every circumstance the Lord was merciful and near. Very many thanks I owe to Rev. Mr. Stechouwer (pastor of a Reformed Church) and to my wife. I can never enough appreciate what they have been to me and what I enjoyed by their kindness. Yes, the Lord preserved me, but what I have had to suffer here in Java, none but the Lord knows. Beloved brethren and sisters, how often behind all she loved, she cried, "O God, I am a stranger in a far country!" But her heavenly Father showed that it is he who preserves the strangers. He kept and blessed her and, after a long time of trial, she wonderfully heard her prayers and gloriously comforted her.

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

But the Lord has marvelously comforted our sister. Among the nurses of the asylum there were some who felt not satisfied with the materialistic spirit. One of them having got acquainted with spiritualists, soon became a partisan of this dangerous doctrine. Sister Slagter opposed their ideas and experiments, not denying the existence and power of the spiritual, but declaring it was after the working of Satan to question the dead, etc. Having obtained some information on this subject written by the late missionary, Mr. Jansz (father of Mary Jansz from Panguensen), which proved to be of great use, Sister Slagter distributed the same among the sisters. The lady who first introduced the spiritualists and was much loved by Sister Slagter, which was accepted. She went on to teach the natives, nobody among them knowing the very difficult Javanese language. We hope that among the natives baptized by Sister Jansz and taught by her to read the Bible in their mother tongue there will be found two or two able to lead them, by the guidance of the Holy Spirit, that they may keep faithful to their confession.

We are sure you will all heartily sympathize with Sister Slagter in her severe disappointment and in so deep a trial. Having suffered as she has, I feel as though I know, Sister Jansz looked out for help from Holland, and urged the Haarlem Church to join her in prayers that out of the Seventh-day Baptists in Holland a brother or sister might come across the ocean to devote his life for Christ's sake to work among the poor and destitute natives.

At last Sister Slagter, who was at that time a nurse in the lunatic asylum, Brinjive near Deventer, and member of the Haarlem Church, corresponded with Sister Jansz, telling her she was willing to leave the work she loved and this place (where she was much appreciated), her country and her friends, to go to Panguensen. She was ordained by the pastor of the Haarlem Church to the work she was going to enter. At first she was heartily welcomed at the colony, but she realized that she appeared to lack opportunity, and perhaps the mind, to introduce Sister Slagter in her new work. The natives did not understand her; so she felt entirely lonely and in the way, Sister Jansz never taking the trouble to help her with the language, or in any other way to make her life useful and to pray and take counsel with her. Their characters did not agree. The result was that Sister Slagter felt intensely disappointed, sad and isolated. At last she looked for another situation which she found in an Indian Government lunatic asylum at Lawang.

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

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

"Feeling, however, more and more uneasy, I resolved to investigate the matter thoroughly. I read several books and booklets on the Sabbath question and at last I came to the conclusion: The Sabbatarians are right, and it would be better to leave off Sunday observance and keep the Sabbath. But I continued to judge that Sunday keeping was I obey only because so many true Christians kept that day."

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

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

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

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

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

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

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

G. Velthuysezn Jr.

DEAR BROTHER GARDNER:—I am very thankful to my son that amid all his labors, he took time to write for me to you. I hope it may be used for God's glory. I feel very weak, but I hope the Lord will restore me. My heart is overflowing with happiness. I must exclaim with David of old: "My cup runneth over." God bless you, dear brother, and all the brotherhood! I can not write more.

Yours in our Saviour,

G. Velthuysezn Sr.

Notice to Delegates.

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

Roy F. Randolph.

New Milton, W. Va.

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

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

Now this grace of "forbearance" or gentleness is one greatly honored in the Christian Scriptures. But its significance has sometimes been grievously misinterpreted. Its asseverations have frequently been suspected, and lacking in a noble impressiveness. Real gentleness is never the issue of weakness; it is ever the offspring of strength. Weakness can be very clumsy, and can therefore blunder into painful outrage. A surgeon with a weak will and a trembling hand could never be gentle with his patient. He lacks the terrible resources which furnishes the surgeon with irresistible will, with iron nerves, who can hold his hand with such steady control as to touch a wound like softest thistledown. A weak hand would butcher the patient; a strong hand is the gentle minister of restoration. And so it is in the higher realms of character. Effeminate men do not make gentle knights. We need iron for the making of the finest blood. If the iron is absent from the character the sentiment is watery, and pathetically inefficient. And so it is well to remember that this same apostle, who counsels his disciples to be forbearing, also counsels them to "be strong." If we are not strong, we may easily be brutal; if we are strong, it is easy to be exquisite. It is perilous to be omnipotent frequently the most intolerant; the man with the finest conviction is usually the man of widest and most hospitable communion. Let me point out one or two characteristics of this most winsome grace. In the first place, it ceases to be distinctive, the marks cease to be distinctive, the unitalicized becoming, if anything, the most noticeable to the eye and mind. When emphasis is so common that it ceases to be distinctive it is no longer emphasis.—Presbyterian of the South.
end in view; and that, with the power of
the Holy Spirit, under the leadership of
Christ the Head, it should be the best
means, the best preparation for service.
And since woman's organized work is rec-
ognized as an important factor in the work-
ing force of the church, we have thought
that better knowing how to enterpri-
ses and fields obtained by definite mis-
ion study, and a zeal for higher spiritual
life, would give greater efficiency in service
in this generation. Hence the suggested
programs along this line, for local societies,
have been given as a beginning for advance
work, with the hope that such union of
thought and effort will be helpful to both
individual and organization, and at least be
sufficient of something better.
It would be pleasing to the Woman's
Board if societies using these would report
their success in so doing.

Cordially,
PHOEBE S. COON, Cor. Sec.

SUGGESTED PROGRAM FOR LOCAL SOCIETIES FOR MAY.

Home Missions.

Singing—"Just as I shall reign where'er the sun—
1. The beginning of home mission work in
your church. I would wish you to talk to me where I can get or send to me propaganda,
or tracts, or any printed matter to prove our
belief by. I want you to want to argue with
the arguments so that he can prove them void.
My thought has come to me since this happened
that the experiences of all believers make this
condition very strong point, ought to teach it in Sabbath
school—pound it into the children's heads just
as they do a rhubarb leaf for them to they feel like doing so; for it if
is essential that it demands they sho id make a separate sect, surely it should be important
enough to be learned, just as the Sermon on
the Mount or the Creed is learned in other
churches. We should endeavor to be a believer in the Seventh-day Sabbath, and yet I do not know,
really, why we should make that point so stren-
uous. A word on our part, I think, is the
right thing. Then when they want to argue the
point these things will all come back to them.
Christ did not say, "Keep the Seventh-day,"
I can not prove that he did. He himself labored
on the Sabbath, proving that the spirit of observ-
ing is not the only important thing. The
question is: Can we separate sect.
There is the question of example. Paul speaks of
a stumbling-block to us. Are we not stum-
bling-block to the world? who do not under-
stand about the Sabbath and see us Christians
keeping the Sunday Sabbath?
You are on the fence. I argue this way:
If I can do more good by keeping Sabbath keeping it as the Sab-
both should be kept, is not better for me
to go all the way over than to stay half-way?
Still, my instincts are against it and I hold
out for the Sabbath even while I am far from
observing it properly. If I keep the Sabbath—well, this
coming Sabbath morning I must take —'s
money and put it in the bank, or bills are due
that must be paid, and I shall have to pay them Friday when he gets his pay. The
bank closes at noon—and there you are. It's another thing: I argue this way—keeper, marrying a
Seventh-day girl and keeps the Sabbath with
her in a Seventh-day Baptist town, every one
says, "Why you can see no reason why he
should not. Business and everything make it
more convenient. Why should it not be just as
that. For me Sabbath girl to keep the Sabbath
of her husband? Oh, but that's different!
Now, is it not a case of making the best of where
we find ourselves because we are weak
and want to take the easy way? I never
seem to grudge, when I was a girl, the giving
up of pleasures. It is better to go with Sabbath
observance. I can not remember that it troubled
me. And it is the question of giving up
pleasures now. It is the question of my child
and my husband. As it seems to me now, it
is my duty to think of them first. Would not
that be broader than simply considering myself
and what seems my duty? Perhaps some would
say, "Come, this is the way:

Well, I want to know about this. That is just
what I want to find out. I know that if I were
alone, I should not mind it, but from
intent, and all the years of early training.
I feel as if I were in a web, and whichever
way I turn it seems that I must not.
side and oppose. One minute I think
in my heart that one way is right, and while
I'm thinking, another way seems to
side. I should think if one lives every day the best possible,
that the right or wrong of where one attends
churches in mind.
If it is necessary to "gather grain" on the
Sabbath—every Sabbath—why should that be
wrong? Has it ever occurred to the disciples to gather
grain on one Sabbath?
I wish you would write to the Tract Society or
to some one who can answer me. I want the
best information on the subject sent to me.
I'm fighting this out alone, and with my small
amount of knowledge I just seem to go around
in a circle.

Southeastern Association.

To be held with the Middle Island Church, beginning May 20, 1900.

PROGRAM.

Thursday morning.
10.00 Song service.
10.15 Message of the Day.
10.15 Opening of meeting.
10.30 Report of Executive Committee.
11.00 Praise service.
11.30 Introductory sermon—President C. B. Clark.
11.45 Appointment of standing committees.
12.00 Song service.
12.10 Report of delegates from sister associa-
tions.

THE SABBATH RECORDER.
THE SABBATH RECORDER

Young People's Work

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

For other foundation can no man lay than that which is laid, which is Jesus Christ.—1 Cor. iii. 11.

Endeavor Prayer Meeting Topic for May 15.

At the Cross.

Leslie Greene.

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


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


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

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


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

Young says:—

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

But we are not all alike. Some will not be calmed by the storm of adversity, while others see God's hand in all and become submissive. Different is the effect of a gentle spring rain compared with the fury of the winter's snow. In winter every remnant of foliage or flower, that has lingered, is swept away. Nothing is left but desolation and the traces of the storm are sickening to the observer. But different is the appearance of nature after the summer storm has poured out her torrents and wind over the earth. See her beautiful sun in its brightness breaking through the clouds! The flowers lift their smiling faces and the grass, with a greater effort than ever, seems to add her color to the picture, while the air has never felt so refreshing. Such a difference is there in the storms of affliction in the human heart. The soul of the one without Christ is made dreary and full of gloom, but the Christian's heart is filled with a ray of cheer as he thinks of the success with which he has borne his trials.

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

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

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

North Long, Neb.
The Christian Endeavor Prayer Meeting.

How it May Be Improved.

GEORGIA L. BLACK.

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

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

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

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

There is no one who does not know many ways in which the Christian Endeavor prayer meeting may be improved, but each expects the other to make the improvement. However, the Christian Endeavor prayer meeting will never be what it might be until every member feels his responsibility in making it the best that it can be; until the daily life of each member is in close fellowship with Christ, until the whole purpose of each life is to "seek first the kingdom of God and his righteousness." Then shall we bring others to the meeting and have something definite to work for in our love for those we bring; we shall study our Bibles better at home in the meeting because we love to do so; and the Christian Endeavor prayer meetings will reflect the daily life in the clearness of God's forgiving love.

North Loup, Neb.

L. G. C.

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

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

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

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

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

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

I'll go where you want me to go, dear Lord,
Over mountain and lake and sea
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

Independence, N. Y.

A Social.

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

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

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

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

I have heard people say, "I would be afraid if I should do certain things that I would be lost," as if their salvation was the sum and substance of the whole matter and they would do those things their conscience condemned, if they thought they could and still be saved. What a low view of the religion of Jesus Christ. The question is not how little can I do and still be saved, but having been saved how much can I do to glorify God in the use of the means put upon your soul. What does the agony of Calvary mean to you?

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

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

I think that such a moment came to David, brave, heroic soul that he was. When he was an exile and in battle with the Philistines, under the scorching rays of the oriental sun, a sudden tidal wave of homesickness seems to have swept over his soul, forcing the words that evening he would give me drink of the water of the well of Bethlehem, which is by the gate! Three men who heard this heart-cry of their king were so filled with compassion...
that the good old Bible in the light of "historical and literary research" will help him to solve them.

The Bible, varying with the nature of its several authors, is a panacea for all the spiritual ills of the human heart. The following are some practical portions cited, congenial to the Endeavorer's growth: For the new convert, the "convert's chapter" (Isa. xi). If troubled, let him read the "comfort chapter" (John xiv). If in search of spiritual Bread, let him study the "bread chapter" (John 6). If he thirst for living water, let him turn to John iv.

In all his building, the Endeavorer should build upon a solid foundation; but if perchance he finds that his feet are slipping, it would be well for him to read the "Rock chapter (Deut. xxxiii); and if he has wandered away from God, let him meditate upon Jeremiah iii.

Scores of other chapters might be mentioned, indispensable to Christian growth. Again, the Bible is the means of spiritual growth, for the Endeavorer has searched the Scriptures and found those passages most applicable to his life, he is ready to make them prayerfully his own.

The Bible, indeed, is the great prayer book. We have no other such books written on the heart of God and his fellow men, and lastly, how does it apply to my relation to God? But above all he should be honest with himself in answering these questions, applying the spirit of the passage to his own personal "experiences of things human and divine."

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

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

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

The method of Bible study should be such as to make it a practical as well as a devotional exercise. First as to the practical: The Endeavorer should enter into the spirit of the Biblical, after the Endeavorer has searched the Scriptures and found those passages most applicable to his life, he is ready to make them prayerfully his own.

The Bible, indeed, is the great prayer book. We have no other such books written on the human heart, and Franklin's "Poor Richard" is the only other example of the best society. No matter how poor I am, through the pages of the Bible I shall not enter my obscure dwelling, if the sacred words are my abode under my roof, if Milton will cross my threshold and sing to me of Paradise, and Shakespeare will open to me the worlds of imagination and the workings of the human heart, and Franklin enrich me with his practical wisdom. I shall be content for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.

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

(To be concluded)

News Notes.

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

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

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

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

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

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

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

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

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

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

LEAH B. BREWER, Sir. Sc.

The Brook.

LEM BOAN.

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

When the day is rosy dawning;
Scarce from pools the darkness fled,
Breathes the brook a glad, good morning
From its grass-fringed, dewy bed.
Blow whatever morning breezes,
Each its fragrant incense
Flows the brook as well as childhood;
All alike are sweet and cool;
At the mystic twilight hour;
Breathing songs of hope to me.

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

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

Children's Page

A True Animal Story.

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

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

It was the jungles of wild Africamed transferred to the deck of a vessel, and fortunate indeed would have been the boy who could have seen the glare of the big agate eyes, the hissing of the enormous snakes and the comical antics of the simians. Most of the animals, especially the man-eating specimens, were confined in strong wooden boxes which were brayed enough to stand or wade, Mr. Fred Tremain, the captain, had opened the leopard's foreleg and the leg became so swollen that the officer was promptly told the captain and the chief officer is a man of fine judgment. He could have seen the leopard's foreleg.

"Now, if you do, you will see," the captain and the chief officer said. The trainer seized the rope that held the leopard, and pulled the rope tight until it was pulled up with a roar. The leopard knew that officer Schmehl had been kind to him, and after the ointment and the bandage had been applied, he licked the hand of the officer and in other ways showed how thankful he was. Well, the leopard is as good as well now.

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

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

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

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

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

"Indian, with girl" At other times, when the winds blow from the hot sands of Rev. Amos R. Wells, heavy clothing must be worn.

"An Indian thrush can sing more things for its extremes of temperature. Island " It is requested that special portraits for the Historical Volume, which he was so intimately connected with, be the directors of the new Jewish college has given abundant proof of his faith and trust in living help. 

"SABBATH RE,ORDER."

A Jewish College in Jerusalem.

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

A Jewish College in Jerusalem.

It is also reported that special attention be given to the lack of portrait of Bethuel C. Church, who was so intimately connected with the early history of both Alfred University and Milton College. The list of portraits needed is as follows:

Rev. William E. Babcock.
Abel Burdick.
Abra Coon, President of General Conference, 1803-1806.
Bethuel C. Church, an early teacher in Alfred and Milton.
W. D. Augustus, President of General Conference, 1838.
Rev. Elisha Gillette, M. D., an early Seventh-day Baptist minister.
Rev. Henry P. Greene.
Deacon John Greene.
Rev. Richard Hull.
Benjamin Maxson, President of General Conference, 1858.
Joseph Potter, of Potter Hill, Rhode Island.
Rev. Lester Rogers.
Rev. Matthew Stillman.
Deacon John Tanner, of Newport, Rhode Island.
Governor Richard Ward, of Rhode Island Colony.
Rev. Amos R. Wells.
Jason B. Wells, of DeRuyter, New York.
Alfred Stillman, of New York City.
Paul Stillman, of New York City.
Rev. Ebenezer DaVeer, a söt of Rev. Enoch David, and a chaplain in the Revolutionary war. Died in 1778.

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

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

A. The Council at Jerusalem.

LESSON VII—May 15, 1909.

Paul's First Missionary Journey—Iconium and Lystra.


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

DAILY READINGS

First-day, Matt. xxii, 1-17.
Second-day, Matt. xxvii, 11-25.
Third-day, Mark ii, 1-12.
Fourth-day, John v, 1-18.
Fifth-day, Luke ii, 14-46.
Sixth-day, Acts i, 1-25.

INTRODUCTION.

Some have supposed that Paul and Barnabas should depart from any place because of personal danger. Would it not be better for them so to do if they were able to win a martyr's crown? There are some circumstances in which a man might be called upon to die for a principle. But the messengers of Jesus Christ ought certainly to be characterized by prudence as well as devotion. There is a good deal of sense in the old saying, "The man who fights and runs away, is to be naturally characterized by prudence as well as devotion; but the Lord made the heavens." Psa. xcvii. 5.

We are to understand that the Roman province of Galatia included portions of Phrygia and Lydia, the cities mentioned in our Lesson. Romans were also found in some extent from Lydia to Phrygia. Iconium; Derbe, also in Lycaonia, twenty-five miles or so to the eastward from Lystra. We are to understand that the Roman province of Galatia included portions of Phrygia and Lydia, the cities mentioned in our Lesson. Romans were also found in some extent from Lydia to Phrygia. Iconium; Derbe, also in Lycaonia, twenty-five miles or so to the eastward from Lystra. We are to understand that the Roman province of Galatia included portions of Phrygia and Lydia, the cities mentioned in our Lesson. Romans were also found in some extent from Lydia to Phrygia. Iconium; Derbe, also in Lycaonia, twenty-five miles or so to the eastward from Lystra.

1. They entered into the synagogues. We are to notice that although they had expressed the intention of turning to the Gentiles, the missionaries did not neglect the synagogue, and no mention of the apostles being driven from Lystra but continued the work. v. 12-20.

NOTES.

1. The missionaries are driven from Iconium. v. 19-22.
2. The lame man is healed at Lystra. v. 8-18.
3. The missionaries are driven from Lystra but continue the work. v. 19-20.

Suggested B.B. Title: "In the Synagogue."
THE SABBATH RECORDER

Special Notices

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 3:30 o'clock in the ballroom of the Lynch Hotel, No. 7 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 912, Masonic Temple, E. 113rd Street and Drexel Boulevard. All are cordially invited.

Hand-Shaking as an Evangelizing Force.

It is said that Judson once stopped in a village on the banks of a river. Seeing a woman close at hand, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with her life-saving Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but, she said, "they have never prevented me from hearing me. This man spoke to me kindly, and gave me his hand. His God must be the God." That very night she began to pray to the unknown God of the foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory, that I may know thee who thou art." Thus she continued to pray for five years. Thus a Christian missionary came to that district. She heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guaping (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—The King's Messenger.

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

Wanted.

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

SABBATH SCHOOL BOARD.

President—Ede F. Randolph, Great Kills, N. Y.; Second Vice-President—Edward E. Whiffield, New York City.

Recording Secretaries—Carlos F. Randolph, 76 South Tenth Street, Newark, N. J.; and in room 913 Masonic Temple, N. Y.

Corresponding Secretaries—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.; and A. Charles Chipman, 220 Broadway, New York City.

The present Board of Examiners of the American Baptist Home Mission Societies, Inc., is composed of the Sanitarium, at 2:35 P. M. The chapel is third story to right, beyond library. Visitors are cordially invited. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

Hand-Shaking as an Evangelizing Force.

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

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