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The Sabbath Recorder.

A. H. Lewis, D. D., LL. D., Editor.
N. O. Mooker, Jr., Business Manager.

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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.

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

Ah! then the traveler knows
All joy, with no decrease;
And Sorrow, Toil, forgot,
He hails the Land of Peace.

—The Christian Advocate.

Thistles in a Vineyard.

If one were tempted to institute comparisons as to which of Christ's parables are most vigorous, he must soon give up the task. They are all vigorous beyond description. Prominent among them are the words, "Do men gather grapes of thorns or figs of thistles?" Thus does the Master state the universal law that like pro- duces like, fruitage follows seed, in kind, as in- evitably as darkness comes with night, or day with sunrise. This truth ought to be kept in mind by every follower of Christ and ought to be closely applied to each individual life. Even wishes and half-formed purposes are seeds, sources of influence and creators of results. A suggestion towards evil is dangerous, and while temptation itself is not sin, he who delays, ques- tioning or experimenting where truth and right- eousness forbid, is like one who plants thistles and hopes to gather grapes from them. On the other hand, this truth applies in all right-doing, with equal force, and its recognition is of great- est value. God never expects good fruitage without antecedent sowing of seeds or planting of roots. Right grows with greater rapidity than we appreciate. No little hindrance comes in our efforts to do that which is right, by the false idea that evil grows much faster than good. If thistles appear in a given field, it is because only thistles have been planted. Let desirable seed take their place and the right kind of har- vest will come with equal rapidity. We do in-

justice to truth and to God's promises in assum- ing that only evil grows rapidly. Yielding to that thought, men are likely to be disheartened and to cease seeking for good seed and caring for that which produces the fruit of righteousness. 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 Christian dispensation? No one less than Christ could keep it out. It was enshrined in the heart of 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 some- thing worth saving. He declared that it "was made for man," not Hebrew, nor Patriarch, nor Greek. He left no hint that it was to be put out. All the ages since Christ have found his words true, and God's people have either retained the Sabbath or have sought to put a substitute in its place, upon the plea that "there must be a day for rest and worship." Thus all experience in the Christian dispensation has taught that Christ knew what men would need, when he cleansed the Sabbath of its Jewish impurities, and left it re-sanctified by his example, to flow, like a river of life, on through the ages. No one thinks of denying that no-Sabbathism is a source of religious blight and of spiritual decay. No one thinks of denying that the Sunday, which men have put in the place of the Sabbath of Jehovah, as Christ left it to his church, has been mainly non-Sabbatic. The continued cry of these days is for a better Sabbath observance of Sunday. Our plea is that since naught less than a divine authority can make a day Sabbatic, and since the church has fostered no-Sabbathism by centuries of false teachings, and since the popular theory and the civil law combined are unable to check the tide of holidayism—which is the normal char- acter of the Sunday, in history—therefore, the church, first of all, is called to recognize God's holy day as the only escape from the thralldom of no-Sabbathism, and the growing ruin of holi- dayism. If the world will go on into the depths of Sunday revelry, let it go. The church can save itself by clinging to the Rock of God's law, and so retain a firm footing to which any may be welcomed who repent of dissipation and seek

to return unto the Lord. It needs no prophetic eye to see that *Sabbathlessness* is written over all the future, unless the present powerful ten- dencies are soon checked. God's law will check this stream of ruin. Nothing less can.

A CORRESPONDENT from Noank, Conn., (whose communication came near going into the waste- basket 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 or by whom it is published. The name of G. L. Alrich is connected with the comments. The essence of the comments appears in the follow- ing quotation:

"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 the week.

"Second. To us, as believers in Christ now, members of His Body, His Bride, His Heavenly People, we have another day altogether, even the first day of the week. And this was given to us on the day of Resurrection by the Lord Jesus Himself, who is the Lord of the Sabbath.

"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 Jews, 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 against which logic can be turned, and 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 ob- servance of the Sabbath deprives one of true spiritual liberty in Christ. All true liberty con- sists in obedience to right obligations. Paul, whose letter to the Galatians is indirectly referred

to in the above quotation, after discussing the relation which exists between obedience to the law, and forgiveness because of faith in Christ, declares in the most emphatic manner that "faith establishes the law," and does not render it void nor release Christians from its obligations. Such is the conclusion in the closing verse of the third chapter of Romans. In spite of these facts the assumptions which are contained in the foregoing quotation have become popular, and with their adoption has come a corresponding destruction of conscience concerning all Sabbath-keeping, and notably concerning the observance of Sunday. That logical and inevitable result is God's answer to unscriptural assumptions. So long as men continue to preach such doctrines, Sabbathlessness will increase; the church and the world will discard true Sabbath-keeping more and more; holidayism will increase and abound and the vital force of Christianity will be weakened correspondingly. Whoever seeks to avoid the claims of the Sabbath, dishonors Christ, Lord of the Sabbath, who declared in strongest terms, fifth chapter of Matthew, that he did not come to "destroy the law, but to fulfill it," that is, to enlarge and strengthen it. It is enough that we call attention to the fact that what is so boldly assumed by the writer of the comments to which our correspondent refers, is unscriptural and contradictory, both to the statement of Christ and the strong logical conclusions of the Apostle Paul.

An Aerial Path for Invisible Power

ENGINEERING in connection with electricity is among the miraculous developments of these years. Latest among these developments is a highway in the atmosphere, which has lately been opened through the heart of Western New York. This road for the invisible feet of the mightiest power now known, begins at Niagara Falls and ends at present in the city of Syracuse, one hundred miles away. It will be a silent highway over which the passing of unmeasured power will neither be seen nor heard unless perchance the music of its going may sometimes murmur the story of its presence. It is said that a current of electricity, amounting to ninety thousand horse-power, will be constantly transmitted over this line. Saying nothing of the fact that the generation of this power is secured by water power at Niagara, the transmission of it for such a distance, and the use that will be made of it as it is taken out from the great highway in lesser quantities, will continue to increase the marvels of this enterprise. It now seems possible that the territory within several hundred miles of Niagara Falls and the territory within similar areas round about other great water powers, will soon be threaded with highways along which the greatest force of the universe will hasten. Earlier experience in transmitting electricity for use as a motive power indicated that such transmission could not be successful beyond a few miles. It is now estimated that at least five hundred miles can be reached, from a great central plant. It is said that the Ontario Power Company, which has the largest capacity of any yet established, "is developing 12,500 electrical horse power per unit." The transmission line just built is the acme of engineering in this direction. Steel towers take the place of wooden poles such as were used in earlier efforts. The right of way secured for this road is three hundred feet wide at Niagara and one hundred feet in width at Syracuse. This width has been secured with the idea of increas-

ing the number of lines to the capacity of ninety thousand electrical horse power at Syracuse and two hundred thousand horse power at Rochester, which is only ninety miles from Niagara Falls. The towers are about five hundred and fifty feet apart. They are fifty-five feet in height, the material in each tower weighing three thousand pounds. The great insulators on the towers weigh seventy-five pounds. The current is sent at the high pressure of sixty thousand volts. To secure perfect insulation, with such a voltage, is among the difficult problems of the enterprise. The power is taken from the main highway by sub-stations, for industrial work in various localities. Aluminum is used in the great cables. These have nineteen strands each, and have been tested in every possible way. The rapidity with which the application of electricity as a motive power has been brought about is among the wonders connected with that unknown but all-potent force. When properly controlled, it is man's highest friend, but a single mistake of instant duration changes it to man's most death-dealing enemy. It is safe to prophesy that man will never be able to analyze electricity, while it seems equally safe to prophesy that it is to be his servant in a greater degree than before, year by year.

Sandy Foundations MEN need but little experience in architecture before they learn that a permanent foundation is the first requisite to success in building, and to the permanence of that which is built. One is especially impressed with this in noting the care with which engineers prepare foundations for bridges, great buildings, and the like. The principle which holds good in material things is illustrated vividly in intellectual and spiritual matters. The writer was sustained in a long struggle to secure intellectual training when his attention was called to the fact that men without broad and thorough intellectual training are certain to decrease in power and influence soon after passing middle life. Every one knows that the highest attainment in intellectual culture is such intellectual strength, equipoise and discernment as enable a man to grasp great questions, to analyze and solve difficulties, because he has a foundation deep and broad by way of mental training and intellectual development. That foundation must be laid in early life, if at all. Not less important,—and that is the point we seek in this editorial,—is a broad and thorough foundation in spiritual development. Christ's parable, building upon a rock and building on the sand, center around this truth. That parable covers the whole field of human experience, but its application to religious life and spiritual development is the highest and most important. Paul takes up the same thought under the figure of one who builds with transient materials, the results of whose efforts are swept away, "so as by fire." The practical truth for each reader to learn is the necessity of embodying in his life and character those fundamental and eternal principles of truth, righteousness and obedience, without which there can be no lasting foundation. The transient nature of many religious experiences, and of much that is called "revival" and "successful evangelistic work" is easily explained by the fact that the subjects of such experiences are moved almost entirely by temporary emotions, while fundamental principles that are requisite for an enduring foundation are not presented to them, much less embodied in their religious faith. There are but few

things in the material world which form enduring foundations. One of the latest, cement, water lime, now known as "liquid stone," is a fine illustration of the ease with which one may embody fundamental principles in his life and creed, and the rapidity with which those principles become enduring, both as foundation and superstructure. As first-class liquid stone will adjust itself to all forms and situations, hardening almost in a moment, and becoming more enduring as the years go by, so do fundamental truths, being accepted by one who is obedient in spirit, adjust themselves to his needs and surroundings and make his religious life permanently strong against the hour of temptation, and enduring in the midst of fiercest storms. Recall the vigor and vividness of Christ's words, "and the rain descended, and the floods came and the winds blew and beat upon that house, AND IT FELL NOT, FOR it was founded upon a rock." Note the contrast: "And the rains descended, and the floods came and the winds blew and beat upon that house and it fell, and GREAT WAS THE FALL OF IT." Delusive sand makes only graves for ruins. Eternal truth abides the "Crash" of matter and the wreck of worlds.

Tares and Wheat ONE of the puzzling features of this world is the mixture of good and evil in men. The simile with which the New Testament is familiar where wheat and tares, good and evil, appear growing from the same soil is natural, easy to understand, and vigorous. All forms of real Christian faith believe in the ultimate triumph of righteousness, either by the conversion of wickedness to righteousness or by the overthrow of that which is evil. Nevertheless, there is an universal and commendable impulse on the part of good men to oppose evil, to attack evil-doers and to make life a scene of constant warfare. If the right spirit prompts this and right motives prevail, such holy warfare is as desirable as it is inevitable if the power of sin is lessened and the work of evil is overcome. There is danger that opposition to evil may become over-zealous and take on the form of persecution. The Jews conceived of God as the supreme Judge and Punisher of men, and drew pictures of a final judgment that were extremely vivid. With their conception of God, anger, resentment, and punishment inspired by anger and resentment, frequently appeared. Perhaps the greatest danger into which good men are liable to fall is the failure to keep sweet in spirit, however vigorously they may be called upon to oppose or to denounce evil. Another phase of this danger is the inability to take into due consideration the ignorance of men concerning what is really right. That which seems clear and beyond the shadow of doubt and question to a reformer is so little understood by those whom he seeks to reform that the standpoints from which men see a given question are as far apart as the East is from the West. It is at this point that the Scriptures, both the Old and the New Testament, reveal the infinite patience of God's dealings with men who are ignorant, slow to perceive and dull at heart. Beyond a certain point, ignorance is not excusable and men frequently incur great responsibility and incur to themselves corresponding condemnation because they are self-blinded and choose to remain deaf, that seeing they may see not, and hearing they may hear not those things which all ought to know. Such questions were before the disciples when they asked the Master whether the tares should be

pulled up, that is, whether they should make destructive warfare on evil which surrounded them. His brief reply, "Let both grow together," must not be interpreted as relieving righteous men and reformers from responsibility nor permitting them to sink into inaction and indifference. On the other hand, Christ's words do warn us not to be hopeless, much less to be fretted beyond measure, because evil does not disappear and men do not heed the call of truth. It is well for us to recall the facts set forth in that figure of speech which says, "The pendulums of our clocks swing every second; the pendulum of God's clock swings once in a century." It is a comforting thought that Divine Wisdom can make just measurement and wise allowance for those things which are incomprehensible to us and, in the light of our ignorance, seem worthy only of instant destruction. The practical point is this, "Pull up all the tares you can; do not trample down the wheat in doing so; do not be discouraged because tares are left when you have done all that you can; other men will follow you; other hands will pluck out tares, and the great Master of the harvest is guiding all honest and obedient souls.

Up to the Hills If the writer turns a little from the desk where he is sitting, the open window discloses the crest of a mountain range, two or three miles away. That hill-top is attractive this morning, and if duty did not call elsewhere, it would be a joy to climb them, where one might rest and look and listen and grow better. Probably some similar view led the Psalmist to write, "I will lift up mine eyes unto the hills from whence cometh my help." Few things, if any, surpass the inspiration which a mountain brings. Poets and painters, sages and prophets find endless charms in mountains, and the figures of speech which have been drawn from them are as many in number and as great in beauty as any similes in the world of literature. Ruskin said that mountains are the beginning and the end of all natural scenery. One can hardly enumerate how many good things mountains create. They are the great centers where moisture is condensed and streams are born, without which all the earth would soon die. It was not fortuitous that the incomparable vision, "the transfiguration of Christ," came to the disciples on a mountain top, and it was from a full heart that Peter said, "Master, it is good for us to be here;" and that he, the impetuous, proposed that tabernacles be made for the Master and his associates, that the glorified company might remain there on the mountain top. Our better spiritual experiences are mountain ranges, and each mountain range has a message to the devout soul. Christians ought to be mountain climbers. One can scarcely realize what it means to be a mountain climber until he has noted the difference between the successful climber and the thousands who stand at the foot of the mountain but dare not attempt to go upward. The writer felt his littleness one day, when, at the foot of Mt. Blanc, in Switzerland, he asked one who had had experience: "Would it be possible for me to go up to the first resting place on Mt. Blanc?" The answer came quickly, "Have you been in training?" "Not at all," said I. He answered: "You ought to have at least six months' training before you attempt to climb even half way to the summit of Mt. Blanc." The memory of that lesson suggests that in spiritual things he can not climb to higher peaks who has not pre-

pared himself, by much obedient work. Strength of muscle, healthfulness of heart and lungs, and a well-balanced brain are among the physical requisites for mountain climbing. All these, and other spiritual graces like them, are needed if one would rise to the high lands in religious experience. The height which we may attain is not the most important consideration, but the great danger is our willingness to remain on the low lands and grovel at the foot of the mountain in the morass of unholy desires. Some one wrote concerning Alpine mountain climbing, "It is worth an age of common life to feel as I do here." In a similar way, it is worth all the labor of our earthly pilgrimage, and all the training which comes to obedient hearts, if one may attain even a moderate height in spiritual things, where he may rest and "view the landscape o'er," from which he has risen. A single experience of that kind gives double strength for whatever trials earth may bring, and adds increasing glory to that which lies a little beyond, when we pass out of these earthly tabernacles into the higher life which is beyond the mountain tops. One summer the writer tented on the range which shows from the window this morning. Many times during that summer, the city, lying below, was wrapt in fog, every building, excepting here and there a church spire or a chimney, being wholly out of sight, while on the mountain tops no shadow of fog came as we waited to greet the rising sun.

"God hath His uplands, bleak and bare,
Where He doth bid us rest awhile—
Craggs where we breathe the purer air.
Lone peaks that catch the day's first smile."

A Presbyterian Prayer Book AN interesting development in connection with worship in the Presbyterian church has been consummated, by the "Book of Common Worship," under the authority of the Presbyterian General Assembly. The preparation of such a book has been upon the hands of a special committee, headed by Dr. Van Dyke, for the last three years. Considerable struggle has taken place over the introduction of such a book of worship. But the majority of Presbyterians represented in the General Assembly ordered it. Some who opposed the book are reported as saying, "Out our way we eat canned vegetables, canned meat and milk, but we can not stand canned prayers." The book is in many respects similar to the Book of Common Prayer of the Episcopal church. It has one great improvement in the marriage ceremony from which it omits the word, "Obey," in the promise which the wife makes. It goes without saying that there are many instances in which "extempore prayer" becomes essentially as fixed in form and as permanent in expression as any "written prayer" can be. While this book was compiled before the San Francisco calamity, attention is called to the fact that the following form of prayer to be used in case of any great disaster appears in the book: "Almighty God, who art a very present help in time of trouble; let not the heart of Thy people fail when fear cometh, but do Thou sustain and comfort them until these calamities be overpast: and since Thou knowest the cause and reason why this grievous disaster of earthquake and fire hath fallen upon men, so do Thou heal the hurt and wounded, console the bereaved and afflicted, protect the innocent and helpless, and deliver any who are still in peril, for Thy great mercy's sake. Amen." No one can doubt that such a prayer devoutly read from

the page or repeated from memory would find acceptance with Him who watches over His children in the hour of peril.

Christian Sabbath Breaking THE *Southern Presbyterian*, Atlanta, Ga., of May 3, announces the following:

"The Presbytery of Cincinnati has adopted the following resolution: 'Presbytery views with profound displeasure the disposition shown by many church members to insist upon service from retail merchants on the Sabbath day.'

"This is clear and easily understood. There is a story afloat that one day Rev. Dr. Stuart Robinson approached a confectioner, urging him to keep his store closed on the Sabbath. The confectioner replied: 'Doctor, as soon as your church members will cease ordering Sunday deliveries of ice cream for Sunday dinner, I'll close up.' Oh what a shame that the responsibility for his Sabbath-breaking should be laid at the door of Christ's people." *The Presbyterian* does well in saying, "This is clear and easily understood." That sentence describes the general situation and the tendency toward Sunday desecration on the part of Christians. It also shows how seriously Sunday desecration on the part of Christians reacts against them, in the minds of those who are not Christians, and those who serve them with ice cream and other creature comforts on that day. All such incidents find their highest value in showing that the position of the church concerning Sunday is the primary influence that is destroying its observance. The fundamental sources of prominent evils connected with Sabbathlessness in the United States are due to that attitude of Christians more than to the introduction of foreigners from Europe. The situation is not one for argument. It is a clear case of cause and effect, the primary cause being the imperfect and incorrect claims which Christian teachers put forth when they discard the Sabbath, and Christ's authority concerning it and the attempt to place Sunday in its place. The value of such statements as the foregoing from *The Presbyterian* consists mainly in the fact that it reveals the situation to which Christians must awaken, soon or late, and to correct which they must return to the firm foundation of Biblical authority, together with the example and teachings of Christ concerning the true Sabbath. The evils of Sabbathlessness are plain and pinching. The way of escape is plain, but men will not follow it until dire results compel them to discard popular traditions in favor of what Christ taught, and did. Back to Christ is the way of peace.

WESTERN ASSOCIATION.

The seventy-first annual session of the Seventh-day Baptist Western Association was held at Alfred Station, N. Y., June 7-11, 1906. Rev. E. D. Van Horn was Moderator and Rev. A. J. C. Bond, Recording Secretary. At the opening session on the afternoon of June 7, Rev. W. L. Greene, acting pastor of the church welcomed the Association as follows:

"It may seem strange to you that the delegates to this Association should be welcomed by a resident of another Association, but this may be accounted for, in part, by the fact of this church having been my first spiritual home and that my great-grandfather and great-great-grandfather were constituent members of this church.

"Such occasions as this which bring us from our various fields of labor to meet in council and for spiritual refreshing, are of great value to us

as a people. They give unity of thought and action and bring spiritual quickening and refreshing. We need the encouragement that comes from knowing the work which our sister churches are doing and the successes which they are attaining. Increasing knowledge as to ways and means of giving greater efficiency to our work, and spiritual inspiration and power should be the keynotes of this gathering.

"We trust you have come with the thought of giving as well as receiving a blessing. Bring the richest of your spiritual experience into these hours. Give, and the larger blessing will come to yourself."

The Moderator, Mr. Van Horn, made a pleasant and appropriate reply in behalf of the Association. The introductory sermon was preached by Dean Main from the theme, "The Sabbath in Matthew, Mark and Luke." He has placed us under obligation by furnishing the following summary. His theme was appropriate and the treatment made it full of interest and instruction.

"The Teachings of the Christ Concerning the Sabbath, as Found in Matthew, Mark, and Luke."

The relation between the Old and New Testaments, and the authority of Jesus, are questions of fundamental importance. He came to fill full not to abrogate the law, and he claims to speak with superhuman authority.

The hungry may eat on the Sabbath day, even though this may break the *literal* law.

Necessary and special service for our Lord may require that we work on the Sabbath day.

The law of love is greater than the letter of law, whenever the latter hinders the practice of the former.

It is lawful to do good on the Sabbath.

Jesus cares for his people and for his Sabbath, as is seen in what he said with reference to the coming overthrow of Jerusalem.

The Sabbath was made for man's sake.

The enemies of Jesus made him angry, and sad by their interpretation of the Sabbath law.

Jesus was a Sabbath-day worshipper, teacher, and preacher.

Jesus knows our thoughts and is our Judge. Whether or not we are true Sabbath-keepers is known to him.

Our Saviour went to a Sabbath feast in the house of a Pharisee: but his conversation was spiritual.

Some of the worst formalism of the Pharisees centred round the Sabbath, which had become a national institution and a kind of badge of their religious exclusiveness and pride; and they made it the occasion of many a bitter attack and hostile plan against our Lord.

Let us and all American Christians be on our guard, lest, departing from the Sabbath and the Sabbath-keeping of the Christ, we bring the day down from being a spiritual and blessed ordinance of God for man's highest good, to an institution of the State, and a piece of externalism, — a sign of religious exclusiveness and self-righteousness, rather than a means of spiritual worship toward God, and of true human fellowship and real service.

Reports of officers and standing committees together with "communications from corresponding bodies" filled the rest of the afternoon.

EVENING SESSION.

Herbert L. Cottrell, delegate from Central Association, preached in the evening from Proverbs 11: 30, theme, "Soul Winning." We are in-

debted to Mr. Cottrell for the following summary of his sermon:

No Christian can doubt the truth of this proverb, "He that winneth souls is wise." He is wiser than all other men; for although they may win wealth and fame, all these things must be left behind when men come to the gate of death. Jesus Christ values the soul above all else, for he says: "For what shall it profit a man if he shall gain the whole world and lose his own soul or what shall a man give in exchange for his soul." One qualification is absolutely essential for soul-saving; a character whose presence brings conviction, and not only makes the sinner ashamed of his sin, but also instills in his soul a deep yearning for a better life.

Three things must be gained in winning a soul: first, attention; second, interest; third, conviction. Then, like the blossoming of a flower will come the sinner's conversion.

SIXTH-DAY MORNING.

After devotional services and routine business, Rev. E. A. Witter, delegate from the South-Eastern Association, preached from 1 Peter 1: 15, 16, theme, "The Great Need of Careful Living." He has kindly furnished us the following summary:

To study God's word rightly we find that the loving Father has included all mankind in His gracious call, "Come unto me all ye ends of the earth," "Whosoever will, may come." There is no distinction here. All within the reach of God's great love are included, yet how many are there who, because of a failure to understand this truth, are continually excusing themselves for failing to attain the measure of the stature of men and women in Christ Jesus. A young man excused himself for not taking up Christian duties because he would not profess to be anything better than he was. I am wondering how many there are in this company who are represented by this young man. While every one recognizes the importance of all professed Christians receiving the words of our text as belonging to them; the church of Jesus Christ will have gone far in the accomplishment of its mission when it shall have helped the world to comprehend the fact that they owe an allegiance to God, because they are His offspring. The call to righteousness of life, in the words, "be ye holy, for I am holy," is not alone to those who have professed faith in, and acceptance of, God and His word, but it comes with equal importance to every one to whom a knowledge of God is brought.

That this desired end may be reached, two things are necessary. First, a real living faith in God as the ruler of the universe, as a loving, helpful father. It is one thing to believe in God as a Being, yet to feel unable to know Him, or to comprehend Him, and another to believe in God as a friend and helper because we have experienced His helpfulness and have come to know the joy and power of His presence.

There is great need of careful living, because of its bearing (a) upon the individual. Every one must feel the force of his own life. If the voice of God has been heard, and the heart has been moved to acceptance of His call to come out from the world and be separated unto the service of God, there will be a constant drawing toward Him. If God be the magnet between which and the soul there is an affinity, then that soul will be constantly drawing away from all else, that it may be the more closely at onement with God. What has been said respecting the bet-

ter side of the individual life may be turned about and applied with equal force to the evil side of man's nature.

A second need of considering the theme of the morning is its bearing upon the community. There is no more certain statement of the word of God than that "no man liveth to himself." As no flower can blossom by the wayside without giving of its beauty and influence to every beholder, so there is no life but what has its influence for the weal or woe of the world. Carefulness in living is needed in the use of low and vulgar words and phrases, that so easily creep into the common conversation of those who are much upon the street, or in places of amusement. Love for the church, in all its departments of work, for the pastor, and confidence in his teachings will be increased, if in the home shall be found thoughtful consideration of these things in the daily conversation. Great help will be gained for this careful living if we remember that we are building, not for time, but for eternity.

The consideration of Bible school work occupied the rest of the forenoon. Rev. S. H. Babcock presented a paper on "Bible School as an Evangelistic Force." Mr. Babcock has furnished us the following summary of his paper:

Force is power, whether physical, mental or moral, which, when applied, is intended to bring things to pass. An evangelistic force is an influence exerted through the preaching and teaching of the Word, to make known the fact of sin and its consequences, in order to rescue therefrom; instruct in righteousness, and in the fitness necessary to dwell with the saints in light. Our Lord's commission is, first to disciple the nations; second to teach them "all things" commanded.

Redemption from sin, peace with God, eternal life are most of all to be desired. Men have lost their first estate, and are wandering in the darkness of unbelief and sin, which ends in eternal night. Sin benumbs the conscience and renders its possessor insensible to his condition, and unless awakened therefrom by the Spirit and Word, there is no escape from its awful end.

Darkness, blindness, deafness, hardness of heart, form God's picture of the lost. The word, a lamp, a light to the pathway, being born of the Spirit and the Word, indicate the means of rescue and the gateway into the kingdom of God. "With the heart man believeth unto righteousness." "But how shall they believe in him of whom they have not heard?" The teaching of the things to be heard in order to belief and salvation, the teaching of "all things" commanded, is the business of the Bible school, an opportunity second only to the preaching of the word, to instill into the minds of old and young the facts concerning how to escape from it, and how to acquire that purity of heart and life without which no man can see God.

Outside of the home, no influence for shaping the lives of the young in that which is best, is so great as that of the Bible school. Testimonials, almost indefinite, prove that a large majority of the conversions and additions to our churches are from the ranks of those enrolled in the Bible school. This shows that the aim and purpose of the school is the evangelization of the world. Its equipment, therefore in appliances, officers and teachers, chosen with a view to their fitness and love for the work, in order to the greatest efficiency, is evident. This means study, the most thorough possible, of both lessons and

pupils in order to adapt the one to the other. Prayer for guidance in both study and teaching, without which all effort will be fruitless. Work, that no effort necessary to interest and instruct, may be wanting.

Some one has said a child's education should begin "two hundred years before it is born." Others have said the "first seven years of a child's life will determine its destiny." If this be true, the kind of teaching during these formative years must be a large factor in determining what that destiny shall be. This is without doubt the reason why Jehovah insisted upon such diligence in teaching the word in the home, and why Paul declared that Christ's method of cleansing his church was by "the washing of water through the Word." The getting of wisdom and understanding in order to win souls was the wise man's injunction. Christ's mission received from the Father and passed on to his disciples, was to "seek and to save that which was lost."

This is the work of the Bible school as one of the agencies of the church. Every year testimonials multiply which show that the Bible more than all other books combined has to do with the saving and sanctifying of the lives of men, the purification of the home and the exaltation of the nations in all that is just and right and good. The Bible is the connecting link between God and man; the ray of light from heaven to earth, revealing sin with all its train of evils ending in death; the way of escape therefrom through Jesus the Christ, and in which are found those truths by which the world is to be evangelized. To teach these truths and impress them upon the minds and hearts of both old and young to the end that they may be saved unto eternal life, is the mission of the Bible school.

Professor C. B. Clarke, of Alfred University, read a most valuable paper on "Child Study Applied to Sabbath-school Work." We regret that space does not permit us to present the paper entire. Professor Clarke discussed certain fundamental principles in the teaching of children, bearing upon the matter of conversion and religious life, which are not often considered in Sabbath-school work. The following summary will indicate to the reader the leading thoughts of the paper:

The future of our denomination depends in no small degree upon the Sabbath-school as the nursery of the church. The success of the Sabbath-school in turn depends in no small degree upon the ability of our teachers to understand the nature of the child, especially on the side of its moral and religious development. Much in the way of child psychology is demanded of our public school teachers. Our Sabbath-school teachers cannot do with less and hope for success.

The child is born innocent, but not with character; neither moral nor immoral, but with capacity for morality. It depends, under God, upon parents and teachers to assist in working out the highest moral and religious possibilities. This moral and spiritual development we believe ought to be worked out on the basis of God-given laws and principles no less definite than are the laws of our physical growth. It follows then that mere good intentions are not adequate in the discharge of our high duty. Intelligent co-operation with the laws of moral development are not less essential.

Preparation for religious life consists, in early years, in moral training. This training begins

in infancy, and if of the proper sort, is led unconsciously and yet normally into the religious experience. It is a mistake to suppose that any boy or girl must sow their "wild oats" in order to experience religion.

Up to the stage of development known as "puberty," moral training requires:

1. Regularity in physical and mental processes.
2. Consciousness of the profit of right conduct.
3. Control of impulse.
4. Encouragement of voluntary effort.
5. Taking the bitter with the sweet.
6. Attention to motives.
7. Formation of right habits.
8. Obedience, at first, based on a personal authority, but should by degrees be shifted to the law of consequences. After the dawn of the parental instincts the activities of life should become more fully self-directed. Conformity to law from this time should be based on the higher law of experience and consequences. Boys and girls in this period of life are ardent hero worshippers, and the art of teaching at this time consists in presenting noble ideals in such a form as to prove most attractive.

Religion is a normal experience. Conversion does not imply that one must first "go to the bad." The majority of conversions occur between the eleventh and sixteenth years of age. This fact has long been noted, but the explanation seemed wanting. May it not be found in the fact that with the awakening of the parental instincts, the youth becomes *consciously* a social being, a social originator; the mind being drawn to the idea of origin leads on from human parentage, the ultimate origin,—to God, our common Father, whose love and affection embraces us all in one common family.

Religious expression before this period is largely the invitation of the child's religious environment. The inner significance and meaning of religion becomes possible only as the individual is aware of the high relations between himself and his Maker.

As protestants we believe the basis of religion is a spontaneous moral and religious service. If this be true, the greatest and wisest good in religious education prior to puberty is not to make our children "religious" in the full sense of the term, but to lay a foundation for this experience by cultivating such moral feelings and habits as will give life, meaning, reality and content to the religious impulse when it arrives. In the age of puberty, when idealism is in full swing and self-sacrifice is stirring every impulse of our boys and girls, the supreme good, power and wisdom, love and benevolence cannot but arouse reverence, worship and devotion. This is the "vital breath," and co-operation with it will call into being the full religious consciousness and experience.

Rev. W. L. Greene, Field Secretary of the Sabbath School Board, followed with an address on "Ideals, or Our Standards of Excellence." The following outline suggests the important points contained in his address:

1. An evergreen school. Each school meeting every Sabbath in the year; neither freezing up in the winter, nor sizzling out in the summer.
2. A weekly teachers' meeting. For the study of the lesson and for general Bible study; for the study of methods and for council regarding the work of the local school.

If weekly meeting is impracticable, have at

least a monthly meeting for conference, business, and spiritual inspiration.

3. Teacher training. A teacher training class meeting during the week, or at the regular Sabbath-school hour, for the study of principles and methods of teaching, for the study of child nature, and for systematic Bible study. If classes do not seem advisable, much may be done through correspondence and reading courses.

4. A home department. For all who do not or can not attend the main school, but yet are willing, or can be induced, to give at least a half hour a week to the study of the lesson. To be a recognized department of the school, and to report quarterly.

5. A cradle roll. For all children under Sabbath-school age. Purpose: to interest the parents and win the children for the school when old enough for the beginners' class.

6. An observance of special days. Every school observing at least two of the following special days: Rally, Decision, and Children's Day.

7. Regular offerings and systematic benevolence. Each school contributing regularly to church and all lines of denominational work.

8. A graded school. Every school may be graded according to the following principles:

(a) The grading of pupils according to age, and according to religious and intellectual development.

(b) The grading of teachers, placing them where they are best fitted to teach.

(c) The grading of material for study. A graded curriculum, or graded supplemental lessons.

(d) The organization of the grades into departments, having a separate room, a distinct section or a curtained section of the room for each department.

An open Parliament on Sabbath-school work followed, in which a number took part.

AFTERNOON SESSION.

The first hour and a half of the afternoon was given to Woman's Work. A large audience listened with deep interest to the various papers presented on that occasion. It will be reported for the Woman's Page by Mrs. E. D. Van Horn. We presume that in that connection the paper by Mrs. D. H. Davis, concerning China and our work there will be printed, and we call especial attention to the paper. In breadth of thought and in just criticism upon some points touching our attitude as a nation toward China, the paper was of great value.

The last half hour of the session was given to the consideration of "Tract Society Work," by Corresponding Secretary Lewis. He spoke of the two lines of work carried on by the society, that of the denominational publishing house and the work of Sabbath Reform, through the circulation of literature. He called special attention to a new tract, "Christ and the Sabbath," which the Young People's Societies of the denomination have in hand for circulation among our people, urging that careful and extended consideration of the tract be made by our people. He commended the work of circulating tracts which has been done by the Young People's Societies in the various churches during the current year and asked that each society report to the publishing house what it has done during the year in that direction. He also announced that during the coming year some new plans will be laid before the denomination in regard to personal work in

(Continued on Page 392.)

Missions.

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

THE SOUTH-EASTERN ASSOCIATION was held with the little church of Green Briar, W. Va. This is one of the three churches of which Rev. J. H. Hurley is missionary pastor. The resident membership of the church has become so few and scattered, that it was decided to hold the meetings of the Association in Salem, where quite a number of the members live. As a result, the sessions were held in the Salem Seventh-day Baptist church. The churches of the Association were represented by delegates, except Salemville, Pa., and Coning, W. Va. The representatives sent from the other Associations were all strong men. This Association is thought to be one of the best ever held.

Every person who spoke had a message. The Moderator held the meetings very closely to the appointed time. The sessions were not tedious. The weather was beautiful from the first to last. The first two days were a little warm for comfort. The attendance was small the first day and a half. Thursday afternoon, sufficient interest was shown in the woman's hour to fill the house. This was one of the best sessions of the Association. Papers were read giving sketches of the life of Dr. Rosa Palmborg and Miss Susie Burdick. At the close of the hour a message of Christian greeting was sent to our missionaries in China by a standing vote, while President Gardiner and Secretary Saunders led in prayer, thanking God for keeping our missionaries in safety in time of danger, and asking His blessing on the work and workers. We only wish they could have seen the interest shown and heard the kind things said. Right here let me say to all of the kind friends in America, that you can write a letter of sympathy to them and send it to West Gate, China, all for two cents' postage. Dr. Palmborg will get it. The Tract hour was one of more than usual interest. Dr. Lewis had a message. You could almost have heard a pin drop from first to last while he spoke. A business man of Salem, not a member of any of our churches, came and handed me a \$5.00 bill and said, "This is for the Tract Board. I am interested in that work." I wish the members of the Board could hear those things said, and see the interest shown in the work for which they stand, the Sabbath of the Fourth Commandment.

The hour given to the young people was no disappointment to the crowded house. It seems to me that I have never seen so many young people of such promise gathered in one associational meeting. The Editor of THE RECORDER has already given an account of the meetings. But one thing I wish to say of all the sessions: There was a spirituality, loyalty and deep interest running through all of the sessions, for which I most devoutly thank God. If any one should ask you, as they have me of late, "Have we any great men coming up?" tell them, "Yes." We have that, and what is even better, many of them who have a wonderful sweet and unselfish spirit. This is the foundation of all greatness.

It falls to me more especially to tell you about "Missionary Hour." The time allotted us was on Sabbath afternoon, commencing at 2.30 o'clock. The house filled very promptly at the hour. The service opened with music. We were very much favored with good music both by the choir and by quartets through the entire meetings.

First we recognize that we have difficulties to overcome. But the clouds which hang over us may be as they were to Israel, a protection by day and a pillar of fire by night to light and lead us. The cloud of debt which hangs over our Missionary Board does not alarm me since I have seen our people raise money enough to more than pay it in a single hour. This will be cleared away, I have no doubt, when the people know the work we are trying to do, and so become interested in it. Another cloud which hangs over us is a lack of workers. Some of the churches are unable to find pastors. This cloud began to lift before the close of the hour, when by a standing vote more than a score of the most promising young men and women in this Association said that they were willing, if God called them, to go as missionaries, become ministers or to remain workers at home.

The cloud of poor health which has been hanging over me since this work came, especially to my heart and hands, God can clear away if He sees fit to do so. I thank you for your prayers. I shall need them, more for wisdom than for health. While we think of those things which hang over our heads, remember the ground on which we stand to fight out this battle has been made sacred by the graves of Dr. Ellen Swinney and Peter Velthuysen. They are at our feet, made by the blood of Christ. There is no longer the distinction of home and foreign missions, we are all members of one great family.

When I was a young man I appeared as attorney in defense of a man who had charges, or counts, enough against him, if found guilty, to send him to State's prison for life. I would like to realize the greater responsibility, as I stand before you to-day, to advocate the cause of more than one-half of the human race, who have not yet heard of that name which is above every name. There are more miles of railroad being built in heathen lands to-day than in our own. Shall we keep pace with the commercial world in the on-march of civilization? If we do we shall almost Christianize the world in our generation. I come before you in the interest of thirty Seventh-day Baptist churches. I dare not call them small because they are furnishing us our ministers. They must either receive our financial help or they must close their weekly preaching appointments. I ask you to remember the missions in China, Africa, Java, Holland and Denmark, all of which stand for an unbroken law. Then followed a conference, in which Dr. A. C. Davis spoke of our call for workers. He said the following sign still hangs over our place of business: "Wanted—Young men. Lucian Lowther followed him with a short address. Elder Hurley spoke briefly of the work and needs of Arkansas. The congregation promised by a standing vote to sustain the Board regularly, both by their contributions and prayers. A West Virginia hand-shake was suggested, and before this was through some one said that they wanted to contribute for the work right here now, and quite a little purse was made up for the Board. This meeting was one of decision, and many good things were said. The young men are going to supply Pastor Hurley's appointments for a few weeks and give him rest from his over work, some of it done outside of his own large field. Thus ended a very good afternoon.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—L. M. Child.

Woman's Work.

ETHEL A. HAVEN, Leonardville, N. Y.

THE SHOWER.

The landscape, like the awed face of a child,
Grew curiously blurred,—a hush of death
Fell on the fields, and in the darkened wild
The zephyr held its breath.

No wavering glamor-work of light and shade
Dappled the shivering surface of the brook,—
The frightened ripples in their ambushade
Of willows thrilled and shook.

The sullen day grew darker, and anon
Dim flashes of pent anger lit the sky,—
With rumbling wheels of wrath came rolling on
The storm's artillery.

The cloud above put on its blackest frown—
And then, as with a vengeful cry of pain,
The lightning snatched it—ripped and flung it down
In raveled shreds of rain—

While I, transfused by some wondrous art,
Bowed with the thirsty lilies to the sod,—
My empty soul brimmed over, and my heart
Drenched with the love of God.

—JAMES WHITCOMB RILEY.

WOMAN'S HOUR AT EASTERN ASSOCIATION, 1906.

Conducted by Mrs. Anna C. Randolph, Associational Secretary.

Hymn, "I'll Live for Him." Prayer, Mrs. Anna C. Randolph. Letter from Mrs. Harriett C. Van Horn, Secretary of the Woman's Board, read by Mrs. John Millard.

Letter from Miss Susie Burdick, Shanghai, China, read by Mrs. Stephen Babcock (p. 262, SABBATH RECORDER, April 23, 1906). Remarks by Mrs. Anna C. Randolph, on our mission as Seventh-day Baptists, also the Sabbath question, the influence of the home, and woman's part in the denomination.

During the open parliament which followed it was voted by a rising vote that we send a message of comfort to the China missionaries from this Association at the Woman's Hour and that, while standing, several offer prayers asking that God bless them and give us the consecration to furnish men and money for their assistance.

ADDRESS OF MRS. ANNA C. RANDOLPH AT WOMAN'S HOUR, EASTERN ASSOCIATION.

The Woman's Board is auxiliary to the Missionary and Tract Boards; the women's societies of the various churches are auxiliary to the Woman's Board; and the individual woman can well be said to be an auxiliary, for does it not mean "helper?" The relation of women to the denomination is "helpers." Being women in no-wise excuses us from the responsibility of helping the upbuilding of God's kingdom. Christ plainly teaches that we are accountable for the use or misuse of every opportunity.

It has been said that the home is the unit of society;—most certainly it is the unit of the church. It is there that woman's influence can be most felt; the training of the little ones is to a great extent the work of the mother, and again as teachers in the Bible school, probably two-thirds of those that teach the young, week by week, are women. Sisters, do you not see to what extent we are molding the characters of those entrusted to our care? If we can make them love the word of God, and honor the teachings found in His book we will indeed strengthen our bulwarks. We have seen the question asked, "What is the mission of the Seventh-day Baptists?" We represent the Bible

as an entirety, one part is not annulled by the other, but beginning in Genesis, God has a great plan which is carried through into Revelation. Let the Bible be a home book, teach the children that God made the Sabbath for man as He said, and Christ verified that He made it and set it as a sign that He is the living God; as the Sabbath each week returns we know that we have a God that careth for us. God has given us a guide to help us find the truth, for Jesus told us that the Holy Spirit would guide us in all truth. He will help us search the Scripture and find the life.

And again He says: "If ye had believed Moses ye would have believed me, for he wrote of me, if ye believe not His writings how shall ye believe my words." How closely Christ links the old and the new! To so many the Holy Spirit means a great flood of something, but we know that He works with the still, small voice.

We are living in the day of the Spirit; do you not see what it is doing in China as told by Miss Burdick in THE RECORDER? It is the time of transition; we see it in nations and in the religious world. Sunday is rapidly drifting into the holiday, from which it came. 'Tis nothing strange to read in a New York paper items like this, "The baseball season will be opened with a match game at Hoboken, Sunday, May" (the date forgotten). The golf club, whose grounds lie near my home, have for three years agitated the question of Sunday opening of the grounds and club house.

Sisters, we need to stand closely and be strong for the Bible and its Sabbath. Teach the children that it is not a question of expediency, but of righteousness.

We can also add strength by prayer. In THE RECORDER of April 30, 1906, Miss Palmborg in this way ends an interesting letter: "Please help the work here with your prayers. Pray that the workers may be faithful and filled with the spirit of Christ, and that the hearts of the people may be open to receive the message."

Mr. Crofoot, in a letter in THE RECORDER of January 15, 1906, says: "I am afraid that one trouble with our work here is that people at home do not support us loyally. I do not mean with money. I mean with prayer."

'Tis Christ's command to pray to the Lord of the harvest that he send laborers into his harvest.

Paul teaches us to pray for the work and the workers.

Let us all remember the interests of the denomination.

THE INFLUENCE OF WOMAN IN THE COMMUNITY.

MISS BERTHA WILLIAMS, ADAMS CENTER.
Read at Woman's Hour, Central Association.

It is difficult to say just where a line should be drawn to distinguish between the influence of woman and that of man. Only in individual cases is it possible and rarely then. Life in all its undertakings is a problem for the solution of men and women working together. No home is a complete success unless its members work in unison. So in the church the influence of both women and men is needed, for the church is, or should be, only another phase of the home,—a family of brothers and sisters in Christian fellowship.

If, as we are told, every individual in a community is responsible, in a degree, for the well being of every other individual in that community, woman certainly has some duties there that she should not shirk. Too many of us stand

back, either careless and unobservant, or waiting for results, while the few are spending themselves in service. Opinions may differ regarding the methods to be used by women in exerting their influence, outside the home, but few will deny that directly or indirectly her influence is needed in every problem of life.

Some woman may say, "Oh, I have no influence, or I have no time to join women's clubs, Ladies' Aids, Temperance Unions, Municipal Leagues, Bureaus of Charities or to help institute crusades against vice. My home duties come first. They would be neglected did I attempt such things." But can she evade responsibilities by such statements? Organized efforts are not the only ways in which woman exerts her influence. There are many little things to be done that would not take one from her own fireside, for

"The light that shines the farthest
Shines the brightest, nearest home."

Much as has been accomplished by such agencies as those mentioned, more has been done in other ways, many kind acts that have never been recorded by the printing press, by women working in quieter ways, never realizing themselves, perhaps, what a power for good they are, in the community in which they live.

The truth is, the home is not circumscribed by the four walls of the kitchen and living room. The children are not in the house all the day. They are in the schools and in the streets. The woman, the mother, is needed to aid in the management of the schools and the government of the streets. They are a part of the home in a larger sense. What right has any one to say that woman shall remain within the four walls?

If it is woman's duty to see that beautiful pictures are hung on the walls of her home, why is it not her duty to see that the pictures on bill boards and in the store windows shall be sweet and uplifting, too? Her children have to look at them.

If it is a woman's duty to keep the children and the home clean, why is it not her duty to help keep the streets clean?

If it is woman's duty to endeavor to keep her child's soul pure and sweet in the home, is it not her duty to use her influence outside the home, to ward off evil influences from the young and uphold all that helps to elevate character?

The training and power of the best home life is often destroyed and lost by street influences. The child is taught a prayer by his mother, at night upon retiring and the next day rises to learn a foul expression on the street. How many mothers have not been grieved as well as surprised at the unexpected swear-word dropped from the lips of her boy on some slight provocation? The impure language, the profanity of the streets of many cities and even of some of our smaller towns, are so common in some places that they have almost ceased to be deplored, much less punished as they should be and as the statutes of most States provide.

Then there are the evils of intemperance and others which men and women are together combating wherever the banner of Christ has been raised. Can any woman say that to oppose such evils,—to exert her influence against all that tends to overcome and destroy the influences of home and the church is outside her sphere?

To one who will watch for opportunities to do good, they will open up on every side. In the crowded thoroughfares of business, in the social circle, in the quiet of the home, in the intercourse of friends, in the school room, in the street,

everywhere, in fact, may occasions be found to roll away the stone that obstructs the way to some one's happiness. And though such efforts may be desultory and unorganized, though they may appear small and insignificant, though they may not always seem successful, not one of them is lost. In what way they may help we cannot always foresee, but that they will be certain, for nothing is lost.

Rev. Theodore Cuyler said, "All you and I are responsible for is doing our duty. Ours is the sowing and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do any good thing or utter any truth in love? Eternity will be full of surprises. Wait and see."

WOMAN'S HOUR—CENTRAL ASSOCIATION. Conducted by Mrs. H. L. Spooner.

Opening Address Mrs. Spooner
Song—"Gathering the Sheaves," Choir
Scripture Reading Mrs. Stillman
Prayer Miss Martha Williams
Roll Call—Answered by Scripture Response.
Reports from the Societies in the Association:
Song—"Tolling Bells," Rev. J. J. White
Paper—Woman's Work in the Home,
..... Mrs. Eliza Maxson

Paper—Woman's Work in the Community,
..... Miss Bertha Williams, read by Mrs. Chase
Solo—"The Strength of the Hills," Mrs. A. C. Davis
Paper—Woman's Work Along Special Lines,
..... Mrs. George Burdick
Collection.
Hymn—"Go Work Today," Congregation

AMERICAN SABBATH TRACT SOCIETY —EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, June 10th, 1906, at 2.15 p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, D. E. Tittsworth, C. C. Chipman, W. M. Stillman, H. H. Baker, J. D. Spicer, H. N. Jordan, G. B. Shaw, H. M. Maxson, O. S. Rogers, A. L. Tittsworth and Business Manager N. O. Moore, Jr. Visitor: Charles H. Greene, of Alfred, N. Y.

Prayer was offered by Rev. Henry N. Jordan. Minutes of the last meeting were read.

Voted that action concerning the republishing of the tract entitled "Sure Word of Prophecy" be deferred for one month.

The Treasurer presented statement of receipts and disbursements since the last meeting.

Voted that the Treasurer be instructed to close the advertising in the Sunday-school Times, the Biblical World and the Homiletic Review, after six insertions have been made in each publication.

Pursuant to correspondence from Charles D. Coon, of Riverside, Cal., it was voted to accede to the request of the Seventh-day Baptist Pacific Coast Association and appropriate \$100.00 to the work of that Association for the year beginning October 1, 1906, with the understanding that the Corresponding Secretary, Rev. Eli F. Looftoro, shall represent us in Sabbath Reform work, as he may be able, on that field. In view of this appropriation, it was voted to request the Pacific Coast Association to report to this Board occasionally work done in the line of Sabbath Reform on the Pacific Coast.

Correspondence was received from B. F. Langworthy, Attorney, and on motion the reply of the Treasurer, dated May 27th, 1906, to the letter of Mr. Langworthy, dated May 23rd, 1906, was approved by the Board. The Recording

Secretary was requested to forward a copy of the preceding action to our attorney, Mr. B. F. Langworthy.

The following preamble and resolution were adopted:

Whereas, This Society is incorporated under the laws of the State of New York, and as certain recent laws relating to the investment of trust funds have been passed, therefore

Resolved, That a committee of three be appointed to see if our investments comply with the present legal requirements, and report at the next meeting any recommendations relating thereto.

On motion, the President appointed as such committee W. M. Stillman, F. J. Hubbard and H. M. Maxson.

On motion matters relating to the publishing of a tract by H. H. Baker entitled, "The Creation Described," were referred to the Advisory Committee, with power.

The following resolutions were adopted:

Resolved, That the Board recommend to the Corporation that the date of the annual meeting of the Corporation be changed from the last Wednesday in September to the second Wednesday, and that Section I of Article III of the constitution be amended accordingly.

Resolved, That the Recording Secretary be instructed to call a special meeting of the Corporation for June 27th, 1906, at 4 o'clock in the afternoon at 220 Broadway, New York City, and give due notice of the proposed change in the constitution.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY.

Treasurer's Receipts for May, 1906.

Contributions.	
Mrs. A. B. Stillman, Northville, Kan.	\$ 4 50
Minette E. Benjamin, Oxford, N. Y.	6 14
Mrs. B. W. Bentley, Westerly, R. I.	5 00
Mrs. C. D. Potter, Belmont, N. Y.	100 00
S. O. Bond, Sardis, W. Va.	2 00
D. G. Stillman, Westerly, R. I., lino-type account.	2 00
Mr. and Mrs. F. N. Ayars, Coudersport, Pa.	2 00
Mrs. C. Champlin, Medford, Okla., Gold Coast.	3 00
Woman's Board.	74 34
Churches.	
First Genesee, N. Y.	17 86
Plainfield, N. J.	54 47
Salem, W. Va.	11 50
Shiloh, N. J.	11 50
North Loup, Neb.	15 90
Gentry, Ark.	5 08
Milton, Wis.	85 00
	\$ 400 29
Income.	
Julius M. Todd Bequest.	\$ 2 50
Nancy M. Frank Bequest.	10 00
	12 50
Payments on Life Membership.	
Mrs. F. F. Johnson, Stone Fort, Ill.	\$5 00
H. L. Hulet, M. D., Allentown, N. Y.	5 00
	10 00
Publishing House receipts, \$349.73, \$765.56.	1,115 29
Loans	2,600 00
	\$4,138 08

Life Member Added.

Mrs. F. F. Johnson, Stone Fort, Ill.
E. & O. E. F. J. HUBBARD, Treas.
PLAINFIELD, N. J., June 6, 1906.

The only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us and carry out in our ordinary conduct.—Andrew Murray.

WESTERN ASSOCIATION.

(Continued from Page 389.)

the distribution of Sabbath literature. This is to be undertaken with the hope that a much larger amount of literature will be sent out and that individuals will find increased interest in the fact that the amount of literature sent out by each one will be definitely known and fully reported. These two practical lines were the leading features of his address.

EVENING SESSION.

On Sixth-day evening, Missionary Secretary Saunders conducted the prayer-meeting, in which there was a deep interest and a strong revival sentiment, of which he will speak on the Missionary Page.

SABBATH DAY.

Previous to Sabbath day, the attendance was light. On Sabbath it was large. The house was crowded, aisles and galleries overflowing. The sermon of the morning was by A. H. Lewis, from Isaiah 51: 1, "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Theme, "Self-discovery by Seventh-day Baptists."

He called attention to the increasing necessity that Seventh-day Baptists should attain a better conception of the reasons for their existence and of the work to which they are called. First they need to discover themselves in the light of the Old Testament. As the best and most practical method of doing this, he insisted that the "Supplemental Lessons" by Dean Main, which have been published in the *Helping Hand*, ought to receive much more attention than has been given them. The best scholarship of the age through higher criticism has already exalted the permanent value of the Old Testament to a much higher place than it has occupied in the minds of Christians for several centuries. In this way higher criticism is strengthening and emphasizing the position and place of Seventh-day Baptists and of the truth for which they stand. He asked those representing Sabbath-school work to arrange for the study of the Supplemental Lessons by adult classes in all our Sabbath-school classes for at least six months consecutively, if not for the entire year. He also called attention to the "Sabbath Commentary" by James Bailey, and to the booklet, "Studies in Sabbath Reform," as being important but neglected aids in the study of the Sabbath as it appears in the Old Testament.

In the second place, he asked that Seventh-day Baptists consider themselves in the light of the New Testament and especially in view of the fact that the Christian church was developed within the ancient Jewish church and that for a long time it had no other sacred book than the Old Testament, and that in view of such facts the position of Seventh-day Baptists as those who plead for the restoration of the true "Christian Sabbath" has double importance at the present time.

He also asked that Seventh-day Baptists discover themselves in the light of their history as those who have been divinely guarded and specially kept under the over-ruling providence of God, that the important truth concerning the Sabbath might be preserved until such fulness of time as the Christian world, wearied by its experiments, will be compelled to reconsider the true Christian Sabbath according to the teachings and standard set forth by Christ.

The sermon was illustrated in various ways according to the figure of speech used in the text

which represented the ancient people of God as a rock cut out from some great quarry and lifted to an important and permanent position in the foundation of the temple of everlasting truth.

SABBATH AFTERNOON.

Sabbath-school was conducted by Rev. Walter L. Greene, the lesson being taught in two addresses, one by Mr. Greene and the other by Dean Main. The lesson was from Matthew 16: 13-28. In consideration of the first part of the lesson, Matthew 16: 13-20, Mr. Greene emphasized two points, the importance of the right conception of God and of the work and character of Christ; and the naturalness of God's direct revelation of truth to the mind of man. Such a realization of the character of Christ as was revealed in the great confession of Peter gives the foundation of powerful Christian character. Jesus, the great spiritual teacher, conceives of God as directly revealing himself to man, for he said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The central thought in Dr. Main's teaching was that of glad obedience and submission to the Divine will. Christ exemplified this truth in his words to Peter contained in the lesson and showed that those who are children of God "must" yield to the Father's will, which is always right, and makes for righteousness. He urged that we put away the temptation to rebel against the will of God, or to deem anything permitted by Him otherwise than for our good. The joy of Christian living is to deny self and follow Christ, who did not shrink from suffering and death, because through these he fulfilled the will of his Father. When the children of God put such temptations behind them, yielding glad obedience to whatever the Father sends or permits, they are surrounded and sustained by the everlasting Presence, the Power of sanctifying and redeeming love.

The large audience formed a most attentive school to these words of wisdom.

The rest of the afternoon was given up to "Young People's Work" under the charge of A. E. Webster, Associational Secretary of the Young People's Board. Mr. Webster has kindly furnished the following report concerning that hour:

The Young People's Hour, which was conducted by the Associational Secretary, A. E. Webster, began at three o'clock Sabbath afternoon with a short praise service conducted by Musical Director J. E. Hutchins, following which prayer was offered by Professor Edwin Shaw. The first number was an address by the Secretary, who compared the Christian Endeavor Society at the close of the year to a watchman standing upon the wall of an ancient city viewing the field of activity. As the watchman stood at his post, there were three classes of people, he said, who approached the city. 1st. The enemy who were openly opposed to the inhabitants of the city. 2nd. The cowardly bushwhackers, who, in an insidious way, tried to gain entrance for the sake of committing some petty depredations. 3rd. The friends and loyal allies of the city. These three classes, the speaker said, were represented in nearly each one of our societies. First, the people who are openly opposed to the work of the Endeavorers. Occasionally you will find elderly persons who believe there is no necessity for a separate organization for young people—although this class is not as numerous as when the work started. Then there are the persons whose intellectual conceptions are out of accord with the established principles of the C. E.

work. Also there are the young people we find in certain societies whose personal lives are out of harmony with the work for which the Endeavorers stand. The second class of persons are those who are neither positively opposed to the Christian Endeavor work, nor positively in favor of it. They are negative. They constitute the largest and most dangerous class. They are the persons who criticize, but do not attempt to remedy that which they criticize. They make their fault finding an end instead of a means to an end. Then there are in this class the people who will not do anything in the Christian work for fear there is someone else who can do it better. They forget that with the ability which God has given them is the natural law, "Use it or lose it." The third class of Endeavorers are the loyal ones. They make up the largest class. In the main our members are loyal and faithful. As the ancient city in times of siege was an important point, so our Young People's Work today is important. The work of the other Boards is important, but fundamentally they rest on the young people. There are three reasons why the Young People's Work is of prime importance. 1. Unless you get a young man or a young woman enrolled in Christian work before they reach the age of 20 years, you stand a good show of losing them altogether. There are people who are converted to stay converted after that age, but 90 per cent. of the persons who are converted are converted before they pass the twentieth milestone. Professor James says that few habits are formed after one reaches the age of thirty—that most of the early habits formed are carried by us to our graves. So it is important to surround our young people with the best of environments that they may grow up strong in the service. 2. The spirit of young life is in accord with the spirit of the age. This is an utilitarian age. Our young people are practical. A combination of the two will bear much fruit. 3. If a person is converted when he is 18 he will accomplish more good in life than though he had been converted at the age of 40. There is a longer life of useful service before him.

Following the address of the Secretary, Gates Pope, representing the Hartsville Society, read an instructive paper on "The C. E. Society as a Factor in Rural Life." Mr. Gates said in part: "Especially in rural communities may the Christian Endeavorer perform a needed work. Rural churches which could scarcely support a prayer-meeting have found by combining the Christian Endeavor and the prayer-meeting, weekly meetings of great benefit have been held. In the country especially is the C. E. Society a training school for young people preparatory to becoming active workers in the church. The spiritual knowledge and growth that may be attained through the C. E. is of first importance. A habit of Scripture study may be formed which is quite likely to grow to include systematic study of the whole Bible. There is also the social side of Christian Endeavor work. Young people demand society and will have it elsewhere if it is not furnished for them in their own communities. In villages and cities there are many things that furnish this society that are not found in rural districts. Then here in rural communities the Christian Endeavor has a work to do. Socials given by such an organization are sure to have a higher moral tone along with all the good times that otherwise might not be present. Along with the social side the financial part which every society may perform should be recognized. By adopting some little system of monthly or quar-

terly giving and through socials a society may do considerable toward the support of their church or toward helping other worthy causes. Again, young people of Christian Endeavor Societies have the opportunity of learning how to carry on business meetings according to parliamentary rules, and so in time to carry on the business meetings of the church in a business-like manner. Thus we see that especially in rural districts, the Christian Endeavor Societies are doing a good work, and a work that would be indifferently done if it were not for these societies."

A vocal solo by Miss Emma Cartwright was then rendered, after which a paper on "Junior Work" was read by Mrs. J. E. Hutchins, Superintendent of the Alfred Junior Society. In substance Mrs. Hutchins said: "As many Junior leaders as you may find just so many methods are there. My methods of conducting a Junior may be wholly different from those of some successful Superintendent, but there are a few principles which must be observed in work with children. In Junior work we cannot set down a list of rules and say we will follow them. That because the rules used by W. G. Good, of North Loup, are good, they are just the thing for Alfred. Nor can we take the program used by Miss Stillman, of Milton, and say we will use these at Andover and expect to make a success of our work. We may be able to use some of these plans, but we must not tie ourselves to any one's methods. Study everything you have access to along this line, then glean out the things you can use and put them in practice in your society. Qualifications of a Junior Superintendent: A Junior Superintendent must be a person of unbounded ambition. He must be one who loves the boys and girls and has a desire to help them lead noble lives; one who notices the boys and girls on the street and can enter into their joys and sorrows. One who has a personality. If the boys and girls do not like and respect you, you had best resign at once. You can do nothing with the Juniors until you have the boys and girls interested. In order to gain the interest of all I suggest the dividing of the children into classes according to their age, the boys and girls being separated. Then you must see to it that you have suitable teachers. Do not choose for a lively class of boys one who is slow, without a sense of humor, sticks to a lot of questions in some Junior Help, and has no government. While you cannot keep a lively class perfectly still, if they are interested in the lesson and teacher, their conduct will be all right. In a Junior thus divided you will find something that will interest and be helpful to every one. The primary classes can be taught Bible stories, while a special line of study can be taken up in the older classes. The aim should be to instruct as well as to entertain. Do not entertain your boys and girls, but get them at work and let them help you in your work. Have your committees well organized and each committee at work along its line. Teach the children not what they are, but what they can be. Do not cling to one program, but make your programs spicy. Do not talk your society to death, remember you are the Superintendent, and not the pastor. If you have some one in your community who can draw, get them to give a chalk talk; all will be pleased and very quiet during the talk. We have learned many lessons from this Association which are an inspiration to Christian work. One of these is consecration to your work, whatever it may be. And teachers of the Junior Christian Endeavor

should remember that they are in a great measure responsible for the work of training the coming leaders of our denominational work. So if you are discouraged in any way about your work, pray earnestly. Do not attempt anything without prayer. The "fervent prayer of a righteous man availeth much" in its working.

An address on "The Christian Endeavor, the Pastor's Right Hand," was then delivered by Rev. L. C. Randolph. He said: "A man's right hand is a part of himself and it must be trained to be of service. Examine the hand of a tramp. It can not do anything skillfully. That's why he is a tramp. That pastor is indeed maimed who has no good right arm in his young people, and almost equally sad it is when that right hand is not trained for service. The training should begin with the Juniors and continue through the intermediate all the way up to manhood. We need more systematic courses of training so that our young people shall have a definite knowledge of the Bible, a large number of its vital texts committed to heart, freedom in speaking and praying in public and in doing personal work. Out of a company of young people rightly trained will come the ministers and missionaries, the consecrated business men and home-makers."

Following Pastor Randolph's address a question box on Christian Endeavor work was conducted by Mrs. Walter L. Greene.

Questions answered, in part, as follows:

Should the prayer-meeting be considered less practical than a lecture, address, or musical entertainment?

Yes, if it is allowed to fall into ruts; certainly not, if each member of the society realizes his responsibility and uses every effort to make each meeting helpful and inspiring.

How can the interest be strengthened in the Christian Endeavor Society?

By keeping it out of ruts; making variety in the meetings; aiming to make each meeting a little better than the one before.

What will we do to create interest where there are but few members to keep the society at work?

Give each member an active part; impress upon them that each must do his part or the work will fail. Members of a small society are more apt to realize their responsibilities than those of a large one.

How shall we keep the social in proper relation to the religious?

They should go hand in hand, providing the social element is not contrary to the principles of Christianity and proper dignity.

What do you consider the first duty of the Social Committee?

To make all feel at home in the meeting, visitors as well as members.

What is the place held by the Junior Society? It should be the training school for the Senior Society; and the church.

What is the advantage of having an Intermediate Society?

None in a small society; in a large society, the young people from twelve to sixteen years of age may well be placed in an intermediate society, since they are too old for the Junior and too young to take an active part in the Senior Society, where there are so many of greater experience and ability than they.

(To be continued.)

Not as men of science, not as critics, not as philosophers, but as little children, shall we enter into the kingdom of heaven.—J. C. Shairp.

Children's Page.

THE PIPE AND THE SOAP BUBBLE.

"I am little," the soap-bubble said, "just now; O, yes, I am small, I know;" (This is what it said to the penny pipe); "But watch and see me grow.

"Now, look! and reflected in me you'll see
The windows, the chairs and door.
I'm a whole little world; did you ever know
Such a wonderful thing before?"

"And only look at my colors bright,
Crimson and green and blue,
You could hardly hope such a lovely thing
Would ever stay here with you.

"And I feel so light!" the bubble cried;
"I am going now; good-bye!
I shall float and float away from here,
Out under the shining sky;
"I shall float—" But puff! the bubble broke.
The pipe near the nursery floor
Never looked nor spoke, but went on with its work,
And blew a great many more.

Katherine Pyle in St. Nicholas.

WHEN MAMMA P'TENDED.

BY HILDA RICHMOND.

"Do you run every time you hear your mamma call?" asked Richard when Charles looked around for his hat to run home. "I don't. I just p'tend I don't hear her and go on playing."

"That wouldn't be fair," said Charles, fishing his straw hat from behind the rose bush. "My mamma never calls unless she wants me right away, and I always go. Good-bye."

"My mamma always wants me right away, too, but if I don't go she gets some one else to do the errand. It's lots of fun p'tending."

Inside the window Richard's mamma was darning socks for the baby and she heard all the little boys said. "So that is the reason Richard doesn't hear well lately?" she said to herself. "I wonder where he learned to do that?"

Mrs. Trent put away her sewing after a while and went out to the kitchen to make bread. Presently she found she needed salt, so she went to the door and called, "Richard! Richard!" several times, but no little boy came running to see what she wanted. Ruth went for the salt and at dinner time nothing was said about the matter.

"Let's play in the garden this afternoon, Charles," said Richard that afternoon. "We can build a fort in the sand pile and have a good time." So the two little boys dug and played in the warm white sand behind the gooseberry bushes and had lots of fun digging their toes into it or burying each other, all but the little sun-burned faces.

"Charles! Charles!" called two mothers, but the naughty boys lay quite still in the sand. "You see, they didn't want us very bad," said Richard. "Didn't I tell you it was lots of fun to p'tend?"

But Charles didn't think it was funny at all and down in his heart was a new little ache that he knew nothing would cure except telling mamma all about it. A little voice inside kept saying how naughty he had been, and after awhile both boys grew tired of the sand pile.

"Let's ask Susan for some cookies," proposed Richard, so they ran off to the kitchen where the maid looked at them rather crossly.

"Why didn't you boys come when your mothers called?" she asked, without giving them the cookies. "If you had been here I would not be staying at home this fine afternoon. They've

gone to the lake for a picnic and won't be back till almost bed time. I must stay and get supper for you two instead of having my afternoon out as usual. No, you shall not have cookies. There is some bread and butter and if you are not hungry enough to eat that you will have to wait till supper time."

"I was very bad, wasn't I, mamma?" asked Charles, as he sobbed out his disappointment in his mother's kind arms. "I heard you call, but Richard said not to go and I sat still in the sand. It seemed you were away a whole week instead of one afternoon."

"Mrs. Trent told me what she had heard this morning, but I didn't think my boy would pretend what was not true. We saw you boys in the sand pile and knew you heard us calling, so we thought it might teach you a lesson."

"I'll never, never, do such a thing again," said Charles, and then the ache went out of his heart, and he lay down to sleep till morning.

"I brought you my bag of marbles and my knife, Charles," said Richard, running in early the next morning. "It was my fault you missed the picnic, and I'm awful sorry. Mamma says she won't p'tend any more and I know I won't. I thought it was fun till she p'tended, too, but I know better now."

"I don't want your things," said Charles. "I was bad, too, or I wouldn't have listened to you when you said it was fun. Mamma says it is always best to be good and she knows."—*South-ern Presbyterian.*

THE GIANTS OF EVERY DAY.

Looking up from the picture book he was eagerly reading, Teddie exclaimed, "I'd like to be 'Jack the Giant-Killer' and frighten all the old giants away."

The other children laughed heartily at Teddie's choice, and Bob remarked:

"There never was such a man, Ted. It's only a foolish story, you know. There aren't any giants."

Teddie looked disappointed. This was taking away the charm from his book.

"There are giants, aren't there, Uncle John?" he asked, throwing down his book and coming over to his uncle's arm-chair.

Uncle John laid aside his paper, and took the little fellow upon his knee.

"Giants, Teddie?" he repeated, gravely. "Yes, my boy, there are a great many giants all around us; and we have to learn to be good fighters if we do not wish to be overcome by them."

Teddie beamed triumphantly, but the other children opened their eyes in wonder, and Alice asked:

"What do you mean, Uncle John?"

"My dear Alice," he answered, "there is one dreadful giant, named Intemperance, that is harder to conquer than any that the famous Jack ever vanquished. And there is another, called Selfishness, a terrible monster, with nine heads; and a third named Cruelty, and a fourth named Dishonesty. We might mention ever so many more.

"Oh, that kind," said Bob. "I meant there were no real giants."

"Well, these are fairly real giants, Bob. Did you ever try hard to fight one?"

Bob looked sober.

"I don't believe I've tried as hard as I might, sir," he confessed frankly. "I think my worst giant is Selfishness," he added, slowly.

"And mine is Idleness," whispered Alice.

"What is mine? It must be my Quick Temper," admitted Nellie, blushing over memories of recent defeats.

The three had formed a semi-circle around Ted and Uncle John, and their bright faces were more thoughtful than usual.

Little Ted looked perplexed. They were talking in riddles.

"Has everybody got a giant?" he ventured.

The others laughed at this, but Uncle John answered, kindly:

"I'm afraid so, Ted. Anything that keeps us from doing good is our giant that we have to fight. Have you one, my little man?"

The child's face flushed as he replied, after a moment's hesitation:

"Yes, there are lots of them. There's my cross words to the nurse this morning; and I disobeyed mamma; and I broke papa's penknife that he told me not to touch; and I, oh!"—there Ted stopped suddenly and hid his face on uncle's shoulder.

The children didn't laugh this time.—*Little Chronicle.*

Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

THE READING AND STUDY COURSE IN 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 course.

Total enrollment, 187.

SIXTY-SECOND 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.)

1. Describe the bringing of the ark to the city of David.

2. Who were appointed to attend to the Ark?

3. Why was not David allowed to build the house of God?

The Chronicles (continued).

First-day. The ark joyously brought to the city of David. 1 Chron. 15: 25-16: 6.

Second-day. David's psalm of thanksgiving and praise. 16: 7-36.

Third-day. Arrangements for daily religious services in Jerusalem and at Gibeon. 16: 37-43. Message to David from Nathan the prophet concerning his desire to build a house for Jehovah, and the future of his kingdom. 17: 1-15.

Fourth-day. The King's answering prayer before Jehovah. 17: 16-27. Jehovah gave David victory, in foreign wars. 18: 1-13.

Fifth-day. David's righteous reign; his officers and chief men. 18: 14-17. Occasion of, and war with Ammon and Syria. 19: 1-20: 3.

Sixth-day. The Philistines smitten, again and again. 20: 4-8. In an evil day David commands the numbering of Israel. 21: 1-8.

Sabbath. Gad, the seer, offers the king his choice of one out of three kinds of punishment. He buys the threshing floor of Ornan, the Jebusite; builds an altar; worships there; and the destroying sword is sheathed. 21: 18-30. David chooses a site; prepares materials; and charges Solomon and the princes to build a house for Jehovah. 22: 1-19.

True humility is entirely consistent with full consciousness of one's power.—*J. R. Miller, D. D.*

COMMENCEMENT AT ALFRED UNIVERSITY.

The editor had the pleasure of being at the university on Commencement Day, but other demands make it impossible to "write up the story." We extract from the *Alfred Sun* such parts of its full report as will give the reader a comprehensive view of the leading features of the occasion. Few, if any, of the Commencement days of former years have equalled that of 1906.

THE ANNUAL SERMON.

"The first exercise of the seventieth Commencement of Alfred University was the annual sermon before the Christian Associations, delivered by the Rev. Burdette B. Brown, Alfred '90, of Port Washington, L. I., at the church Saturday (Sabbath) morning before an audience which taxed the seating capacity of the building."

The *Sun* concludes its summary of Mr. Brown's sermon as follows:

"Man is by nature religious. God is not an elective and He cannot be left out. 'To the eye of vulgar Logic,' says Carlyle, 'what is man? An omnivorous biped that wears clothes. To the eye of pure reason what is he? A soul, a spirit, divine apparition.' Religion cannot be called a deduction. Rather is it as Newman says, 'A message, or a history, or a vision,' in a word, an experience. Says Illingworth, 'What we demand in a supreme first cause is analogous to what we find within ourselves.' Christianity is the one moral theory which meets the universal need and takes place as the supreme religion.

"The man with the sword will make acknowledgment of Christianity as the supreme type of religion. He will be the man with the message. His positive character will have a molding influence upon thought and life. A man's measure is not in some part of what he can do in some part of the time, nor in the total of all he can do in some part of the time, but in the total of all he can do in the whole period of time. It is in the long run that character counts."

BACCALAUREATE SERMON.

"Sunday evening a large audience gathered at the church to hear the baccalaureate sermon, which was delivered, as usual, by President Davis. A particularly enjoyable musical program preceded the sermon. Then came the sermon of the evening, which was a scholarly discourse with the theme of Christian citizenship for its subject. The text was taken from Matt. 22: 21, 'Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's.' The sermon which followed was delivered in President Davis' forceful manner. He said in part:

"These words of Jesus indicate the two-fold obligation of every human soul—the obligation to humanity; and the obligation to God.

SOCIETY AND THE STATE.

"Caesar represented the supreme authority of the State. Christ's teachings combined a regard for government as well as a supreme loyalty to God.

"The text is his crystalized teaching of the mutually dependent and inseparable institutions of government and religion, and suggests the theme of to-day—"Christian Citizenship."

"In our country to-day the movement of men's minds is not away from the flag or from the standards of popular patriotism. This country is more united to-day, under the beloved President, Theodore Roosevelt, than ever before in all its history. In all other nations the movement is towards popular patriotism.

"Neither is religion declining as is often sup-

posed. Such pessimism is due either to a lack of perspective, or to a knowledge of the facts of history. All that is beautiful, unselfish and strong in modern government is but the practical manifestation of the modern interpretations of religion.

"In the application of Christ's teaching to the need of our time, I wish to mention two points of great importance: 1st. The great subordination of commercialism or graft in politics. 2nd. The method of such subordination which must be by the organization and correlation of the forces of righteousness against the forces of evil.

"Commercialism in politics is a natural attendant of the great industrial era through which the country has been passing, which has made the accumulation of surplus wealth the chief business of our citizens. In politics it is a most dangerous influence and leads to all forms of corruption. Illustrations of this truth may be found in the recent exposures of municipal corruption in many of our great cities.

"Young ladies and gentlemen of the Senior class, the day has passed when religion, which God demands, and the world respects, can keep itself aloof from the social and political needs of men. If your studies have awakened in you a consciousness that economic factors in the lives and experiences of men are among the potent elements in shaping their morals and religion you are somewhat prepared to combat the greatest menace to the Church and to the State that exists to-day—unsanctified commercialism."

The Lyceums and the concert by the music department are reported by the *Sun* with commendations. The dramatic element seems to have been prominent in the lyceums. Possibly a "play" may draw more people than a solid program of original productions, but it does not conduce to high scholarship, nor to the best elements of intellectual culture, such as lyceums ought to foster and secure. The lust for mere amusement is a notable weakness of these years. And colleges must guard themselves with double care lest the better elements in intellectual culture and in character building be pushed aside by the popular and superficial demand for amusement and athletics.

ALUMNI DAY.

"As is usually the case on alumni day, the crowd which surged into Academy Hall so filled the auditorium that when President C. L. Allen called the house to order hardly a vacant seat remained. Aside from the class decorations which adorned the room, the State flags of New York and Rhode Island occupied prominent places on the wall.

"After the invocation had been pronounced in an impressive manner by the Rev. A. H. Lewis, D. D., of Plainfield, N. J., the President's address was delivered. Mr. Allen said in part:

"In the world's civilization there are many forces working to promote the welfare and uplift mankind. Among the greatest of these forces are our educational institutions. Among the many things that an institution is entitled to from its former students and alumni, first of all, is loyalty. The years in passing have permitted professional matters, business cares, to come into our life to such an extent that interest in Alfred matters has been displaced, but we have only to resolve, each of us, that in the future we will devote more time to Alfred, take greater interest in her welfare, in her officers, in her professors and her work, and I am sure we will be surprised at the enthusiasm and interest that will be aroused. Alfred needs us as she never needed us be-

fore. Her officers and professors need us. Let us not be lukewarm or half-hearted.

"Fellow-Alumni: The responsibility and the opportunity, alike, are ours. Let us firmly resolve and successfully carry out the resolution, that, in the future, our loyalty and interest and enthusiasm in Alfred University, its officers and professors, will be greater than that which we have exhibited in the past, knowing that, in so doing, we will forward the interests of the university to the utmost of our capacity, as well as encouraging and inciting others to do greater work for our Alma Mater."

"The main address of the afternoon was made by the Hon. George H. Utter, Governor of Rhode Island, in the speaker's usual forceful way. Mr. Utter said in substance:

"In an apt simile Governor Utter began his address by comparing the silk thread running through each paper dollar with the golden thread of friendship running through our lives, that this thread was brought more prominently in evidence on an occasion of this kind. In a few witty introductory remarks, the Governor said Alfred had taught him three things. 1. That a man could be as good as a woman if he only behaved as well. 2. That labor conquers everything; the speaker here added that life had taught him that labor could not conquer everything but that it could conquer most everything. 3. That every man has the opportunity to deserve success. That we all needed to learn that there was something better than mere material success; that there was but one thing worth while—the building of human character. A man may be called a failure by the world, but if he has done the best he can he has been a success. This lesson, the speaker said, had been taught him at Alfred. After these preliminary remarks, Mr. Utter then took for his subject, 'College Debts,' and said that it wasn't necessarily the worst thing a man could do to be in debt when he left college. But he wished to speak of other kinds of debts than money debts, and he named three kinds which nearly every college graduate had. 1. Debt to his parents. 2. Debt to the past. 3. Debt to society. In the first place, the Governor said each man had received benefits from his parents which could not be measured. He said the only way this could be balanced was to give the parents similar affection to what they had given the children. That there was nothing nobler than to give to those who had cared for him in early infancy and childhood. In the second place, he said, the debt to the past could be met only by a careful use of the heritage that had come down to us. That a college degree counts only if you deserve to receive it. That the labors of the past had made possible for us our present privileges which obligation could be discharged by unselfish service. The debt to society, he said, was one of the greatest we have and at the same time one least considered. Society has made possible what we have and its security. This debt can never be paid, but can be balanced by making the future indebted to us as we are indebted to the past. That to-day as we hear the praises of Allen, Kenyon, Pickett, and Larkin, so in the future our names may be looked up to as persons who have striven to benefit mankind. In closing, Governor Utter said that the greatest enemy the United States had to contend with to-day was the idle man; that we are drifting away from the dignity of labor. Quoting Dr. Van Dyke, he said that every great man had toiled. As a fitting climax to his inspiring and helpful address, Mr. Utter made the plea that each student, as he goes

to his home, shall work for others in an unselfish way, shall try to carry some one else's load."

The alumni banquet drew more than one hundred and sixty persons to the university dining room. Judge McLennan was Toastmaster. Professor A. B. Kenyon responded to "Early Struggles of Alfred University," Hon. W. W. Brown to "Alfred in the Civil War" and J. J. Merrill to "Alfred Village and Her Interests in the University," J. N. Norwood, class President, responded to "The Class of 1906." All these responses were excellent and of much interest to the alumni.

COMMENCEMENT DAY.

The day was an ideal one, a perfect "day in June." The crowd was great. The orations by students were of an unusually high order, both as to form and content. They were full of thought, and thought-provoking. Their standard of merit was very uniform. Evidently the members of the class had earned their degrees. The Doctor's oration was delivered by the Rev. Marquis de Trevelec, A. M., F. R. G. S., of Bournemouth, England. It was presented with full-tide earnestness and power. Theme: "Knowledge is Power." The following paragraphs show the scope and trend of Mr. Trevelec's thought:

"1. The subject of this oration has great depth and breadth. It is inexhaustible. It is filled with all kinds of possibilities and leads us on and on. We can never fathom this theme nor exhaust its resources, for they are limitless. Knowledge lies behind the veil where time and eternity meet, indicating that the source of all knowledge is divine. That as we delve into knowledge here and there we are, as it were, receiving crumbs from the divine table. Solomon said: 'Remember now thy Creator in the days of thy youth,' implying that back of all knowledge and power there is a purposeful Being. So to-day, in knowledge, in life, in experience, in the world, and the universe we see design and detect purpose. We are to be congratulated that the materialism of Huxley and Darwin, great men of their time, is not as potent now as it has been. That their truth was only a fragment of the great body of truth that beside the material there is a great realm of spiritual truth.

"2. Knowledge and the power it gives is necessary to the freedom of the mind. Ignorance causes the greatest of mistakes. This is easily verified by reference to history. All Europe is finding this fact out at the present time. America is a hundred years ahead of Europe in her appreciation of this. That knowledge is power in social life, political life, religious life. Regarding the education of the young to-day, the question is—shall God be recognized as divine author? There is danger that England of to-day may be divorced from the faith of the fathers. To-day science, art, sentiment lead to God. Christianity is the wisdom of God. All nations have belief in God. Therefore it is necessary that in every country belief in a Supreme Being be taught.

"3. Success in life is dependent on knowledge and the resultant power. Get money honestly. Learn how to get it honestly. Money is the greatest blessing I can conceive of in the hands of a good man. How can you be successful? Realize that knowledge is power. The battle of life must be fought out on the battleground of brains. Your brains must be trained. I wish to say a word to women students especially. Your day is coming. Women no longer look upon matrimony as the only goal in life. They have

wider ideas than their mothers. The sex has a wonderful mental grip. They hold their own in law, medicine and business. They always have had keen brains, but these have been worked secretly with men as instruments. Now they are coming out boldly and competing with men.

"Every access of knowledge means an access of opportunity. There is plenty of room for all. Knowledge is power. With both sexes on an equality there will come a deeper respect, a truer admiration than has characterized any past relationship, however admirable it may have been. I believe Alfred University has a great future before it. I am deeply conscious of the honor that has been done me, and I desire to express my gratitude for this honor, and to assure you of my best wishes and co-operation for the future of Alfred University."

PRESIDENT'S ANNUAL ADDRESS.

The annual address of the President was then delivered by President Davis, who in a few moments recounted the important events which had occurred during the past scholastic year. He spoke of the following:

1. The death of two loyal alumni, whose departure was sincerely mourned by Alfred—the Rev. O. U. Whitford, D. D., of Westerly, R. I., and Captain J. Frank Hubbard, of Plainfield, N. J.

2. He was glad to acknowledge the returning health of Alfred's loved Professor, E. S. Babcock, who was anticipating returning to his work after another year spent in the West.

3. The general good health and vigor of the student body.

4. The increased number of college students—135 now being registered in the college alone, and more than that number in the other departments.

5. The chair of natural science, which had not been filled since the resignation of Professor A. R. Crandall, was to be occupied next year by Professor Albert W. Kelly, Ph. D., Dean of Adrian College, Mich.

6. That 1,500 volumes had been added to the library the past year.

7. That in a financial way Alfred had done well the past year. Last year \$4,200 was subscribed and nearly all paid in. With the total payment Alfred will have a balance of nearly \$500 this year over and above current expenses. The endowment fund has been increased \$14,000 the past year, \$9,000 of this amount coming from the late Ida F. Kenyon.

8. In regard to the proposition of the Hon. Andrew Carnegie for a library building, the President stated that when next Commencement Day came round he confidently expected that the corner-stone of the new \$25,000 library would be laid.

The honors he announced as follows: Senior, Valedictory, C. L. Clarke; Salutatory, J. N. Norwood; Third Honors, J. A. Lapp, J. G. Stevens; Department Honors, in Philosophy and Education, C. L. Clarke; in History and Political Science and in Philosophy and Education, J. N. Norwood; in History and Political Science, J. A. Lapp; in History and Political Science, and in Philosophy and Education, J. G. Stevens; in Philosophy and Education, Miss Bernice Whipple.

Sophomore Honors: Misses Grace E. Burdick, Emma K. Cartwright, Myrtle Evans and Bertha Riblet. Freshmen, Misses Agnes Kenyon, Irene Martin, Ethel Maxson, Jessie Oaks, and Laura Trowbridge, and Fred Rogers.

President Davis then conferred the degrees. The members of the Senior class received their

Bachelor degrees. Walter L. Greene was presented with the degree, "B. D." Superintendent Charles E. Gorton, of the Yonkers schools, was granted the honorary degree of Ped. D.; Hollis E. Dann, head of the School of Music of Cornell University, was granted the degree of Mus. D. The degree, S. M., was granted Miss Elizabeth Letson, Director of the Museum of Buffalo Society Natural History, and an author of note. The degree, Litt. D., was conferred upon the Rev. Marquis de Trevelec, who delivered the learned oration of the morning. The degree, LL. D., was granted Professor George Scott, Dean of Otterbein University. The degree, LL. D., was granted to Hon. Frederick W. Kruse, of Olean, Justice of the Supreme Court, and to the Hon. George H. Utter, Governor of the State of Rhode Island. Amid the cheers of the hundreds present, President Davis bestowed the degree, LL. D., on the Hon. Frank Wayland Higgins, Governor of New York. Following this, the audience joined in three hearty cheers in honor of the Governor, who responded with an appropriate greeting.

RECEPTION.

Thursday evening occurred the closing exercises of Commencement week, the President's reception and the Junior promenade. The reception usually takes place at the home of the President, but this year it was held at Ladies' Hall, the promenade following in the university dining room. As the guests entered the hall they were ushered by members of the Junior class to the reception committee, consisting of President and Mrs. Davis, Governor and Mrs. Utter, Professor and Mrs. W. C. Whitford, the recipients of honorary degrees, and the members of the Senior class.

The *Alfred Sun* closes its report in these words:

"It is conceded by all that this has been one of the greatest and most successful Commencement weeks ever experienced in the history of the institution. There was an exceptionally large graduating class, and never before has there been so many distinguished guests present, or such a large number of alumni returning. It was estimated that nearly a thousand people were in attendance Thursday. The only disadvantage experienced was lack of seating capacity."

CANDIDATES FOR BACHELOR'S DEGREES.

College.

Leonidas Emile Babcock, Alfred. Thesis—"The Influence of German Literature on German Unity."

Sarah Rebecca Babcock, Leonardsville. Thesis—"The Relation of Woman to Industry."

Ralph Maxson Briggs, Ashaway, R. I. Thesis—"Immigration and its Distribution."

Dora Adaline Brown, Hinsdale. Thesis—"Virgilian Uses of Case Forms."

John Gardner Brown, Hinsdale. Thesis—"Greek Civilization and the Introduction of Christianity."

Clarence Leon Clark, Alfred. Thesis—"German Romanticism and Evolutionary Conception."

Theodore Gardiner Davis, Shanghai, China. Thesis—"A History of the Sulphuric Acid Industry."

John Augustus Lapp, Fillmore. Thesis—"The Presidential Veto: its Origin and Early Use."

John Nelson Norwood, Alfred. Thesis—"The Growth of Democracy in America."

Julia Gertrude Pierce, Humphrey Centre. The-

Home News.

FRIENDSHIP, N. Y., JUNE 7, 1906.—We are having very warm weather, with frequent showers, and vegetation, which has been backward, has for the past two weeks grown very fast.—Our annual roll call and bi-monthly covenant and communion service occurred the first Sabbath in May. Not as many responded as usual, perhaps owing to a shower before the service. The church has lost no member by death and but one death, that of a little child, has occurred in a Seventh-day family during the past year.—Pastor Bond and wife are occupying the parsonage during the summer vacation of the seminary. We are glad to have them with us.—Rev. Walter L. Greene, Sabbath-school, Field Secretary, was here the last Sabbath in May and the following week, and held several meetings in the interest of Sabbath-school work. As a result, we hope to reorganize and extend Home Department work, and also to have a meeting and conference of Sabbath-school workers for teacher training at least monthly. Pastor Bond is attending the Association at Alfred Station, after which he will go as delegate from the Western Association to the North-Western Association, which convenes at Jackson Center, Ohio.—The services next Sabbath will be conducted by members of the congregation, a sermon to be read from the *Seventh-day Baptist Pulpit*.—Rev. Mr. Johnson, of the Congregational church, who is the Allegany County Teacher Training Secretary, will occupy the pulpit the following Sabbath and talk on Bible study.

P. L. C.

CONSCIENCE.

FROM THE POEMS OF PAUL LAURENCE DUNBAR.

"Good-by," I said to my Conscience;

"Good-by, for aye and aye."

And I put her hands off harshly,

And turned my face away.

And Conscience, smitten sorely,

Returned not from that day;

But a time came when my spirit

Grew weary of its pace,

And I cried, "Come back, my Conscience,

And I-long to see thy face."

But Conscience cried, "I cannot.

Remorse sits in my place."

R. G. D.

A woman went to her grocer and bought a dozen eggs. As the grocer was wrapping them up the woman said: "Are you sure these eggs are perfectly fresh?"

"Yes, indeed," replied the grocer. "They are our very best Saturday night eggs."

"Why do you call them that?" asked the customer, somewhat puzzled.

"Because," replied the grocer, "they've been trying all the week to be good."

If thou seest anything in thyself which may make thee proud, look a little further and thou shalt find enough to humble thee.—*Quarles*.

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 LOOFBRO, Pastor, 260 W. 54th Street.

sis—"Economic Value of Birds in Relation to Agriculture."

Clara Esther Robinson, Friendship. Thesis—"Development of the Appreciation of Shakespeare."

James Garfield Stevens, Alfred. Thesis—"Early Transportation and Communication in Allegany County."

Helen Anna Titsworth, Alfred. Thesis—"The Religious Superstitions of Primitive Peoples."

Bernice Ella Whipple, Westerly, R. I. Thesis—"Hereditry and Environment."

School of Ceramics.

Sabella Randolph, Alfred. Thesis—"The Function of Art in America."

Seminary.

Walter Lackey Greene, A. B., Dunellen, N. J. Thesis—"The Teaching Function of the Christian Church."

SPECIAL MEETING OF THE AMERICAN SABBATH 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 BARCOCK, Pres.

A. L. TITSWORTH, Sec.

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

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound
As the tireless wheels go round and round.

Busily, ceaselessly, goes the loom
In the light of day and the midnight's gloom;
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click, there a thread of love woven in;
Click, click, and another of wrong and sin;
What a checkered thing will this life be
When we see it unrolled in eternity.

Time, with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with its warp outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a thousand years, perhaps, or one,
Or to-morrow. Who knoweth? Not you nor I,
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weaver, the years are slow,
But each one is nearer the end, I know;
And some day the last thread shall be woven in—
God grant it be love instead of sin.

Are we spinners of wool for this life-web, say?
Do we furnish the weaver a thread each day?
It were better, then, oh, my friend, to spin
A beautiful thread, than a thread of sin.

—Selected.

Secretary of the Interior Hitchcock recently stated before the House committee on irrigation that, including the irrigation projects under construction, those which are contemplated and those approved but not begun, there will have been spent June 30, 1908, \$37,000,000, and that the estimated receipts from the operation of the law up to that time will be about half a million dollars, more than that amount. Besides, it is estimated that there will be a return from settlers on irrigated lands amounting to \$1,000,000.

Nothing resembles pride so much as discouragement.—*Amiel's Journal*.

WANTED.

An unmounted picture 4x5 inches, or larger, of every Seventh-day Baptist Church in existence, to place in the book in the Alfred Theological Seminary. Will you please see that a picture of your church is sent at an early date? See to it yourself, do not wait for some one else. Address Theological Seminary.

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.

June 30. Jesus and the Children. Matt. 18: 1-14.
 July 7. The Duty of Forgiveness. Matt. 18: 21-35.
 July 14. The Good Samaritan. Luke 10: 25-37.
 July 21. Jesus Teaching How to Pray. Luke 11: 1-13.
 July 28. Jesus Dines with a Pharisee. Luke 14: 1-14.
 Aug. 4. False Excuses. Luke 14: 15-24.
 Aug. 11. The Parable of the Two Sons. Luke 15: 11-32.
 Aug. 18. The Judge, the Pharisee, and the Publican. Luke 18: 1-14.
 Aug. 25. The Rich Young Ruler. Mark 10: 17-31.
 Sept. 1. Bartimaeus and Zaccheus. Luke 18: 35-19: 10.
 Sept. 8. Jesus Enters Jerusalem in Triumph. Matt. 21: 1-17.
 Sept. 15. Jesus Silences the Pharisees and Sadducees. Mark 12: 13-27.
 Sept. 22. Review. Mark 12: 13-27.
 Sept. 29. Temperance Lesson. Gal. 5: 15-26; 6: 7, 8.

LESSON I.—JESUS AND THE CHILDREN.

For Sabbath-day, June 30, 1906.

LESSON TEXT.—Matt. 18: 1-14.

Golden Text.—"It is not the will of your Father which is in heaven that one of these little ones should perish." Matt. 18: 14.

INTRODUCTION.

In all three of the synoptic Gospels the record of the Transfiguration is followed by the account of the healing of the demoniac boy that the disciples could not heal. Peter was for prolonging the heavenly experience that they enjoyed upon the mountain; but there was work to be done in the valley below. It is ever thus; there is always work for those who are willing, and our spiritual experiences are not to be enjoyed for themselves, but for what they add to our equipment for service.

As we have already noted our Saviour has in this period of his ministry turned his particular attention to the training of the Twelve. His immediate disciples were chosen men, men who had a deeper insight into the character of Jesus than the most of his followers, men who understood something of the spiritual character of his kingdom. For all this they were still distinctly lacking in the qualities which their Master especially desired to see in them. For example there was a considerable rivalry among them and an eagerness to be esteemed the greatest. They could not entirely disassociate the kingdom of God from an earthly kingdom. The more sure they were that their Master was a King, the more they thought of the positions of trust and honor that a king could bestow.

In our present lesson our Lord is giving his disciples an emphatic warning against pride and self-seeking. In order to make his discourse very emphatic he takes a child for an object lesson to illustrate the theme of his warning.

TIME.—In the summer of the year 29.

PLACE.—Capernaum.

PERSONS.—Jesus and the twelve disciples; a little child.

OUTLINE:

1. The Duty of Humility. v. 1-4.
2. The Necessity of Avoiding Occasions of Stumbling. v. 5-9.
3. The Value of One of the Least. v. 10-14.

NOTES.

1. *In that hour.* That is, when Jesus and Peter had just been talking of the half-shekel temple tax. *Who then is the greatest in the kingdom of heaven?* In view of the existing circumstances who is to have position of honor and influence next to the King? They doubtless had in mind that Peter had been highly praised for his confession of Jesus near Caesarea Philippi and perhaps they remembered his rebuke also. They knew that Peter and James and John had been especially chosen to be with him on the mountain. It is not unlikely that this question is to be construed not as asking for a pointing out of a definite one so much as a designation of the kind of person that is to have chief place. Perhaps others besides the three thought that there were reasons why they should be regarded as great.

2. *And he called to him a little child.* Instead of answering their question at once he begins by calling their attention to a little child as an object lesson.

3. *Verily I say unto you.* An expression frequently used by our Lord to introduce a statement of importance. Thus the minds of the disciples, by the object lesson and by these words, would be doubly prepared for a teaching of great importance. *Except ye turn.* This translation is much better than "be converted," because the reference is not to conversion in our modern theological sense, but rather to a change in their point of view and in their way of thinking about greatness. *And become as little children.* That is, in simplicity of mind, in lack of self-assertion. A little child may be concerned about what it wants, but never about its own position,—whether it is honored or not. *Ye shall in no wise enter into the kingdom of heaven.* Lacking this childlike spirit a man is not even within the kingdom of heaven, much less holding a high position therein. The severity of the rebuke to his disciples may be inferred from the fact that he spoke almost the same words about the Pharisees. Matt. 5: 20. Compare also John 3: 3, 5.

4. *Shall humble himself as the little child.* The child is humble without conscious effort. The disciples are warned to forsake that state of mind in which they shall be thinking of their own advantage or position. *The same is the greatest in the kingdom of heaven.* Here the disciples have an answer to their question. The way is open for any one who wants to walk therein. High positions are not and cannot be assigned by favoritism. From their point of view this answer would be equivalent to saying, The least is the greatest.

5. *Whoso shall receive one such little child.* Having answered the question of the disciples our Saviour goes on to speak of the duty of all toward childlike followers of his. There is emphasis on the word "one," implying the great value of even one. *In my name.* The act of receiving is for Jesus' sake. This verse might be paraphrased: If you deal kindly with a humble follower of Jesus because he is a follower of Jesus, your kindness is regarded as expressed toward the Saviour. Compare Matt. 25: 40.

6. *Whoso shall cause one of these . . . to stumble.* The opposite of the receiving just mentioned. By harsh treatment one might tempt a humble follower of Jesus to apostasy. The reference is to childlike believers rather than to literal children, although of course children would be included. *It is profitable for him.* Perhaps there is irony in this form of expression. The magnitude of his evil deed is such that he might rather have sought for himself the greatest misfortune than done this thing. There is chance for a man cast into the water to escape, but if a great stone is tied to his neck his doom is inevitable. The form of execution referred to was not of Jewish origin.

7. *Woe unto the world because of occasions of stumbling!* Jesus is thinking of the great sorrow and misery that comes to the world by reason of the hindrances to true following of him which men lay in the paths of their fellow men. Under present conditions of the depravity of men it is inevitable that these occasions of stumbling shall exist. *But woe to that man through whom the occasion cometh!* The man that leads others to apostasy may well expect the greatest misery and sorrow for himself.

8. *And if thy hand or thy foot causeth thee to stumble, cut it off.* Compare Matt. 5: 29, 30. To stumble is a misfortune so great that it is wise to take the most costly precautions to prevent it. Sacrifice even a valuable member of the body rather than let that lead you astray. This verse is not to be understood with too rigid literalness; for hand and foot are mere instruments of the evil mind, and cannot of themselves lead into sin. Still the warning can not be made too emphatic. Sacrifice anything no matter how great its value rather than turn away from the Master into a life of sin. *Enter into life.* The real life, eternal life. *Halt.* That is, lame. *To be cast into the eternal fire.* This is of course figurative, but represents a terrible reality. It is parallel to "drowned in the depth of the sea," at the end of v. 6.

9. *Hell of fire.* Or, Gehenna of fire. A reference to the valley of Hinnom south of Jerusalem where the refuse of the city was carried, and as much as possible of it consumed by fire.

10. *Despise not one of these little ones.* Do

not think slightly of them, and so be careless whether you injure them or not. It frequently happens that the one who occasions stumbling does so without intention. *Their angels do always behold the face of my Father who is in heaven.* This is an argument to show that they are of great importance and deserving of regard. This line is probably figurative, but it suggests the doctrine of guardian angels which is taught in the Old Testament Apocrypha. The imagery is of the court of an Oriental king whose especial favorites are the ones privileged to remain in his presence.

11. This verse is omitted by the best manuscripts. Some copyist evidently inserted it from Luke 19: 10.

12. *How think ye?* Jesus calls upon his hearers to use their common sense to recognize the value of one Christian, even if he be lowly, since one sheep is worthy of so much effort. *If any man hath a hundred sheep, and one of them be gone astray.* It was only one that was gone astray. At first thought this would seem a loss that could be easily borne. But not so. Although the sheep represents little money value, the owner of a hundred sheep is deeply disturbed at the loss of even one. It is the one needed to make his flock complete. He will brave difficulty and danger if there is the least prospect of recovering it.

13. *And if so be that he find it.* In the parallel version of this parable in Luke's Gospel the owner searches until he finds it. *He rejoiceth over it more than over the ninety and nine.* Because of the very fact of its danger it seemed more precious unto him. If this is true in the natural sphere how reasonable to infer that God cares for one of the least of those who trust in him.

14. *Even so it is not the will of your Father, etc.* If we really believe that God thus cares for those whom the men of the world might esteem of no consequence, how certain should we be of the enormity of the sin of causing one of the little ones to stumble.

AN IMMIGRANT BOY THINKS—

It's easier to make a Christian American of us to-day than it will be ten years from now.

We are the boys who will make the very best or the very worst kind of Americans.

It is very nice for you to educate and elevate your children for the future, but if you forget us now your children will have some unpleasant reminders from us later on. When you better our future you better the future of your children also.

We have been told that America is a Christian nation. Now is your time to prove it to us.

We are just "common people," and so we want to hear the message from the man, of whom the Book says, "The common people heard Him gladly."

I have brought a healthy body to this country; it's about all the capital I have. If it's left alone, God only knows what trouble it may make you. Are you going to educate my head and soul, so that I may be a blessing to my adopted country?

Your public schools are great! How they help our ignorant heads! But we have souls also, and what is going to help them!

My father came from a queer country, and so he has some queer ideas in his head; I do believe some of those ideas are in my head, too! It will take real smart teachers to teach me the way I ought to be taught.

When father gets "cheap help" on the farm he says he gets "cheap harvests" every time. So I am wondering what kind of harvests you will get if you hire your teachers and preachers as cheap as you can.—

The Home Missionary.

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History and Biography.

(Continued from last week.)

Voted, That each Church defray the expences of their own Messengers sent to Conference.

Voted, That as a general rule of defraying the expences of printing the Minutes of Conference, or any other publications that may be agreed on by the several Churches, the Conference appoint a Treasurer, and that whenever Conference is holden, on the first day of the week, at the end of the first service, a contribution be had, and that such contribution be first applied to the printing of the Minutes of Conference, if any deficiency, it is to be paid by the several Churches, in proportion to the number of copies they respectively receive; if any overplus, to lie in the Treasury—and that each Church appoint a Treasurer, who may receive donations, contributions and subscriptions, for the aforesaid purpose, and that such Treasurers make return annually to the Conference, of the funds in their hands.

Voted, That Brother William Stillman, be Treasurer, for the year ensuing.

Voted, That Brother Daniel Babcock superintend the preparing, printing and distributing of the Minutes of Conference. The number of copies to be printed is 250.

Voted, That our next Conference be holden at the Sabatarian Meeting House in Brookfield, Unadilla, State of New York, on the 5th day before the second Sabbath, in September, A. D., 1809 at 10 o'clock, A. M.

Signed per order and in behalf of Conference,
 STEPHEN MAXSON,
 JOSEPH POTTER,
 C. Clerks.

CIRCULAR LETTER.

THE Sabatarian General Conference. To all whom it may Concern and to the Churches of our Fellowship, in particular—Send Greeting. Wishing that Grace, Mercy and Peace, With Love, wifeigned, may be abundantly multiplied through the knowledge and righteousness of God and our Saviour, unto whom be ascribed all possible praises and glory in all the Churches, Amen.

Beloved Brethren in the Lord: We conceive it a privilege, as well as a duty, to inform you, that through the mercy of a kind God, we have had one more annual interview, and the most numerous attendance and extensive information of our order that ever has taken place on the American continent; and a large share of unity, comfort and consolation, has been the consequence, through the love of our common Lord.— You will see the subjects that have occupied the time of this Conference, by our Minutes. We would wish to call your attention to the most important affairs of our souls, for notwithstanding the confusions in our world, and the calamities we are exposed to, by wars, party spirit, and natural evil in its various forms, that may destroy our bodies and our earthly substance, our Souls must exist forever; and as our heavenly father has manifested such amazing love towards our souls in the gift of his Son to redeem us from all iniquity, and to purify our hearts by faith and love, let us see that we love one another with pure hearts, fervently. Beloved, if God so loved us, we ought to love one another; now as God has exercised the glorious attribute of his love to save our souls, let us exert our noblest faculties of love to make Him all the returns of gratitude we are capable of, by loving Him, who has first loved us;—our love to God is not to be manifested as to our fellow creatures; if we would manifest our love to God, it must be by keeping his commandments,—John xiv. and 15, "If ye love me, keep my commandments,"—xv. 35, "If ye keep my commandments, ye shall abide in my love."—1 John, iv. 20, "if a man say I love God, and hateth his brother, he is a liar." &c. and see Matthew xviii. 35, "so likewise shall my heavenly father do likewise unto you," (i. e. be wrath and deliver us to the tormentor, &c.) "if ye from your hearts forgive not every one his brother, their trespasses,"—then dearly beloved, let us beware of hardness toward our Brethren, and of censorious judging one another, but judge this rather that no man put a stumbling block or occasion to fall, in his Brother's way; and let us beware of covetousness, as a man's life consisteth not in the abundance of the things he possesseth. Notwithstanding love is the most noble and amiable motive souls can act from, yet this faculty of our souls needs regulating by God's law, in order to make our act approved of God, or profitable to men, for as the passion of love is not restrained, in certain cases, will become sinful and destructive to us, so unbounded charity is dangerous, and may prove hurtful to our souls and the cause of God; for instance, we charitably trust our neighbor who is in the habituate practice of an open violation of some one of God's positive moral commands, may have experienced God's free grace, and become a new creature, we feel to fellowship such as Christians, but by admitting such to every mark of our external fellowship, we not only build them up, in direct error, and give away the command of God for men's traditions, or feeling, but also partake of their error in degree; for by the same rule that man may dispense with one of God's commands, he may with all, and how then can we manifest our love to God, whose right it is to command, and our duty to obey. But it seems some people in our world have an idea of a new creature, that is under no obligation to God's law as a rule of life, and effect to think that their feelings being as they conceive good, constitutes their happiness; but let us remember that old father Adam was once a new creature, who doubtless had good feelings, and that by his

transgressing God's law, he became a dying creature and doubtless had bad feelings,—as God changes not, so his moral requirements on his creature man can never change in substance, while man is in a state of probation our good feelings may arise not merely from the operation of God's spirit, in some cases at least they are a consequence of our sincerity; and sincerity does not constitute truth, but is built on our conception of things according to our fallible judgment, now if our judgment is wrong in a certain case, we may of consequence be as sincere and feel as well in error as in the truth,—witness all the false worship of God in all countries, as related in the Bible, &c. Therefore, our external fellowship at least must be supported or built on the external or written word of God, and our love be exercised agreeable to that rule, or we shall be still in a very uncertain state of things as God's word is truth, and the only test or standard man can have in this wilderness world, for one man has as good right to impose his imagination on his fellows as another, or to say he is actuated by the spirit of God, but let us see to it that we have a thus saith the Lord for our faith and practice.—And remember, for all these things God will bring us into judgment. Doubtless our feelings constitute a great part of our present felicity, but Christ has commanded us to bear one another's burdens, and so submit to order, as God's house is an house of order; and notwithstanding every member of the body is useful in its place, it would seem a monster to our sight to see a body of human being with his head where his legs should be, or an eye on his knee, or a mouth at his toe, &c.—How then, Brethren, came it about that in some Churches we hear of disorder and confusion? some attempting to preach and teach who have no ability to demonstrate that they are called to that work by God, or their Brethren; and how is it that we hear some private and probably weak Brother censoring their venerable old teachers, with the approbrious names of formalists, oppressors, &c, when in fact, (aside from their feelings) such members may be the formalists, and their want of submission to the order of God's house their principal oppression; what can be the cause that some dear christian people, who remove at a distance from their first Brethren can not submit to order by uniting with Churches of the same faith and order? are such to follow their feelings? let them take heed that their feelings do not carry them away from the simplicity of the gospel of truth, and incline them to dispise government, and speak evil of dignities; &c.—Let such search well the cause, possibly it may arise from covetousness, or the idea of such a liberty as God never gave his people,—and let us all beware of the spirit of superstition, as well as enthusiasm, for either may deter us from making improvement and progress in the christian race. Beloved, we are surrounded with many temptations, and many false doctrines are in the world, and a variety of practices that has a show of wisdom in will worship, &c, &c., let us see to it that we take the whole armor of God, (not a part) that we may be able to stand in the evil day, ever looking unto Jesus, the author and finisher of our faith, who is King in Zion, and has given and set gifts and officers in his church, for the maintenance of order, as well as for instruction, and comfort;—and as all governments incur expence, and cannot be maintained without, let us bear one another's burdens, and to manifest our love to God, and fulfill the law of Christ.

(To be continued.)

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I SHALL NOT PASS THIS WAY AGAIN.

I shall not pass this way again!
The thought is full of sorrow;
The good I ought to do to-day
I may not do to-morrow.
If I this moment shall withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living.

Only the present hour is mine—

I may not have another
In which to speak a kindly word,
Or help a fallen brother.
The path of life leads straight ahead;
I can retrace it never;
The daily record which I make
Will stand unchanged forever.

To cheer and comfort other souls,

And make their pathways brighter;
To lift the load from other hearts,
And make their burdens lighter:
This is the work we have to do—
It must not be neglected.
That we improve each passing hour,
Is of us all expected.

I shall not pass this way again!

O! then with high endeavor
May I my life and service give
To Him who reigns forever.
Then will the failures of the past
No longer bring me sadness,
And his approving smile will fill
My heart with joy and gladness.
—Mission Bulletin.

See Both Sides

It will do you good to recall the legend of two knights of olden time who met where a shield hung over a wayside shrine. They exchanged salutations and one said, "What a beautiful golden shield." The other replied, "It is a beautiful shield, but it is silver, not golden." Standing with their horses head to head, argument passed into dispute, dispute awoke anger, they fixed lances and fought, each to defend his opinion. As the legend goes, each was finally unhorsed and wounded, but in falling each came where he saw the opposite side of the shield. Then the wounded warriors, who had quarreled almost to the death, learned that one side of the shield was gold and the other was silver. Humanity still needs the lesson that legend teaches. Firm as your convictions may be relative to that which is plain before your eyes, it is always best to know what picture the other man sees from his standpoint. Many things in this life are like that shield, silver on one side and gold on the other. Some one wrote:

"The inner side of every cloud.
Is bright and shining,
I, therefore, turn my clouds about
And always wear them inside out
To show the lining."

That is an excellent habit.

Better turn your ideas and expressions of opinion "inside out," if need be, in order to find the cheer of the brighter side. It is equally important to learn the truth which both sides will teach; but beyond the knowledge one may gain is the hope which better views inspire. An old adage, common but not meaningless, is, "But for hope the heart would break," which is another way of saying that whatever seems difficult or shadowed or hopeless should be turned inside out, for somewhere there is always a bit of silver lining, even in the darkest of our experiences. Vividly and frequently was this truth illustrated in the life of Christ, and one can well believe that he was sustained, but the fact that he saw the end from the beginning, that he saw all sides of controversies and perplexing questions, as we seldom see them. He saw the far distant light shining above the present darkness and the faraway triumph rising above present defeat. Only thus could even He, the Master and teacher of us all, have borne the burdens, risen above disappointments and have seen through the shadows which surrounded his life. Do not forget the thought. See both sides of all controversies and of all difficulties. Turn your experiences round and round, in and out, until you find the silver lining. Search amid the sands of your sorrows for the pearls which the waves of disappointment have covered, but which are pearls still.

It was Longfellow who said,

"That is best which lieth nearest." Although it is not always easily learned, yet, to do the best with what we have at hand, is an important lesson. He loses much in time and strength who searches for better opportunities or better materials with which to do the work of life, to the neglect of what is already in reach. One should always to attain this is by making the right use of what we already possess. Last year we listened to an excellent sermon by President Gardiner, from the text, "What is that in thine hand?" The thought was applied to various experiences in life, and every one who heard the President must have felt that ordinary experiences and commonplace things have deep meaning and great value. The applications of such a lesson are varied and almost endless. These lessons are inspiring and hope-producing. All love-prompted efforts bring the spirit of devotion and obedience to our tasks, transforming the task and bringing forth blessed results of which the worker scarcely dreams at the beginning. One of the delightful experiences of an historian comes from the fact that a trace, a suggestion, a single fact followed up, brings

one long series of facts and factors,

so that from one suggestion a whole chapter may be written. Another illustration may be found in these springtime days by those who go to the woods searching for "trailing arbutus." A single fragrant flower is found lifting its face and shedding its perfume from among the dead leaves under which the winds of winter have buried it. Seeking to pluck that flower, the searcher lifts a long vine of flowers, budded or opened, from under their grave of leaves. It is thus in all good work. Illustrations of this truth crowd the Bible, and ought to inspire confidence, even in our feeblest efforts to make the most of what we already have. Real success in any work depends on the heart of the worker, and the heart of the worker depends much upon the hope which he cherishes. An earnest desire to attain something more and greater never fails of realization, when it induces prompt action, even though the materials at hand do not promise anything like full attainment of that which is sought for. For one's own growth in spiritual things, in holiness and in ability to do the will of God, every one needs to make the best use of attainments already gained, however slight they may be. Memory recalls fierce mental struggles of early boyhood, when the writer was trying to learn and remember the multiplication table. Vivid among those struggles is the column of "nines," but the fact that the column of twos had become familiar until he could recite it almost without thought, was an inspiration to struggle on with the mysterious mysteries hidden away in "nine times seven" and "ten times eleven." If you are threatened with despair because you have attained but little, if you are tempted to dream of better things that lie somewhere in the future, do not forget—"That is best which lieth nearest."

The contact of Egyptian religious

thought with the formative period of Hebrew history presents a field of absorbing interest. It has not been as carefully considered as the case demands, and it is to be hoped that the fresh knowledge we are gaining concerning Egypt will stimulate and aid to a better conception of the points of difference, and the points in common between the two systems. A single example will be of interest at this point—that the Egyptians had a clear conception of the Unity, Eternity, Infinity and loving kindness of God is clearly set forth by the following hymn, found in "Ancient Books of the East" (p. 42): "God is one and alone and there is no other with Him. God is the One, the One who has made all things. God is a Spirit, a hidden Spirit, the Spirit of Spirits, the great