TABLE OF CONTENTS.

EDITORIALS.—Spiritual Adjustment; Repentant Because Discovered; Divine Triumph; Sunday in Chicago; Musical Rocks; Conscience and Sabbath; Greatness of Little Things; Relics at Ephrata; The Eastern Association. 353-355 How a Little Personal Work Pays. . . . 358 MISSIONS. - The Eastern Association; Regarding the Java Mission; The Re-lation of the Spiritual Life of the Individual Church Member to Our Denomi-WOMAN'S WORK. — "Doe the Nexte Thynge," Poetry; Paragraph; Report Woman's Hour at South-Eastern Association; Needling in China 360 CHILDREN'S PAGE. - A Little Weather Prophet, Poetry; For Mother; The Brook's Work; Which was Rich? . . . 362 YOUNG PEOPLE'S WORK. - President's Letter; The Reading and Study Course in Bible History; His Salary; When Sabbath keeping According to Jesus' The Mission of Seventh day Baptists . . 363 How the Earthquake Felt in San Jose. . 364 Program of North-Western Association . 366

The Sabbath Recorder.

Not Annihilation 367

Emerson on Walking. 367

A. H. LEWIS, D. D., LL. D., Editor. N. O. Moore, Jr., Business Manager.

TERMS OF SUBSCRIPTION.

Per year.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

communications, whether on business publication, should be addressed to SABBATH RECORDER, Plainfield,

Published weekly, under the auspices of the Sabbath School Board, by the American

PLAINFIELD, NEW JERSEY. TERMS.

Single copies per year.....\$ 60 Ten copies or upwards, per copy...... 50 Communications should be addressed The Sabbath Visitor, Plainfield, N. J.

HELPING HAND

IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price

25 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY,

This publication will contain a sermon for each Sabbath in the year by ministers liv-

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

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.; sermons and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

Utica, N. Y.

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

Gentry, Ark.

ANIEL C. MAIN. M. D.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribu-tion to the Treasurer, whether it be large or

Proposed Centennial Fund . . . \$100,000 00 Amount Needed June 1, 1905 . . 95,585 00 Dr Martha R. Stillman, Plainfield, N. J.

Amount needed to complete fund \$93,338.50

Milton College

Commencement Week, June 15-21, 1906.

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

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

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

The school of music has courses in Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc. Classes in elocution and physical cul-

Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the REV. W. C. DALAND, D. D., President or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Salem College

Salem, West Virginia

SEVENCEENCH YEAR

Classical. Scientific and

Music Courses ¶ Good equipment.

¶ Experienced teachers. ¶ Progressive methods. ¶ Development of character through personal contact with teachers the

highest aim. A loyal and helpful school spirit.

¶ Work done accepted in full value at the State University. ¶ Normal Course with State Certifi-

¶ Club boarding, expenses low. Plans are maturing for the erection of a large stone and brick school building on the campus.

¶ Fall term opens Sept. 5, 1905. ¶ For illustrated catalogue address WINTER TERM opens Dec. 4, 1905. SPRING TERM opens March 13, 1906.

Cheo. L. Gardiner, D. D. President.

T ENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELLOR AT LAW. Suite 510 and 512 Tacoma Bldg., 131 LaSalle St. Tel. Main 3141. Chicago, Ill.

BOARD OF SYSTEMATIC BENEVO-LENCE.—W. H. Ingham, President; Dr. Geo. W. Post, Corresponding Secretary, 1987 Washington Boulevard, Chicago, Ill.; Dr. A. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. B. Hull, Dean A. E. Main, Rev. A. E. Wit-Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton, Junction,

Seventh-day Baptist Bureau of Employment and Correspondence.

President—C. U. Parker, Chicago, Ill. Vice-President—W. H. Greenman, Milton

Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

Plainfield, N. J.

CIETY.

EXECUTIVE BOARD. STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.
A. L. Titsworth, Secretary, Plainfield, N. F. J. Hubbard, Treasurer, Plainfield, N. J. Rev. A. H. Lewis, Corresponding Secretary, Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2.15 P. M.

MORIAL FUND.

H. M. Maxson, President, Plainfield, N. J. D. E. Тітьмоктн, Vice-President, Plainfield, W. C. Hubbard, Secretary, Plainfield. N. JOSEPH A. HUBBARD, Treasurer, Plainfield,

Prompt payment of all obligations requested. TT7 M. STILLMAN,

Milton. Wis.

Wis,; Mrs. A. R. Crandall, Milton, Wis. Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.

Recording Secretary-Mrs. J. H. Babcock, Milton, Wis. Treasurer-Mrs. L. A. Platts, Milton, Wis. Editor of Woman's Page—Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J. Secretary, Eastern Association-Mrs. Anna Randolph, Plainfield, N. J.

Secretary, South-Eastern Association-Mrs. G. H. Trainer, Salem, W. Va. Secretary, Central Association—Miss Ethel Haven, Leonardsville, N. Y.
Secretary, Western Association—Miss Agnes
L. Rogers, Alfred, N. Y.
Secretary, South-Western Association—Mrs.
G. H. F. Randolph, Fouke, Ark. Secretary, North-Western Association—Mrs. A. S. Maxson, Milton Junction, Wis. Secretary, Pacific Coast Association—Miss Ethlyn M. Davis, Riverside, Cal.

ABBATH SCHOOL BOARD.

President—George B. Shaw, 511 Central Ave., Plainfield, N. J. Vice Presidents—Eastern Association, Abert

in September. December and March, and the first Sunday in June.

TT ERBERT G. WHIPPLE, COUNSELLOR AT LAW,

C. CHIPMAN,

TT ARRY W. PRENTICE, D. D. S.,

155 W. 46th Street. Hours: 8-10 A. M.

Secretaries—W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill.

Under control of General Conference. Denominational in scope and purpose.

INCLOSE STAMP FOR REPLY.

MERICAN SABBATH TRACT SO-

THE SEVENTH-DAY BAPTIST ME-

Gifts for all Denominational Interests so-

Counsellor At Law.

Supreme Court Commissioner, etc.

TT7 OMAN'S EXECUTIVE BOARD OF VV THE GENERAL CONFERENCE. President-Mrs. S. J. Clarke, Milton, Wis. Vice-Presidents-Mrs. J. B. Morton, Milton,

New York City.

Wice Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.

**Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.

**Corresponding Secretary—John B. Cottrell, Plainfield, N. J.

**Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.

**Members—Esle F. Randolph, Great Kills P. O., N. Y.; Charles C. Chipman, Yonkers, N. Y.; Eli F. Loofboro, N. Y. City; Stephen Babcock, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.

Regular meetings the third Sundays

"The Northport," 76 West 103d Street. LFRED CARLYLE PRENTICE, M. D.

RRA S. ROGERS, Special Agent. MUTUAL BENEFIT LIFE INS. Co., 137 Broadway. Alfred, N. Y.

LFRED UNIVERSITY.

Alfred, N. Y. Second Semester Opened Tuesday, Jan. 29, 1906.
BOOTHE COLWELL DAVIS, Ph. D., D.D., Pres.

ALFRED ACADEMY, Second Term Opened Monday, Jan. 11, 1906
WILLIAM S. MAXSON, Ph. B., Prin.

EVENTH-DAY BAPTIST EDUCA-

TION SOCIETY. E. M. Tomlinson, President, Alfred, N. Y. Rev. Arthur E. Main, Corresponding Secretary, Alfred, N. Y.
V. A. Baggs, Recording Secretary, Alfred, N. A. B. Kenyon, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held
in February, May, August and November, at
the call of the President.

LFRED THEOLOGICAL SEMINARY. REV. ARTHUR E. MAIN, Dean. The next year opens Tuesday, Oct. 3, 1905.

West Edmeston, N. Y.

TO OUNG PEOPLE'S EXECUTIVE BOARD. President-A. C. Davis, Jr., West Edmes-

Secretary—A. L. Davis, Verona, N. Y. Treasurer—Eda R. Coon, Leonardsville, Junior Superintendent—Mrs. H. M. Max-son, Plainfield, N. J. Editor Young People's Page—Rev. L. C. Randolph, Alfred, N. Y.

Associational Secretaries—Eastern, L. Ger-Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. A. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

R. A. C. DAVIS, JR., General Practice.

Westerly, R. I.

Specialty: Eye and Ear.

THE SEVENTH-DAY BAPTIST MIS-SIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. 1. REV. E. B. SAUNDERS, Corresponding Secretary, Ashaway, R. I. The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

OARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, Associational Secretaries—Stephen Babcock, Eastern, 163 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastor-less churches in finding and obtaining pas-tors, and unemployed ministers among us to The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confi-

Leonardsville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

, August 22-27, 1906. Sтернен Вавсоск, President, 48 Livingston Ave., Yonkers, N. Y. REV. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary.
FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary.
W. C. Whittorn, Alfred, N. Y., Treasurer.

Executive Committee—Rev. W. L. Burdick,
Ashaway, R. I.; David E. Titsworth, Plainfield, N. I.; Ira B. Crandall, Westerly, R. I.;
H. D. Babcock, Leonardsville, N. Y.; Esle F.
Randolph, Great Kills, N. Y.; Rev. W. D.
Burdick, Farina, III.

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

PLAINFIELD, N. J., JUNE 11, 1906.

VOLUME 62, No. 24.

I saw in rift of cloud a beaming light That spread soft radiance over Judea's plain Where mother of a race watched sunny rain Before red flashes

Told of stormy night. She looked afar, through misty ages vast. And saw her progeny the scorn of men, Far scattered, trod to earth to rise again, And hold distinction, though the world should last Till sun and planets fell in void of time And light was scant as when the world was born She saw her sons surmount the stings of scorn With sad eyes and with brow of care; sublime In aspect, her breast throbbing with new life; Beheld universal motherhood's young Cease their dire bickerings.

She stood among The children of the earth unstirred by strife; Saw creeds lose force in the long ages' span, One God, one hope, and peace o'erspread the earth, Regenerative man's new heart at birth, The soul's broad scope, and brotherhood of man -The Jewish Exponent.

A story is told of a little boy who. Trust Without when out for a ride with his father asked, "Papa, where are we going?" The father answered, "We Pitiable

boy grew pale and gave evidence of deep anxwant to go there?" Still struggling with his do not know. The last two lines, with quaint fear, the boy said, "Yes, father, if you think but pungent commonplaceness, describe the folly best." He was strangely quiet and thoughtful of the man who is blind to the fact that "earth is during the ride through the cemetery. When the crammed with Heaven and every common bush carriage passed through the gateway into the reveals God." Read the stanza. street again, he looked up with great surprise "Earth's crammed with Heaven, and said, "Why, am I going back with you?" And every common bush afire with God: Then it was evident that the child had thought But only he who sees takes off his shoes. that he was to be left in the cemetery as he had. The rest sit round it and pluck blackberries." known that other children were, whose burial he had witnessed. There is a beautiful lesson hid- the presence of God, the knowledge of truth, and den in that story. The fear of the child that he the blessedness that comes through such knowlwas to be left in the cemetery was a mistaken edge, is most pitiable of human blindness. That fancy, but the struggle in his heart was real, and one can be thus blind to the Divine Presence and his fear was genuine. The bravery and trust- so absorbed with earth that he is willing to fulness with which he passed through that strug- "sit round and pluck blackberries," is sharpgle in silence, believing that his father knew est commentary on the thoughtlessness and inwhat was best for him, is a beautiful illustration gratitude of men. Blindness and ingratitude of Christian faith and trustfulness in the wisdom make life poor, and the souls of men starved and and goodness of our Heavenly Father. When- shrivelled, when they ought to be strong and ever we fail to realize that our Father is direct- brave for works of righteousness. He whose ing the course of our life, is driving the carriage eyes are opened to the presence of truth and the We are like Christian in Pilgrim's Progress, who to pluck blackberries when he ought to be doing feared to go forward because a fierce lion ap- the will of God. The value of the stanza quoted peared on either side of the path. We can not is in the sharp contrast it presents. You can go backward, and sometimes we are slow to learn remember it better if you study that contrast that the lions which threaten us, even though real, long and well. It has something in common in Christian's experience, he could not see that take, who gathered worthless things from the sown. God will not hold your pastor to account

vision. In the same way we must go forward away his muck rake, looked up toward God, and that which we fear will be removed or changed to a blessing. The little boy who quietly waited for the open grave to which he thought he was "every common bush afire with God." going, gained a great victory over himself, which victory turned to joy when the carriage came again into the highway and he realized that instead of being left alone, buried in the cemetery, he was to go home with those whom he loved and trusted. Sooner or later, every one who trusts the Father in Heaven will find himself welcome, though he has passed through many cemeteries of fear, and been frequently assailed

by threatening dangers, which, at the last moment, were found to be held back by the restraining power of Divine Love and Guardianship Doubly blessed are we when we can continue to trust and "fear not." -

are going to the cemetery." At that reply, the Blindness

THE first two lines of the following stanza are a beautiful commentary upon the experience of Moses at the burning bush in the desert

That want of vision which shuts us out from

the lions were chained until he had gone forward street, unmindful and uncaring of the gem-filled and was about to pass between them; then the crown an angel held over his head, a crown he chains that held them back were revealed to his could not have until he rose to his feet, flung without fear, confident that in God's good time, reached for the crown. Think of the poor, pitiful lives of the men who pick blackberries by the light of Divine Presence glowing out from

WHOLE No. 3,198

WITH the days of springtime, it is Give Truth a opportune to recall some truths which appear in the "Parable of the Sower," although it would be quite

as well to call it a "Parable of Soils." The cen-

tral truth of the parable is that the best of seed, falling upon unfitted ground can not bring forth fruit. Different forms of unpreparedness are shown in the parable. Indifferent hearts prevent the grain from finding any entrance. Careless hearts give a temporary growth which is not permanent. Pre-occupied hearts check the Word. Prepared hearts give abundant harvest. The practical consideration is the responsibility which men assume in preparing themselves to receive truth or in preparing themselves to reject it. Indifference is as much a process of preparation as is that which is represented in the parable as the good soil; so with each form of heartiety. Noticing this, the father said, "Do you not back of Sinai. Who wrote the whole stanza we life set forth in the parable. Much of the responsibility for poor harvests, responsibility which men are likely to attribute to other causes, is due to their own neglect and wrong doing. The best interpretation of this parable will come when the reader turns attention to himself. Earnest preachers and devout teachers are often surprised, if not made sad and almost brokenhearted, over the apparent ineffectualness of their words. They ought to learn wisdom by this fact, but they ought not to assume that all the responsibility in the case comes back upon them. The most important of truths fall on stony ground when those who listen are indifferent, pre-occupied or prejudiced. Hearers can not avoid the responsibility which goes with those states of soul which forbid harvests of good. Many men will at last awaken to the fact embodied in the words, "Thou hast destroyed thyself." If your heart is not fit to receive truth from the lips of the preacher to whom you will listen next Sabbath, (unless you are so indifferent that you will not even go where the truth in which we are riding, doubts, fears, imaginary opportunity for doing right, can hardly conceive is announced), that unfitness will be a determinbattles and magnified dangers swarm before us, how another can be so blind, so earth-born, as ing factor as to the good or ill that will come to you through that which you hear. So it is, always and everywhere. Think of the sower and the seed, hereafter, but do not fail to think more concerning the fitness of your own heart to find blessedness when truth is presented to you, beare chained and harmless. You remember that with Bunyan's story of the man with the muck cause you are fitted to nourish the truth that is

for the spiritual poverty of your life, when you bring soil in which truth cannot take root and What of the

grow to harvest. THERE is much illogical and superficial talk about "European Sabnental Sunday" bathlessness" as a thing that would not develop in America, if immigration did not infect us. The coming of European immigrants increases the tendency to adopt European theories, but regardless of such immigration, the American church has gone swiftly towards these same theories, and men appeal to them as the main weapon against the claims of the Sabbath. With these theories, the Sabbathlessness of America is already assured. When we consider that the keeping of the Sabbath, with its plain and direct connection with

Sabbath as "Jewish." The main objection which future of the "American Sabbath." The Word of certain theories. The same theories will cause entreaty and denunciation, are all powerless to such causes. One might as well pass resolutions genuine religious Sabbath Reform. against the movement of the stars in their orbits, as to resolve that "the continental Sunday" ought the machinery of fate are not more relentless Morgue than is the irresistible logic of events, which them. They tramp steadily on like the resistless march of a victorious army. By them, God taught they will eventually demonstrate and for want of care. A fine illustration of the re-suggested concerning carefulness and accuracy, the warnings of logic and history will return to for \$150, was afterward returned to him from what it means," or "It will get there somehow." the Sabbath according to the interpretation and the dead letter office in Washington. It is said. It is better to learn that whatever you are responexample of Christ.

sentative of Methodism, comment- as follows: ing upon the foregoing facts and

speaking of the influence of Continental Sabbath over this country says: "It has proved so disastrous to the moral and civil life of European nations that many in foreign cities wish it might be supplanted by the so-called American Sunday. Those most interested in Sabbath reform in Europe are not theatre-goers and those who make it a day of pleasure, but working people, who have realized by sad experience that when Sunday is given over to pleasure it becomes a day of toil for them. With the spread of the Continental Sunday in Chicago, as in other cities, has come an increase in Sunday labor, not only of the kind which comes under the legal head of necessary labor, but of that which is purely comthe Fourth Commandment, and hence with the mercial and industrial. As the Tribune intiunmistakable authority of God behind it, answers mates, if the present rate of change shall conevery possible demand which the Sunday can antinue banks may soon be open on Sunday as on swer, and infinitely more, because of its direct -week days. Where this will end no prophet can divine authority, it is surprising that men refuse tell, but all may rest assured that the Continental to heed it. The prejudice which has fought the Sunday is a menace to the rest of workingmen — Jews since the second century, so foolish, unjust and all classes of employes, and to their peace and causeless, continues in the slurring of the and comfort." The important question is not the situation of laborers as the result of this dismany men offer to the Sabbath is because it is regard for Sunday. The really momentous "Jewish." While such a prejudice rules, and question is what the influence of this disregard men are willing to build upon the same theories upon the Christian church already is and is to be. whereon European Sabbathlessness has been A bit of testimony from the Christian Advocate developed, there can be no bright hope for the of New York under date of November 20, 1890, answers the question in part, an answer which it of mail went to the dead letter office because of God as an authoritative book, and the law of is well to recall in this connection. The Advo- they had never been called for. Three millions God as expressed in the Decalogue, are both on cate said: "A 'great popular current and move- of these pieces were restored to their owners. trial in this Sabbath question. They stand or fall ment of the ages' has taken place; and with what Over fifty thousand sealed letters were received, with it. In Europe they have been set aside, result? The Sabbath is almost destroyed in this without any address, and about seventy thousand and the authority of the church, or the church country. Little by little, with the consent and packages and parcels. Sixty-five thousand letters and the State, have been enthroned in their place. supported by the practices of many Methodists, On the Continent of Europe the Bible is little or Presbyterians, Baptists and Congregationalists, nothing, except as interpreted by the church. the land has been filled with railroad excursions Since the spirit of our time forbids the introduc- on the Sabbath, and the streams, adjacent seas tion of the State-Church idea, there can be no and lakes filled with steamboat excursions; and letter writers is almost uncomprehensible. The future in America which will regard human auther the rural districts during the summer hegira are spelling of names, especially by foreigners, is anthority in religious matters as it is regarded in covered with city and town Christians, of whom other source of wandering and homeless mail When an American sets the Bible and most have left their Sabbath behind them, such matter. Chicago is not an easy word, to a forthe law of God aside, there is no authority left—as it was. In many cities, theatres are open and—eigner, not always to a home-born. It is said except individual choice. Increased lawlessness little or nothing is done to preserve the sanctity that a record kept at the post-office in that city is the legitimate fruit which must ripen in the of the day." For terseness and truthfulness, that shows three hundred and forty-seven varieties in life of every American who casts divine authority paragraph can not be surpassed. To question it the spelling of Chicago. Among the specimens aside. We beg the friends of Sunday to cease is useless. To shrink from it is futile. To are the following: Zizazo, Jagjogo, Hipaho, complaining about European Sabbathlessness, laugh at it is foolish. This is the really mo- Jajiji, and Chahicho. These are representatives long enough to discover that it is neither geo- mentous question and when religious leaders of spelling which is non-interpretable. The nagraphical, nor national, but the legitimate result give more attention to the effect of Sunday dese-tional morgue is also a museum into which all cration upon their own churches and the inner the same results in America. Hopes and wishes, life of Christians, and less to the fancied woes of These include lizards, snakes, horned toads, workingmen, something will be gained toward bowie knives, pistols, toys of all kinds, etc. Just check the stream of influences which spring from the real solution of this most vital problem of now, at this time of the Franklin Bicentenary,

It is difficult to realize how many

THE North-Western Christian Ad- check he withdrew his order for its cremation. vocate, an earnest and able repre- Meanwhile he wrote the Post-office Department

"Oct. 28, 1880.

"Colonel McLeer.-Dear Sir: Your notice that a letter of mine was dead and subject to my order is before me.

"We must all die! And though the premature decease of my poor letter should excite a proper sympathy (and I hope it does), yet I am greatly sustained under the affliction.

"What was the date of its death? Of what did it die? Had it in its last hours proper attention and such consolation as befits the melancholy occasion? Did it leave any effects?

"Will you kindly see to its funeral? I am strongly inclined to cremation.

"May I ask if any other letters of mine are sick—dangerously sick? If any departs this life hereafter don't notify me until after the funeral. "Affectionately,

Two kinds of mail matter appear at the dead

letter office. That which is unmailable because

"HENRY WARD BEECHER.

of its character, and that which is unclaimed. The first class lacks postage, or it is so imperfectly addressed that its destination can not be determined. Such matter constitutes twenty-five per cent. of the "lost" in the dead letter office. The second class is made up of letters which were properly addressed, reached their destination, but were never called for. An official report for the year 1904 shows that nearly eleven million pieces contained money, amounting to \$50,000 in the aggregate, and sixty-four letters contained drafts, checks, money orders, etc., amounting to \$2,000,000. Such carelessness on the part of sorts of curios find their way, through the mails. special interest attaches to the fact that the account book in which Benjamin Franklin entered, in his own handwriting, the accounts of the few not to come to America. The crushing cogs of The National things die because people are care-post-offices that existed when he was colonial less. This fact applies to all forms Postmaster General, is among the curiosities at of life, from dead consciences, to Washington. To make the facilities of the works out the verdicts of history. Neither do dead letters. The Post-office Department of the morgue greater, there are certain clerks whose these events stop when men refuse to recognize United States does all it can to overcome the re- duty it is to decipher the undecipherable, and so sults of carelessness and mistakes and resultant do everything possible to avoid consigning packevils, and seeks to return that which has been en- ages to the grave. Above any interest the reader means to teach us wisdom. If we refuse to be trusted to the department, but has gone astray may have in these curious facts, is the lesson emphasize our folly, in a way that will seem sults of thoughtlessness on the part of a great in whatever one undertakes. It is easy to say terribly cruel. It were better to heed their man is found in the fact that a letter written by concerning a duty to which we ought to give warning before it is too late. Those who heed Henry Ward Beecher, and containing a check special attention, "Oh, somebody will find out that after he learned that the letter contained a sible for should be so well done that no question

ought to be done.

June 11, 1906.

WHOEVER stands alone, when there is need, against wrong and in defence of truth, is a hero. Brave souls who fight wrong and uphold truth when it is deserted and derided are first among those whom God approves and the world needs. Such heroism is of more value for what it brings to the world than for any honor it brings to the hero himself. God and truth and humanity are always calling for men who will unite their destiny with despised reforms, neglected truths, and that which is unpopular, because it is right. Such are the world's Messiah's pioneers of and prophets of better things. The true hero finds both reward and peace in knowing that he is right, is at one with God and Eternal righteousness. Only such ones come into perfect free-Slaves of creed and custom, of fashion and the approval of the crowd, are doubly enslaved. No man is finally or truly free who does not rise above the temptation to go down to the low ground of self-interest, and the morass of mere popularity. He is free who can do wrong, but will not, who can go downward, but who climbs higher with each returning temptation to descend. Such spiritual heroism, as is described here, comes not without cost, but payment increases steadily for those who seek it. Those who are cowardly in moral life, who have no high aims, no holy aspirations, are low among the poverty-stricken. The poet tells of a miser surrounded by his treasure who grasps the gold his palsied hands are unable to count and dies thus of sorest evil, "dies of utter want." Moral cowards die thus. All-enduring riches are spiritual and intellectual. Physical strength weakens, beauty fades, power is overthrown. Earth is a great cemetery, or rather a battlefield, where all earth-born things go down "in one red burial blent." Heaven is God's Treasure Home for His children. Whatever true heroism works out on earth, Divine Love gathers for the eternal enriching of heaven. True heroism is heir of all things, both in this world and in the world to

THE feeding of five thousand in the ciples had no thought that Christ's command, they will not have been written in vain. "give ye them to eat," could be obeyed, but their faith in him helped them to obey the instructions that followed. We may well suppose that won- Unappreder and doubt kept pace with each act of obe- ciated? dience, as they arranged the crowd of hungry Master. When the loaves grew under his hands, faith took the place of doubt, but wonder and thankfulness combined as they carried to the waiting ones, basket after basket filled to over-

bodily strength and physical power, we find full the law of mechanics. Machines wear out in proportion as power is applied to them and exerted through them. Life accomplishes more and more, because it exerts that which is less, and so opens the way for more. Christ's words. 'I came that they might have life in abundance," are the guarantee that we can accomplish what seems impossible. Life springs with full and yet fuller power when need and emerency make new and unexpected demands. The stimulus of danger and the demands of love make physical life irresistible, although when danger and emergency are gone, we wonder at the mirastrength pertains to the spirit more than to the body; indeed the body does the miraculous at the command of the spirit. Next above bodily spirit illustrates and demonstrates the miracuous. Two hours since a man came to talk of his experience in meeting trouble, bearing up under all the surroundings gave hearty welcome. anxiety, and carrying a load which at first he has taught the writer that God gives to those who seek, tenfold more than they possess, as needs crowd in. Most glorious and helpful is called continually to do more than present ability can accomplish. Such experiences bring men into actual union with God, in the matter of power. strength, and with Him they can always accomwith each recurring demand. If these words awaken in you a larger confidence in the fact Luke is a fine lesson touching that you can accomplish that which seems imlatent resources, and the accom- possible, that you can always "strike hands with

> who think themselves greatly misunderstood and unappreciated, the opening hour. The trouble is usually with them-

understand them well. They think themselves for a summary of his remarks. generous; others know them to be selfish. The to how the loaves were increased and learn the think they are kind; their self-confessed estimate no published philosophy. power, and faith in the immediateness of aid but a truly modest person is never found com- their will.

can arise concerning what is meant or what doubles one's ability to do. Beginning at the plaining that other people do not appreciate nor lowest point in human experience, for example, understand him. If those who think they are misunderstood would come to understand themdemonstrations of the fact that effort is a source selves better, and profit by that better knowledge, of miraculous attainment. To attempt confident- all concerned would be much happier. There is ly that which is apparently impossible makes its one thing that each will do well to remember: accomplishment certain. Life is not subject to there is in ourselves little to be commended, and nothing upon which we may base a claim to any special degree of attention from others. If they choose to accord appreciation and respect, gratefully acknowledge it, but do not embitter your own life and disgust those who would gladly be your friends by assuming to exact that which is desirable only as a free gift.

THE CENTRAL ASSOCIATION.

The Central Association held its session for 1906 with the First Verona church May 31-June 3. The weather was good, the attendance was good, and the meetings were well sustained. cle that snatched victory from defeat, and made Herbert L. Cottrell, of Brookfield, was Modera-"the impossible" easy of attainment. It is part tor and Raymond C. Burdick, of DeRuyter, was of God's appointment for our bodies that great Recording Secretary. The meeting house was and sudden demands bring the power needed to in fine order and gave a cheerful welcome. It meet them. This capacity for miraculous had been repainted and reshingled and the entire basement had been fitted as a dining room and kitchen, or better, as a convenient suite of rooms for church housekeeping and entertaining. Few strength comes the unfolding power of intellect country churches, of any denomination, have to solve the unsolvable and do the impossible, such excellent facilities for entertaining on public but far above the physical and intellectual, the occasions. Evidently the Verona churches, and their pastor, Rev. Alva Davis, are not living or laboring in vain. The spirit of the people and

The pastor welcomed the Association in an thought would crush him. A similar experience appropriate address, the central thought of which was: We have prayed that your coming might bring great spiritual blessings to us. We need a baptism of the Divine Presence. Seventh-day the truth that in religious experiences, we are Baptists have a glorious mission which calls for deep and constant union with God, and abiding in God; divine indwelling, sanctification and

The Moderator made happy responses, saying: plish "the impossible." How do I explain it? Each one ought to bring to this meeting the best I do not try to explain it. I do not care to ex- of all his spiritual gifts and attainments, the plain it. I am content to know that it is true and ripest fruits of soul life. Above all else the Asto rejoice in the new-found strength which comes sociation should increase and intensify our lovalty to the denomination, to the truth for which we stand, and to Christ, who is Head of the church. We ought to come with hearts well prepared, "good soil" ready to receive the truth that will plishment of what seems impossible. The dis- God," the eternal source of wisdom and power, be spoken by men, and taught by the Holy Spirit, during the sessions which are to follow. More than all else, we must listen for the "'Still, small You sometimes meet with persons voice through which God teaches and guides." These young men sounded the right keynote at

The annual sermon was preached by Rev. ones and brought the miniature supply to the selves. Instead of being misunderstood, they E. H. Socwell, of Adams Center. Text, Colosmisunderstand themselves, while their associates sians 3: 9-11. We are under obligations to him

The written page can not change its message. fact of their numerous charges against their What is written is written. If this were not true flowing. It is best that we leave questioning as friends is proof of self-centered thought. They there could be no recorded history, no literature,

lessons which touch our work and point to our of others is unkindness itself. They think they The vegetable world is also God's manuscript unused resources. The lesson is this. Guided are just and exact in their speech and dealings; and it can not change itself. In the animal by divine wisdom and aided by divine strength, but their unjust judgment concerning others is world there is no power to change itself. But men are under obligations to undertake duties the result of inaccuracy and exaggeration. They in man there is power to change. He can put and deeds for which they have not yet ability. think they are amiable and genial; but their sen- off the old man of sin and can put on the new The best that is in men comes out only with sitiveness and quickness at taking slights makes man, Christ Jesus. Paul is writing to men who obedient effort. That which appears to be im- one feel that he must especially favor them to have made this change. All who make this possible becomes actual because ability comes avoid giving offense, and then he is never quite change are molded into the image of the Son of with effort and culminates in full attainment. sure that all has been done that is expected. They God. Christ's knowledge becomes their knowl-The sense of obligation is a great source of think themselves free from vanity and egotism, edge, his inspiration their inspiration, his will

This change comes through an act of full sur- vine benefactor because of a blessing received. prayer-meeting than to attend the theatre. It is leges and as a result he became a sinner. wonderful what an entire change comes over him who gives himself entirely to Christ.

Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all. Every one is dear to him. The petty barriers, all human, that divide society into the high and low, all are one.

struggling humanity?

After the sermon came communications from the churches.

Lunch and supper were served at the church each day. This plan gave ample opportunity for social intercourse between the sessions.

AFTERNOON.

Representatives from corresponding bodies were given the opening hour of the afternoon session. Rev. E. B. Saunders appeared for the Eastern Association, Rev. E. D. Van Horn for the Western, Rev. Edwin Shaw for the North-Western, Rev. E. A. Witter for the South-Eastern, and Rev. I. L. Cottrell for the South-Western. Dr. A. C. Davis reported as delegate to the Western and North-Western Associations for 1905, and also as delegate to the South-Eastern and Eastern for 1906.

The sermon of the afternoon was by the delegate from the North-West, Rev. Edwin Shaw, to whom our readers are_indebted for the following outline, which is too brief to give the -the price of the blood of the Son of God. reader a complete view of the good things he

earth." The application of this statement to the strong in thought, and full of interest. We are disciples of Christ depends upon the fact that indebted to the Dean for the following sum-Christians, like salt, are a nourishing, cleansing, mary: freserving, element in the world. Like salt, the church may lose its savor (1) by an admixture of the high school or academic period to our deof that which is not salt, and (2) by a washing out of its goodness. These five points, expanded and illustrated, set forth the work and the responsibility of Christian disciples, and the great importance of being salt that has not lost its student's point of view the outlook for the minissavor.

The evening session opened with a praise service, the main feature of the program being a sermon by Rev. E. A. Witter; theme, "God's Gift to the World." Mr. Witter has kindly furnished us the following summary:

tivities we find manifest tokens of love. The child at its play finds a rare flower. Its possession fills the child with pleasure. As its little heart throbs with delight, in the possession of this new joy, it hastens away, and finding mama puts the treasure in her hand, saying, "I brought it to you." It was love that prompted the gift.

when the poor sinning woman came and anointed His feet with the precious ointment, we are given a beautiful picture of giving the richest thing we possess because of our love to God.

render to Christ. By and by you find it easier In our lesson we see God as the giver. He had to think as Christ thinks than to think as the given to man a place in His universe, had placed world thinks. Easier to pray to God than to upon him certain requirements and granted him talk to men. Easier to read the Bible than to many and most blessed privileges. Man failed read the morning daily. Easier to attend the to place the proper estimate upon these privi- 4:19;11:29; and 9:7. Our readers are under

It is because the child fails to place upon the teachings of a parent the importance that he What then? Why, there is neither Jew nor should that the child becomes disobedient to those teachings. Disobedience is the door through which one passes into absolute wrong and sinning. Divine love is manifest when God. seeing the disobedience of man, begins to call cliques and castes, are swept away and all be- after him and plan a means by which he might long to one common family, the rich and poor, be brought back to his lost estate, put into communion with God. This purpose of God's nature Have we each thus put on Christ? Has he could not be realized till through suffering He pouring of a tender, loving heart, yearning to become all and in all to each of us? And are we had given the only Son of His bosom. The each going forth to share his sympathy with transaction could not be complete till that Son them rest. Eternal happiness, peace and salvatook upon Himself the work of carrying out the tion come only by accepting this invitation. redemptive plan of the Father, and himself became the sufferer for man.

> this gift we must first realize the greatness of that from which the gift is to save us. Who can estimate the awfulness of sin? Who can means to deny oneself and take up Christian refathom the depths of its woe? Who can measure the wretchedness of a soul overwhelmed with guilt, when the heavens become as brass and we must die. It is only as one dies to self that dense darkness covers him?

> One of the most blessed and helpful things birth. about this gift is that it was "for me." The intense personal nature of the transaction is that which should commend it to us. We are sold under sin, servants of Satan, and in a servitude that grows more and more fearful as time passes and from which no power, outside that of God, ture and his conscious relation to the Father. We

of God by the results which it sees in the lives of those who profess to have been bought with

SIXTH-DAY MORNING.

After an hour of routine business came "Edu-Text, Matt. 5: 13, "Ye are the salt of the cation Hour," conducted by Dean Main. It was of Christian duty. Notwithstanding the joy of

nominational life; and urged that every Seventhday Baptist boy and girl be sent to the Alfred, Milton or Salem preparatory school at least one year. Rev. E. D. Van Horn said that from a try was most hopeful. Secretary E. B. Saunders earnestly called attention to the great need of more ministers and other Christian workers. Dean Main mentioned four possible hindrances to a choice of the ministry of our young men: (1) Inadequate financial support. (2) The man of ideals; a Christian; evangelistic; a true Text, John 3: 16. In every field of life's ac- fear that they might not be cordially allowed needed freedom of thought and speech. (3) The feeling that the present most acceptable kind of preaching is lacking in instruction and in apperiences of the pastor that bring great joy. (4) The impression that the ministry is not full enough of opportunity. Then he named four in hopefulness. inducements to enter the ministry: (1) The obligation upon the minister to keep his moral In the story of Christ at the home of Simon, and spiritual life warm and growing. (2) The opportunity in the realm of religion, theology the address of Dean Main. The prominent idea and ethics for highest scholarship. (3) The ex- presented by Secretary Lewis was that the Tract peal for better character and conduct. (4) The many and wide fields for useful service. He day Baptists. That work involves consistent

istry and to pray without ceasing for our lab-

Vol. LXII. No. 24

Following "Education Hour" came a sermon by Rev. E. D. Van Horn. Theme, "The Fourfold Message of Christ." Texts, Matt. 11: 28. obligations to Mr. Van Horn for the following

The message of the text is not only the message of the New Testament, but it is the message of Christ to all mankind. In these texts may be seen the divine plan of the Master for every

- 1. "Come unto me." This is the universal gospel invitation. "Come unto me all ye that labor and are heavy laden." In this invitation is no rebuke, reproof, or upbraiding, but the outrelieve "the weary and heavy laden" and to give
- 2. "Follow me." This is the second message. Jesus said, "He that would become my disciple, To appreciate fully the nature and value of let him deny himself and take up his cross and daily follow me." This is where many converts fail. They do not realize that to be a Christian sponsibility and to follow Jesus ever to Golgotha. This is the way to eternal life. If we would live. he enters into the kingdom of God by the new
- 3. "Learn of me." This is what we may do as we follow Jesus. Learn of him (1) by listening to his direct teaching. He is the greatest teacher the world has ever known. He is authoritative because of his familiarity with Scripmay learn right conduct in all the relations of The world will estimate the value of this love life, in the home, family, church and society in general. (2) We may learn of him by contemplating his character. In him we see everything that belongs to the ideal excellence of our na-
- 4. "Go." In this message we find the ring coming to Jesus, following him, learning of him these are not enough. After all he bids us "Go." Go to the lost sheep of the house of Israel, Professor Edwin Shaw spoke upon the relation tell them the glad tidings of salvation. This we must do to become worthy disciples of our Lord and Master. Duty demands it, Christ commands it, and the world needs it. "Freely ve have received, freely give."

AFTERNOON OF SIXTH-DAY.

After a prayer and praise service, Dean Main made an address on "The Ideal Seventh-day Baptist." The following outline faintly suggests the high ideals and excellent suggestions with which the address was crowded.

"The Ideal Seventh-day Baptist" must be a man; a Sabbath-keeper; a Sabbath-reformer in the consciousness of having a mission; a worker for righteousness; of public spirit; patriotic; board-minded and large-hearted; modern and progressive in spirit and method; of abounding confidence in God and in his universe; and rich

TRACT HOUR

A consideration of the interests and work of the American Sabbath Tract Society followed Society represents the specific work of Seventh-This was the love of a sinning mortal for a Di- then appealed to the people to magnify the min- and devout Sabbath observance by themselves

and patient and persistent efforts to spread the knowledge of Sabbath truth among other Christians. Seventh-day Baptists must hold to high ideals and lofty standards concerning the Sabbath and its relation to religion and spiritual life. They cannot succeed unless they keep the Sabbath better and more devoutly than the average Christian observes Sunday. The world is sadly ignorant concerning what the Bible teaches concerning the Sabbath. Sabbathlessness abounds. The work of Seventh-day Baptists, through the Tract Society, is to publish the truth, far and wide, patiently, hopefully and with unwavering faith. Their place is that of a strong and hopeful minority. They are to sow the seeds of truth by know God and come into loving union with Him, all waters. Their first duty is to the religious being saved from sin through His forgiving world, especially the leaders of the Protestant churches. Courage, hopefulness and increased activity were the keynote of the Secretary's ad- memory. This appropriates truth better than can dress.

SIXTH-DAY EVENING.

The service on Sixth-day evening—beginning of the Sabbath—was conducted by Rev. J. J. White. It was a "Bible Reading," and musical service combined. Among the points stated and suggested were the following:

Sabbatizing is soul-rest in Christ. When we that which we believe. Believing in Christ is possessing him. There is one God who manifests himself to us as Father, Son and Holy Spirit. All who will receive the Holy Spirit are filled and guided by him. Those who reject analytically; persons, times, places, doctrines, the Holy Spirit or refuse to be guided by it, etc. Study prayerfully, and with devout sympacommit sin. Christ in us is a constant living thy. Presence. The indwelling and guiding Spirit is God's greatest gift to man. Mr. White condemned popular amusements as unfit for Spiritfilled Christians and as destructive of vital Godliness among young people.

SABBATH MORNING.

"The Sabbath-keeping Christ." Christ is susaturated with the spirit and knowledge of the do much in determining how one ought to teach. Old Testament. Neither Christ nor the church of the first one and one-half centuries had any sacred book, except the Old Testament. Christianity was born in the heart of the Jewish church, in and through the Person, the words and the work of the Messiah. Being such an one, he Make much of special occasions, such as "Childasserted his high authority as "Lord, even of the ren's Day," "Christmas" and "Decision Day." Sabbath." The Jews held the Fourth as "the greatest" of all the commandments. Christ discussed that more than any other one. Practical questions and issues connected with Christian life and worship, grow out of the Sabbath and its observance in almost endless numbers. The ing decision and action on the part of pupils, Pharisees had buried the true idea of Sabbath and Sabbath observance under hundreds of special rules, many of which were evasions, actual disobedience, in the name of obedience. These false to a "Decision Day" service not long since in additions to the Sabbath law Jesus condemned the school at Leonardsville. and ignored. He unfolded and created the true. "Christian Sabbath" by thus pruning away from the Sabbath of his Father that which men had added to it. Well may we take "Messiah," "Christ," "Lord of the Sabbath," as our authority, guide and teacher concerning the Sabbath and its observance.

SABBATH AFTERNOON.

The Sabbath-school was conducted by E. S. Bennett, Superintendent of the Verona school.

soul-watchfulness and righteousness" Rev. Edwin Shaw set forth "What the lesson teaches about faith." Rev. E. B. Saunders discussed and illustrated its teachings concerning "Persistency." The lesson was from Mark 7: 24-30, "The Gentile Woman's Faith."

THE SABBATH RECORDER.

SABBATH-SCHOOL HOUR.

Rev. I. L. Cottrell conducted the "Sabbathschool Hour" immediately after the session of the Sabbath-school. He assigned to Rev. E. H. Socwell as a theme. "The Text Book of the Sab-. bath-school." Mr. Socwell said: The great and central themes in our text book are God, sin, salvation. We should study it that we may grace. We should study the Book more and "helps" less. It is well to commit Scripture to be done in any other way. Truth is the one saving element in Bible study. This should be sought as the immediate and the ultimate end in Sabbath-school work.

"How to Study the Lesson" was the next theme; it was treated by Dean Main. First and always, seek the guidance and help of the Holy Spirit. Study the whole Bible, that you may believe truly we come into actual possession of be better prepared to study specific portions of This general study should take in Hebrew history in its different phases and epochs. The connecting links should be considered, whenever a specific lesson is under consideration. Study "How to Teach the Lesson" was discussed by

Edwin Shaw. Give much time, thought and prayer to the preparation for teaching. It is a high and holy calling and must not be held light- his essay. His definition of "giving" is broad ly, nor undertaken carelessly, nor with indifference. Assign special work to each member of A. H. Lewis preached. Text, Mark 2: 27, 28, your class. Secure personal interest on the part of each one. Know what each pupil needs. preme authority on the Sabbath question as he is Character-building, development in religious life on all other points of Christian faith and prac- and Godliness are ends to be sought, and each tice. His credentials are all found in the fact lesson, all teaching in the Sabbath-school should is necessary. The Christian is under as much press towards these results. Such a purpose will

> Dr. A. C. Davis discussed "Enthusiasm in the Sabbath-school." Always attend; co-operate with the Superintendent cheerfully, and enthusiastically. Keep out of ruts of thought and of action. Keep yourself full of life and action. This last may be made one of the most valuable features of Sabbath-school work.

Mr. Cottrell, the conductor of the hour, made a summary of the general features of Sabbathschool work, and urged the importance of securthus making conversion and spiritual growth the central point in Sabbath-school work. He illustrated and emphasized his remarks by reference

and urged that Sabbatizing and the influence of the Sabbath should pervade all days and all time, thus leading to Christ.

EVENING AFTER SABBATH.

The evening program consisted of the "Young People's Hour" and a short sermon with testimony meeting, all under the charge of Dr. A. C. Davis, Jr., President of the Young People's Board. The theme of the sermon was "Repent-Dean Main showed "What the lesson teaches of ance," and the consideration of it was appropri-

ate to the general theme of the evening. Both the young people's work and the sermon will be reported by Dr. Davis on the Young People's Page of THE RECORDER.

FIRST-DAY MORNING.

The first hour of the session was given to business. The sermon was by I. L. Cottrell "The True Spirit of Evangelism." Text, Luke 2: 14. The theme was considered under three heads. "How to Get" the spirit of evangelism. "How to Keep It." "How to Impart It." Evangelism is telling the good news concerning God. His love, and our salvation through His love. It demands (a) "A just idea of God." To know Him aright, leads away from sin and into communion with God, to repentance and holiness. (b) We secure the spirit of true evangelism by knowing God as He is revealed in nature, in the Bible, and in our experiences. Divine life in us is the germ and source of this spirit. God reaches down to us: we are born anew from above and enter into eternal life. (c) The spirit of evangelism is kept through our spiritual life, our abiding in Christ; obedient living, and loving service. We cannot serve two Masters and separate from Christ, we die. (d) Life only can impart life. Love is at once the highest expression of law and of life. This true spirit will guide our lives and open our lips, until we tell the story of God's love in influence, in words, in deeds, in all we are and all we do. We are all called to this work. God's message and command to each one is, "Be thou an evangelist."

"The Relation of Giving to the Spirit of Evangelism" was the subject of an essay by Dr. E. S. Maxson, of Syracuse, which essay formed the next item on the program. Dr. Maxson has kindly furnished the following thoughts from and good.

The evangelistic spirit is the gospel spirit. In the early Christian church it was present in a marked degree. Seventh-day Baptists have felt the importance of preaching the Gospel both to the Jew and Gentile. Giving to the Lord's work obligation to tithe as was the Jew. To stop giving in any form to Gospel work is to destroy the evangelistic spirit.

There are other forms of giving besides that of money and property. God wants our time and strength and mental effort. Jesus tells us that the first commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." The evangelistic spirit is kept up by the giving of time and strength and mental effort to Gospel work. We are accountable to God for the way in which we spend our time, our money and our strength.

Frivolous and useless amusements, as dancing, card-playing and theatre-going, do not tend to promote the evangelistic spirit.

If we would foster the evangelistic spirit, we should study the Bible and read missionary literature. We should not waste time on sensa-Rev. J. J. White presented a chart of the week tional novels. There are good papers to read like the War Crv, the Christian Herald, the Ram's Horn and THE SABBATH RECORDER.

> One great gain of our Association and Conference meetings is the promotion of the Gospel spirit. If we give the Gospel to others, we shall receive the Gospel spirit in return. We can gain a blessing by giving a Bible, a New Testament or good, Christian papers to those that need

At the Bible House in New York, one can buy

an English New Testament for five cents and the whole Bible, in clear type, for twenty cents. the Bible by reading the Bible Society Record.

published monthly and costs but thirty cents a year. Seventh-day Baptist periodicals should not be neglected by our people.

Every one should have the Gospel spirit and should guard against all worldly influences that would deprive him of this valuable possession. If any one has not the evangelistic spirit, he love to teach. should straightway begin to give that he may gain this spirit. Christ's command to preach the Cospel to every creature is of the utmost im-

The next item on the program for the forenoon was an essay by Principal H. W. Maxson, of Utica. He has placed us under obligations by the following summary. Note what he says of the power and importance of home influences.

There must be more consecration in our lives before we as a denomination can accomplish our

In this commercial and sordid age more worthy life-motives and ideals should be set before our children by example and precept. Such a course would largely check the falling away of those among our young people, who are now being led by worldly desires to give up the Sabbath and Christian living.

Every child has a right to receive Christian training from his parents and had better never he born than fail to get such training from those upon whom God lays this duty and privilege.

While our Sabbath-schools are necessary and helpful in this work they can not accomplish the desired ends. Moreover, owing to failure on our part, they have not and are not accomplishing all that they could.

The daily life of the family circle is the proper place for the real work of religious training and the proper performance of this task puts a responsibility upon each member of that circle, which will give spiritual strength to each indi-

As a denomination our children should be instructed in all the articles of our faith and practice with the grounds for our belief in them.

One needs more than mere sentiment for a faith because it was that of his fathers. He must go to the authority of God's word for every article of it. Do you believe that the only way to attain happiness is to live a Christian life? Then teach your children and companions its truths by word and action. Trust nothing to chance. Do you believe it an essential part of Christian duty to observe a weekly Sabbath? If so, instruct your children in the authority for your belief. Was the Seventh-day established by God as the Sabbath and was that day ever changed by the Christ? Conclusive information upon these points is available and every Seventh-day Baptist, whether adult or child, should be familiar with the authorities in this matter.

The so-called sacrifices which we shall be obliged to make for this truth will serve to bring us closer to the ideal spiritual life.

the fundamental truths of our faith and our authority for them is an absolute necessity if we are to hold fast that which we now have and go forward to perform the will of our father as expressed in his holy word.

The program closed with the "Missionary Hour," conducted by Secretary Saunders. He the churches. Place of next annual session to We will make it go just as far as we know how. will report it for the Missionary Page.

FIRST-DAY AFTERNOON.

An open Parliament: "How Can We Hold One can gain a greater interest in the spread of Our Young People," was the first item of the afternoon program. It was conducted by Rev. This interesting little illustrated magazine is E. A. Witter. He urged that children and young people should be taught the value of Christianity as a personal matter, and in individual experience. To be a Christian means to be led by Christ. Every teacher of our young people should be a devout and consistent Christian. Whoever teaches children should love them and

> E. D. Van Horn discussed the question of organization and machinery for teaching and holding our young people. We are in danger of seeking too much machinery. The Sabbathschool and the Christian Endeavor Society are needed, but the home ought to do far more than it does to teach and hold children and young people. Too few parents realize their place and duty in this direction. Mothers are the natural and the most influential teachers of children. There ought to be little or no need for a "Junior Endeavor Society." It should be "a last resort," made necessary only because the home fails to do its work.

need special instruction and training as those of whom more is demanded both as to knowledge and character, than is demanded of other people. They must be taught the duty, the honor, and the glory of standing for a great truth, with bravery and joy. Above all else they must be came praying for a revival. The pastor and peotaught that it is not a misfortune to be born a ple at Verona have been praying for the same. Seventh-day Baptist, but rather that it is an It is nothing very strange that it came. honor and a blessing.

Dr. S. C. Maxson urged the duty of aiding young people when they go from home to begin life in new fields, especially when they seek business in cities. Parents, pastors and friends to me, "I do not believe that Seventh-day Bapshould follow such ones with advice, sympathy, prayers and aid. Scattered Sabbath-keepers should keep in touch with each other, and should draw together for strength and for worship on the Sabbath, even though few in number. He cited the situation in Utica, N. Y., and other cities as illustrations and examples. It was a helpful

WOMAN'S WORK.

In the absence of Ethel Haven, Associationa Secretary, Mrs. H. L. Spooner, of Brookfield N. Y., took charge of the Woman's Hour. large audience and a strong program gave interest to the occasion. A report will appear on the Woman's Page.

CLOSING SESSION.

The evening session on First-day closed the Association; the program was "Sermon and Closing Conference," by Secretary E. B. Saunders. A report of the evening will be made by be one of us. The best cause usually has the him on the Missionary Page.

through all the sessions. The attendance was unusually large, and the spirit of the meeting was excellent. The evidence of revival work at Leonardsville, West Edmeston and DeRuyter was plainly seen. The entertainment furnished This systematic and thorough instruction in in the commodious parlors of the church was overabundant. And the social features were much enjoyed. As a whole the session gave "State of Religion" report announced 945 memhers, an increased number of settled pastors, and a general improvement in the religious life of be fixed by the Executive Committee.

Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary Ashaway, R. I.

"There is no heresy like that of looking with incredulity on souls gone wrong."

THE CENTRAL ASSOCIATION.

The Associations will have more of interest to you than any other topic which I can write about at this time. It is a great joy to attend those meetings since the spirit is usually good. We might discuss the question of which will we have predominate at the Associations, the intellectual, or spiritual; but we have had both in all of the Associations so far. I have yet to hear the first person say that they did not like this kind of meeting best. We have always had thoughtful and strong sermons and papers. They have not always produced results because the moving power of the spirit has not at all times been in the Associational meetings. There was of course an inspiration in the large attendance and delegation, but there was far more in the fact that they came from most of the churches, spirit filled. They brought with them A. H. Lewis urged that "our" young people a blessing. Rev. J. J. White has been holding revival meetings during the past winter and spring in this Association with several of the churches This contributed to the interest and spirituality brought to the meeting. The delegates came from the other Associations also spirit filled. They

> Missionary hour was on First day at eleven o'clock. The church was filled to overflowing. as it was at many of the sessions. The interest ran high. At the close of the meeting a man said tists are dying out." That is just what I wish we could make every one believe. Because that

> A pastor of a city church of another denomination said to one of his members who asked for a letter to unite with us not long ago "that the Seventh-day Baptists were dying out." A strong argument with some people, but a poor one for a minister to rest on, especially if untrue. I suppose he judged by the noiselessness of our machinery. The argument did not work, in this case, for he lost one of his best church members. a man who had out-grown that denomination to which he had belonged.

Missionary hour was devoted to a canvass of the work which we are trying as a Board to carry forward. Of course there are hard problems before us. We are trying to solve and not dodge them. He who has not the courage to face and fight hard battles can hardly expect to hardest problems, and the fewest friends. We The weather remained exceptionally fine count it a joy to help solve the great problems, and fight the battles of our time. So many great reforms have come in our day, we dare look for greater. It is not only an age of unheard of progress, but one of moral and religious reform. Men are put in positions of power because they are Christians. Shame on the man or denomination who is waiting to be reformed and not willing to suffer affliction with the people of God evidence of growth and increasing strength. The in order to hasten the better day. We ask the people to continue to support the regular work of the Missionary Society. We will promise to use every dollar of your money in saving lost men. Pray for and counsel us that we make no false

is the servant of the people. We wish to be faithful to the trust.

JUNE 11, 1906.

God wonderfully puts it into the hearts of his people to contribute for benevolent work, such as missions, schools and churches. It is a much harder thing to give for debts, when we know that no farther visible results will ever We begrudge the money to pay debts. We may reason about this; say that we should not feel so, but after all that, we do feel just the same. The cheerful giving is for the work. not debts. That is just what we want. The scattering churches, the missions in China, in Africa, and Holland. The trouble is that we are not trying to do much but take care of ourselves: this will always be hard work. It is most easily done by caring for others. The only way we luke-warm Christians, Sabbath breakers, by uncan save our own lives as a people is by carrying. fair business methods, hypocrites, non-attendforward this work. Who ever heard of a per- ance at religious services, church quarrels, etc. son's leaving us, or the Sabbath, who was a gen- All of these evils with many others tell of the erous contributor to the work? Parents, here sad need of the Höly Spirit in our lives. We is a chance to wed our children to the cause. hear much said about the great need of ministers More go out from us through this door than we in the denomination; doubtless this is a great realize. After the meeting some came and gave need but, brethren, I believe a greater need is me money for "the work." Others handed me that of men and women filled with the Holy to this country and to Conference. This latter had men and women of Spirit filled lives all over fund is being made up by personal contribution the denomination, the question of ministers only. May God bless the cheerful givers, and direct us to use the funds wisely. I shall have to say to you what lies heaviest on my heart if I be sending missionary pastors into all the needy serve you, be it a call for men or money. God fields of our own home land and have some left was evidently in the meeting.

revival meeting, from the opening song to the report it in my department of the RECORDER.

filled, finally the aisles and entry were filled with chairs, and the house packed with people. Many name of Jesus Christ unto the remission of sins; of the First-day people came to this service. and ye shall receive the gift of the Holy Spirit. During the opening song service requests were For to you is the promise, and to your children, made for prayers, and a season of prayer followed. They were evidently being answered before Lord our God shall call unto Him." St. Paul the preaching commenced. The message was said, "Be not drunk with wine but be filled with from the text, "If any man will come after me, the spirit." If those strong, godly men whom let him deny himself, and take up his cross and follow me." Matt. 16: 24. The different circles of discipleship, there were the five hundred, the lessons of life, needed to "Tarry in Jerusalem unseventy and the twelve. Out of this little band of twelve were chosen three or four. This little high," how necessary must it be for each of us bodyguard were taken with Christ into the death to be spirit filled. Even Christ did not think of chamber, on to the Mount, and finally into the entering upon his work without the power of Garden. They fell asleep, could not watch with the spirit. At the time of his baptism we read him. The only rebuke he gave them was, "could that the "Holy Spirit descended upon him," ye not watch with me?" This is to the sleeping again that "Full of the Spirit he returned from disciple in the church, could ye not watch? If the Jordan," and after the temptation "He re-Christ the Son of God needed a little group of turned in the power of the Spirit into Galilee." bosom friends in his time of agony, what must Since then, there are so many imperfections, we need? If you can live outside of the church blunders, and sins in our lives, crippling our inand Christian sympathy and fellowship you must fluence with others, since evil exists in the church be stronger than the Son of God. Peter gave even to the extent, now and then, of a Judas, and us the golden key to entrance into the "Inner human power is too weak to overcome such evils, Circle," when he said, "we have left all." Are let us lay hold of this higher power and enter into we willing to pay the price, and come in? The a richer and nobler service. meeting continued for nearly an hour after the sermon, people continued to rise for prayers and Holy Spirit is no intruder. He does not come come forward. Some found Christ and some I where he is not invited; in fact we must earnestly think came into the "inner circle" before the desire him before he will come to abide with us. close of the meeting.

Many of us have been praying that the Asso- sense of our need we are in a condition to see ciations would not be like the door turning on the promise verified, "Ask and ye shall receive." its hinges, come and go the same. God has (2) By a complete and unconditional self surren-Him, and will go to their home and church to we give ourselves to the power to rule in us, mother after the children have been sent may

moves. We are all stewards of God, the Board live better and do more work for Him who died that we might live.

THE SABBATH RECORDER.

THE RELATION OF THE SPIRITUAL LIFE OF THE INDIVIDUAL CHURCH MEMBER TO OUR DENOMIN-ATIONAL INTERESTS.

BY REV. E. D. VAN HORN. (Continued from last week.) 3. Our need of it. It is not necessary to

bring arguments to prove our need of the Holv

But we do not have to look to these confessions to see this need. Actions speak louder than words. This sad fact is told by the presence of funds to assist in bringing Brother Velthuysen Spirit. Am I mistaken when I say that if we would be solved? If this were the case not only would our vacant pulpits be filled but we would to send abroad. These needs are not only human The closing session on First-day night was a felt needs but are divinely recognized. There was not only the promise of the Holy Spirit, but close. At the suggestion of Dr. Lewis, I will the command to the first disciples to "Tarry in Jerusalem until they should be endued with At half past seven o'clock the house was well power from on high." Then Peter said, "Repent ve and be baptized every one of you in the and to all that are afar off, even as many as the Iesus chose to be his first disciples, and who walked and talked with him, learning the great til they should be endued with power from on 4. How to get it. (1) By asking for it. The

With a strong desire to have him and a deep

the power will give himself to us to rule through us. To this end let us yield our bodies and open our hearts and give him full possession of our wills. (3) Read the Bible. The Bible is one of the channels through which God pours His Spirit into the lives of men. To many people however, this channel remains closed. Although it is the source through which a flood of life, wisdom, and blessedness, and love might flow it is never opened. Little wonder that so many lives remain barren to the fruits of the Christian life. Spirit. Christians confess it everywhere. We (4) Prayer. "How much more shall the heaventell how weak we are and speak of our failures ly Father give the Holy Spirit to them who ask which are for the most part honest confessions. him." The Spirit was given to Christ while praying, the disciples were in the act of prayer when the Holy Spirit came upon them. Paul while smitten with blindness after his conversion was in prayer when Ananias came to lead him out into the same blessed experience. Prayer wins for us the co-operation of the Spirit to keep our minds in a clear, healthy, courageous, hopeful. loving tone.

The Effect of the Spiritual Life Upon Our Denominational Interests.

What I have said with regard to the Spiritual Life is not because of any pet theory in so-called "Holiness," Sanctification," or "Perfection" or any of these perverted doctrines, but because I wish to call attention to the important teaching of the Scriptures on this question and to show the relation of the godly life to the denominational interests.

Keeping this in view I shall speak of our interests not as outlined and represented by our various boards but as related to 1. Education—in the home, church and colleges. 2. To our Young People and their work, 3. To Missions and 4. To Sabbath Reform. I have grouped these thus because the subject is so large that it will not admit of an exhaustive treatment.

I. Education in the home. I can conceive of no greater change taking place than that which we would see in the home with the incoming of the Holy Spirit. That there are homes where the Holy Spirit dwells and reigns is a matter for which I am devoutly thankful. But how many nomes there are, where the voice of prayer is never heard, where the Bible is never read, and where the Christian teaching is never given. No act of parental care will have a greater influence in shaping a beautiful Christian character, determining the eternal destiny of the child's life, than the lessons of holy thought taught at a mother's knee. The memory of a father's and a mother's prayers will often, when all else is forgotten, remain as a guiding and restraining influence in after life. With the Holy Spirit in the hearts of fathers and mothers in the home we would have little to fear of weakness in the coming generation. Next to this in importance is the work of the Sabbath School. This is a fruitful and glorious work in which fathers and mothers can unite with Sabbath School teachers and superintendents in teaching to the boys and girls the lessons of the Bible. When it comes to this work I wish I had the power to relieve every father and mother of that "tired feeling" and make them realize the influence and power of their example in attending Sabbath School them-

It is not merely enough to feed and clothe the child six days in the week but on the Sabbath is given a heaven sent opportunity to help decide answered our prayers at three of them, people der. It has been said that we want sometimes his destiny. With many the account is closed have given their hearts to Christ at them all, I to get hold of the power to use it. God wants on Friday night. Sabbath dawns with no sense think, without doubt. Many have come closer to the power to get possession of us to use us. If of sacredness or God-sent opportunity. The

get ready and go while the father settles down in his easy chair to enjoy the morning paper or perhaps does a few odd jobs which he had no time for during the week. What is the result? This, the boy goes to Sabbath School with the feeling that he has been sent and that it is a trial to be thrown off when he gets a little older, and sooner or later the boy goes the way of his father. If, instead of this Sabbath desecration, the parents, full of the Holy Spirit, got ready and went with the children to church and Sabbath School to study and know more of God's will, many of the boys and girls would be so firmly grounded in the faith that they would not leave it

colleges. I cannot say more than this: If we had a little more of the Spirit of Christ in our schools, some of the evils which now exist would find no soil in which to grow and flourish. 2. Our Young People's work. While our Young People's Societies are for the most part doing a splendid work locally and through the Young People's Board, there are some tendencies which I am sorry to see. These tendencies are in many cases the expression of an honest effort to "do something" but which are nevertheless, betraying a sad lack mentioned in early part

Again, the influence would be marked on our

when they are grown up.

TREASURER'S REPORT. For the Month of May, 1906. GEO. H. UTTER, Treasurer, in account with

of these remarks.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. Cash in treasury May 1, 1906 \$ 923 41 Mrs. S. A. Millikin, Butler, O. T.-For Java work Mrs. A. B. Stillman, Nortonville, Kan. F. F. Johnson, Stone Fort, Ill. 5 00 Woman's Executive Board: General Fund\$64 34 China Mission 5 00 Dr. Palmborg's House 19 00 Gift to Dr. Palmborg Fund 81 17 Java work 1 00— 170 57 Interest on bank balances A friend of missions, Medford, O. T.— Palmborg House\$ 5 00 Java work 5 00— 10 00 Minette E. Benjamin, Oxford, N. Y. Collection at Boston, Mass. 11 94 Pulpit subscriptions 5 50 Mrs. A. K. Crandall, Portville, N. Y.— Java work E. J. Potter, Battle Creek, Mich.—Java work

Society of Christian Endeavor, North Loup,

Neb.—Palmborg work

Rockville, R. I.

Salem, W. Va.

Plainfield. N. J. 54 61

General Fund 16 95— 25 00

Home Missions 15 75— 45 53

Welton, Iowa 10 00

Church at Little Genesee, N. Y.

Shiloh, N. J.—Labor at Fouke, Ark.\$ 8 05

North Loup. Neb.—Java work\$29 78

Second Westerly, R. I.

Gentry, Ark	5 10
	\$1,370 43
CR. Section 1	ring sign a speciment distribution of
E. B. Saunders-Salary for April and	travel-
ing expenses	\$ 175 00
Church at Salemville, Pa.—Six mont	hs end-
ing March 31, 1906	50 00
Cartwright, Wis.—Three months	ending
March 31, 1906	18 75
American Sabbath Tract Society-	Propor-
tion of Conference minutes	
American Sabbath Tract Society,-	-Pulpits
for March, April and May, 1906	111 10
Cash in treasury May 31, 1906:	•
Available	\$418 31
Palmborg House	421 26
Shanghai Chapel	100 00— 939 57

\$1,370 43

Woman's Work. ETHEL A. HAVEN, Leonardsville, N. Y.

My hands were filled with many things, Which I did precious hold As any treasure of a king's, Silver, or gems, or gold. The Master came, and touched my hands, The scars were in His own And at His feet my treasures sweet Fell shattered one by one "I must have empty hands," said He, "Wherewith to work My works through thee."

Defiled with dust of earth, And I my work did ofttimes soil, And render little worth. The Master came, and touched my hands, And crimson were His own; And when, amazed, on mine I gazed, Lo. every stain was gone! "I must have cleansed hands," said He, "Wherewith to work My works through thee."

My hands were stained with marks of toil,

My hands were growing feverish, And cumbered with much care: Trembling with haste and eagerness, Nor folded oft in prayer. The Master came, and touched my hands, With healing in His own; And calm and still to do His will, They grew, the fever gone "I must have quiet hands," said He, "Wherewith to work My works through thee."

My hands were strong in fancied strength, But not in power divine, And bold to take up tasks at length, That were not His, but mine The Master came, and touched my hands, And mighty were His own; But mine, since then, have powerless been, Save His were laid thereon. "And it is only thus," said He, "That I can work My works through thee." -Edith G. Cherry.

ALONG THE WAYSIDE. HARRIETT C. VAN HORN.

It was a drizzly, windy morning, a crowd of dirty, smelly, steaming passengers filled the waiting room of the little station, and I was driven out onto the wet platform for a whiff of fresh

There was no special charm in the landscape, which showed a net-work of rails, a slippery board walk, heaps of cinders and a dingy brown freight house. A wiry-framed, slender, active Irishman was giving brisk, cheery orders to the crew of the freight train that was making up on the siding. Back and forth wheezed the smutty engine, a coal-streaked, greasy engineer with a bored expression on his face, learned languidly out of his cab window, and the whole scene was drearily commonplace.

and I noticed that a single, detached freight car was standing directly in the path of progress. The long, heavy train was ready to pull out, and this obstacle blocked the way. What was to be no obligation toward you. Did not you feel that

their confidence in the one who gave the orders justified their obedience. They sprang quickly to their places at the rear of the car, and standing one on either side of the track, placed a single hand on the end of the car.

A signal from the yardmaster to the engineer m his cab behind the men, a touch to the throttle and the locomotive gave the straggling car a gentle kick that started it, and the men walked off with it, pushing the car with no apparent effort onto the other track.

Back to their places on the train, and now, nothing to block the way, the long line of loaded freight pulled out, and was soon swallowed up in the misty distance.

With confidence in the Power behind us, let us put ourselves in position, and be ready when He moves, to accomplish the impossible.

"I can do all things through Christ which strengtheneth me." Phil. 4: 13.

We were driving home the other evening from the city of Madison. The road was a strange one to us, and night was falling. "Follow the long distance telephone lines all the way," our friends had said.

Everything went well for a time. The dome of the capitol, and the city spires gradually faded above beautiful Lake Winona, the wide-rolling country was dotted with prosperous farm-houses, the road led through blossoming waysides and the tender green of May-time groves, and the sturdy poles in Indian file held aloft the speaking wires that bind our homes into one great family. But as the dimness of a cloudy night gathered, we scanned the faint sky-line in vain for the outlines of our guide. At a marshy place in a turn of the road the poles had "cut across lots" and left us to choose one of three ways which here converged. Surely at such a place as this, at least, the guide board will point the way. Utmost search revealed no guide-post there, and "the way-faring man," though not a fool, erred there-

Why didn't somebody to whom this road was familiar, see to it that a guide board was placed there, so that the stranger might learn the way? Somebody didn't need it for his own sake. but those to whom the Way is new might have been kept in the straight path.

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12: 13.

Did you ever, on a dark stormy night, ask for shelter and a bed at some chance wayside home? You were a stranger, the darkness failed to reveal what a casual daylight glance would have told—that you were, at least, respectable looking. Your good reputation had not preceded you. to win you a welcome. For all that you could Just then, the train advanced toward a switch, impress anyone by your personal presence, you might be "Weary Watkins" looking for an ever elusive "job." You were only a voice in the darkness, calling for help from some one who felt you were already stripped of your secure respect-Two of the crew were standing by the track; ability, and you almost fancied that you were slender fellows—but the yardmaster called out, really a rather questionable character? This "Here, you men, push this car onto the other feeling did not lessen, as you applied at house track." I was astonished. They could not do it. after house, and with drawn bolts or portly fig-I knew. I remembered once hearing Dr. Lewis ures blocking the entrance, the people "all with tell how a dozen men, of whom he was one, put one accord began to make excuse?" You did their shoulders to an empty car, and pushed stead- not blame these cautious souls, not at all. Perily, unitedly and for a good while and at last haps you had felt a little that way yourself in communicated their energy to the inert car till times past, and had had to overcome considerable it rolled along. But this was another case. Only reluctance to open your home to nobody-knew two slight, boyish figures, and a great Western who. But you reflected with some satisfaction that you had overcome that reluctance, and then However, they had been there before, and and there, as you stood under the dripping trees

in the outer darkness you firmly resolved that hereafter you would be compassionate to the wanderer.

JUNE 11, 1906.

Well, we know just how you felt, and nothing but the sheer necessities of the case could ever have summoned the courage to make one more effort. And this time, we found the heart of the good Samaritan. A beautiful home presided over by a lovely young wife was opened to us, and we were soon at rest. The husband hesitated iust a moment-it was late and he was half sick—but the fair wife exclaimed, "You can't say no, Bert, to the wife and little girl this dark night," and that settled it.

There was no surprise to find on the organ in the pretty sitting room, a hymn book open at the hymn, "Nearer, My God, to Thee," and to hear this friendly couple say, "Oh yes, we always attend church every week at the little church two miles away."

"I was a stranger and ye took me in; Inasmuch-"

The "cup of cold water" seems such a very little thing that we often refrain from giving it because it is so little. If it is that only which our brother lacks, it is scarcely worth troubling ourselves about, and we go on our way, unheeding. If his life were in peril, his home in danger, if there were some great need to be met, we would minister to him willingly; but we have no time tion like any we have ever known or heard of. for cups of water. Yet, when we come to think of it, the great demands that we can answer are very few; it must be the little things or nothing. The empty cups are reaching out to us on every side and through every hour of the day. A little sympathy here, a kindly office there, the word of encouragement mutely asked by tired quarter of the good from them that we have, eyes, the errand for somebody crowded into the busyday—these are the things that are possible sing praises and give thanks to God for sending to us. And when we remember how much the brightness or sadness of our own days depends on the receiving or missing of just such trifles, we can well understand the Master's blessing on the cups of cold water.—J. R. Miller.

WOMAN'S BOARD.

Receipts for May. Ashaway, R. I., Ladies' Society: Tract Society, \$15.00; Missionary Society, \$15.00; unappropriated, \$10.00\$40 00 Brookfield, N. Y., Woman's Missionary Aid Society: for Dr. Palmborg's House, \$10.00; Mary Janz, India, \$10.00 20 00

De Forest, Wis., Mrs. I. B. Clarke: Tract Society, \$1.00; Missionary Society, \$1.00; Miss Burdick's salary, \$1.00 3 00 Fouke, Ark., Ladies' Aid Society: Miss Burdick's salary 12 00 Independence, N. Y., Mrs. Abby Berry: Miss Burdick's salary 1 00 Independence, N. Y., Ladies' Society: Milton, Wis., Ladies' Benevolent Society: Tract Society, \$5.00; Home Missions, \$5.00 10 00 Milton, Wis., Mrs. E. D. Bliss: Dr. Palmborg's House 1 50 Milton, Wis., Mrs. A. J. Wells, (Birthday Offering): Dr. Palmborg's

House I 00 Milton Junction, Wis., Ladies' Society: Tract Society, \$10.00; Miss Burdick's salary, \$10.00; Dr. Palmborg's House, \$10.00; Board Expenses, \$2.00; Fouke School, \$8.00 40 00 Milton Junction, Wis., Mrs. A. S. Maxson: unappropriated 5 00

New Richland, Minn., Susan M. Ayers: Tract Society 1 00 Salem, W. Va., Collection at Woman's

Hour, South-Eastern Association: Education 6 74 Stone Fort, Ill., Mrs. F. F. Johnson: unappropriated 5 00 Welton, Iowa, Ladies' Society: unappropriated 5 00-\$ 168 24

MRS. L. A. PLATTS, Treas. MILTON, WIS., June 1, 1906. PROGRAM FOR WOMAN'S HOUR, NORTH-

WESTERN ASSOCIATION.

Letter from the Corresponding Secretary, Mrs. T. J. Van Horn Paper.—Christian Work and Workers,

Mrs. W. D. Burdick Sketches from Our China Mission, Mrs. J. W. Crofoot Dr. Gertrude Crumb Collection for Woman's Board.

DECISION DAY AT NORTONVILLE, KANSAS.

. Not for sake of being odd, nor to assert our independence, but as a matter of convenience. almost a necessity, arising from conditions peculiar to ourselves, the Decision Day service was not held at Nortonville on the date recommended by the Field Secretary of our Sabbath School Board. Nor were our services, in plan or execu-They were invented by Kansas people, though they have no patent right on them, nor would they hinder others in their use. On the contrary, they would recommend that other churches adopt them as they are, or in modified form as might best suit their needs. If they get one we will rejoice with them when they rejoice and

It is two hundred and fifty miles to the nearest Seventh-day Baptist Church. That is a good ways to neighbors. The next nearest is three hundred and fifty miles. These "magnificent distances of the west," prohibit our joining forces with them in any line of concerted Church, Sabbathschool, or Christian Endeavor work. For this reason, and some others, we joined all our own forces-the Church. Sabbath-school, and Christian Endeavor Society in a Decision Day service.

The meeting was announced a long time in advance; it was earnestly prayed for by a large number; it was preached for, and a good deal of personal work was done. The service was held at the regular Sabbath morning service hour, on April 21. An excellent paper was prepared by Sheldon Babcock on "Decision." Sister Tomlinson, one of our devoted old saints conducted a Bible reading of more than usual interest on the invitations and promises of God. The Pastor urged the present and eternal needs of deciding for Christ and a selfhood purified in His blood.

Two stalwart young men made public their decision, and others asked for prayers. The interest was so great that the decision idea was continued for several successive Sabbaths, which ran through sermons and music. Two or more publicly decided for Christ and the better life each Sabbath until, on May 26, sixteen were baptized into the church. One joined on testimony, and three by letter. On Sabbath, June 2, when the hand of fellowship was given to the new members, another young man joined by letter, making twenty-one in all, and we are hoping weight and give a sense of security and a glad others will make the decision.

Much cold indifference was melted away, and G. B. F. Hallock, D. D.

in its place new pledges of faithfulness to God were made and are being lived out. The most of the membership has been refreshed, and now a few have had the altar fires of their hearts kindled anew with fire from the altar of Divine grace above. The Pastor enjoyed this revival more than he can tell. Several young people, Total\$1,675 64 one or two at a time, came to him of their own accord, rejoicing his heart by telling him they had made their peace with God and would make their decisions to be Christians public on the next Sabbath.

> No extra meetings were held, excepting as the Pastor invited the new converts and inquirers to meet with him occasionally. No one was excited. No one exhibited any great amount of emotion. All were urged to accept the fact that it was their "reasonable service" to become Christians. All were in "dead earnest," or rather, they were alive in earnest. For a long time some had been praying for a revival and a Pentecostal blessing. "He inclined His ear," and we are sure God is answering prayer down in Kansas, for which we thank Him, take new courage, and ask Him for still greater blessings.

We did not "get up a revival," but the Saviour of souls sent us one of His own down from Heaven, where there is joy "over one sinner that repenteth, more than over ninety and nine just persons who need no repentence.'

GEO. W. HILLS.

Nortonville, Kansas, June 4, 1906.

UNLOAD YOUR CARES.

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the French translation is unloading (dechargeant). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up and the whole load slide off to the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of

Unload the cares you carry on your shoulders. Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is "Cast thy burden upon the Lord, and He shall sustain thee."

But the thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated, "He careth for you." That means that He loves us and sympathizes with us and will exercise His strength in our behalf. Whatever the burden that bears down upon us, to know that God has not left us out of mind or out of sight, but that He is "keeping watch over His own," and "will make all things work together for our good," cannot fail to lighten the hope of final good. Unload your cares!-

at its head is supreme authority. The Advent-

ists accept Mrs. White's visions along with the

Bible, while the rationalists hold that man's reas-

on, weak, vacillating and fallible is to be taken

as authority where the Bible and the voice of

reason seem to conflict. Many in other Protes-

tant denominations, no longer able to defend

their practices regarding the Sabbath, are living

in open violation of the plain and positive teach-

ing of the Bible and advocate such violation, the

whole tendency of which is to bring the Bible

into disrepute. Of all the forces undermining

the Bible this last is the most to be deplored and

influence of science and the higher criticism on

the Bible. They have no occasion for this. It

is because they understand neither the purpose

nor nature of either. Science is not the enemy

of the Bible any more than farming is. It oper-

ates in another sphere. There may be some

skeptical ones among the higher critics just as

there are in the Church but the higher criticism

is not to blame for this any more than the Church

is for its Judases. Some of the most devout and

reverent Bible students that ever lived are among

them and they are establishing the truth of the

Bible. We are striking at the wrong men when

we strike at these. Those who, in reality are

doing the most to destroy the authority of the

Bible are those who profess to follow it and yet

Seventh-day Baptists since the days of John

the Baptist and Christ have stood for the Bible.

In the midst of darkness, persecution and mar-

tyrdom, with intelligence, faithfulness and love,

have held it up as a light to the world; and now,

as they are the only people who, both in theory

and practice, take the Bible, the whole Bible

and nothing but the Bible as authority, God is

calling upon them to defend it with wisdom,

consecration and love against every attack. This

dying world can never afford to part with its

Once more, as already intimated and growing

out of the fact that Seventh-day Baptists are set

to defend the whole Bible and nothing but the

Bible as a rule of faith and practice, we find

ourselves especially called upon to bring the

world back to the Sabbath of the Bible.

This is our distinctive mission and without this

we have no right to maintain an existence sep-

arate from the regular Baptists with whom we

agree in other respects. They insist on New

Testament Baptism. On the same ground we

go a step farther and insist on the observance

Testament, or the Old, which tells us of any

change of the Sabbath from the Seventh day of

the week to the First we would most gladly con-

form our practice and teaching to such a change,

but in the absence of one word intimating a

change, or that Sunday was to be observed as a

Sabbath, there is only one thing for us, for Bap-

tists or for any who profess to take the Holy

Scriptures as a guide, and that is to keep the

It is not our mission to exalt the observance

Seventh day.

If there were one solitary place in the New

of the Sabbath of Christ and the apostles.

Bible or its confidence in the same.

violate its plainest teaching every week.

Some people go into mental hysterics over the

SUPPOSE.

If all the lads and lassies should remember for a day To do their errands and their tasks as surely as their

Should hang their hats and jackets up and put away

Should remember that the garden is the place to make

Why, what a very pleasant world for mothers this his path.

How very many happy mother faces we should see! For children don't remember, as everybody knows: But if the children should—why—just suppose! If all the children's mothers turned forgetful in a day—

If, instead of taking care of toys, they threw them all Forget to bake the cookies and forget the tales to tell,

Forget to kiss the aching bumps and make the bruises Why, what a very dreary world for children this would

How very many melancholy little folks we'd see! For mothers all remember, as everybody knows;

But, if the mothers shouldn't-why-just suppose -H. G. Fernald.

MATWOCK OF THE ICEBERGS.

Matwock, the huge polar bear, drifted down from the Arctic on an iceberg and landed, one spring night in the fog, at Little Harbor Home on the east Newfoundland coast.

It seemed a colossal fatality, that iceberg. The fishermen had just brought their families back from the winter lodge in the woods, and had made their boats ready to go out on the hookand-line grounds for a few fresh cod to keep themselves alive. Then a heavy fog shut in, and in the midst of the fog the iceberg came blundering into the tickler, and touched bottom. It might stay a month, or it might drift away on the next tide. Meanwhile the fishermen were helpless as flies in a bottle, for the iceberg corked the harbor mouth and not even a punt could get he had eaten everything in sight he headed down out or in.

Old Tomah came that day from his hunting camp far away in the interior. Grown tired of eating beaver meat and smoking willow-bark, he had brought some otter skins to trade for pork and tobacco. But the fisherman were themselves at the point of starvation. So Tomah, taking his otter skins, started back to his own camp.

He first climbed the highest hill to get his bearings. He was watching the iceberg with silent, Indian intentness when a mass of overhanging ice crashed down on the rocks. Something stirred in a deep cave thus laid open; the next instant his keen eyes made out the figure of a huge white bear rocking his head up and down as the smell of the village drifted out of the harbor into his hungry nostrils. Tomah came down the hill to leave a warning at the little store before he started inland on his long tramp.

Matwock, the bear, landed from the iceberg as soon as it was dark and made straight for the village. For months he had been adrift in the open sea without food, while the great berg drifted southward over the mist-shrouded ocean. Most of the time he had slept, going back to the old bear habit of hibernation to save his strength; but when the berg grounded, and the wind brough the smell of fish and living animals to his nostrils, he sprang up ravenously hungry. Straight and swift he followed his nose, ready to seize the first food, living or dead, that lay in his path.

On the outskirts of the village he came upon a huge dead-fall which the men had made hurriedly at Tomah's suggestion. The bait was a lot of offal—bones and fish skins tied together with cod-line; and the fall-log was the stump of a big mast made heavier still by rocks lashed on with cables. Matwock entered the pen, grabbed the bait, and thud! down came the weighted log.

Now a black bear would have been caught. THE READING AND STUDY COURSE IN across the small of the back and his spine cracked, but Matwock was altogether too big. With a roar of rage he dashed the pen aside and charged straight through the village, knocking to pieces the pens and fish-flakes that stood in

Matwock went back to his cave angry and sore, yet with a strange timidity at heart from this first experience in the abodes of men. Down on a shelf of ice, on the seaward side of the great berg, two bull seals had floundered out, fat and heavy with food. The presence of his favorite game in the strange land turned Matwock's thoughts from the village of men into which he had blundered. No boats came in and out to disturb him, so he kept his abode in the ice cavern, which was safe and warm, and out of which he wandered daily up and down the rocky

So Matwock lived and hunted for a week, growing fat and contented again. Then the seal vanished on one of the migrations and for a week more he hunted without a mouthful. One night. when he returned late to the cave, the great berg had broken from its anchorage and drifted away, and from the harbor the smell of fresh fish drifted into his hungry nostrils. For the day had been sunny and calm, and the starving fishermen had slipped out to the hook-and-line grounds and brought back exultingly the first cod of the sea-

Again Matwock came ashore, tired as he was after an all day's swim, and entered the village, rummaging the wharves and sheds boldly and leaving his great foot-prints at every door. When the long harbor arm, drawn still by the smell of

Late that night old Tomah appeared with his otter skins and a haunch of caribou at Daddy Crummet's cabin, far down at the bottom of Long Arm. It was midnight when they had smoked a pipe of Tomah's dried willow-bark, and traded the scant news from the two ends of the wilderness, and turned in to sleep.

A terrible racket in the shed aroused them whack! bang! thump! Tomah tumbled out of his caribou skins just as a barrel was flung against the door with a force that made it shiver. In the appalling silence that followed he heard the sound of some huge beast crunching the codfish between his jaws.

Tomah had brought his gun this time. He stole to the door and opened it cautiously, pushing the gun barrel out ahead of him. A huge white beast turned swiftly. Tornah poked the muzzle of the gun into it and pulled the trigger. There was a deafening roar; the door was slammed back in the face of the old Indian with a force that sent him sprawling on his back.

When he scrambled to his feet, his ears ringing, his nose filled with pungent smoke, there lay Matwock at the end of his long trail. He was lying as if asleep, his great paws outspread across the threshold, his head resting heavily between them. The tail of the last codfish stuck out of a corner of his mouth

"Plenty meat here," said Tomah, "oh, plenty," as he dragged the great head aside and shut the door and rolled up in his caribou skins for anoth- of which owns the past by a warmth peculiar er nap.—William J. Long in "Northern Trails."

Young People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

BIBLE HISTORY.

You may begin this course any time and any where. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the

Total enrollment 187.

SIXTY-FIRST WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

Who were the first inhabitants of Jeru-

Describe the fate of Saul and his sons.

How was David made king? The Chronicles (continued.)

Genealogies (continued,) including the story of Saul's death in Mount Gilboa.

First-day.—1 Chron. 8: 1-40.

Second-day.—9: 1-44.

Third-day.—10: 1-14.

Fourth-day.—David crowned at Hebron; Jerusalem captured and strengthened; the mighty men of David and their deeds. 11: 1-47.

Fifth-day.—David made king. 12: 1-40.

Sixth-day.—Removal of the Ark from Kirjath-jearim; death of Uzza. 13: 1-14.

Sabbath. David's kingdom exalted; sons and daughters born; the raiding Philistines twice smitten. 14: 1-17. Preparations for bringing the Ark from Obed-Edom's house. 15: 1-24.

THE MISSION OF SEVENTH-DAY BAPTISTS.

REV. WM. L. BURDICK

(Continued from last week.)

It has been and still is the mission of Seventhday Baptists to defend the truth that the Bible. the whole Bible and nothing but the Bible is authority in matters of faith and practice.

If there was ever a time when men needed something to which to anchor it is now, for these are trying days. They are days that try both men's theories and their moral courage. Questions long ago supposed to have been settled beyond farther dispute are being unsettled as the morning light of the twentieth century beams in upon them. It is a time when Creeds are being recast and the very foundations of faith are being tested by a generation, the leaders of which refuse to accept the statement of priest, church, or sainted forefathers, without investigation.

Is there anything upon which men can depend as absolute authority in the testing of the truth of their beliefs and the righteousness of their practices, or must they be tossed to and fro and carried about by every wind of doctrine? Among its many purposes the Bible was given for this and with the Bible stand or fall Christianity itself, salvation through Christ, and the immortality of the soul. It is only through the Bible that we learn of redemption through Christ and the immortality of the human soul. Philosophy and science can not teach us these things, it is out of their sphere, as yet, and they are not to blame for it. Science can not even demonstrate that man has a soul or a personal entity. All it can prove conclusively thus far is that there are passing states of consciousness, the present

There are forces at work tending to dethrone never have so far as I know, the charge to the the Bible. The Catholic Church today as of old, contrary notwithstanding. It is ours to teach contends that the Bible is authority only as interthe commandments as observed and taught by preted by the Church the Priesthood, maintain-Christ. Sabbath breaking is no worse than to ing that the laity have not sufficient intelligence break the first, second, third, fifth, sixth, seventh or spiritual insight to interpret it for themselves, or any other; neither is it any better. and, therefore, that the priesthood with the pope

We sometimes give more attention to this because there is more need of thus doing. A parent gives more attention to the sick child not because he thinks more of the sick one than the others, but because it needs more care. It is regarding the fourth command that the religious world is the sickest.

THE SABBATH RECORDER.

It it more than the preference of one day above another though that would be sufficient reason in as much as God has appointed and blessed one day and not another. The Sabbath institution for man is at stake. Every year is making it more and more apparent that no day can stand as a Sabbath without the Word of God back of it. It is the Sabbath of the Bible or none. On the continent of Europe there has been but little regard for Sunday since the days of Luther and his revival of antinomianism, or no law theory. In spite of the strenuous efforts of the devotees of Sunday there is less and less regard for it every year. Why should there be regard for it more than Monday or Tuesday? and the echo answers why? There is no thus saith the Lord back of it and therefore nothing to appeal to man's conscience.

Does the world need a Sabbath? Then it must be that of Jehovah and not that of pagan

There are many things which Seventh-day Baptists must in the providence of God accomplish, but these three are the greatest. Preserve to the world the Sabbath institution, defend the Book of Books against modern vandalism; and proclaim redemption through Christ to a lost world. In other words to save the world from the loss of the Sabbath of Christ, the Bible, and the Christianity of the Bible. No greater mission was ever entrusted to any save Christ himself. God has been training us through the centuries past for this and shall we fail him now? Shall we show ourselves recreant to this great truth: Are we going to prove ourselves unworthy the history our fathers have made?

The cause God has entrusted to us not only means more to the world than we can measure, but it is every thing to us in character building. Instead of the Sabbath being a hindrance, it and the privilege of being its heralds are priceless blessings. It offers the opportunity of establishing characters which shall be pillars in the city of our God. Men need the strength that comes from the defense of truth to make them strong and worthy. Character established without this can at best be only putty character. It is the believing truth that gives backbone to character and the proclaiming a down trodden cause that brings strength of spiritual fiber. What was it that gave such lustre to the character of Elijah, of John the Baptist, of Paul, of Luther, of Frances Willard and thousands of others less conspicuous? It was the defense of neglected truth. Every one who sacrifices or labors for the truth is nobler on that account. To none are given better opportunities to develop true, noble, Christlike character than to Seventh-day Baptists if they are faithful to the trust committed

The night was dark. The famous regiment of Scottish Highlanders stood ready to lead the assault on the breastworks of Tel-el-keber. All of one commandment above another and we depended on a young officer who was to act as he devoted the best energies of his life.

guide. His heart beat high with the thought that the hope of the army depended on him. His eve was fixed on a star in the eastern sky that was to lead his cause. "Advance," was the command that rang out through the darkness. Straight as an arrow to its mark did the young officer lead. Cheer after cheer sounded through the midnight air as the Scottish bayonets swept

But in the moment of victory the young officer was fatally wounded. A brother officer kneeling down raised his head, expecting to hear some dying message to his far-off mother. The pulse had almost ceased to beat, but the sound of victory sweeping back from where the enemy was fleeing roused him. He raised his head and whispered with his dying breath,"Didn't I lead them straight? Didn't I lead them straight?" As the officer answered, "Yes," he sank back and

God has appointed us in the night of conflict to lead the world back to the Bible and the Sabbath of this Bible and may every one of us be so faithful that when the end comes and we look into the Master's face and say, "Didn't I lead them stráight," he may be able to answer, "Yes, well done, good and faithful servant."

SALEM COLLEGE.

REV. E. A. WITTER.

The work of the present school year of Salem College will come to a close on June 16. Since it is well known to most of our people that President T. L. Gardiner has put in his resignation, to take effect at the close of this school year, I have felt to write a few thoughts for the readers of THE RECORDER, with reference to this school, its present and future prospects. During the fourteen years in which President Gardiner has been connected with the school there has been a steady and ever-increasing influence exerted over the community and western portion of West Virginia, for intellectual improvement, and for that form of higher education that would be manifest in a well developed manhood and womanhood, quickened moral perception, and a strong, true social life.

None but those conversant with the life and conditions among the people of this section at the time of the opening of Salem College, and also acquainted with the life and conditions of today can estimate always accurately the value of this school to the present generation. Some have thought that the establishment, and maintaining of the school was a mistake, entailing an unnecessary expense upon an already heavily burdened people. Could those holding such views become acquainted with real conditions and the results already gained, we are certain their objections would be removed, and they would find * a place among the large company of loyal supporters of Salem College. The present condition of the school is good, all things considered, and her future hopeful.

With the removal of one who has stood at the helm, and so safely guided this institution through the stormy seas, whose billows have beat against her with such fury, it is not unnatural for the many to say, Will she stand? Will she continue to ride the waves?

The spirit of loyalty and true devotion to the school and the cause of education that has been manifest in the work of Gardiner is a spirit that has been possessed by his loyal co-laborers.

All will miss the stirring, manly Gardiner. But we believe all his friends and co-laborers will rally to the maintaining of the work to which

With the first week in September, the school fast as I could. He said he was an ex-minister sire to investigaté.

has been given in the past. As far as possible tunities. put your children under its fostering care, that while they are becoming intellectually developed they may come into touch with this West Vir-

In this way, two things will be accomplished, the school will have support as it becomes enthroned in our hearts, and added strength will be given to the tie that should bind all sections of our beloved Zion into one great family with common interests.

Prof. Cortez R. Clawson, who for twelve years has been head of the department of History and Greek in Salem College, has accepted the presidency of that institution and enters upon the duties of his office at the close of the present abounded in good cheer and encouragement. school year.

Prof. M. H. Van Horn, the popular and efficient superintendent of the Public Schools of Salem, has resigned that position to accept a place on the College Faculty, to which he will prove a valuable addition.

FROM MRS. TOWNSEND.

GRAND ISLAND EN ROUTE FOR NORTH LOUP, June 1st, 1906

DEAR RECORDER:

A three hours' wan. What can I do to help anything, or anybody? I looked around me, above the heads of those who were my companions in waiting, to pictures, advertising popular routes with attractive scenery. One framed announcement of place and hour of Christian Science service, and in an obscure corner I spied an empty wall-pocket. There, I said to myself, is my opportunity; I drew from my suit-case a bundle of papers my daughter had sent me, which included three copies of late RECORDERS. The thought and feeling came, Can I give the REcorders up? but I read and re-read, marked and re-marked and laid them in the wall-pocket with a prayer that they might do good to some one. As I put the last one in, the face of Prof. Edwin Shaw and family looked out, which brought a flood of memories of Milton College, the churches in Wisconsin, Berlin, Marquette, Coloma, Grand Marsh, Rock House Church, Rock River, and almost turned to take them back, when an elderly gentleman sitting opposite me, watching me mark and re-mark, arose and going to the wall-pocket, took out one and began reading the marked editorials, and several other pieces, and poetry. He finally came forward and asked if I was willing for him to carry that one with him and also asked if I was a member of the church which taught the belief advanced in the editorial page. I told him it gave me pleasure to say I was, and that I personally knew the editor and many others whose names he would see, and told him in brief, as he inquired our history as a denomination, the work it was doing, both in Home and Foreign Missions, of our educational work, talking as

THE SABBATH RECORDER.

will open for another year of work. One of her and member of the Christian Church and had faithful teachers has been elevated to the position long mourned Sunday desecration and "wonderof President, and with the addition of a strong, ed how it would end." I happened to have one vigorous educator, we feel indeed to commend copy of "Enforced Sunday Law" and gave it to the school to the thought, prayer, and support of him. His train came, and with a sincere prayer our people. The standard of scholarship here that the paper in his pocket might open his eyes maintained will dommend itself to any who de- and heart to divine truth regarding God's Sabbath, I returned his God-speed and well For sometime yet, till the school can get upon wishes to live for others and lift up its feet and provide for itself a suitable endow- Christ wherever and whenever an opportunment, it will be necessary for the friends of ed- ity came, and I wished I had a dozen RECORDERS. ucation among Seventh-day Baptists, to con- Before I took my train every copy had been tinue the same loyal support to the school that taken out and was being read. Watch for oppor-

A CORRECTION.

Quarterly Meeting at Rock River.

From my report, you omitted the following: Since the Rock River Church was fifty years old April 17, 1906, Sabbath P. M. was given to a service commemorating that fact.

After appropriate music, Pastor E. B. Shaw read a Scripture lesson and offered prayer. Dea. C. A. Davis then gave an interesting history of this church from its organization to the present time; Rev. O. S. Mills read letters from nearly every pastor, or supply of the church still living. They were from the Revs. B. F. Rogers, E. B. Saunders, Raymond B. Tolbert, Eli F. Loofboro, C. S. Sayre and E. D. Van Horn. These letters

Rev. Geo. B. Shaw, an ex-pastor, was present and made appropriate remarks.

With the best wishes of all, this little church starts on its second half century of service.

O. S. MILLS, Sec'y.

THE ENGINEER CRIED.

"Yes, indeed, we have some queer little incidents happen to us," said the fat engineer. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me _to cry for ten minutes, and nobody hurt either, wouldn't you? Well, I did, and I almost cry every time I think of it.

lively, when I approached a little village where founder of the Shrewsbury, New Jersey, Sevthe track cuts through the street. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled on to the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even to slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over, and after reversing and applying the brake, I shut my eyes. I didn't want to see any more.

"As we slowed down, my fireman stuck his head out of the cab window to see what I stopped for, when he laughed and shouted to me: 'Jim, look here!' I looked and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny and kept laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home.'

"Maggie, why didn't you put this watermelon in the icebox, as I told you?"

"I did, mum."

"But it isn't cold."

"No, mum. Ye see, I had to take the ice out to get it in."-Cleveland Leader.

Business Office.

Vol. LXII. No. 24

In accordance with the action of the Tract Board at a recent meeting the Publishing House has reprinted the tables of statistics from the Year Book of 1904, in page form, suitable for binding with the Year Book. A limited number of these have been printed, but there are enough copies for all who may want them. If you want a copy, send in your order. There will be no charge for these tables.

The time for the annual report from the Publishing House to the Tract Society is close at hand. Our fiscal year closes June 30. We want to make the best showing possible at that time and we want you to feel that you are concerned in the matter, too. Will you not make an extra effort to help reduce the amount due on RE-CORDER subscriptions? During the past two weeks the receipts from RECORDER subscriptions were less than one-fifth as much as receipts from job work. Why not make THE RECORDER receipts at least half as large as the job work?

SPECIAL MEETING OF THE AMERICAN SAB-BATH TRACT SOCIETY.

Pursuant to a resolution of the Board of Directors held Sunday, June 10, 1906, a special meeting of the American Sabbath Tract Society will be held on June 27, 1906, at 4 o'clock P. M., at 220 Broadway, New York City, N. Y., for the purpose of amending the constitution by changing the time of the annual meeting from the last Wednesday in September to the second Wednesday in September.

STEPHEN BABCOCK, Pres. A. L. TITSWORTH, Sec.

PLAINFIELD, N. J., June 10, 1906.

SOME PREACHERS.

To the Editor of the SABBATH RECORDER:

Seeing your review of Corliss F. Randolph's "History of the Seventh-day Baptists of West Virginia," in the SABBATH RECORDER of May 14, 1906, it occurred to me that it might be of interest to the readers of the SABBATH RECORDER to have a little more of the "personal element" "I was running along one afternoon pretty brought out in reference to William Davis, the enth-day Baptist Church.

To give a list of all the descendants of William Davis, who have distinguished themselves in the denomination, would be to write a directory of the Seventh-day Baptist denomination itself; for the children of William Davis are as numerous as the children of Abraham—almost, and fully as marked.

About the time of the Revolutionary War, two grandsons of William Davis removed from Westerly, Rhode Island, to Hartford County, Ct., where a Seventh-day Baptist Church was organized in 1780 (Farmington), of which they were charter members. These grandsons were John and William Davis, John became a preacher and William became the first deacon of the church at Leonardsville, New York. These men became the forbears of a long line of "northern" Davises, who by intermarriage with other families have spread themselves pretty generally throughout the denomination. Here are a few of the des-

Burdick, Henry, of Newport, Rhode Island; Burdick, Judson G., of Berlin, New York; Burdick, Charles A., Farina, Illinois; Coon, Abram, Hopkinton, Rhode Island; Coon, Daniel, Hopkinton, Rhode Island; Coon, Asa, Berlin, New York; Coon, Stillman, Milton, Wisconsin; Coon, Amos W., Dodge Centre, Minnesota; Coon, D. B., Shiloh, New Jersey; Davis, William, pastor of West Fork Church, West Virginia; Davis,

June 11, 1906.

Jacob 2, Greenbrier, West Virginia; Davis, Joseph. of Hopkinton, Fhode Island; Davis, John, father of Lewis A. Davis; Davis, John, of Farmington, Connecti ut; Davis, David, DeRuyter, New York; Davis, David H., Shanghai, China; Ernst, William H., Dodge Centre, Minnesota; Greene, Henry P., Little Genesee, New York; Hull, Richard, A'fred, New York; Hull, Nathan, von, John, Verona, New York; Socwell, E. H., men Adam Centre New York; Stillman, Christopher C. Westerly. R' o le Island; Stillman, Matthew, Hopkinton, Rhode Islan 1; Stillman, Willett, Brookfield, New York; Stillman, Asa, Farmington, Connecticut; Maxson, Zebulon, Lost Creek, West Virginia; /Rogers, Davis, Waterford, Connecticut; Rogers, Na- brief address, he and the other distinguished than, Piscataway, New Jersey; Rogers, Lester, Waterford, Connecticut; Rogers, Lester T., Waterford, Connecticut; Rogers, Lester C., Alfred University, Alfred, New York; Randolph, Samuel F., Northampton, Ohio; Witter, E. A. Salem, West Virginia.

These, with those published in the SABBATH RECORDER of May 14, 1906, make about sixtyeight Seventh-lay Baptist preachers descended from William Davis, known to the writer. There are probably others.

CHAS. H. GREENE.

Hot Springs, Ark., May 20, 1906.

CURIOUS STREET LIFE IN KOREAN

The streets of Korea are used for every conceivable and inconceivable thing. Down the middle of them, or on either side, the city's sewage reeks along a sluggish course, carrying with it, as I have said before, every possible thing but its own horrible odor. The houses on the main streets, or what might, for want of a more descriptive name, be called the business streets, are band. all built with one side open, as houses are built in Japan. There is little or nothing displayed for sale in any shops, and there is seldom anything to detain a loiterer along the way. The Korean woman knows absolutely nothing about the joys and sorrows of shopping. She lives her life in virtuous seclusion, or at least in seclusion, and the tradesmen must needs go to her and thrust their goods respectfully through a small opening in the door of her apartments. What she doesn't want she thrusts out again, and then haggles with him over the price of what she has selected, with the thin, but not transparent, partition between them. So there is little need for attractive shop windows. Since the women make all the men's clothes, they, of course, buy the materials for them also, and I have really never seen anything purchased in a shop. But still they are built with the uselessly open side, and one can buy, if one is so inclined, as foreigners so often are. The houses that are not of this description are not to be seen at all, being hidden behind expressionless stone walls, capped with tiles and pierced with the tiniest possible gateways.—Eleanor Franklin, in Leslie's Weekly.

MANY DISTINGUISHED VISITORS.

The Seventieth Commencement Week of Alfred University, just completed, has been one of the most notable weeks in its history.

An unusually large number of Alumni have been here, and on Commencement Day Alfred had the honor of entertaining the most distinTHE SABBATH RECORDER

guished company of guests it has ever been her pleasure to welcome.

On that day there were present Governor Higgins of New York and Governor Utter of Rhode Island, and five Judges, Messrs. McLennan, Ernst, Mrs. M.r.ha Hull, Alden, Minnesota; Kruse, Spring, and Walter Lloyd Smith of the State Supreme Court, and County Judge Elba Reynolds, State Senator Tully, U. S. District Attorney Charles H. Brown, Frank S. Smith, Alfred, New York; Hull, Varnum, Preston, president of the Shawmut Railroad, and Ira A. New York; Hull Oliver H. P., Milton, Wiscon- Place, General Counsel for the New York Censin; Hull, Hamilton, Milton, Wisconsin; Ken- tral Railroad, besides many other prominent

> Justice McLennan, with George L. Babcock's automobile, met Governor Higgins and Justices Kruse and Spring at the morning train and took them directly to the Academy Hall, where the commencement exercises were held. Following these exercises, at which the Governor made a guests and some of the University officials were entertained at lunch at Pres. Davis' home.

In the afternoon they visited the various University buildings.

Governor Higgins expressed himself as well pleased with his visit and with the condition and equipment of the University. He was especially interested in the State School of Ceramics. Senator Tully was quite enthusiastic over the town and school, and said he should make it a point to visit here again.—Alfred Sun.

THE INFERIOR MASCULINE.

A Kansas City woman, says the Kansas City Times, tells this story on her husband to demonstrate the inferiority of the masculine mind. One morning, as her husband was sitting down to the breakfast table, he glanced at the diningroom clock and said, "We must be later than usual this morning."

"Don't place too much confidence in that clock. It stopped at five o'clock this morning, and I just set it going by guess," replied the good wife.

"Were you up at five o'clock?" asked the hus-

""Of course not."

"What time did you say the clock stopped?" "At five."

"If you weren't up at five," replied the man with a puzzled look, "how do you know when the clock stopped?"

"Why, dear, it stayed stopped," was the reply. The man did not say another word that morn-

PROGRAM OF NORTH-WESTERN ASSOCIA-TION, JACKSON CENTER, O., JUNE 14-17. FIFTH-DAY.-FORENOON.

9.00.—Pastors' and Workers' Conference. Subject: Our Mission as a Denomination What it is, and how to accomplish it. Leader T. J. Van Horn.

10.00.—Business: Report of Executive Committee. Address of Welcome by Pastor of Jackson Center Church

Response by Moderator of the Association. 10.30.—Introductory Sermon, Geo. W. Lewis.

2.00.—Business: Reports from Churches, Reception of Delegates from Corresponding Bodies, Appointment of Standing Committees.

3.00.—Sermon, E. A. Witter, Delegate from South-Eastern Association.

3.45.—Woman's Work: Paper, Mrs. W. D. Burdick.

7.45.—Praise Service.

8.00.—Sermon, Herbert Cottrell, Delegate Central Association Testimony Meeting.

SIXTH-DAY. - MORNING.

0.00.—Pastors' and Workers' Conference

Subject: The Advisory Board appointed by the

Conference: It's Powers and Effects on Our Denominational Polity: In What Way, if at all, Should it's Powers be Modified?

Leader, L. A. Platts. 10.00.—Business: Reports of Officers, Delegates, and of the Committee to Devise Ways of More

Effective Work by the Association. 10.30.—Educational Interests, Conducted by Representative of Education Society.

2.00.—Business: Reports of Obituary Committee Custodian of Tract Depository, Consideration of Report of Committee for More Effective

2.30.—Young People's Work.

3.30.—Sabbath School Work, Walter Greene. EVENING.

7.45.—Praise Service.

8.00.—Sermon, Edgar Van Horn, Delegate from Western Association. Testimony Meeting.

SABBATH MORNING.

10.00.—Sermon, A. H. Lewis. Collection for the Societies. AFTERNOON.

2.30.—Study of Sabbath School Lesson, Conducted by Walter Greene.

3.15.—Sermon, W. D. Burdick.

7.45.—Praise Service

8.00.—Stereopticon Lecture, "Heroes of Our Faith." Service of Song, with Illustrated Hymns.

FIRST DAY .- MORNING. 9.00.—Pastors' and Workers' Conference.

Subject: The Gospel Ministry; Opportunities it Affords to Young Men to Attain the Highest Success; Requirements and Preparation For. Leader, Geo. W. Burdick.

10.00.—Business: Reports of Standing Committees Miscellaneous Business

10.30.—Missionary Interests, E. B. Saunders. AFTERNOON

2.00.—Business: Report of Corresponding Secretary Unfinished Business

2.30.—Address, W. H. Ingham.

3.00.—Publications and Sabbath Reform, A. H. Lewis.

7.45.—Praise Service. 8.00.—Sermon, E. B. Saunders, Delegate from Eastern

Association. Closing Services.

The time for closing the morning, afternoon, and evening sessions will be 11.45, 4.30, and 9.15 respectively. Promptness is a primal element of Success.

MARRIAGES.

VAN METER-DAVIS.—At the Riverside Seventh-day Baptist church, May 26th, 1906, Mr. Jesse L. Van Meter and Miss Lula G. Davis, both of Riverside,

DEATHS.

CRANDALL.—Frank G. Crandall, only son of Frank W. and Clara W. Crandall, was born in Hope Valley, R. I., August 10, 1905, and died in Hope Valley, R. I., June 1, 1906.

The funeral was at the home of the parents, Tuesday, June 5. Burial at Hope Valley, R. I. Sermon by Pastor Erlo Sutton, of the Rockville Seventh-day Baptist church. Text, Job 14: 14.

Davis.—Courtland P., son of Barzilla A. and Maggie S. Davis, born in Shiloh, N. J., October 14, 1883, and died in a hospital in Philadelphia, of blood poison, May 17, 1906.

Courtland united with the Shiloh Seventh-day Baptist church February 28, 1896. He was popular among the young people of his home and community, and will be greatly missed. The funeral services were conducted in the Shiloh church Sabbath afternoon, May 19, 1906, by the pastor.

DAVIS.—Enoch A., son of Barzilla A. and Maggie S. Davis, born in Shiloh, N. J., December 12, 1893, and died in Shiloh, N. J., of heart failure, May 30,

His funeral services were conducted in the Shiloh church just two weeks after his brother, Courtland, was buried. The family have the sympathy of the entire community in this, their double bereavement, D. B. C.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1906.

LESSON XIII,—REVIEW.

For Sabbath-day June 23, 1906.

The lessons of this quarter belong to the central period of our Lord's ministry. The time is from the early spring of the year 28 to the summer of the year 29. Lesson 2 evidently belongs a few weeks before Lesson 1. The place is Galilee or in the regions directly bordering upon Galilee. In most of the lessons Jesus is speaking to a great many people, but often also to one per-

In one lesson our attention is directed away from Galilee and the work of our Lord to note the fate of his humble forerunner, John the Baptist. As we read of the hero's death we think not so much of him as of the fearful mistake that Herodias and Herod and Salome were making.

The other eleven lessons of the quarter have Jesus Christ as their central figure. Lesson 12 presents the wonderful picture of the glorified Christ, a source of great encouragement to the disciples who were disappointed to learn that the Messiah must suffer.

The remaining ten lessons may be roughly classified into two groups: Jesus speaking, and Jesus acting,-although even when Jesus is devoting himself to healing the sick he is always teaching by word also.

Lesson 1 presents in a striking manner the opportunity for every one to choose between the right course and the wrong, and the folly of choosing the wrong. Lesson 2 shows us in a most striking manner the value of the Sabbath. Saved from misapprehensions this day is to be ever a blessing for mankind. Lesson 4 shows Jesus' ability to read character. He gives a kindly reproof to the self-righteous Pharisee that should teach us that no matter how slight our sin seems we need to repent first of all in order to draw near to him.

The parable of the Sower (Lesson 5) teaches us to prepare our hearts for the word of truth. No matter how good the seed is it can not find lodgment in the wayside ground, there is no chance for strong growth upon the rocky ground, and Indeed scarcely a chance for fruit-bearing upon the fertile ground that has many thorns. The parable of the Tares (Lesson 6) helps us to realize that good men and evil men, so far as outward appearance goes, may sometimes closely resemble each other; but there will come a time when the distinction will be very evident and a separation made.

In Lesson 11 our Saviour gives high praise to Peter, and then rebukes him. The foundation of the Church is the recognition of Jesus as Messiah and Lord and Saviour. The Saviour's path to glory was through suffering, and we must follow

In Lesson 3 we see the Saviour giving blessings through miracles: in one case where it was sought with great earnestness, and in the other, not asked at all except by the manifest need. Jesus not only rewarded the faith of the centurion by giving him the life of his servant, but also greatly praised that faith. In Lesson 7 we see Jesus again ministering to great need in the case of the fierce demoniac who was so thoroughly under the power of evil that he could not ask for help. May we never be like the people who asked Jesus to depart because the loss of property made more_impression on them than the cure of souls.

Lesson o is a wonderful picture of our Saviour's power to supply all our needs. Let us ever trust in him. Lesson 10 presents the climax of suppliant faith. The gentile woman found encouragement in that which seemed to promise defeat to her hopes. May we like her let no obstacle hinder our faith in Jesus.

It would be interesting to have some one present a four-minute paper on the geography of this quarter's lessons. Two other papers might picture the divine and the human sides of Jesus' character as shown in these lessons. Another might describe the lake of Galilee.

Popular Science.

WONDERFUL INVENTIONS AT HAND. place of steam engines, and are crossing the ocean as in the ship Gregory, which has two gasoline engines, of 300 horse power each; ten torpedo boats have been built for Russia which had gasoline engines of 600 horse power each. Two ferry-Va., which have gasoline engines of 600 horse power each. A 3,000 ton schooner is being conpower engine.

We believe that less than a decade may see ocean liners swiftly crossing the Atlantic, being . driven by gasoline engines having turbine arrangement. This would release a large amount. of anthracite coal, and room, and weight from on board of ship.

This motor power has given wings to a large fleet of automobiles which have come to stay. Also to furnish a much needed cheaper industrial

Then again electricity has already taken its stand, and claims recognition as against coal for heat, and attraction and repulsion for power, as against the pressure of steam for power.

In view of cheapening of the manufacture of aluminum, and the lightness and strength of that metal, there is at the present time more scientific active thought given to aerial navigation than to any other particular subject, and the principal thought seems to turn on how to construct a dirigible airship that may become practicable, and of commercial value.

The old balloon form for travel in the air, we believe, will soon be relegated to the past, and the new form of aero-plane will take the place of the gas bag and willow basket, thus having safety appliances of modern construction for landing, and for handling the ship.

It is only within the past few months that our New York friend lost his life in a Long Island quagmire, evidently for the want of a good scientific judgment, and in being alone in the night time in a strange place.

Notwithstanding the danger so often fatal to aerial navigation, yet the charm of floating high in unbounded space seems to be very tempting to many people. All that is wanting to make it a pastime of great value, is that the ship, or machine, combines safety and speed, in safety equalling that of a yacht on water, and in speed up to that at least of 300 to 500 miles per hour, which may yet be accomplished.

We remember very plainly that some years ago, being in the great Hoosic Valley, on a pleasant afternoon, on looking upward toward the west mountain, we saw a balloon high above it, coming eastward, and as it became more vertical we could see a gentleman and lady seated in the basket, and by taking some pains to make ourselves conspicuous they gave us to understand we were seen. They were on their way toward Boston, looking mighty comfortable; where they came from, or were going, we never discovered.

Early in April last Major H. B. Hersey, an inspector in the Weather Bureau, stationed at Milwaukee, Wis., was ordered to report in Washington, and to prepare for the air ship expedition to the North Pole, it being arranged by Walter Wellman. This expedition will very likely be habits of concentrated attention, energetic will, heard from again.

its first ascent at the target grounds at Tegel,

near to Berlin; there were present the Minister of War, General von Elnem, and members of his

The air ship rose to the height of 1,200 feet, Since gasoline engines are now taking the it then circled the grounds a number of times, and then described several times the figure 8 and showed great ease in steering. It is stated that experiments proved that the ship could be operated in a gale of forty-eight miles an hour.

Mr. Charles M. Davis, of Brighton, near Bosboats, one for Norfolk and one at Portsmouth, ton, has just completed a model of an air ship which has neither gas, nor balloon, and no wings; yet it will ascend to any height. It will work. structed and is to be propelled by a 500 horse either on ter, or air, and is driven by three aluminum propellers.

> We learn that the "Aero Club" on the 29th inst. made an appeal to the public at Paris to offer a prize of \$100,000 as a reward for inventing a practical air ship. The appeal is signed by members of the Academy of Science. Success is imminent, that is our opinion.

INCORPORATE CONSCIENCE

We have been making a great outcry of late over the peculation of men in prominent positions of financial reesponsibility and public or semi-public trust. Popular indignation, in its fitful way, is kindled at revelations of bribery and misappropriation. And in a spasmodic fervor of reform we have fallen upon a few flagrant cases of misconduct:

It would be very pertinent to ask, however, whether these men who have been discovered were exceptionally criminal, or only unhappily eminent; and whether there is not something essentially faulty in an accepted standard of business morality which made these instances possible. What have we done in our investigations? We have suddenly roused ourselves and required men to apply ethics to business, when for years we have been allowing them to say, and have been saying ourselves, that "business is business," that "business has nothing to do with sentiment," and that "a corporation has neither a body to be kicked nor a soul to be damned." In every-day thought we have been accustomed to set the whole business world outside the pale of humane and unselfish sentiments. And under the guise of a specious axiom, we have excused to our own consciences many a transaction which our Sunday morality would never have approved of for a moment. We have been far too ready to countenance the false idea that business is not bound by obligations of friendship or kindliness or generosity, and to make that notion a cover for ruthlessness and greed. We have fancied that we could maintain a life of high ideals and a life of practical success (as we call it), and keep them entirely separate.

It is a fatal fallacy. It is impossible for a man to be an insatiable, inhuman and ravenous pillager all day, and a gentle, unselfish Christian in the evening. Morality is not a thing you can put on and off with a dinner coat. And it is foolish for us to rail against the trusts and the menace of corporations as long as we allow ourselves to think thus falsely about business and ethics.—Saturday Evening Post.

Be systematically heroic in little unnecessary points; every day do something for no other reason than its difficulty—so that if an hour of need should come it may find you trained to stand the test. The man who has daily inured himself to and self-denial in unnecessary things, will stand Last week Major von Parseval's air ship made like a tower when everything rocks around him. --William James.

THE SABBATH RECORDER.

Hot-Breads ceased, 2: Total Number, 166. Piscataway, East New Jersey, Henry M. Laf-Light and

Sweet

BAKING **POWDER**

JUNE 11, 1906.

Absolutely Pure

Anti-dyspeptic; may be eaten without inconvenience even by persons with delicate digestion

ROYAL BAKING POWDER CO., NEW YORK

History and Biography.

MINUTES

Of the Sabatarian General Conference, held at Hopkinton, State of Rhode Island, September-8-9-11-& 12-1808. To which is annexed their circular and special Letters, to the Seventhday Baptist Church, residing in the West Fork of the Monongahela River, Harrison County, State of Virginia.

The Elders, Messengers and Brethren, met agreeable to adjournment, September 8, A. D. 1808. After Prayers and an Introductory Discourse delivered by Brother Henry Clarke, Conference proceeded to business. Voted, That Brother Abram Coon, act as Moderator, and Brothers Stephen Maxon and Joseph Potter, Clerks of said Conference. The letters from the several Churches were read from which the proceeding Statement was taken:-

NAMES of the OFFICERS of each Churchof the MESSENGERS—number of MEM-BERS added—under Dealing—under Admonition—Deceased the year past, & the number belonging

Hopkinton, Abram Coon, Matthew Stillman, Elders; Joseph Stillman, Daniel Babcock, Zacheus Maxon, Alpheus Burdick, William Stillman, Wait Clarke, Deacons; Zacheus Maxon, Joseph Potter, Clerks; Added, 14; Under Dealing, 0; Under Admonition, 29; Deceased, 18; Total Number, 764.

to each Church.

Newport (R. I.), Clarke Burdick, Jonathan Burdick, Messengers; Arnold Bliss, Henry Burdick, Elders; Clarke Burdick, Deacon; Caleb Maxson, Clerk; Added, o; Under Dealing, 4; Under Admonition, o; Deceased, 1; Total Numher, 90.

Cohansey, West New-Jersey, John Davis, Samuel Davis, Jedediah Davis, Messengers; Nathan Ayars, John Davis, Elders; Samuel Davis, Levi Hall, Jedediah Davis, Deacons; Joshua Ayars, Evan Davis, Caleb Sheppard, spection.

Ruling Elders; Jacob West, Clerk; Added, 74; Under Dealing, o; Under Admonition, o; D:-

ferty, Elder; David Dunn, Gideon Wooden, Deacons; Lewis Titsworth, Jonathan Martin, Ruling Elders; Joel Dunn, Clerk; Added, 1; Under Dealing, 1; Under Admonition, 0; Deceased, 0; Total Number, 69.

Waterford, (Con.), Jabez Beebe, jr., Jonathan Rogers, Messengers; David Rogers, Jabez Beebe, jun., Elders; William Wescote, Ephraim Rogers, Deacons; Jabez Beebe, Clerk; Added, o; Under Dealing, o; Under Admonition, o; Deceased, o; Total Number, 46.

Burlington, (Con.), Elisha Covey, Ethan Stillman, Messengers; Ethan Stillman, Deacon; Elisha Covey, Clerk; Added, 3; Under Dealing, o; Under Admonition, o; Deceased, 2; Total Number, 46.

Berlin, (N. Y.), William Satterlee, Paul Maxson, John Bliss, Messengers; William Satterlee, Elder; William Greenman, John Green, Jabez Burdick, James Greenman, Deacons; Stephen Maxson, Clerk; Added, 10; Under Dealing, 3; Under Admonition, 2; Deceased, 3; Total Numher, 316.

Brookfield, (N. Y.), Henry Clarke, Joshua Maxon, Messengers; Henry Clarke, Elder; Phinehas Burdick, Joshua Maxson, Deacons; Clarke Maxson, Clerk; Added, 32; Under Dealing, o; Under Admonition, o; Deceased, 1; Total Number, 151.

Deruyter, David Davis, Elder; Jesse Rogers, Clerk, Added, 4; Under Dealing, 0; Under Admonition, o; Deceased, o; Total Number, 35.

Lost Creek, (Virg.), John Davis, Messenger; John Davis, Elder; Abel Bond, Deacon; Moses Huffman, Clerk; Added, o; Under Dealing, o; Under Admonition, o; Deceased, o; Total Num-

Salem, (Virg.), John Davis, Messenger; John Davis. Elder, of both Churches; Added, o; Under Dealing, o; Under Admonition, o; Deceased, o; Total Number, 38.

Voted. That this Conference be adjourned to meet to-morrow, at 9 o'clock A. M. Conference met agreeable to adjournment. A request from the Lost Creek and New Salem Churches in Virginia, to be admitted into the fellowship of this conference, being brought forward by Brother John Davis (who presides over both churches) —after understanding the situation of said Churches, it is voted that they be received,— Received a letter from a Seventh-day Baptist church on the west fork of the Monongahela-River, Harrison County, (Virg.) desiring to be received into the fellowship of this Conference, and stating their practice of communeing with the First Day Baptists. &c.—After full consideration of the consequences arising from said practice, it is voted that their reception be suspended, and that a special letter from this Conference be forwarded to said Church, comprehending our ideas on the subject. Adjourned to 2 o'clock, P. M.

Met agreeable to adjournment.

Voted, That Brothers Henry Clarke and Jedediah Davis be a committee to write a Circular Letter, and present it to this Conference for in-

Voted, That Brother William Stillman write a special Letter to the Church at the Monongahela, and present it to said Conference for in-

Whereas, It is considered a part of our Constitution in the case where a Member or Memhers have removed from the Church where he or they belong within the pales or nearest to a sister Church, and neglect the advice heretofore given in our Circular Letters (viz) to put themselves under the watch and care of such Church; and in case such Member or Members become disorderly walkers, in that case it is considered the duty of the said Church to take gospel measures for information respecting said disorderly walk, and forward the same by their Clerk in writing, to the Church where said Member or Members are in covenant. N. B. The foregoing is not meant to be a new article in our Constitution, but only

Voted. That the Church at Burlington be visited by Brother Matthew Stillman, on the second Sabbath in November next-by Brother William Satterlee, on the second Sabbath in Februaryby Brother Abram Coon, on the second Sabbath in May-by Brother Jabez Beebe, jr. and Brother Matthew Stillman on the second Sabbath in August. Adjourned to the second day of the week following at 9 o'clo k, A. M.

Met agreeable to adjournment. Voted, That it be recommended to the several Churches in our union that they call forward and set apart suitable Brethren (if such they have) to take, the pastoral care of said Churches severally.

Voted, By request of Brother Daniel Babcock, that it be recommended to the several Churches in our union that Singing be practiced in the following order (viz), that the Psalm or Hymn be first read and that the same be sung without lineing, and that the members furnish themselves with books for the purpose.

The Committees appointed to write a Circular and Special Letters, presented and read the same, and they were approved.

Voted, That the said Letters be printed with the minutes of Conference.

Voted, That the preparing for the press the Rise and Progress of the Sabatarian Churches in North America, be postponed until next Conference for further information.

Voted, That Brother Henry Burdick, of Newport, Brother Matthew Stillman, Hopkinton, Brother John Davis, Cohansey, Brother John Davis, Clarkesburg, (Virg.), Brother William Satterlee, Berlin, Brother James Beebe, Waterford, and Brother Henry Clarke, Brookfield, be a Committee to collect what information they can respecting the Rise and Progress of the Sabatarian order, in addition to what is now obtained, and report to next Conference.

(To be continued.)

Special Notices.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor. 5606 Ellis Ave.

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

ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

EDITORIALS .- Trust Without Fear; Pitiable Blindness; Give Truth a Place; The "Continental Sunday"; What of the Future? The National Morgue; True Heroism; Do the Impossible? Unappreciated? The Central Association MISSIONS. — The Central Association: The Relation of the Spiritual Life of the Individual Church member to our Denominational Interests; Treasurer's Woman's Work. — Poetry; Along the Wayside; Woman's Board; Program of Woman's Hour at North-Western As-Unload Your Cares 377 CHILDREN'S PAGE. - Suppose, Poetry; Matwock of the Icebergs 378 Young People's Work.—The Reading and Study Course in Bible History. . 378 The Mission of Seventh-day Baptists . . . 378 The Engineer Cried. 380 Special Meeting of the American Sabbath Tract Society 380 Curious Street Life in Korean Cities . . 381 Many Distinguished Guests. 381

The Sabbath Recorder.

Program of North-Western Association . 381

History and Biography 383

A. H. LEWIS, D. D., LL. D., Editor. N. O. Mooke, Jr., Business Manager.

TERMS OF SUBSCRIPTION.

Per year.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADDRESS.

All communications, whether on business publication, should be addressed to SABBATH RECORDER, Plainfield,

THE SABBATH VISITOR. Fublished weekly, under the auspices of the Sabbath School Board, by the American Tract Society, a

PLAINFIELD, NEW JERSEY.

Single copies per year.....\$ 60 Ten copies or upwards, per copy...... 50 Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND

IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price

THE SEVENTH-DAY BAPTIST PULPIT.

25 cents a copy per year; seven cents a quarter.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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

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

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.; sermons and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

Utica, N. Y.

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

Gentry, Ark.

ANIEL C. MAIN, M. D. Physician and Surgeon.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way o assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or

Proposed Centennial Fund . . . \$100,000 00 Amount Needed June 1, 1905 . . 95,585 od Dr Martha R. Stillman, Plainfield, N. J. Mrs. David R. Stillman.

Amount needed to complete fund \$93,338.50

Milton College

Commencement Week, June 15-21, 1906.

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

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

The Academy of Milton College is an excellent preparatory school for the College or for the University. The school of music has courses in

Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc. Classes in elocution and physical cul-

Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information address the

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

Salem College

Salem, West Virginia

SEVENCEENCH YEAR

Classical, Scientific and Music Courses

¶ Good equipment.

highest aim.

- ¶ Experienced teachers.
- Progressive methods. ¶ Development of character through personal contact with teachers the
- A loyal and helpful school spirit ¶ Work done accepted in full value
- at the State University. ¶ Normal Course with State Certifi-
- ¶ Club boarding, expenses low.
- Plans are maturing for the erection of a large stone and brick school building on the campus.
- ¶ For illustrated catalogue address WINTER TERM opens Dec. 4, 1905. SPRING TERM opens March 13, 1906.

¶ Fall term opens Sept. 5, 1905.

Cheo. L. Gardiner, D. D., President.

ENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELLOR AT LAW. Suite 510 and 512 Tacoma Bldg.,
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

BOARD OF SYSTEMATIC BENEVO-LENCE.—W. H. Ingham, President; Dr. Geo. W. Post, Corresponding Secretary, 1987 Washington Boulevard, Chicago, Ill.; Dr. A. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. B. Hull, Dean A. E. Main, Rev. A. E. Wit-Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton, Junction,

Seventh-day Baptist Bureau of Employment and Correspondence.

President—C. U. Parker, Chicago, Ill. Vice-President—W. H. Greenman, Milton Secretaries—W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill. Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La

Under control of General Conference. Denominational in scope and purpose.
INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

MERICAN SABBATH TRACT SO-CIETY. EXECUTIVE BOARD. STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.
A. L. Titsworth, Secretary, Plainfield, N. F. J. Hubbard, Treasurer, Plainfield, N. J. Rev. A. H. Lewis, Corresponding Secretary, Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST ME-MORIAL FUND. H. M. Maxson, President, Plainfield, N. J. D. E. Titsworth, Vice-President, Plainfield,

W. C. Hubbard, Secretary, Plainfield, N. J.

JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J. Gifts for all Denominational Interests so-Prompt payment of all obligations requested.

TT7 M. STILLMAN,

Counsellor At Law.

Milton. Wis.

TTTOMAN'S EXECUTIVE BOARD OF VV THE GENERAL CONFERENCE. President-Mrs. S. J. Clarke, Milton, Wis. Vice-Presidents-Mrs. J. B. Morton, Milton, Wis,; Mrs. A. R. Crandall, Milton, Wis. Corresponding Secretary—Mrs. T. J. Horn, Albion, Wis. Recording Secretary—Mrs. J. H. Babcock, Treasurer-Mrs. L. A. Platts, Milton, Wis. Editor of Woman's Page—Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J. Secretary, Eastern Association-Mrs. Anna Randolph, Plainfield, N. J. Secretary, South-Eastern Association-Mrs. G. H. Trainer, Salem, W. Va. Secretary, Central Association—Miss Ethel Haven, Leonardsville, N. Y. Secretary, Western Association-Miss Agnes L. Rogers, Alfred, N. Y.
Secretary, South-Western Association—Mrs.
G. H. F. Randolph, Fouke, Ark.
Secretary, North-Western Association—Mrs.
A. S. Maxson, Milton Junction, Wis.
Secretary, Pacific Coast Association—Miss Ethlyn M. Davis, Riverside, Cal.

New York City.

ABBATH SCHOOL BOARD.

President—George B. Shaw, 511 Central Ave., Plainfield, N. J. Vice Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association; Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.

Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.

Corresponding Secretary—John B. Cottrell, Plainfield, N. J. Plainfield, N. J.

Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.

Members—Esle F. Randolph, Great Kills
P. O., N. Y.; Charles C. Chipman, Yonkers,
N. Y.; Eli F. Loofboro, N. Y. City; Stephen
Babcock, Yonkers, N. Y.; Edward E. Whitford,
Brooklyn, N. Y.

Regular meetings the third Sundays in September, December and March. and the first Sunday in June.

TT ERBERT G. WHIPPLE, COUNSELLOR AT LAW,

C. CHIPMAN, St. Paul Building,

T ARRY W. PRENTICE. D. D. S., "The Northport," 76 West 103d Street. LFRED CARLYLE PRENTICE, M. D. 155 W. 46th Street. Hours: 8-10 A. M.

RRA 5. ROGERS, Special Agent. MUTUAL BENEFIT LIFE INS. Co., 137 Broadway.

Alfred, N. Y.

LFRED UNIVERSITY, Alfred. N. Y. Second Semester Opened Tuesday, Jan. 29, 1906.
BOOTHE COLWELL DAVIS, Ph. D., D.D., Pres. ALFRED ACADEMY,

Second Term Opened Monday, Jan. 11, 1906. WILLIAM S. MAXSON, Ph. B., Prin. EVENTH-DAY BAPTIST EDUCA-TION SOCIETY. E. M. Tomlinson, President, Alfred, N. Y. Rev. Arthur E. Main, Corresponding Secretary, Alfred, N. Y. V. A. Baggs, Recording Secretary, Alfred, N. A. B. Kenyon, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held
in February, May, August and November, at
the call of the President.

LFRED THEOLOGICAL SEMINARY. REV. ARTHUR E. MAIN, Dean.
The next year opens Tuesday, Oct. 3, 1905.

West Edmeston, N. Y.

7 OUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis, Jr., West Edmeson, N. Y. Secretary—A. L. Davis, Verona, N. Y.
Treasurer—Eda R. Coon, Leonardsville, N. Y.

Junior Superintendent—Mrs. H. M. Maxson, Plainfield, N. J.

Editor Young People's Page—Rev. L. C.
Randolph, Alfred, N. Y.

Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A.
L. Davis, Verona, N. Y.; Western, E. A.
Webster, Alfred, N. Y.; North-Western, B. F.
Johanson, Milton, Wis.; South-Western, C. C.
Van Horn, Gentry, Ark.; South-Eastern, Amos
Brissey, Salem, W. Va.

🏲 R. A. C. DAVIS, JR., General Practice. Specialty: Eye and Ear.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST - MIS-SIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I. A. S. BABCOCK, Recording Secretary, Rock-GEORGE H. UTTER, Treasurer, Westerly, R. I. Rev. E. B. SAUNDERS, Corresponding Secretary, Ashaway, R. I. The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

OARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, Associational Secretaries—Stephen Baccock, Eastern, 163 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastor-less churches in finding and obtaining pas-tors, and unemployed ministers among us to nd employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

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

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

Leonardsville, N. Y.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Leonardsville, N. ., August 22-27, 1906. Stephen Babcock, President, 48 Livingstor Ave., Yonkers, N. Y.
Rev. E. P. Saunders, Alfred, N. Y., Re-REV. E. P. SAUNDERS, Altred, N. Y., Recording Secretary.

Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary.

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

Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. I.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Faring, M.

ABBAIT

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

PLAINFIELD, N. J., JUNE 18, 1906.

VOLUME 62. No. 25.

THE PATHWAY TO PEACE. DONALD A. FRASER. Across the Plains of Toil, Where troubles never cease; Beyond the Hills of Hope There lies the Land of Peace.

And narrow is the path Beset by thorns and briars; Nor can the traveler spy The goal his heart desires.

But One walks close beside, And guides the weary feet; And when the heart grows faint, He whispers comfort sweet.

His glass of Faith he lends, Which doth the sight increase, That through it one can glimpse The pleasant Land of Peace.

Ah! then the traveler knows

Then, when the rough plain's passed, And scaled the craggy height; Up rise the Golden Gates, Aglow with holy light.

All joy, with no decrease; And Sorrow, Toil, forgot, He hails the Land of Peace. -The Christian Advocate.

are all vigorous beyond description. Prominent for rest and worship." Thus all experience in among them are the words, "Do men gather the Christian dispensation has taught that Christ grapes of thorns or figs of thistles?" Thus does knew what men would need, when he cleansed the Master state the universal law that like pro- the Sabbath of its Jewish impurities, and left it duces like, fruitage follows seed, in kind, as in-re-sanctified by his example, to flow, like a river evitably as darkness comes with night, or day of life, on through the ages. No one thinks of with sunrise. This truth ought to be kept in denying that no-Sabbathism is a source of relimind by every follower of Christ and ought to gious blight and of spiritual decay. No one he closely applied to each individual life. Even thinks of denying that the Sunday, which men wishes and half-formed purposes are seeds, have put in the place of the Sabbath of Jehovah, sources of influence and creators of results. A as Christ left it to his church, has been mainly suggestion towards evil is dangerous, and while non-Sabbatic. The continued cry of these days temptation itself is not sin, he who delays, ques- is for a better Sabbatic observance of Sunday. tioning or experimenting where truth and right- Our plea is that since naught less than a divine eousness forbid, is like one who plants thistles authority can make a day Sabbatic, and since the and hopes to gather grapes from them. On the church has fostered no-Sabbathism by centuries other hand, this truth applies in all right-doing, of false teachings, and since the popular theory with equal force, and its recognition is of great- and the civil law combined are unable to check est value. God never expects good fruitage the tide of holidayism—which is the normal char-

justice to truth and to God's promises in assumthat which produces the fruit of righteousness. this stream of ruin. Nothing less can. If men spent less time in complaining of evil its growth, and the bitterness of its fruitage, and more time in rejoicing over the abundance of good seed and the vigor with which it springs up and bears fruit, when welcomed in the hearts of men, everything would be made better. There is little or no merit, and no aid in right living in complaining because thistles do not bring a vintage of grapes. Cultivate good vines, and

thistles will disappear. DID the Sabbath pass into the or by whom it is published. The name of G. L. Is The Sabbath Christian dispensation? No one less than Christ could keep it out. It was enshrined in the heart of ing quotation: the Decalogue. It reached from Sinai backward by a strong arm, grasping creation, growing out of it. Christ declares that he came to fulfill the law and not to destroy it. He always kept the Sabbath. He pruned it of false growth as somemade for man," not Hebrew, nor Patriarch, nor members of His Body, His Bride, His Heavenly Greek. He left no hint that it was to be put out. People, we have another day altogether, even the Ir one were tempted to institute All the ages since Christ have found his words first day of the week. And this was given to us Thistles in a comparisons as to which of Christ's true, and God's people have either retained the on the day of Resurrection by the Lord Jesus parables are most vigorous, he Sabbath or have sought to put a substitute in its Himself, who is the Lord of the Sabbath

thing worth saving. He declared that it "was must soon give up the task. They place, upon the plea that "there must be a day without antecedent sowing of seeds or planting acter of the Sunday, in history—therefore, the ing against which logic can be turned, and nothof roots. Right grows with greater rapidity church, first of all, is called to recognize God's than we appreciate. No little hindrance comes holy day as the only escape from the thralldom in our efforts to do that which is right, by the of no-Sabbathism, and the growing ruin of holifalse idea that evil grows much faster than good. dayism. If the world will go on into the depths If thistles appear in a given field, it is because of Sunday revelry, let it go. The church can only thistles have been planted. Let desirable save itself by clinging to the Rock of God's law, spiritual liberty in Christ. All true liberty conseed take their place and the right kind of har- and so retain a firm footing to which any may sists in obedience to right obligations. Paul,

to return unto the Lord. It needs no prophetic ing that only evil grows rapidly. Yielding to eye to see that Sabbathlessness is written over that thought, men are likely to be disheartened. all the future, unless the present powerful tenand to cease seeking for good seed and caring for dencies are soon checked. God's law will check

WHOLE No. 3,199.

A CORRESPONDENT from Noank. "Not Under Conn., (whose communication came near going into the wastebasket because it had no signature

except "A Reader of THE RECORDER"), asks us to make some notice of the comments on the Sunday-school lesson for April 8,—"Jesus and the Sabbath." 'The comments referred to are from a publication called "Our Hope," but there is no indication of the place where it is printed Alrich is connected with the comments. The essence of the comments appears in the follow-

"First. The Sabbath-day, as the day of the law, the day of the earth, the day of Israel, has never been changed, and for aught we know never shall be changed, it is the seventh day of

"Second. To us, as believers in Christ now,

"Hence for us to seek to observe the seventh day is virtually to put the believer back under the law. It is really saying, we are Tews, when we are not. It is Galatianism in one of its many phases, putting the soul; which should be at liberty in Christ, under the bonds of legalism. To us the Spirit writes: Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Such is the common form of no-lawism. It comes by assuming two or three positions as being Scriptural, and in accordance with history, when there is no ground for such assumption. Christ is Lord of the Sabbath, but it is not true that he transferred the Sabbath from the seventh day to the first day of the week, by virtue of his resurrection, neither is it true that the New Testament furnishes any ground for this popular assumption. No argument can be made against such an assumption because there is nothing more is needed than to call attention to the fact that the New Testament overthrows the assumption. The same is true of the assumptions contained in the third paragraph, that the observance of the Sabbath deprives one of true vest will come with equal rapidity. We do in- be welcomed who repent of dissipation and seek whose letter to the Galatians is indirectly referred