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.

--H. W. Beecher.
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PLAINFIELD, N. J., MAY 10, 1909
WHOLE NO. 3,439.

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 Reference, page 186 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.

Tercentenary 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.

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 his "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, the 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;
THE SABBATH RECORDER.

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 to 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 throne he had threatened to take. Now himself the throne. No longer a prisoner, he lives in the palace at Istanbul.

My wife and I, ga~ed. I~
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President of the United
men, Abdul Hamid and
thirty
brother, whose
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On
It is wonderful when we think how com-
Now that
I am keeping the wrong
God has answered
Brother Hatcher has twenty-five years old
and a teacher. It seems that several Re-
corder readers complied with his request to
write him, and in the following letter he
now replies to all those friends.

We do like the exhortation, 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 BRETHREN,—After my letter appeared in the last number of the Recorder, I have 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 I feel a little better and I have been able to correspond with them. 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. But I must confess I do 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 North Dakota is down to see us last Sabbath and preached at the schoolhouse where I am teaching. Everybody enjoyed his sermon, and I have every confidence that he will 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 continue to write to me as I am better able to answer them now. I was unable to answer them before because I was so much occupied teaching. I know I am doing wrong in not writing to each one who sent me so many letters, and I want to beg you to forgive me for not writing to each one. I received so many letters, and I was unable to answer them. I am keeping the wrong SABBATH RECORDER.

THE SABBATH RECORDER.

Paul Moscowitz, a Hebrew Christian.

We have just received a letter from Brother Paul Moscowitz of Philadelphia, Pa., in which your paper 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 Moscowitz, 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
executed the closest line and increase the mariner's resources of the German Empire. Any interruption in the royal line would be a serious political peril, and Dutchmen have gloomily weighed the Hobart'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 last 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, 1900. 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 coveted over what the new rulers would do with him, and pleaded piteously for his life. If one execution more than another, he escapes, while his dupes have to pay the penalty.

Hundred 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 Westerner 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, "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. Mrs. Saunders and her daughter are expecting 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.—Lenaordsville 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 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

Mottoes for a Christian.

Not how much error can I do 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 wavering, nor seek earth's favor; but rest; thou knowest what God wills me to do for 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 more 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 we must continue our efforts 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 a lack of understanding and indifference are evidently unites us to 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 import may be recognized as in every other sphere 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 a financial work systematically, and good results are seen in many ways more 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 practice, fortuitated from their conduct seems to be that after they have ministered to their own necessities and the necessities of their family, they allow a small sum against a rainy day, if there be anything left from their income, such driblets of this surplus plus any as the ministered to the poor by pathetic appeals, or the parish draw from them by oyster suppers and other pious entertainments. Should go, regularly then, 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 fact remains, as will be seen, that the church is giving next to nothing of what she should give for the present system. Where is the responsibility in this case that these relations 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 system of 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's command of circumscription, "Not because it is of Moses, but of the father's" (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 ofrendering unto God the things that are God's, and of Caesar the things that are Caesar's. God has 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 careful 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 the following 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 professed when appealed 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.) Raising 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 prosper 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 an fallacious argument 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 in our reception, "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 wroth us in our strong 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 bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity; but a willing 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 to praise and prayer. Money becomes sacred, of priceless worth, possesses moral character when freely given to the Lord to answer to his cause; giving is to the Jews, the children in the name of a disciple. There is a blessing in it to the giver, as well as to the receiver. Money is not only 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
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root 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 they who are truly serving God and demonstrating their 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. It 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, and to the extent, of its giving qualities.

People are willing to invest literally 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 thanksgiving, 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 those house hath eaten me up," the word that should 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 the efficiency of 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. Wetherbee.

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 those who have time and further opportunity to repent and to be saved. No one can yeer as he does for the rescue of lost ones. None can so highly value the souls of men and women as he does. Therefore we should joyfully and raptly 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 clasp ing 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 prais ing, 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 unfailing constancy, even into the eternal years.

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

—Longfellow.

distance up that most crooked and winding of streams—the Peih student.

We were met at the station by some of our university youth—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? "God 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 work 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 Lipscomb'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 cannot 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 exciting 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 God 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 work or our chief duty. We think most of the Sabbath, and do most for it, when we obey Christ’s command to discipline men, and love it as a precious part of (Exod. xvi, 28), revealing the fact that our distinctive work, everlast­ing recognition, other features of it not then, in view of 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 commands.

New Auburn, Minn.,
April 14, 1909.

Igis Fatuus, No. 8.

J. W. TICKEER.

“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, sabbathized). 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 work, and others went to their families, 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, “Surely ye have rested all the days that the Lord your God brought you through this great wilderness, to give you rest, and that he might give you rest . . .” (Exod. xx, 22) 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 the establishment 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, he who had created all things in six days, 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 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 Seventh-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, the command was 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 particular 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 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 Turcos call the last day of the week Sabbath. The English were, at one time, to the Jews; and yet, when Parliament assembled on the last day of the week, the clerk wrote in the records, "Dies Sabbath." 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, Belouchistan, 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 1906 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 in June, 1910."

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 REFORMER 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. Whiford, 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. Whiford was elected recording secretary of the Board.

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 year has been a busy one. The following are extracts from the office. A large number of inquiries regarding supplies, plans, and methods of work, and more orders for supplies than have been received during any previous quarter.

The plan of supplying books on Sabbath-school work and reports to those who desire to inaugurate a graded curriculum entirely or in part. Considering the chaotic condition of this plan, the design has been to show suitable and available text-books that serve the desired ends. While not ideal, yet admission to two associations because of the limited number of books to meet the demand.

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

The material which was used in the Book of the Sabbath-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 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 Sabbath-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.

The Treasurer reported receipts since his last report as follows:

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<thead>
<tr>
<th>Location</th>
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<tr>
<td>Jackson Center, Ohio, Sabbath school</td>
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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 $4.25 since the December meeting.

Respectfully submitted,

WALTER L. GREENE, Field Secretary.

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 Manual for the Board.

Respectfully submitted,

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WALTER L. GREENE, Field Secretary.

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 South-Eastern, 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 the same, 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. Whittred, Recording Secretary, pro tem.
“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 crooked on the ice displayed him 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, 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, 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 really cool, very rose, 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 wind to blow both from above and from the white hillside to fall 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 bounding his own wasted apologies for legs with one of the clever hardwood rolling balls, served out to the Japanese soldiers in the 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 keyplint to lock those joints, before we could 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 get out 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 “going visiting,” as he calls it, among the other patients. It is not quite the same, however, for his face is 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 over the doctor gives us with one. We have learned deep in the need of a settled pastor, now.”

And so it proved. At first, massage, and still more, electric to assist in this wonderful change.

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 further recommended 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 the 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 further, 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 with one less than we have had, the wants of the church are so great and the need of the deep need of a settled pastor, known to 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 pastor; 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,
R. A. Wolseley,
L. A. Bond.

Committee.

At a dinner during the Episcopal convention at Richmond 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 butter fly because the tomato can?” The bishop laughed heartily at this vividly sally. Not so a young Englishman of his party, who, after dinner, sought his host, “I want to know, you know,” he asked, “the joke of Miss B.” 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 barreis, tubs, churns, etc., with hot water and while they are 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 impurities, including alkaline ash, 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.


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).


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 flowers 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 afterthought.

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 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.


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


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

Real flowers—Real life. Hos. xiv, 5.

Scented flowers—Fragrant life. Song of Sol. i, 2.

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

Here are a few questions for your consideration:

1. How is your life like a bird or a flower?

2. What do birds teach us about anxiety; cheerfulness?

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

4. 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-Christian. 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.

The Book We Study.

No. I.—The Bible 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 those 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 the Bible 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 shelter 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 Elliot, 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 and 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 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 thoughts 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 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 read, mine to study,
Mine to teach me what I am.
Mine to chide me when I frow,
Mine to show a Saviour's love;
Mine to lead me to guide and guard,
Mine to punish or reward.
Mine to comfort in distress,
Suffering in this wilderness;
Mine to show by living faith,
Man can triumph over death.

Brookfield, N. Y.
What is Education.

Paul E. Titworth.

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 we 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 things are present in every body. 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 nummerically on the highway of life and when the end comes every one of us will say 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 marked we waste precious time and valuable strength. Then there are paths which we learn are blind alloys only by experience.

These two kinds of mistakes—those due to wildness and those due to ignorance—consume too much of our lives. It is the business of education 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 mercy to the 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. The two things are related to each other as part to a whole. A true education, it seems to me, is made up of three elements, no one of which may be lacking without great detriment to all concerned.

1. The acquisition 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—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 not the one who has a 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 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 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 instill into the heart of the receiver a zeal for facts in their best significance, that is, truth. 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 making 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 learn to hold sympathy for our fellows in 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 be liever and a follower of facts, 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 trivial of great thinkers; and how necessary this faith is to our happiness and contentment.

But even when his love for 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 appeal and passion 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 breadth of sympathy, hatred of evil, and strength of manhood. 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 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, which is 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 is the true object of primary consideration, it will indeed yield its reward. "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 ending 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 know 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.

1. 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, 'I do not feel that an orthodoxy of 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 moral rules least dear to the heart of convention. He may not be immoral 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 humanity 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 in their ministry 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.

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 power and genuine leadership on the preacher. More and more the minister must join hands with intellectual leaders, if his pastor's headship be real as well as formal.

There are, perhaps, pastors 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 an active 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 Moloch 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 at hand; while, with his 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 preaching: "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 wool 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 deal with the past, nor 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 heated 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 to adjust himself—message, work and influence—to the real life and the real needs of his people so that there may be constantly felt the vital connection between this high calling and every-day life here and now.

Alfred, N. Y.

The Endeavorer: What Are His Means of Growth.  
HUFFMAN SIMPSON.

(Coiminished)

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 we are told, "Jesus drank at the fountain of life." He who drinks of the fountain of life is the one who has the power to give life to others.

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 by precept. His life, 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 in 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, Palmberg 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 cannot 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 we are 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, in the 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 in capacity for his noblest and loftiest things. "The harvest is great and the reapers 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 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 keys to note; 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 have done.

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 Arimathaea. 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," assists 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 in coarse brown bread. 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 empty from his door."

Sir Launfal traveled up and down every land, by climbing into the 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 him 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 old 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 divines his last crust with the poor leper. He then goes to the stream and gets water to drink.

"Twa, a mouldy crust of coarse brown bread, Twa water out of a wooden bowl!- Yet, with this I was the leper fed. And twa 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 the men! This water his blood who died on the tree, The Holy Supper is kept indeed, In whatsoever 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 him with needed faith and power, and be humble and humble and humble. (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 doing good 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.
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 pin cushion, nor could she find it anywhere on her dress.

"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's eye 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 washrwoman 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 home.

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 commands."

They were truly God's handmaids 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. R. Bordick, 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 he was one month 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 1845 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., Addie Mrs. Bowler 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 Democratic 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
THE SABBATH RECORDER.

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.

HOMrne 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 quartette 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 number, 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, 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 five hundred. 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 thirty-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 Albert 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 church first began, the meetings of members, the two-story building, 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 enjoyable. 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. After 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 B. Maxson; the second is Mrs. Mary C. Green, and the third is Miss Harriet W. 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 community; that he first saw the buildings, then he spoke feelingly of the Langworthys, the Stillmans, the Lewises, the Candalls, 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 1916.

The meeting then adjourned for one year.

A. B. 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 evening 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 says, "Let us think what we need, and leaves the results with God," and he feels 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 club. We have not an immediately scatteredly we cannot hold regular prayer meetings. We need the "power from on high." How can we get it?

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 for us by Doctor Larkin. After the departure of the church, this little church has lived ever since. In February, 1909, he married Miss Ida Varnum, youngest daughter of Benjamin and Sarah Langworthy, for many years a member of the church. The death of this gentle woman was most liberal, and sympathetic. Miss Ida Varnum died in Little Genesee, N. Y., April 24, 1909. At the age of four years she attended the First-day Baptist people she knew of a Baptist church, a. She was a member of the First-day Baptist Church of Hopkinton, the late Rev. Thomas Brown, who assisted her in her work. The following is amusing: "Mr. Smith was out of town. "As a gentleman," said the gentleman, "I am the pastor of the First Genesee 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 death of her husband, Mr. Smith, a woman of a sunny disposition, cheerful and pleasant in the society of friends and loved ones, even those who suffered at times in the latter years of life. The large company of sympathizing friends and neighbors who were there, held her hand from her home, conducted by her pastor, April 28, gave unmistakable evidence of the respect and esteem in which she was held.

The old English mercantile houses retain the names not unfrequently of the founders of the firm who may have been dead a hundred years ago, but their influence 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 too critical, but to be quickly reconciled.—Samuel Johnson.

I am glad to think I am bound to make the world go right. But only to do, and to do so. With cheerful heart, the work that God appoints.

MARRIAGES

ATKINSON-WINGARD.—At the Seventh-day Baptist pasrsonage in Little Genesee, N. Y., and by Pastor M. C. Babcock, Mr. and Mrs. Harry Smith of Oxford, N. Y., and Miss Lydia Adelia Nichols of DeRuyter, N. Y.

DEATHS

TOWNER.—Died in Allentown, N. Y., November 14, 1854, and married to Abigail Towner October 18, 1856. She made a profession of religion in life and was a member of the First 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 sympathy society respecting the relations in which our sister was held by her neighbors. The burial was at Petrolia.

"We shall rise refreshed in the morning."—O. B. S.

LANGWORTHY.—At his home in East Portville, April 15, 1909, Oliver B. Langworthy, who was born in Covington, County of Kent, R. I., September 2, 1823. He was the son of Anna and Ruth Crandall Langworthy. When he was two and one-half years of age his father’s family moved to St. Albans, Conn. When he was eight years of age his family moved to Genesee, Allegany Co., New York. In 1845, at the age of seventeen years, he came to Petrolia, New York, where he has lived ever since. In February, 1888, he married Miss Sarah Ida Varnum, youngest daughter of Benjamin and Sarah Langworthy, for many years a member of the church.

When he was two and one-half years of age his father’s family moved to St. Albans, Conn. When he was eight years of age his family moved to Genesee, Allegany Co., New York. In 1845, at the age of seventeen years, he came to Petrolia, New York, where he has lived ever since. In February, 1888, he married Miss Sarah Ida Varnum, youngest daughter of Benjamin and Sarah Langworthy, for many years a member of the church.

WATTS.—At his home in the village of North Loup, Nebraska, 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 Brookside, Madison Co., Nebraska, February 2, 1832. She was baptized by Rev. Alexander Campbell at Leonardville, N. Y., February 9, 1854. In 1856, 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 a century of married life. December 2, 1857, she joined the church at regular prayer meetings. We hold preaching services in the church, and the comfort of the church.

JANES.—At the home of her son Thomas, in Burwell, Garfield Co., Nebraska, April 20, 1909, Sarah Van Allen Janes, in the 78th year of her age. Sarah Van Allen was the daughter of Peter and Anne Van Buren Van Allen, and was born in Hopkinton, R. I., May 22, 1828.

Her birthplace was what is 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 was spent and youth were passed. In her father’s family there were six children, Milton Janes was the next to the youngest. All have now passed to that home where there is no parting, save that of the body which has lived in the Invisible world.

In early life she committed herself to her pastor, and after sixteen years of life in the society of the church, she remained a faithful and consistent member, and in the new church in north Loup, Nebraska, on April 19, 1909.

Last Sabbath she walked to church. As she went down the road, she said to her husband, Mrs. Janes, who followed her, "If I die, you'll know I have often expressed my desire to see the happy years pass by; that the number lessens of those who remain; that the confidence and friendship between them was permenant; and that there is no parting, save that of the body which has lived in the Invisible world.

She was a member of the First Seventh-day Baptist Church of Hopkinton, the late Rev. Thomas 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 death of her husband, Mr. Smith, a woman of a sunny disposition, cheerful and pleasant in the society of friends and loved ones, even those who suffered, as the times in the latter years of life. The large company of sympathizing friends and neighbors who were there, held her hand from her home, conducted by her pastor, April 28, gave unmistakable evidence of the respect and esteem in which she was held.

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Paul seemed to have come to a unanimous conclusion.

The first-day celebration in Jerusalem was significant. It marked the beginning of the church's mission to the Gentiles. The large majority of the members of the church at this time were Jews—real Jews with the faith of their forefathers, yet having no particular regard for the law of Moses.

Great joy surrounded the arrival of those who had come from Judea, as mentioned in the verses. This joy was significant, as it was the results that had been accomplished in 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, and this fact did not interfere with their freedom of speech.

They rehearsed all things that God had done through them, and with great enthusiasm. The word "beloved" shows the entire approval which the church at Jerusalem had for Paul and Barnabas.

Men that have hazarded their lives. An evident proof of their sincerity of purpose. Paul and Barnabas certainly had this in mind. If they did not, the letter might leave in doubt.

A day given to the Holy Spirit. They were conscious of having reached a decision under the guidance of the Holy Spirit. They thus felt justified in acting as a matter of policy; but because they felt that it was right.

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.

The Gentiles were thus chosen as the people and share the blessings of the Messianic age, but that the Jews were to be pre-eminent.

There could be no better illustration of this than the fact that Paul and Barnabas, James and Peter, Judas and Silas were chosen to the work of salvation for the Gentiles.

As a right state.

The difficulty referred to in v. 1 was felt not only in Antioch but also in other churches of Syria and Phoenicia. This was a right state, as the difficulties were not resolved between the churches of Galatia and the Gentiles.

It is possible that certain in authority had power to bring on their brethren a still graver aspect; for anyone could bring a man to the judgment of the church.

The apostles and elders were gathered, etc. For a full discussion as to the composition of this Jerusalem Council.

It seems that this council was formed by a group of the apostles and elders of the church. This council was under the direction of Paul and Barnabas to the church at Antioch.

There was a great deal of practice in the church at Antioch, as we find in the Revised Version.

The discussion concerning the Gentiles and the law.

The council sends its message to Antioch.

Paul and Barnabas; James and Peter; Judas and Silas.

The practical question is whether Gentiles be circumcised, etc. They must accept in its entirety the apostles and elders, brethren.

The word "and" which we find in the Revised Version is the word "of" as used in the Septuagint.

22. Subverting their souls. That is, turning them from the hope of eternal life, which they felt.

The churches of Galatia are not mentioned; but they were farther removed from Jerusalem.

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THE SABBATH RECORDER.

Thomas Henry Huxley.

The reason why Huxley commanded the respect and the love of those who knew him intimately was, above all things, his downright honesty and his splendid courage in defending his convictions. His guiding star was truth, and all his animadversions about immortality, his scorn of creeds, his attitude toward the "sin of faith," as he called the careless and baseless credulity of the world, his criticisms of Spencer and Darwin on the one side, and of the orthodox school on the other, for saying more than the facts warranted, all this followed as a matter of course. From Carlyle he had learned the hatred of shams and make believe, and this hatred, which expressed itself in scathing invective less than in cool, decisive argument, made him the target for every person and every society that put hope and sweet words and guesses in the place of demonstrable truth. There is, he held, only one sin: treason to truth, to believe without a reasonably sure proof is immoral; it is a moral suicide—Theodore T. Eppens, in the Homiletic Review (May).

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220 Broadway, New York City.

415 Broadway, New York City.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 912, Masonic Temple, N. E. cor. State and Randolph Streets, at 1 o'clock P. M.

Visitors are cordially invited.

The Seventh-day Baptist Church of Madison, Wis., meets regularly Sabbath afternoons at 2 o'clock.

A social invitation is extended to all strangers in the city. For place of meeting, inquire of Superintendent, H. W. Rood, at 216 South Mills Street.

The Seventh-day Baptist Church of Battle Creek, Michigan, announces regular Sunday meetings each Sabbath in the chapel on second floor of college building, opposite the Seminary, at 10.45 A. M. The chapel is third door to right, beyond library. Visitors are cordially welcome.

Pastor, Rev. J. G. Burtick, 61 Barbour Street.

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