

TABLE OF CONTENTS.

EDITORIALS.—Thistles in a Vineyard; Is the Sabbath Christian? "Not Under Law"; An Aerial Path for Invisible Power; Sandy Foundations; Tares and Wheat; Up to the Hills; A Presbyterian Prayer Book; Christian Sabbath Breaking; Western Association . . . 385-387
MISSIONS.—The South-Eastern Association . . . 390
WOMAN'S WORK.—The Shower, Poetry; Woman's Hour at Eastern Association; Address of Mrs. Anna C. Randolph at Woman's Hour, Eastern Association; The Influence of Woman in the Community; Woman's Hour—Central Association . . . 390-391
American Sabbath Tract Society—Executive Board Meeting . . . 391
American Sabbath Tract Society . . . 392
CHILDREN'S PAGE.—The Pipe and the Soap Bubble, Poetry; When Mammas P'ended; The Giants of Every Day . . . 394
YOUNG PEOPLE'S WORK.—The Reading and Study Course in Bible History . . . 394
Commencement at Alfred University . . . 395
Special Meeting of the American Sabbath Tract Society . . . 397
The Loom of Life, Poetry . . . 397
HOME NEWS . . . 397
DEATHS . . . 397
SABBATH SCHOOL . . . 398
History and Biography . . . 399

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at
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THE SABBATH RECORDER.

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

VOLUME 62. No. 26.

PLAINFIELD, N. J., JUNE 25, 1906.

WHOLE No. 3,200.

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

Close at Hand

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 be seeking something better. The best way 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

out 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 Spirit."
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"God is one and alone and there is no other with Him.
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Spirit of Egypt, the divine Spirit. God is from the beginning and has existed from the beginning. He is the primeval one, and existed when as yet nothing existed: He existed when as yet there was nothing, and whatever is, He Made after His own way. He is the Father of beginnings. God is Eternal, He is everlasting and without end. Perpetual, Eternal. He has endured for endless time, and will exist henceforward, forever. God is hidden and no one hath perceived his form. No one hath fathomed His likeness. He is hidden in respect of Gods and Men, and is a mystery to His creatures. God is the Truth. He lives by Truth. He is the King of Truth. God is life and man lives through him alone. He blows the breath of life into their nostrils. God is compassionate to those that fear Him, and hears those Who cry unto Him. He protects the weak against the strong. God knows those who Know him. He rewards those who serve Him, and protects those who follow Him."

Such a title is warrantable only on the ground that the Egyptian Book of the Dead stands related to the religious thought of the Egyptians, in some sense, as the Bible is related to Judaism and Christianity. It would be a pleasure to share with the readers of THE RECORDER the study of the copy of that book which is in the library of the writer, although an examination of it suggests far more than can be told in detail. Any effort to fix the date of its origin is unsatisfactory and it is not possible to affix an absolute date to the various sources of materials which appear in the book. The oldest papyrus copies of the Book of the Dead which have been found belong to the Eighteenth Dynasty, which is seven or eight hundred years at least before Hebrew and Egyptian history come in contact. This would make the date about 1700 B. C. Many papyrus copies now exist in various museums, and at least one translation has been published in America. It is a large folio volume, costing ten dollars. Some portions of the book are found inscribed on coffins and other funeral objects, and also upon the walls of tombs. All evidence combines to show that the book was held in great reverence, and as being inspired by the gods. The first translation of this Book of the Dead appeared about 1842. The purpose of the book is to teach the soul what will befall it after death. This instruction is given largely in the form of prayers, and incantations, which secure the soul against evils and make certain such blessings as souls may desire and deserve. These teachings are placed with the body of the dead that they may serve as passports to the soul on its long journeys and to aid its memory when called into judgment. These ancient prayers and incantations were looked upon as great protection from all forms of evil. They also opened gates and paths, secured food and drink, and enabled the souls of men to justify themselves in the great Hall of Judgment before Osiris, and his forty associate judges. The pictures of the judgment in the hall of Osiris, which are found in the book are extremely rich as to symbolism. The weighing of the heart is the figure under which final judgment takes place. On a sarcophagus which

dates about 3000 B. C., the following inscription appears: "He who knows this book is one, who in the day of resurrection in the under world arises and enters in; but if he does not know this chapter, he does not enter in as soon as he arises."

THE Egyptian Book of the Dead has three general divisions. In many instances there is little logical connection between the chapters of the book; indeed, it is only in a general sense that the compilation may be called a book. The first sixteen chapters have something like unity. They are incantations and prayers to be used over the body of the dead from the moment of death until the work of embalming is begun. The fifteenth chapter is thought to be the oldest piece of poetry in the world. It is a hymn or prayer to Ra, god of the Rising Sun. The reader will be interested in a few lines from this prayer since they reveal the conception which the devout Egyptian worshipper had of the character of the Rising Sun. "Thou has been made only at the time of thy coming into being on the Nu. May I walk like thou walkest, without stopping, like Thy Holiness, O Sun, who hast no master, thou the great space-wanderer to whom millions and hundreds of thousands of years are but one moment. Thou settest, but thou subsistest. Hours, days, nights are equally multiplied by thee. Thou subsistest according to thy own laws. Thou illuminatest the earth by offering thyself with thy own hands under the shape of Ra, in thy rising above the horizon." A rich vein of adoration and praise runs through the entire chapter. There is in it an echo of thought of the "Incarnation" on the part of Ra for the good of men and the blessing of the world. The seventeenth chapter opens the second general division and dates probably from about 2000 years before the time of Moses. It contains a complete outline of the Egyptian theory concerning the creation of the earth. It is extremely mystical and there is evidence that it is one of the most important chapters of the book in its relation to Egyptian theology. This chapter has been found on the coffin of Queen Mentu Hotep, of the Eleventh Dynasty. What was evidently a comforting thought to the Egyptians finds expression in a group of chapters running from the forty-third to the sixty-third. It is the assurance that the dead one shall not die a second time, that he shall never know decay, that he shall be abundantly nourished by food, and with water from a fresh and cooling spring during all his passage through the underworld. The sixty-fourth chapter opens the third general group which seems to have been the most sacred and the most efficacious portions of the whole book. It is taught that a knowledge of the sixty-fourth chapter, secured all blessing in the future life. It is also said that the chapter was written by the finger of Thoth, who is spoken of as "The Manifestor of Truth and Goodness." The title of the chapter is "A Chapter about going out by day from the Nether World." It is easy to see how these fundamental truths, imperfectly compiled, were a source of comfort to the Egyptians and the embodiment of much actual truth. The Book of the Dead will repay prolonged investigation and careful comparison with Hebrew and Christian thought. Such comparison will give deeper meaning to Paul's idea that "God hath made all men of one blood to dwell on all the face of the earth" and that he has revealed Himself to all His children along the great fundamental lines of truth.

GRATIFYING results appear in the field of social reform in the care which societies for the promotion of social purity and the good of women and girls are making to protect lone women in our great cities, and especially foreigners, when they land at immigrant stations. The same provisions for protection find increasing development in connection with large gatherings like the World's Fair at St. Louis, Portland and similar meetings. The establishment of hotels for single women and girls, in all our large cities, is another phase of the good work. Most practical of all is the work of those who are delegated to care for immigrants. It is well understood that women, especially younger girls who are ignorant of the language and customs of the country, furnish the larger share of those who are deceived and ruined by the representatives of vice. The death of Patrick McCool in New York City, a few days since, brings this rescue work to mind. For the last twenty years, Mr. McCool and his associates have been engaged in caring for Irish girls just arrived in this country. It is estimated that under his direction three hundred thousand girls have been placed in the hands of their friends, or have been given safe employment. A large number of these would undoubtedly have been victims of evil but for such protective work. Mr. McCool was the agent of the "Mission of Our Lady of the Rosary," and the Roman Catholic church may well be proud of such a work, in behalf of innocence and comparative helplessness. It is a fact which calls forth both sorrow and shame that our law-makers have been all too slow in placing efficient legal safe-guards around innocence and virtue. On the other hand, laws are perverted so that too frequently they have aided the representatives of vice and destroyed the interest of those whom law ought to protect. The writer recalls a remark made to himself and other workers who were asking better legislation in the interests of social purity in the State of New York, a few years ago. A prominent Judge, who was familiar with the courts of New York, where he occupied a high place, said to the committee who were asking better legislation at Albany, "Gentlemen, you can not get that bill through the Legislature. Such a law would be too hard upon the men who have political pull." Nevertheless, there is cause for thankfulness that the world does move slowly in the direction of right.

WESTERN ASSOCIATION.

(Continued from last week.)

Shall we invite people of over fifty years of age to join the Endeavor Society?

Yes, if they are also "fifty years young."

In a Christian Endeavor Society, what should be the relative place of the prayer-meeting and the social and literary meeting?

It is often of benefit to have a literary meeting in connection with the prayer-meeting, but of course the social meeting should be held at a separate time.

(Other questions, relating to individual societies, are omitted.)

After the question box by Mrs. Greene, the audience rose and were dismissed by the Mizpah benediction.

SABBATH EVENING.

The main feature of the evening service was a paper on "The Religious Value of Systematic Giving," by Dr. O. E. Burdick. Through his kindness our readers have the following summary:

For several years our Board of Systematic Benevolence have been urging the churches throughout the denomination to adopt the card and envelope system—one that has stood the test of time and use, and one which grows in favor wherever tried with anything approaching unanimity.

In building a house or character a good, solid foundation is of first and prime necessity; so in establishing a system of giving there is no basis, I believe, better than that of tithing, or of devoting one-tenth of one's income to the Lord. Indeed, if generally adopted by our people, it would simplify and settle the whole question of finance in our denomination.

To quote from a paper written by H. Clay Trumbull:

"There are some duties which the Bible seems to recognize as understood from the beginning. There is no mention of their origin and first announcement. Their violation, or their performance, is mentioned incidentally, in the sacred story, long before they are recorded as specifically enjoined. The duty of giving one-tenth of one's entire income is one of these duties. The duty of tithe-giving certainly seems to stand out in the Bible as a duty of equal obligation with prayer and its willful violation appears to be there counted just as surely deserving of condemnation as the breach of any or all of the Ten Commandments.

"There is no lack in the Bible of specific commands for tithe-giving, or of explicit commendation for the performance of this duty, and denunciations of those who neglect it.

"In the last book of the Old Testament, we find its neglect denounced of God as nothing short of robbery. Will a man rob God? he asks. Is there a man bad enough to deliberately steal from God? That is God's question; and his answer to it is: 'Yet ye have robbed me.' But ye say, Wherein have we robbed thee? In tithes and offerings.' In using the one-tenth of your income, which is the Lord's portion, you have robbed God of his property. That is God's way of stating this case. In other words, if you who profess to be the Lord's children have failed to pay over to the Lord his tenth of your income, you are thieves; that is the plain English of the Bible teaching on this subject. And Christ clearly enjoined this method of giving.

Who can doubt the religious value to our churches and to our denomination if tithing were generally practiced? Who dare say that we would not be infinitely richer if all the tithes could be brought into the Lord's treasury? We should consider our giving as an act of worship, as prayer and testimony, and as such should be practiced often, not once or twice a year as many are in the habit of doing, but often, week by week, especially teaching the children to observe this, as a part of their devotions, for Paul to the Corinthians lays upon that church this injunction, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

An interesting discussion followed Dr. Burdick's paper.

FIRST DAY.

After the transaction of routine business, the "Education Society Hour" was considered. The hour was conducted by Dean Main, Corresponding Secretary of the Education Society. A prominent feature of the hour was an address, "Education Among Seventh-day Baptists," by Professor Edwin Shaw, of Milton College. Last week our readers had the concluding thoughts

presented in that paper. The paper presented a line of thought concerning education as related to our denominational interests, which is so important that we hope at some future time to present the paper entire to the readers of THE RECORDER; hence no summary of an address which was so compact that it is not easily summarized is attempted in this place. The second item was an address by Rev. E. A. Witter on "Our Need of More Ministers." Mr. Witter has kindly furnished us with the following summary.

There are three things of which we wish to speak briefly in connection with this subject.

The many small communities among us without regular and helpful religious teaching and encouragement put before us one reason why we should consider this topic at this time and place. In properly caring for these communities and husbanding these forces, we are to find much of the help needed in the warfare Seventh-day Baptists are waging in the world.

The denomination, our families and our own hearts need the inspiration and uplift that will come into all departments of our life. There is nothing so well calculated to arouse interest in and stimulate devotion to a definite line of work as will the putting of some part of personal power into that particular line of work. One of the great needs apparent to-day is that, as a people, we shall come to possess a deeper personal interest in the supply of religious teachers for our denomination.

The world will be quickened in its religious life as the Seventh-day Baptist denomination comes to be more deeply interested in seeking after an adequate supply of religious teachers for the opening doors to the dissemination of a whole gospel.

One of the results that will come to religious life of the young of our denomination is the strengthening of the Christian character of those who, recognizing the needs of to-day, are moved by the Spirit of the Master to prepare for and devote themselves to these great needs of the present.

President Davis spoke upon the subject: "The Kind of Men Needed for the Ministry." He said in part:

The first essential for the Christian ministry is deep, thorough, religious experience. Genuine conversion and a growth in grace and the knowledge of the things of God are always the first requisites to be looked for.

The second essential is that peculiar type of religious experience which finds its chief joy in service, viz., the giving of self and personal gratification, ease and comfort, as the price for the joy of helpfulness. This unselfish devotion to the welfare of others is largely dependent upon early home influences. Our modern commercialism which makes the acquiring of wealth of the first thought and importance, is the most active agency for depleting the ministry, because it takes the minds of children and young people away from the rewards of service, and concentrates them upon the rewards of gain. Home life, social life, commercial life and I fear public school life give a trend toward the mercenary ideals which are prolific of "graft" and are sterile of ministerial scions.

A third requisite is adaptability. Many men fail solely for want of this requisite. The country is now believed to provide this quality in our youth more readily than the city or town environment.

Most leading men in business and political life in the cities are country bred. The ministry de-

mands leadership, and leadership requires adaptability. It is not strange or unnatural, therefore, that our ministers are coming from country homes and small country churches.

A fourth requisite is enough of the Holy Spirit, not only to wait to preach the Gospel to dying men, but to wait to get the best possible preparation for doing it well. I often think it requires more of the Holy Spirit to do the latter than the former.

We do not need phenomenally brilliant men so much as we need faithful, honest, tireless workers, who will spend eight or ten years in securing a thorough, general and professional training for the profession of the Christian ministry. We need men with such training, for many reasons: first for efficiency in work, second for the optimism which the wider outlook of a liberal education will give, third for the conservation of physical energy. Most men who break down and wear out prematurely are inadequately trained, and have to work at great disadvantage and excessive wear and tear.

Professor Albert W. Kelley, Ph. D., Dean of Adrian College, who has just accepted the Professorship of Natural History and Agriculture in Alfred University, might be mentioned as a good illustration of the kind of men we need for preachers as well as teachers in our colleges. A man of superb physical health, with the broadest and most liberal training that the colleges and universities can give, he has a religious experience which makes him not only loyal to the truth, but willing to sacrifice position and gain for the sake of helping to promote truth, and of extending education among those who, like himself, are loyal to the truth.

May God raise up many more such men, not only for our pulpits, but to fill the waiting places in our colleges.

The hour was closed with an address by Dean Main upon "How Shall We Obtain an Adequate Supply of Needed Ministers?" The leading points in this address of Dr. Main appeared in THE RECORDER last week, to which we recall the reader's attention. We should be glad, if it were possible, to transfer to this report the unusual eloquence and power with which Dr. Main spoke. As there were several theological students in the congregation, his direct appeal to them and to their friends had double significance. The audience was evidently in close sympathy with the Dean and there was abundant evidence that they were willingly swept along by the current of his incisive eloquence in an unusual degree. The power with which he spoke and the interest with which the people listened, obliterated the fact that the session passed beyond the hour of adjournment, while the people were unconscious that so commonplace a thing as eating dinner awaited them.

AFTERNOON.

The afternoon was given up to Missionary Society work by Secretary Saunders. A report of that session will be given by him.

EVENING.

The closing session of the Association was given to a sermon by Rev. Edwin Shaw, delegate from the North-Western Association, from the text Galatians 6: 2, "Bear ye one another's burdens and so fulfill the law of Christ." A glimpse of the excellent things said by Mr. Shaw will be gained by the following brief outline, which he has kindly furnished:

The world needs help. While there is gayety and mirth and recklessness and indifference, yet underneath it all we can hear the call of the hu-

man soul for help. The text is an answer to this call, for the law of Christ is the law of love, and in bearing one another's burdens this law is fulfilled. Help may be direct, as when we give or lend a man a sum of money when he is unfortunate; or indirect, as when we help someone to help themselves, the help of sympathy and encouragement. Sympathy has a wonderful power. Hearts and lives that can not be reached and touched by reason or argument or fear or suffering can sometimes be affected by sympathy. Sympathy will save men when all else fails. In view of the manifest need of sympathy, and its wonderful power for good, let us cultivate it in our lives by remembering that circumstances alter cases, by remembering our own weakness and shortcomings, and by studying the life of Jesus as exhibited in the gospels.

SERVICES AT ALFRED.

On Sixth-day evening Rev. E. A. Witter preached at Alfred, from Ex. 3: 4, 5. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush and said, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Theme, "Where Standest Thou?" We are indebted to Mr. Witter for the following synopsis of his sermon.

In the text there is brought before us one of the most important instances connected with the life of Moses. It is important, not alone because it is the time of a call to a special, and definite work, but because there is laid upon him the necessity of a choice. He is in the wilderness. God so manifests Himself that Moses turns aside to see and to understand. This stopping to consider, this turning aside to see, reveals in Moses some degree of interest. It affords the opportunity of communing face to face with God.

Why was it holy ground upon which he stood? It was not holy simply because of the burning bush, but because here was found the opportunity of his life. The future lay before him all undiscovered and unknown, but this was the time and place when God was pressing into the hand of Moses the key with which that future should be unlocked and its treasures revealed.

As Moses stood upon this threshold to his future greatness he hesitated, and argued with God. How natural, how human this was. Could Moses have looked into the future, through that doorway of opportunity and read the history of that long, tedious march of forty years, in the midst of disappointment and overwhelming burdens, the shrinking of his soul would have been much greater and without doubt the world would have been without the inspiring example of Moses. But God kindly holds the veil that hides the future from our eyes. We are all standing before the door of an undiscovered future. To us the Lord is saying, "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground." It is holy because of the opportunities that lie just before. What are some of these opportunities? They are opportunities for an enlarged life, for a closer acquaintance with the Master, for the setting of our faces steadfastly toward the celestial home. The important question for all to consider is, How do we stand with relation to these opportunities?

On Sabbath morning Rev. Edwin Shaw preached at Alfred from Luke 5: 5, "Nevertheless at thy word I will let down the net." Mr. Shaw has favored us with the following summary of that sermon, which is "all too short."

THE SABBATH RECORDER.

Text, Luke 5: 5, "Nevertheless, at thy word I will let down the net."

Peter's ready obedience to the Lord's command to "launch out into the deep and let down the net" in the face of continued failure is an example worthy the spirit of Seventh-day Baptists, the spirit which takes Jesus at his word, leaves the results to God, holds them loyal to truth, and makes them fishers of men.

Taken all in all, and in spite of the light attendance during the first two days, the sessions of the Western Association for the year 1906 have been excellent. The next session is to be held with the church at Nile, N. Y.

THE NORTH-WESTERN ASSOCIATION.

The annual meeting of the Seventh-day Baptist North-Western Association for 1906 was held with the church at Jackson Center, Ohio, June 14 to 17. This church is isolated, geographically, from the other churches, being on the extreme eastern border of an Association which reaches to the Rocky Mountains. As a result, the attendance from the other churches in the Association was light. The village of Jackson Center has improved very much within the last few years. Later improvements by way of cement sidewalks, other marks of prosperity and vigorous business are very much in evidence. The meeting house where the sessions of the Association were held had been recently repaired and was in excellent order. A new cement walk upon the church property includes a memorial element, in that each block in the walk bears the name of a donor. These names represent some who have passed on to the better life. The local attendance upon the Association was unusually good. Although the guests and delegates were entertained in the homes of the people, the housekeepers and young people were constant in their attendance. A large choir composed of young people,—unusually young for such a position,—furnished abundant music, with orchestral accompaniment. It was evident from the first that Jackson Center welcomed the Association with much delight. One would think that everybody was on the "entertainment committee," so ample were the arrangements and so hearty the welcome and the congratulations which visitors and guests met on every side.

Rev. F. E. Peterson, of Edelstein, Ill., was Moderator; Professor Edwin Shaw, of Milton, was Recording Secretary, and Mrs. J. H. Babcock, Assistant Secretary. As many of the delegates arrived on the afternoon of Fourth-day, June 13, an informal meeting for special prayer was held on that evening. It was well attended and the spiritual influence was an excellent preparation for the opening sessions of the Association on the following morning.

At nine o'clock on June 14 a Pastors' and Workers' Conference was held, the subject being "Our Mission as a Denomination; What It is and How to Accomplish It." This conference was led by Rev. T. J. Van Horn, who opened it with very appropriate remarks touching the importance of an understanding on the part of Seventh-day Baptists of their place and mission in the world, and as a denomination. After his remarks, A. H. Lewis made brief answer to the question, "What is Our Mission?" He said it is the mission of a minority which stands for the special truth of the Sabbath, the perpetuity of God's law and a complete gospel. Reforms are always the work of minorities. Our denominational representatives have existed through all centuries from the time of Christ until the present. Our mission becomes more important as

the disregard for the Sabbath and for divine law increases. Seen in the light of the present situation, the growing Sabbathlessness throughout the world, that mission takes on greater importance each year.

Dean Main spoke upon "How to Accomplish Our Mission." We must firmly believe that we have a mission. We must have a living faith in God, believing that the world belongs to Him, that all truth is a thought of God, and that truth must prevail. Such faith begets hope and secures a right attitude on our part toward God and toward others. The question of Sabbath-keeping and Sabbath Reform is not a question of personal "salvation," but one of obedient love. We should keep the Sabbath and seek to fulfill our mission not that we may be "saved," but because we are saved. Godly living is a first and essential requisite to the fulfillment of our mission.

Rev. D. C. Lippincott spoke upon "How is the Training of Children Related to Our Mission?" All children should be brought up in the nurture and admonition of the Lord. What was required of the ancient people of God in the matter of teaching their children, as laid down in Deuteronomy, and the requirements of the New Testament as set forth in Paul's letter to the Ephesians, indicate our duty to teach the whole truth of God to children. Parents are specially responsible for this teaching. While the teaching of the Sabbath-school and from the pulpit are important, primary responsibility rests with parents, and the place of supreme importance is the home.

Rev. E. A. Witter discussed the relation of the pulpit to the fulfillment of our mission. He said that the messages from the pulpit should be warm with the love of God and alive with the idea that we have a denominational mission. It is easy to evade the discussion of our mission, to deal in glittering generalities concerning the truth and the Sabbath. This is not enough. As our mission is specific, the pulpit should treat it as such, definitely, pointedly and with no uncertain sound.

Rev. A. J. C. Bond declared that all preachers should be "specialists," touching the matter of our denominational mission. The work which God demands of us can not be done by any one man or by a few specialists. It is very important that all our pastors and preachers become well informed and far more earnest than they are in teaching and advancing Sabbath truth, thus helping the churches to fulfill their part in carrying out our denominational mission.

Rev. F. E. Peterson supported Mr. Bond's remarks, declaring that they sounded the keynote in the question of our mission. He counseled hope and perseverance, and declared that we can fulfill our mission, for it is truth of God, and God owns the world and guides the work of all those whom He chooses to carry forward his truth. Abraham, who went out guided by the spirit of God and seeking a land of which he did not know, is the high example for all who would be faithful. If we firmly believe in God, we shall accomplish our mission.

Herbert L. Cottrell spoke of the Sabbath-school as related to the fulfillment of our mission. The purpose of the Sabbath-school is to take the crude material of childhood and mold it into lives filled with high purposes and devoted to holy endeavor. We must recognize that various methods are to be used, and various types of treatment should find a place in the Sabbath-school. Some children can be molded like clay, other lives must be treated as though they were

slate, others must be carved as oak is carved, others chiselled as marble is chiselled. Each individual and each group of individuals must be treated in view of special demands which their age and temperament may require. Sabbath truth and Sabbath-keeping should be frequently taught and presented to each pupil in the most attractive form. It is especially important that it should be taught and teaching concerning it should be frequent.

The Moderator read a paper from H. W. Rood, of Madison, Wis., upon "The Relation of Lone Sabbath-keepers to the Fulfillment of Our Mission." Mr. Rood and his family, though living away from Seventh-day Baptists, are devout Sabbath-keepers, and in the paper Mr. Rood told of their methods of work in connection with First-day churches, especially in Bible schools. Although working in this way, they are always known and reckoned as Sabbath-keepers, and on many occasions in connection with Sabbath-school lessons they secure special attention to the Sabbath truth and to its importance.

Dr. Platts closed the discussion by calling attention to the truth that consecrated and consistent living is of prime importance in the fulfillment of our mission. He illustrated this truth by showing how inconsistent practices tend to build up that which is opposed to true Christianity. If we are inconsistent we shall pervert and weaken our work. We are in danger of being afraid of the truth. Men always find that which they want and defend that which they really believe. If we love the truth and believe in our mission, it is easy to promote it. If we do not, we can not promote it.

REGULAR SESSION.

The regular session of the Association began at ten o'clock, devotional services being conducted by the Moderator, and Dean Main. At this opening service, as in all the services, the large choir of which we have spoken, took a prominent part. D. C. Lippincott, the pastor, welcomed the Association, and there were many evidences in his words, and in other ways, that this welcome was genuine and heart-felt. Mr. Lippincott said that the church sought spiritual strength and up-lift through the Association. The Moderator responded to this welcome, saying, "We knew before we came that such welcome and Christian fellowship awaited us. We shall seek to strengthen the bonds of fellowship between this church and the other churches of the Association and pray that the highest and best of spiritual blessings may attend each session, and may follow after the sessions have closed." He touched upon the value of the meeting of the Association with a church isolated from those of like precious faith. Higher than all other considerations is the fellowship of Christ and his abiding presence.

The introductory sermon was preached by Rev. G. W. Lewis, from the texts Gal. 6: 7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," and Mark 4: 28, "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Theme, "Sowing and Growing for the Spiritual Harvest." THE RECORDER is under obligations to Mr. Lewis for the following outline of his sermon:

Natural laws in spiritual things are of the utmost importance. In no other realm do they surpass those of sowing and growing of spiritual seed in human souls. The soil, the seed, the sowing, the cultivation and the environments have much to do with harvest. Though good

from the hand of God, by sin the heart is stony, sterile and dead. It must be broken and enriched. The chief agents are the Bible, the Holy Spirit and the sacrifice of Christ, expressive of his love. These applied by faith produce hearts that are pure, rich and fruitful. The word is "quick and powerful." Jesus's words are "spirit and life." They are both seed and fertilizer—a guide in life, a comfort in death. Study and searching are imperative. Christians are also seeds by the law of influence, bearing fruit in the lives of men. Consistent living is a blessing. Bad conduct is a clog to spiritual growth, often bearing one hundred-fold. Seed must be sown. Men and the Bible must go to "all the world" in a spirit of prayer, rooted and grounded in love and faith. Early seeding gives best returns. Conversion at seventy is similar to corn planting in August. "Remember now thy Creator in the days of thy youth." Spiritual plants must be cultivated by enriching the soul and removing all habits and practices that sap spiritual life. This applies to individuals, homes, churches and communities. Spiritual plants must be protected. Satan, like insects, works hardest on young plants. Resist and he will flee. Growth is gradual. "First the blade, then the ear." Be not satisfied with thirty-fold bearing if by the Lord's help sixty or one hundred is possible. Trust in God. Paul may plant and Apollos water, but God alone can give the increase. Go and sow beside all waters. Lift up your eyes and look on the fields. Work while it is day.

AFTERNOON SESSION.

The opening hour of the afternoon session was taken up with reports from the churches. Letters were read from Nortonville, Milton, Boulder, Dodge Center, Berlin, Welton, Garwin, Albion, and West Hallock. Other letters were read from time to time in subsequent Associations. We were not able to secure a summary of the letters and statistics. They will appear in the Minutes of the Association.

Delegates from corresponding bodies appeared. Rev. E. A. Witter from the South-Eastern Association; E. B. Saunders from the Eastern; H. L. Cottrell from the Central; Rev. A. J. C. Bond from the Western, and Rev. Wayland D. Wilcox represented the South-Western. These delegates, together with Dean Main, representing the Education Society; Secretary Saunders, representing the Missionary Society; Rev. W. L. Greene, representing the Sabbath-school Board, and Secretary Lewis, representing the American Sabbath Tract Society, were welcomed to a place in the Association.

The sermon of the afternoon was by Rev. E. A. Witter. Text, Judges 1: 3, "And Judah said unto Simeon, his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him." Theme, "Helps for the Better Life." Mr. Witter has placed us under obligation by furnishing the following synopsis of his sermon:

The land God had given to the Israelites was a land pre-occupied. Ammonites, Pezites and Hittites held it, swarmed in it. During the life and leadership of Joshua, a large portion of the land had been conquered by the Israelites, but not all. The leadership for the future fell upon Judah, as is shown by the context to our lesson. Judah recognized that in union there is strength and so joined with Simeon for victory.

The Lord has placed us as individuals, as churches, in a territory where there are Canaan-

ites, who must be cast out that we may have rest and security. Are there not some Simeons to help us? Is not the Bible such a Simeon? "Commit thy ways unto the Lord and He shall direct thy paths." "He that cometh unto me I will in no wise cast out." "I will never leave thee nor forsake thee." What would be the effect upon our own lives, the life of the community in which we live and the denomination to which we belong, if we were each wholly committing our ways unto the Lord, if we were living in such harmony with God as that we could feel the actual personal presence of the Divine One? Who can estimate the value of such a relation?

Heinrich Von Ewald, pointing to a New Testament, said, "In this little volume is contained all the best wisdom in the world." What a conception is that of the value of the Book of Truth!

Are these larger conceptions of the real nature and value of the Bible ours? If so, we have the helpful Simeon we need in the great battles of life. There should be great advantage and help for the better life in church membership. None could follow the Associations without feeling the force and value of the tie that binds the Associations and the denomination in a common cause.

Beyond all that has been said, that which will be of greatest value to us in this struggle for advance in the better life is the helping Simeon found in our Elder Brother. He is a helper of infinite power. Would you be a helper to the better life for others, note the power given to Paul, to Moody and other great religious teachers, who were wholly surrendered to the Lord. Best of all, take note of the times and places in which God has given you strength for victory. Consider these and yield yourselves so fully into His hands that you may be indeed a vessel fit for the Master's use.

After the sermon by Mr. Witter, came the Woman's Hour, which was conducted by Mrs. L. M. Babcock. It will be reported for the Woman's Page, by Mrs. M. R. Stout, President of the Woman's Society at Jackson Center.

EVENING SESSION.

After a prayer service, Herbert L. Cottrell, delegate from the Central Association, presented the sermon for the evening, from the text, John 12: 32. "And I, if I be lifted up from the earth, will draw men unto me." Theme, "The Magnetism of Jesus." Mr. Cottrell kindly furnished us the following summary of his sermon. The theme found quick and full response from a large audience, as appeared in the testimony meeting which followed the sermon.

How wonderful and mysterious is the attraction of the iron filings for the magnet! Equally mysterious and far more vital is the attraction of one human being for another. Magnets are not always made out of cold steel. Moral and spiritual magnets consist of soul power and love. Their strength depends not upon their outward appearance, but upon their intrinsic qualities. The greatest of all human magnets was the Saviour of the world. He was small and insignificant at first, yet, as a little child, he drew all ter. Christ's life of service, so full of magnetism, was a fitting introduction to that closing chapter of divine love, His crucifixion and death. If we would become such magnets we must enter into the closest touch with the Master, that we may receive that in-filling of divine love and power.

(To be continued.)

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

JUNE.

MRS. C. M. LEWIS.

There's life and beauty everywhere,
The world is all in tune,
The twittering birds sing o'er and o'er
'Tis June, 'tis June, 'tis June!

Soft is the hum of insect life
Through the balmy atmosphere,
The low cadence of myriad wings
Is music to the ear.

Broad fields of grasses toss and wave
Their billowy seas of unrest,
While wave on wave of starry flowers
Flush from each wind-tossed crest,

Or hide in lowly abysses
Their stretches of starry bloom
Till the wind in capricious fancy
On a high crest gives them room.

The liquid notes of meadow larks
As they hover on poised wing
Above the wind-tossed grasses
Have a happy, mellow ring.

The bobolinks sing in chorus
And over the wavelets career,
Or in merry joyous abandon
Dive into the masses of green.

In the light of the mellow sunshine
They flash, and float, and fly,
And sing to the breeze, perfume laden,
As it dallies or passes by.

The brooklet that winds through the meadow
Sings its laughing, tinkling tune—
All nature lends enchantment
To this perfect day in June.

THE ELIZABETH HOME FOR GIRLS.

H. D. CLARKE.

Women are greatly interested in every charity and reform effort. It would be a sorry old world with only men to carry on the various lines of philanthropy. What of the nation that degrades woman and respects not her rights? How many orphanages and hospitals and charities are supported by and encouraged by the Turks? What has China done along these lines? Christianity elevates woman, makes her the equal if not superior of man, and she in turn ministers to the greatest wants of the race.

THE RECORDER just now before me contains, under head of "Woman's Work," interesting statements concerning a Flower Mission. I was inclined to follow it up with an account of the work in New York City, as I have observed it just a little, but have concluded to give the "sisters" an account of the work in the Elizabeth Home for Girls.

This pretty building was built by the Wheeler family. It was erected in memory of Miss Elizabeth Davenport Wheeler in 1892, and is on East Twelfth street. It is directed by the Children's Aid Society, which carries on one of the greatest and most generous and comprehensive philanthropies in America.

The work of the writer under the direction of this society, in placing poor and homeless children in country homes and surrounding them with wholesome influences and giving care and comfort until they are old enough to battle somewhat alone with the world, is not by any means the only work of the society. The Elizabeth Home is the outgrowth of a fearful necessity. It has completed its forty-third year. At first it was called the Girl's Lodging House. It was a shelter and training school for news girls in partic-

ular and shop girls and any stranger. Gradually it was forced to attend to the special wants of wilful and disobedient girls until now when a girl is taken there or sent there it is commonly supposed that the girl is in need of some very practical and forcible training. But these are not all nor the majority incorrigible girls. Some are "fallen." They are girls in need of more restraint and discipline than average mothers give them. How many girls, even in good homes, are lost or ruined because there is woeful lack of common sense home government? A mother or father comes to the office and says, "My girl will not mind. While I am at work she is running the streets with idle girls and I can not manage her." Now that girl is not so much to blame as the parent supposed. She needs restraint and at the same time something to do and a little sunshine in the faces of those who direct her efforts. Regular duties, kind, firm government; religious teaching and love; will save the average girl. And so they are brought to the home and "locked in." They must study a little. They must do kitchen work and laundry work and sewing.

Occasionally in charge of a protector and guide a dozen or less at a time are taken to the parks or to the beach. The ones who show much adaptability to some certain line of work are encouraged to have a special training. Dressmaking, laundry and cooking are specialties. This training puts them at a great advantage when they go out to work or are placed in homes.

Mrs. Hurley, the Matron, is a woman of great and long experience in training girls and many a woman to-day blesses her for the lessons learned at the home. She tells of a lady who writes, saying, "I want to tell you how satisfactory in every way Mary is proving. I have raised her wages twice and would not let her go for anything. I am the envy of all my friends in having such a satisfactory girl." A saucy-tongued and high-tempered girl went out, after the needed discipline, and now writes, "No girl is as happy as I, I cannot thank you enough for what you have done for me."

Four years ago, one of our orphan girls, reaching the age of sixteen years, wanted to work out and would not stay in her home. She was permitted to do so, but the boys began to be too thick and too much after her company. She was virtuous and well meaning, but was out too late nights and too often. Had she had a home of her own and a mother who permitted it, she would to-day have been a ruined girl. One day I went to her and said, "F—, you are in great danger. I must take you to New York to the Elizabeth Home. Pack your trunk and come with me." A few tears were shed, but she obeyed and in company with our lady helper she was sent to the home. To-day she is a married woman, in a home of her own and doing well. Another girl I used to visit annually had to be sent back. A year ago I met her in New York doing for herself, well dressed and respectable and happy and later had a nice letter from her telling of her prosperity.

A few weeks ago I was asked to go to the Elizabeth Home and see what I thought about taking West one of the girls in that home. She was sent into the office room and we had a little talk about what opportunities there were for her if she were now ready to do her best and come with me. She said she would be obedient and try to please the home to which I might take her. Up to this date she has greatly pleased her foster mother and writes hopeful letters and tells of

the kindness shown her and how much she is trying to keep such a good home. "I thank you, Mr. Clarke, for my nice home and I will try to keep it." Others now tell me of their good care and kind treatment and how happy they are. Many go back to their tenement homes, or still better homes, to become the teachers of their mothers, who now know much less than these trained daughters about housekeeping and home-making.

Last year this Home furnished 16,858 lodgings, 42,845 meals, admitted 258 new girls, and sent out 177 for employment, and 83 to friends and other institutions. This at cost of \$10,849.57.

Blessed is the work of women for the uplifting of humanity and the saving of the neglected and needy girls of the land.

WOMAN'S HOUR OF WESTERN ASSOCIATION, FRIDAY, JUNE 9.

In the absence of Miss Agnes Rogers, Miss Anna Davis conducted the Woman's Hour.

PROGRAM.

Singing—"Rest in the Promise."

Reading of Scripture—I Cor. 13.....

.....Mrs. Alice McGibney

Prayer.....Mrs. Walter Greene

Paper—"The Present Situation in China;

Its Relation to Missionaries and

Mission Work".....Mrs. D. H. Davis

Her stirring words were listened to with appreciation, and we hope may be read by the readers of THE RECORDER. Her appeal was not only for more workers and for financial aid, but for the prayers of Christians in the homeland.

Solo—"Turn Ye even unto me".....

.....Miss Leona Place

Poem—"Lift Up Your Eyes".....

Written by Miss Mary Lackey.

Read by Mrs. W. L. Greene.

Singing.

Letter from Mrs. T. J. Van Horn on the work of the Woman's Board was read by Miss Emma Cartwright.

Offering for work of the Woman's Board amounted to \$13.

REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session at the home of Mrs. L. A. Platts, Milton, Wis., Tuesday, June 5, 1906, at 2.30 p. m.

The following members were in attendance: Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. L. A. Platts, Mrs. J. H. Babcock.

Mrs. Clarke read Romans, 10th chapter, and Mrs. Platts offered prayer.

Minutes of last meeting were read and approved. Report of Treasurer read and adopted.

Mrs. Platts read a letter from Mrs. G. H. Trainer, Secretary of South-Eastern Association, who enclosed \$6.74, the amount of collection taken at the South-Eastern Association for the work of the Board.

A letter from the Independence, N. Y., society, enclosed remittance.

Miss Mary Stillman, of Boston, reported progress on work of Conference program.

The Secretary was instructed to comply with request of the editor of "Seventh-day Baptist Endeavorer" to furnish items concerning Board work for that paper.

Miss Haven, editor of Woman's Page, wrote concerning interests of her work in that department.

Arrangements were made for sending out the annual report blanks for use of the societies. Adjourned.

MRS. S. J. CLARKE, Pres.

MRS. J. H. BABCOCK, Rec. Sec.

It is remarkable that the man who had one talent should hide it. If we had been told that he who had five had hidden one we should not have been surprised; but for the man who had only one to hide it! This is startling, but it is true to life. . . . Are you one of these slenderly endowed ones? And are you doing all you can? Are you doing anything? Even though you cannot do much in your isolation, you might join with others and do much. You might invest your little in the bank of the church, and trade as part of that heavenly corporation. Oh, disinter your one talent! Be sure you have one; ask the Master where and what it is; place yourself at His disposal. If it is only to carry refreshment to the harvesters, do that. Be thou faithful in thy very little.—F. B. Meyer.

MEETING OF THE SABBATH-SCHOOL BOARD.

The Sabbath-school Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul building, New York City, June 3, 1906, at 10 o'clock a. m., with the President, Rev. George B. Shaw, in the chair.

The following members were present: Rev. George B. Shaw, Rev. Eli F. Loofboro, Frank L. Greene, Stephen Babcock, Esle F. Randolph, Edward E. Whitford, Charles C. Chipman, and Corliss F. Randolph.

Visitors: George Burdick and Charles H. Greene.

Prayer was offered by Charles H. Greene.

The minutes of the last meeting were read.

The Recording Secretary reported that notice of the meeting had been sent to all the members of the Board.

Correspondence was presented from Rev. Walter L. Greene, the Adams Centre Sabbath-school, the Eastern Association, and the South-Eastern Association.

It was voted that the "Standard of Excellence" for Sabbath-schools, submitted by our Field Secretary, Rev. Walter L. Greene, be approved by this Board.

Voted, That the Field Secretary be instructed, that after he has finished his work in the Western Association, he shall proceed to the South-Eastern Association by way of Hickernell, Pennsylvania, and engage in work in the South-Eastern Association until Conference time.

Voted, That the President and Corresponding Secretary be requested to ascertain from the Sabbath-schools throughout the denomination, their respective opinions of the value of the International Sunday-school Lessons, as compared with some other lesson system, and that they report the result at the next meeting of this Board.

The Treasurer presented a statement of receipts since the last meeting of the Board, as follows:

Albion, Wis.	\$ 3 83
Little Genesee, N. Y.	6 42
Independence, N. Y.	1 79
Cumberland Church, N. C.	2 39
Big Sioux and Dell Rapids, S. D.	12 00
Chicago, Ill.	5 00
First Hebron, Pa.	3 01
Collection, South Eastern Association ..	5 11
Collection, Eastern Association	12 50
New York City Sabbath School	27 64
Jackson Centre, Ohio	1 57
Hornell, N. Y.	2 00
Plainfield, N. J., C. E. Society	2 00

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

TO THE SABBATH SCHOOL BOARD:

DEAR BRETHREN:

Your Field Secretary during the month of May has performed work in the following schools and churches: Hartsville, Andover, Scio, First Hebron, Richburg, and Friendship. In most of these places, there has been found a commendable interest in Sabbath School work, and a growing appreciation of the place which the school occupies in the life of the church.

Your Field Secretary was invited to speak and conduct a discussion before the Allegany County Bible School Association at Belmont, N. Y., May 10, on "The Bible School Curriculum." Considerable interest was expressed in the graded curriculum which was suggested at that time, and which might be found adaptable to many schools that are looking for a change from the "International" lessons.

The Field Secretary was also present and assisted in the Quarterly Meeting of the Shingle House, Portville, and Hebron churches, held with the First Hebron Church, May 11-13.

The summary of work for the month shows: Sermons, 9; addresses on Sabbath School work, 15; parlor conferences and round table discussions conducted, 11; prayer and testimony meetings led, 3; visits and calls, 63; letters written and communications sent out, 26; Home Departments organized, 6; Teachers' Meetings organized, 1; Cradle Rolls organized, 2; Teachers' Training Classes organized, 1; articles for publication, 1; Sabbath School classes taught, 2; miles traveled, 110; collections on the field (First Hebron Sabbath School), \$3.01; expenses chargeable to the Board, \$4.22.

Respectfully submitted,

WALTER L. GREENE,

Field Secretary.

Voted, That the Program Committee be requested to prepare such part of the report of the Board to the General Conference as is not prepared by the Corresponding Secretary and Treasurer.

Voted, That when we adjourn, it be to meet on the 1st day of July proximo, at 10 o'clock a. m., in the St. Paul building, in New York City.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,

Recording Secretary.

THE MAN WHO WON.

He kept his soul unspotted
As he went upon his way,
And he tried to do some service
For God's people day by day;
He had time to cheer the doubter
Who complained that hope was dead;
He had time to help the cripple
When the way was rough ahead;
He had time to guard the orphan, and one day, well satisfied
With the talents God had given him he closed his eyes
and died.

He had time to see the beauty
That the Lord spread all around;
He had time to hear the music
In the shells the children found;
He had time to keep repeating
As he bravely worked away:
"It is splendid to be living
In the splendid world to-day!"
But the crowds—the crowds that hurry
After golden prizes—said
That he never had succeeded,
When the clouds lay o'er his head—
He had dreamed—"He was a failure," they compassionately sighed.
For the man had little money in his pockets when he died.
—Record-Herald.

Pride of position, haughtiness, social exclusiveness, vanity,—these things are the childish trifles of little souls.—Robert E. Speer.

"Humility is the truest abstinence in the world. It is abstinence from self-love and self-conceit, the hardest and severest abstinence."

Missions.

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

THE QUARTETTE MOVEMENT.

I don't think any of us can fully realize the good which has resulted from the Student Quartette movement, started in 1893, I think, by the six young men who were then students at Morgan Park, assisted by Brother Ordway of Chicago.

The interest thus created in sacred music has been far reaching. Hundreds of young people, and some older ones have since that time been trained to sing to their own profit and to the edification of thousands of other people.

It has greatly changed our meetings and made them an attractive and powerful influence for good. Quartettes have been organized among children, young people and older ones. During the last five weeks crowds of people have been drawn to the meetings and stirred to better living. But best of all, when the Associations are closed the sweet songs and singers will remain to continue doing good, and being good.

The influence of this move has been one of the principal factors in materially changing us as a denomination. The young people not only lead in the music, and are on all of our programmes, but constitute the larger part of our congregations. They make bright and cheerful all of our meetings; thus helping draw to our sessions people not accustomed to attend religious services. Hundreds of Christians have been attracted to the meetings and so have heard Dr. Lewis and the Sabbath question who have never before heard it with such power, and been so favorably impressed by it.

The quartette movement is a great factor in revolutionizing the religious work now in progress among us as a people. You say is there in reality any change? There is no doubt of this. The churches were not large enough at any of the five Associations to hold the people. They never have gone from the sessions feeling disappointed, but have repeatedly confessed that the sermons have been superior both in thought and in spirit.

We have had strong men and messages before, but never such strong support in music, sympathy and hungry hearers week after week. There were two novel departures in our music at Jackson Center. One a quartette of sweet-voiced girls about fifteen years old. The last night of the meeting the young men with their orchestra played for us.

At all of the Associations we have had good music of all kinds, quartette, congregations and by the choirs. A singing people, a praying people and a people who worship God.

Another thing about the quartette movement. It has raised the moral standard among our young people. It cannot be raised among our young people and not affect the older ones. If the young of our day come to a higher plane of living it means better things in the future. Higher standards, and a better hearing for the gospel and Sabbath truth.

Every young person, especially a boy, will have in his mind some type of hero. It can just as well be a true, as false standard of manhood. I have been continually with young men for five weeks, both in and out of the meetings. I have not heard a rough word, or scarcely seen a man or a boy smoking at the horse-shed or around the ground on the darkest nights. They are interested in the good things. Have something elevating to occupy their time and help mold their tastes. What better thing is there than to con-

tinue to push the work and interest in sacred music and religious matters?

You wonder if one or more of the quartets will go out to work this summer. I have just been assisting the President of the Young Peoples' Board to arrange for a Milton Quartette to go at the close of school. They may go first to Stone Fort, Ill., and with them Brother Lippincott. From there to Jackson Centre, Ohio, and then to Stokes, Ohio.

Does it pay? Yes. I do not think we have ever found an investment which has brought us like spiritual returns. Help us support it if you will. It is the strongest influence which we have today to help young men settle the problem of their life work. More have come through this training to the ministry than through any other. While we are lacking in men, we have more of them and they are far better qualified for their work by this experienced training. Let us thank God that we ever hit upon this line of work. Turn this question which way you will and it all points in the direction of sustaining this line of work.

One or more of our brightest young ministers was sent out in this work before he was fully settled on the question of the Sabbath or what should be his life work. This helped him settle the question before he had wasted years of his life. Who can tell the extent of this influence? I have watched prayerfully for these years, this movement, but for the experience of the past five weeks I would not dare to say what I have about this matter. I have been with young men constantly all these weeks. I am proud of them.

I am less worried about the future of our cause than five weeks ago. The mantle will fall on men of the "double portion" of the spirit of Elijah.

THE CLOSING ASSOCIATION.

The last one of the series of five associations has closed with the same remarkable good spirit and interest. Notwithstanding Elder Main preached at the Methodist Church to a full house on First-day night, our church was packed to overflowing and people standing out side at the windows. After the sermon a conference meeting was held in which many took part.

There was a sad thought of parting as is usual in the closing meeting. Eleven years since the last Association was held here at Jackson Centre. Many of the older and some of the young people have been called up higher.

Missionary Hour.—They gave us First-day afternoon from 2.30 to 3.45 o'clock. The discussion of the work by the Missionary Board was listened to by a full house. People seemed interested in the work. Dr. Main spoke of the great need of all the churches especially the smaller ones, appointing some person to act as Elder or leader. They to have charge of services, prayer-meetings and all appointments of the church, when they have no pastor, more especially.

Put the responsibility on some one person. Not but what it was all right, to send off and get a First-day minister, but that we should not be dependent. We should be more nearly self-sustaining with all of our talent, and with our "Pulpit full of strong sermons."

Brother Wilcox, of Chicago, spoke of the work being done in the south-west by our Brothers Randolph and Davis with their brave families and teachers.

Brother A. J. C. Bond told us of the work of the little church at Portville where he has acted as supply when a student at Alfred.

God has blessed us in our sessions, watched over us in our travels. Not an accident or un-

kind word since we left our homes. Blessed be His Holy name.

I expect on my return home to stop at a Sabbath-keeping church and settlement at Ashville, N. Y., and spend the Sabbath with them, a place on the Erie Railroad a few miles from Jamestown, N. Y.

WESTERN ASSOCIATION.

At the Western Association, Missionary Hour was on First-day afternoon. The weather had been very warm for two days but a shower cooled the air. The attendance and interest was very good. The hour was spent much as it had been in the previous three Associations. The question of how to assist the small churches had been well discussed in a conference held the previous night. The necessity of maintaining our small churches was magnified. The sound of the church bell on Sabbath evening and morning is needed to call the attention of men to God and His Sabbath. The appropriation of \$25.00 a year by the Board for some of those churches is a necessity in order for them to continue their work. If we should refuse this support for lack of funds our people would come to the support. Now is the time when we need your sympathy, your council, your money and prayers.

The question of more men on the field and for pastors was well discussed not only at Missionary Hour but at other times. Many good things were said. Among the stronger and larger churches which are searching for a pastor is the Second Alfred, where this Association is being held.

There is a fine lot of bright young people here. There is no opening in the denomination where a godly man could do more good than here, in the pastorate of this church. There was a good discussion of the "Pulpit" asking our people to subscribe for it, read it, and support the enterprise.

Our ministers were urged to prepare and send to Bro. G. B. Shaw, the editor, their sermons, for the sake of the cause we love and also for their own sake. If you have a message, here is an opportunity to send it, not simply to a score, but to hundreds of people; some of them the scattered and most hungry ones there are. Your message may live and speak when you are gone. Thanks to the people interested in the enterprises and work of the Board. They are interested. Mrs. D. H. Davis gave us one of the best papers on the China field which has ever been prepared at the Woman's Hour. Christian greetings were sent from the Association to the workers abroad and special prayer offered in their behalf.

We are praying that the same spirit may continue with the churches of this Association.

Among the best sessions at the Western Association was the conference meeting held on Sabbath evening. The meeting opened with a song service, while the people were gathering, conducted by one of our student evangelists, J. E. Hutchins. The meeting was led by secretary Saunders. The subject used was those who have gone "into a far country." The reading lesson from the 15th of Luke, "A certain man had two sons." Then followed a short talk of the three D's. The disobedience of the prodigal of Eden, the dishonesty of the prodigal Jacob, and the discontent of the prodigal of the New Testament. The interest shown in the prayer service was very good, people evidently felt that they had something to pray for. Then followed a testimony meeting of unusual interest. The following are some of the things said:

I want to be used in winning souls.

I also feel that I might do more for my Lord Master.

I wish to become more like Christ and be used more in His service.

One of the young pastors said that there were so many of us just drifting. I have been standing up here at the brook and watching the sticks lodge, one would stop and hold the other; how to all move on together is the question. At this point the leader of the meeting gave opportunity for those who felt that they were only drifting or had lodged to stand for prayers. Many confessed that they were drifting away. Then followed a season of prayer.

The testimony meeting was again continued, as follows:

I was baptized in the brook near here seventy-two years ago. I am so thankful to attend this meeting. I do not expect to be present at another one, but if I do not meet you again here I hope to meet you all in that better land. I have many unanswered prayers. I pray that God will make of me a better father.

I have many unanswered prayers, but I pray that God will answer them in His own good time.

I have those under my influence who need more of this love, and I pray that I may help them.

A mother came to me and said, I wish that you would go and talk with my girl. I pray that I may be led wisely.

The greatest desire of my life is that my every act may count for Christ.

A few years ago a man went to a certain place and asked if Christ was there? He was told that the picture of Christ before Pilate was there. He said, That is what I mean. I promised my mother that I would come and look at it. The light shone across the picture on the face of Christ to show the mingled look of agony and pity. He sat before it and wept until he was converted; then wrote his mother that he had found Christ.

I am glad that I am here to-night. I love God and I am going back to Shingle House, to my home and church, and carry some of this spirit. We who live on the outposts need your prayers.

A voice from the gallery said: Two years ago I gave my heart to Christ, but I have wandered away. I want to come back to His service.

One of our brightest young ministers then arose and said: A few years ago when Saunders was holding meetings here I sat in the gallery in the same place, when a kind friend leaned over and said to me: It was the best thing I ever did when I gave my heart to Christ. That helped me to do it and I have never been sorry. It was the best thing I ever did.

A number then said by standing: It was the best thing they ever did.

The young pastor of a small church said: Pray for my young people.

I want my duty revealed to me.

I want to do my duty better.

I have a class of boys and girls for whom I want your prayers, that I may lead them to Christ.

I want to be a better Christian and not be ashamed of Christ.

I would like to live for those around me.

God is so good to hear our prayers and call our boys and girls to serve Him.

An invitation was then given to stand for prayers, to come to Christ or to return to Him.

Many stood and some came forward. The workers went down among the people to talk and invite them forward. A season of prayer followed and some found Christ and others returned to him before leaving the house.

Another one of the Associations has risen to a revival interest. Why not have them all a time when decisions shall be made, decision meetings?

THE RELATION OF THE SPIRITUAL LIFE OF THE INDIVIDUAL CHURCH MEMBER TO OUR DENOMINATIONAL INTERESTS.

BY REV. E. D. VAN HORN.

(Continued from June 11.)

Let me mention one or two of these tendencies. I have noticed of late that some of our larger societies are resorting to the popular method of attracting attendance, viz., entertainment. And some have gone so far as to call this practical, more practical than the prayer-meeting, which formerly held so important a place in the life of the society: This tendency to substitute a lecture, address, or musical entertainment regardless of the immoral character of the lecturer, speaker, or singer is one of the greatest dangers threatening the power of our young people to-day. Young people, when we eliminate prayer, that act by which the soul comes in contact with God, we have broken the current of divine power which would otherwise vitalize us for effectual service. I received a letter recently from a bright Christian Endeavorer, asking me what we did to make the meetings at Andover interesting, and in my reply I tried to sound a warning note as I do to-day against catering to the demand for popular entertainment; for the only way, sure way, to make the meeting interesting and helpful is to ask the Holy Spirit to take charge of it and then for every one to follow. Brethren, we follow too much the devices of our own hearts and not enough the Holy Spirit. When we follow the Holy Spirit we will not be troubled about poor attendance or uninteresting meetings, but will, on the other hand, experience a revival of religion.

Again, many of the "border line amusements" as well as those which are positively wrong, will be abandoned by our young people for a pure and wholesome life in Christian service.

It is a pity that so many to-day are wasting their lives in social circles of dissipation and immorality, when, being born of Seventh-day Baptist parents, they ought to be the best Christian workers in the world. Our denomination is suffering from this fact. The fields are white already unto the harvest. Many fathers and mothers are praying that the Lord of the harvest will send laborers into the fields, while others are devoting themselves to the question of getting their sons and daughters properly launched into society and in most cases thereby are laying the foundations for spiritual wrecks. Oh that God would baptize our fathers and mothers with His Holy Spirit, giving them a new conception of what society is. Society is not the crowded ball room or social gathering, with its glitter and show of sparkling jewels, gorgeous dress, or lack of it, or gay music in the giddy throng; all this is the abnormal development of an inordinate desire for show. Jesus teaches that society is the great brotherhood of man. And that to be properly launched into this society is to enter it with the high and holy purpose of service, self-sacrifice, and love. May not only our fathers

and mothers, but our young men and women be saved for such a high and holy service.

3. Our Mission Work. To be filled with the Holy Spirit is to be filled with the spirit of missions. It was the purpose and mission of Jesus to establish the kingdom of heaven in the hearts of men. To this end his life was given. When it became expedient for him to go away he left the work in the hands of his disciples, to whom he said, "But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Then again he said, "Go ye into all the world and preach the gospel to every creature." This is the divine commission of every Christian. That church, religious organization, or denomination which does not possess the missionary spirit will not live. Jesus said, "My meat is to do the will of him that sent me," thereby implying that the spiritual life is built up and made strong by means of Christian activity and service. These are fundamental principles of church growth, and ought to be sounded in the ears of every Seventh-day Baptist. As the Holy Spirit gave birth to that great missionary movement, it has ever been the power that has christianized and is christianizing the world to-day. The history of the church has been a history of missions. Our church is the product of the missionary spirit; and if to-day every Seventh-day Baptist should become filled with this spirit, what a mighty impetus would be given to the work of missions among us. I do not mean merely that Christians would be opening their purses to the support of our Missionary Board, but there would be a general awakening in our churches everywhere. Our prayer-meetings would glow with Christian warmth under the divine impulse, fathers and mothers would go home and erect family altars, and prayers would ascend from homes and hearts where they were never heard before. Parents who are to-day indifferent would become anxious about their children. Our churches would be filled on Sabbath morning with people eager to hear the gospel, and not only would they be eager to hear it, but they would be more eager to tell it to others. There would arise not only neighborhood prayer-meetings, but evangelistic services in neighboring school houses and a general revival would follow such as was experienced in Wales last year. I am not picturing to you an idle dream, but what I believe would be a glorious reality if we were filled with the spirit of the Master.

4. Sabbath Reform Work. With the spiritual awakening in the individual church member there would be an awakening on the Sabbath question. In the first place there would be a revival of Sabbath observance among our own people. The laxity which now exists would disappear. Shops would not only be closed on Friday night, but they would be closed before sundown and remain closed until after sunset on the Sabbath. The tendency towards holidayism, which has become so characteristic of Sunday and which I am sorry to say is threatening the Sabbath, would disappear and the day would become more and more a day of sacredness and holy communion with God. If Seventh-day Baptists do not preserve the sacredness and divine character of the Sabbath, the teaching and preaching of Sabbath reform will be worse than fruitless. It will be a disgrace, for it would mean failure and defeat. Dr. Lewis has well

said, "The work of the Tract Board is not only to promote Sabbath-keeping among our own churches, but lies primarily outside the Seventh-day Baptist denomination."

This work of Sabbath reform will succeed only as Seventh-day Baptists live consistent, holy lives. The power of the example must here be reckoned with as a vital and mighty factor in spreading Sabbath truth. It was recently acknowledged by two strong leading pastors in a village where there was a Seventh-day Baptist church, that Sunday-keepers were impressed with a feeling that Friday night was sacred time. This could be accounted for in no other way than by the fact that Seventh-day Baptists ceased from labor with the setting of the sun and gathered for worship with the evening hour. Why should not the Sabbath be equally impressive by the example of consistent Seventh-day Baptists? It is what we are and do which gives force to what we say not only personally, but through the Sabbath Tract Society.

In conclusion, let me say, the future of the denomination depends first and primarily upon personal righteousness. If our churches are not constituted of spirit filled Christians, we cannot hope to exist, but if everywhere we have godly lives our work will move grandly forward. Let us pray for an outpouring of the divine life to fit us for service.

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-THIRD 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. What was the office of the Levites?
2. Who were set apart for singers, and why?
3. How did David announce Solomon's kingship to the people?
4. What did he encourage Solomon to do? The Chronicles (continued).

First-day. David makes Solomon king. Number and distribution of the Levites; Gershonites; Kohathites; and Merarites. The office of the David's officers. 27: 1-34.

Second-day. The sons of Aaron divided into orders. The Kohathites and Merarites divided by lot. 24: 1-31.

Third-day. The number and offices of the singers. 25: 1-31.

Fourth-day. Divisions of the porters. The gates assigned by lot. The Levites keepers of the treasures. 26: 1-32.

Fifth-day. The captains for every month. David's officers. 27: 1-34.

Sixth-day. David's exhortation. He encourages his son to build the temple. 28: 1-21.

Sabbath. The liberal offerings for the temple. David's thanksgiving. His death. 29: 1-30.

The Young People's Department, together with other material, is unavoidably crowded out this week by the Association and Commencement articles.

Children's Page.

GRANDMAMMA'S SEARCH.

BY SARAH BRADFORD.

Little Tommy was lost and he could not be found,
And his poor old grandmother went hunting around;
She opened each door and she lifted each chair,
And looked under the sofa, but Tom was not there;
There was only the cat, snuggled up for a nap,
With her head on the missing boy's warm winter cap.

She went to the garret, she went to the cellar
But no trace could be found of the lost little fellow.
She turned up the lid of the tea-table square,
But nothing was seen of the little boy there.
There was only old Tray, all curled up in a heap,
As it seemed, much enjoying his afternoon's sleep.

Then poor old grandmother began to complain
That she never would see her dear Tommy again;
When who should rush in but big Brother Ned!
"Why," said he, "don't you look for the boy in his bed?"
Then up to his room they at once did repair,
And turned back the curtain—and Tommy was there.

—Lutheran.

WEST WIND AND THE BEAR.

Why "De Bear 'Bleege' to Go Sleep in Holler
Tree an' Sleep Tell Spring."

BY GRACE M'GOWAN COOKE.

Aunt Jinsey had been mammy to the Randolph children, on Broadlands plantation, as she was mammy to their mother before them. But with the coming of new baby, a little colored nurse, twelve-year-old "America," was brought up to the Big House to play with the three elder children, and do what she could, till Aunt Jinsey's time was more her own.

America assisted in getting Pate, Patty and Isabel out of bed, and, under Aunt Jinsey's direction, managed their morning toilets.

"You dest like a little bear, Marse Pate," the young girl giggled. "I bound you like to sleep all de winter th'oo."

"Does bears sleep all winter, Aunt Jinsey?" asked Pate, applying to the higher authority, as he grumbly fastened his shoes.

"Dey does sence de West wind done piped old Mr. Bear to sleep one time," returned Aunt Jinsey, good humoredly. The baby lay across her knees, with skirts trailing down to her foot, and she trotted him gently as she spoke. "Black gal," she broke out with sudden fierceness, "what you let little Marse put his shoes on widout 'poligizing 'em for? You—wid yo' talk about bears; an' lettin' dese chillen go same as white trash!"

"Never mind the shoes," cried Pate. "Let Meriky tell us about the bears."

"Meriky tell you 'bout de bear!" snorted Aunt Jinsey. "Ef she can't tell a tale better dan what she kin dress a child, hit'll be a mighty raggety tale."

"You tell us, then, Aunt Jinsey," pleaded gentle little Patricea. "It was you that said you knew about the West wind piping the bear to sleep. Tell us that tale."

Somewhat mollified, the old woman settled herself for the story, keeping a sharp eye on America, who was still busily polishing Pate's shoes. "Long time ago de fust bear he was young an' foolish. He never slep' all de winter long in a holler log, like bears does dese days; an' he was mighty bad hand to backbite an' carry tales. He tell everybody dat will listen to him dat de West wind ain't no singer.

"Now, de West wind kin make de puttiest music er anybody in de Big Woods. More dan dat, he make up all de songs what he sings, dest as he go 'long.

"When he hear what dat impudous young bear say, he fly straight to Mr. Bear, he did. 'Oh, I

ain't no singer, ain't I?' he ax. 'Well, Mr. Bear, we kin call up the critters in the Big Woods to jedge, an' I kin sing yo' so fast asleep dat you won't wake up 'fo' spring.'

"Try it," say Mr. Bear. "Uh-uh-uh!" he grunt; 'try hit—dest try hit!'

"So den the West wind call all the critters togedder; an' when dey ranged round to look on, he sing 'bout what bears love best. He had him a song 'bout ripe huckleberries, an' honey dripping out de comb in de bee tree. Oh, mind you, his song was sweet!"

"I've heard the wind when it made me think of things like that," said Pate. "But it never made me sleepy."

"De West wind's tune make little Brown Bear mighty sleepy," said the old negress. "He stand hit as long as he kin, an' den he quite down in the holler tree very comfo'able an' commence to snore.

"All de critters laugh, but dat ain't win de day for the West wind, yet. He got to put Mr. Bear so plum' fast asleep dat he won't wake up tell spring.

"So de West Wind pile leaves all 'bout de bear, an' make him warm, so he snore softer an' softer. De dry leaves done dey part; dey, rushle a nice little tune to go wid de West wind's song; but still Mr. Bear was a-snorin', an' de West wind know 'at when a bear snore he gwine wake up soon.

"Den de West wind call 'pon de rain; an' de rain come an' pat for de music. 'Pitter—patter—pit-pat! Pitter—patter—pit-pat! Dat how he rain sound on de leaves. 'Pitter—patter—pit-pat! But still Mr. Bear snore on.

"Last of all, an' best of all, to make a bear sleep, come Jack Frost wid his banjo. When de West wind pipe a song, an' de leaves rushle and pay a chune to go wid hit, an' de snow come, an' Jack Frost's banjo begin to snap an' crackle de strings, dey ain't no bear ever made kin stay awake! Naw, suh—nary bear ever made. Dey dest plum' bleege to go to sleep.

"Mr. West wind bend down close over Mr. Bear. He sleep like a dead bear. He ain't snore no more. Den de West wind an' de rain an' de frost take a-holt o' hands an' fly away laughin'. An' de leaves say, 'We'll stay hyer an' watch him tell spring.

"So it was wid dat first bear; so it been wid every bear to dis good day. Dey might like to stay awake an' dance in de field, an' play snow-ball wid de critters; but when de West wind begin to pine, an' de rain begin to pit-a-pat, an' de snow come—most of all, when Jack Frost play de banjo—de bear 'bleege to go to sleep in a holler tree an' sleep tell spring."—*St. Nicholas.*

COMMENCEMENT AT SALEM COLLEGE.

Commencement week at Salem was opened by the Baccalaureate sermon on Sunday evening, June 10. We are indebted to the *Salem Herald* for the following items concerning the commencement and the college:

"Notwithstanding the inclemency of the weather the First Baptist church was well filled last Sunday night to hear the Baccalaureate sermon. After Scripture reading and prayer by Rev. Arthur Hank, President Gardiner took for his theme, "Lift Up a Standard for the People." He held the attention of his large audience, and especially the large class of 1906 throughout the discourse. He spoke of the college during the fifteen years of his association with it as a standard bearer in thorough work; in righteousness and in placing high ideals of living for the young

people, inspiring them to nobler living. Every individual must lift up a standard. We all become standards for somebody else to follow. In his closing and farewell remarks to the class of 1906, he emphasized the necessity of being loyal standard bearers in life; to uphold the truth; to do good service for righteousness and never compromise with evil, but stand for principle."

The annual session of the Philadelphia Lyceum was held on Monday evening, June 11. A glee club of nine voices furnished music for the session. Wade Coffindaffer "delivered a masterful oration on the Philippine problems, in which the rights of the Filipinos were vindicated with great eloquence." "Earthquakes and Their Causes" was the theme of an essay by Earl Ford, "which was well written, up to date, and gave evidence of careful study." A social farce, "Sam and Matilda's Courtship," was presented in song. Otis Snodgrass gave an oration: "Yesterday, To-day and To-morrow." Orla Davis recited "At the Mission Door," and Orin Swiger, editor, read the Lyceum paper. The program was well sustained.

The Clionian Lyceum held its session on Tuesday morning, June 12, Leah Davis, President, in the chair. The *Herald* says:

"The program that was rendered by these young ladies was excellent in every respect, showing much careful training. Those who took part were Misses Rhea Ohedester, Mildred Lowther, Maybelle Taylor, Clellie Lowther, Mildred Snider, Susie Davis, Arah Ford, Viola Richard and Mary Witter."

The annual concert under the direction of Ida C. Young, head of the Department of Music, was given on Tuesday evening in the College Hall. From the *Herald*, we take the following description:

"The program opened with instrumental music, two pianos, eight hands, followed by the soloists, Misses Laura Thompson, Nell Pittro and Mr. Flading, all of whom rendered their selections in a highly creditable manner. Mr. Flading is a fine baritone soloist, of Wheeling, with a well trained and pleasant voice. Miss Kemper and Miss Lowther gave two selections on the violin, which were well received. Others who took part in the concert were Misses Edna Davis, Leah Davis and Rebecca McBride, Mrs. E. R. Alford, and Mrs. Wardner Davis, all of whom displayed careful training."

COMMENCEMENT DAY.

The *Herald* describes the services on Commencement day as follows:

"The seventeenth annual commencement was held Wednesday morning. The house was filled by 10 o'clock, the appointed time for opening the exercises. The class of 1906, numbering ten persons, together with the members of the faculty, were seated on the platform. Rev. Arthur Hank offered prayer, after which Okey Davis and Mr. Flading delighted the audience with some fine singing, followed by Misses Clellie Lowther and Orma Kemper in a beautiful selection on the violin. Of the graduates, five are from the Department of Music, namely, Mrs. Alford, Mrs. Wardner Davis, Misses Edna Davis, Orma Kemper and Leah Davis, year of post graduate work. Orr Meredith, L. F. Sutton and S. Erlow Davis graduate from the scientific course and G. Amos Brisse and Clyde Ehret from the Normal course. The degree of Doctor of Pedagogy was conferred upon Professor Esle F. Randolph, of New York City.

"After the conferring of degrees the President stated that the college was about \$750 in debt,

and in a few well chosen remarks on the work of the college he proceeded to raise the amount by sums of fifty, twenty-five, ten and five-dollar donations. In fifteen minutes' time \$455 was raised and President Gardiner's heart lightened by the removal of this load before giving up his work.

"In the afternoon at 2.30 the class composed of Mrs. Verna Kahle Alford, Mrs. Iva Van Horn Davis, Edna Davis, Leah Davis, Orr Meredith, G. Amos Brisse, Luther F. Sutton, A. Clyde Ehret, Orma Kemper and S. Erlow Davis, presented an excellent program, each member rendering his part in a manner that did credit to themselves as well as the college.

"Byron W. King, of the Pittsburg School of Oratory, delivered his famous lecture in Chapel Hall Wednesday night. This was a fitting close to a week of Commencement festivities."

THE NEW ADMINISTRATION.

Concerning the college under the new President, the *Herald* says:

"Salem College will enter upon its 18th year in September, 1906, under a new administration. Dr. Gardiner, after fourteen years of faithful and efficient service, lays down the work to re-enter his chosen profession of the gospel ministry. The college desires to record its appreciation of his devotion to its interest and to extend to him its wishes for abundant success in his new field of labor.

"Professor M. H. Van Horn, formerly Superintendent of the public schools of Salem, has become a member of the Faculty. Mr. Van Horn is a man who commands the respect and confidence of all who come under his influence. His scholarship and sound judgment,—his true Christian culture and piety, pre-eminently fit him for his two-fold duties as teacher and financial agent of the college. Charles Everett Williams becomes the instructor in penmanship.

"Arrangements have already been made whereby students desiring work in elocution may have the advantage of such a teacher in private or class lessons.

"Plans are maturing whereby it is expected that a teacher for the classes in German and French will be secured by the opening of the fall term.

"All the departments will be broadened and the work made more comprehensive to meet the growing needs and advanced requirements. Thorough classical, philosophical, scientific, normal and music courses are offered.

"In the Department of Science, Laboratory and Field work will be made a special feature. The college has ample apparatus for thorough and practical work in physics. The course in chemistry will be extended, the instruction combining lectures, laboratory and textbook work. Field and laboratory methods will also be employed in the work in zoology. The geological cabinet is well equipped with specimens, while rare and interesting curios make the work in natural history pleasant and profitable.

"The Music Department will be enlarged by the addition of two instructors for the violin and other string instruments.

"The library facilities are greater than ever before and afford opportunity for original research and collateral study in connection with the work of each department.

"Special opportunities are offered to students desiring to pursue an engineering course. By special arrangement with the university the equivalent of the first two years of its course in civil engineering may be taken here. Several

students are already enrolled in this course with the expectation of completing the work of the university.

"The State Board of Examiners issues certificates to our Normal graduates on the same terms on which they are issued to graduates of the State schools.

"The outlook for the coming year is very encouraging. Inquiries are already being received concerning the work. The college solicits the patronage of the public and the co-operation of all friends of education in making the year 1905-7 one of marked success."

FACULTY.

Cortez R. Clawson, Ph. B., B. Litt., President—Philosophy, Education and Political Science.

Elsie B. Bond, A. M.—Latin, Botany and English.

Samuel B. Bond, A. B.—Physics, Chemistry and Astronomy.

Harry G. Young, B. S., C. E.—Mathematics. Moses H. Van Horn, A. B.—History, Greek, Economics and Civics.

—————, German, French, English and American Literature.

Ida C. Young, Director of Music.

Clellie Lowther—Violin.

Orma Kemper—Guitar, violin.

Charles Everett Williams—Penmanship.

The *Herald* announces the new President of the college with the following bit of biography:

"Cortez R. Clawson was born at New Market, New Jersey, May 26, 1866.

"At the age of nineteen years he entered the preparatory department of Alfred University, at Alfred, New York. His parents were unable to supply the means for a thorough collegiate training, but by dint of hard labor he made his own way and graduated in 1892, receiving the degrees of Ph. B. and B. Litt. A few weeks after his graduation he was appointed to the professorship of History, Greek and Literature in Waterford Academy, Pa., where he remained two years.

"In 1894 he accepted the professorship of History and Greek in Salem College, which position he has held continuously until the present time. In this position he has shown marked ability both as an organizer and an instructor. System and order prevail in his work so completely that he has been able to carry out the greatest detail with perfect ease and absence of friction.

"His methods of instruction in history have attracted the attention of prominent educators of the State, some of whom have inspected his work for the purpose of obtaining helpful suggestions. Above all he has the spirit of the true teacher and the students have always recognized in Professor Clawson a true friend and a faithful and valued helper.

"During these years Professor Clawson has been a close student and has found time to do work that would still further fit him for his chosen profession. The summer of 1903 was spent at Columbia University as a special student in history. The scholarly qualities that marked his earlier career as a student characterized his work here and won recognition from his professors, one of whom says of him: "He obtained the highest grade obtainable. This was only possible when the work of the whole term was of such a character as to exhibit, not merely industry and hard work, but also insight and historical appreciation. I remember the keen and scholarly attitude which he exhibited toward the work then in hand."

"At the present time Professor Clawson is

continuing his studies along the line of political science and constitutional law, under the direction of Chicago University.

"In March of the present year the Directors of Salem College extended to him a unanimous call to become the President of that institution. This call he accepted and enters upon the duties of his office at the close of the present school year, with the entire confidence of all interested in the welfare of the college, that its future success is assured under his management."

—Professor Moses H. Van Horn, who has been added to the Faculty, is a native of West Virginia. Of his work up to this time, the *Herald* says:

"Mr. Van Horn was a member of the county Board of Examiners, 1894-95; Principal of the public school of Shinnston 1894-95. In recognition of his ability as a teacher he was appointed to the superintendency of the public schools of Salem in 1897, which position, excepting one year, he held continuously until 1906. The high point of efficiency attained by the city schools has been due in very large measure to the untiring efforts of Superintendent Van Horn. He was also instrumental in organizing and grading the schools and in the establishment of a High School course of study, so that to-day the public schools of Salem rank among the best in the State.

"To better promote the educational interests of his town and county, Mr. Van Horn spent two summers at the State University, where he took special work in school supervision, nature study and higher mathematics. He is a popular school man, a diligent student, and is filling a large sphere in religious and social circles.

"In May of the present year he accepted a call from his Alma Mater to become a member of the Faculty, and financial manager of that institution. The Public School Board will regret to lose him as Superintendent of the city schools, a position he has filled so acceptably for eight years.

"Mr. Van Horn is a man of progressive ideas. His scholarship and his true Christian culture eminently fit him for his present position. His many friends will be glad to learn of this step, which will enlarge his sphere of usefulness."

THE RECORDER has always taken pleasure in forwarding the interests of Salem College, so far as its influence goes. The work done by President Gardiner has overcome many obstacles which confronted the college eighteen years ago. President Clawson will "enter into President Gardiner's labors," and THE RECORDER wishes for him and for the college that high success which the foundation already laid gives promise of.

SEMI-ANNUAL MEETING OF THE MINNESOTA CHURCHES.

The first session of the semi-annual meeting which convened at Dodge Center, June 8-10, was opened at two o'clock Friday by singing led by K. R. Wells. After Scripture reading by Mrs. Burdick, of New Auburn, and prayer by Rev. W. H. Ernst, Pastor Sayre preached from Matt. 8: 26.

At three o'clock the business meeting was called to order by the Moderator, Rev. W. H. Ernst. In the absence of the Clerk, Miss Ruby Tappan was elected Clerk pro tem. It was voted that the chair appoint the Program Committee. Mrs. Richie and Mr. Henry Ernst were appointed as this committee. The letters from the different

churches were read and the Program Committee reported a part of the program:

Voted, That when we adjourn the business meeting, that we adjourn to meet at two o'clock Sunday afternoon. The meeting was adjourned after prayer by Rev. C. S. Sayre.

SIXTH-DAY EVENING.

The session opened by a praise service led by Mrs. Lula Ellis. Rev. 3 was read by Pastor Sayre and Mrs. Burdick preached, taking as a subject, "Overcoming," as set forth in the second and third chapters of Revelation. Some of the helpful thoughts were that "All have difficulties, so we must not be discouraged;" "there is only one thing to overcome at a time." She closed with a plea for all to be among the overcomers. The service was closed by a conference meeting, led by Mrs. Burdick. A good interest was manifested.

SABBATH MORNING.

The Sabbath service was opened by an "organ voluntary," Mrs. Grace Burdick, organist. The twenty-third Psalm was repeated in concert. After an anthem by the choir, came the Scripture lesson, Rev. 2. Pastor Sayre gave an excellent sermon from the text found in the twentieth verse of the third chapter of Revelation: "Behold I stand at the door and knock." Some good thoughts were that if we do not give entrance to Jesus, we cease to hear the knocking as we cease to hear the tick of the clock—we open the door Middle Island and Green Brier churches. His soever will, let him take of the water of life freely." He closed with a plea for all to open the door to-day. After singing, Miss Foy Green, of Mora, Minnesota, was received by verbal testimony as a member of the Dodge Center church. The right hand of fellowship was extended to her by the pastor. Miss Mattie Kerr presented herself for baptism and church membership. Baptism will be administered soon.

The session of the Sabbath-school was conducted by Miss Anna Wells, the Superintendent of the Dodge Center Sabbath-school. Mrs. Burdick gave a report of the New Auburn Sabbath-school. Although they are few in number, they are persistently striving to hold aloft Christ's banner.

SABBATH AFTERNOON.

Session opened by song service, led by Miss Annie Ayars. After prayer, Luke 22: 39-71 was read. An essay, "Temptation," written by Miss Minnie Coon, of New Auburn, was read by Miss Anna Wells. Rev. W. H. Ernst preached from Luke 22: 44. "The Urgency of Christian Activity" was his theme. "Do we realize that the salvation of the world hangs upon us as Christians?"

The Y. P. S. C. E. held its regular session, which was led by Mrs. Burdick. It was a very interesting session and closed with a solo by Pastor Sayre.

EVENING AFTER SABBATH.

Session opened with a praise service led by Miss Anna Wells. The choir rendered the anthem, "Seek Ye the Lord." Mrs. Burdick read Luke 8: 11-24 as Scripture lesson and then preached from the text found in Luke 15: 20—"But when he was yet a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him. The general theme was "Home Coming."

SUNDAY MORNING.

The choir led the opening praise service. After this came an essay: "The Sabbath-school Teacher," written by Miss Campbell, of New Auburn, and read by Mrs. Ellis. A successful

teacher must use tact, must be prepared, must be acquainted with God and must be a thorough Christian. After Scripture reading and prayer by Pastor Sayre, the choir rendered the anthem: "In Thee, O Lord, do I Put My Trust." Mrs. Burdick preached, using as text, Eph. 4: 32, "Be of a forgiving nature. God's way of forgiveness is shown again and again."

The session closed with prayer.

SUNDAY AFTERNOON.

After the business session, an essay, "The Christian Character as Exemplified by Christ," by Miss Foy Green, was read. Rev. W. H. Ernst preached, taking as his theme, "How Near We Can Come to Being Right and Yet be Wrong."

SUNDAY EVENING.

After song service, the seventh chapter of Judges was read as Scripture lesson.

Voted, That the essays be sent to THE SABBATH RECORDER for publication. After a collection of \$7.41 a quartet of men sang "That Beautiful City." Pastor Sayre preached from Judges 7: 20, "The Sword of the Lord and of Gideon." After conference meeting the meeting adjourned.

D. T. ROUNSEVILLE,
Corresponding Secretary.

CORRECTION.

The writer regrets to learn of quite a serious omission in "Interesting Statistics," published in the RECORDER of June 4, and is more than glad to make the correction.

Rev. Earl P. Saunders was ordained at New Market in Aug. 1883, and served one year as pastor of the Piscataway Church. This agrees with the statistics of 1883 and 1884, the error referred to occurring when the writer copied his original manuscript.

In 1884 Bro. Saunders was called to the pastorate of the New York Church, which he also served about one year, until called in June, 1885, to the business management of the RECORDER office.

Now, in justice to Bro. Saunders, and in keeping with historical facts, will not all those who intend preserving the statistics referred to, kindly insert this correction? This can be readily done by attaching a small slip, or if preferred, a portion of this printed matter can be clipped and used instead.

J. D. SPICER.

COMMENCEMENT AT SHILOH.

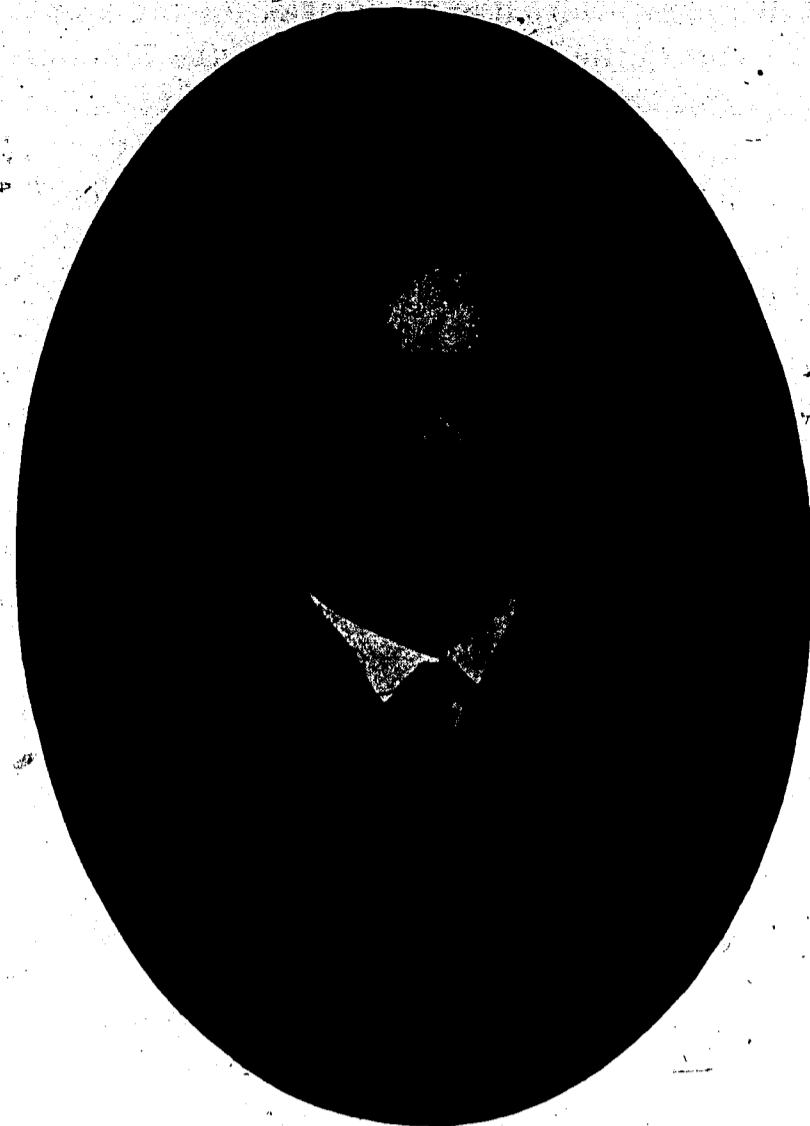
At Commencement of Shiloh High School, May 23, 1906, there were nine lady graduates and one gentleman. At the presentation of the diplomas each young woman received a stanza of Longfellow's Psalm of Life. There being only nine stanzas in that poem, the following was originated for the young man. Some days later it seemed to the writer that the appeal thus made to that young man should be supplemented by a similar appeal to a young woman.

WANTED.

An active, earnest, honest man,
To work through life the best he can;
On sea or land, through calm and storm,
To hold his place with grip most firm.
Listen, O youth, the world calls you
To be a man both brave and true.

A woman, loving, true, and good,
To wisely serve through womanhood,
In home, and church, and every place,
With cheerful word and heaven-born grace.
Listen, O maid, the world needs you
To sweeten life all through and through.

S. R. WHEELER.



REV. DARWIN C. LIPPINCOTT.

Darwin C. Lippincott, eldest son of Curtis and Elizabeth Babcock Lippincott, was born at Rum Creek, Logan County, Ohio, July 31, 1857. A few years before the above mentioned date, Curtis Lippincott moved from Clark County, Ohio, to Rum Creek, at which place his son Darwin spent the most of his boyhood days, being educated in the district school. He was married to Miss Evaline Van Horn, daughter of Lewis and Sarah Van Horn, March 27, 1879. The subject of this sketch was religiously inclined. Very early in life he pondered over questions pertaining to the salvation of his soul, and was brought to Christ at the age of eighteen, under the preaching of Elder C. M. Lewis. He was baptized by Elder S. H. Babcock in June, 1875. He became a constant attendant upon religious services, and was very much influenced by the preaching of Elders C. M. Lewis and J. L. Huffman. As a result of their influence, Darwin began to realize that the Lord had a work for him to do. Often did he say to himself, "If I could only preach with the power that those men possess, many souls might be saved." As he had promised the Lord "To do whatever He wanted him to do," he began to make preparations for the gospel ministry. Knowing that he must have a better education to do the Lord's work well, he entered Salem College in the autumn of 1893. During his first four years in school, he preached for the Middle Island and Green Brier churches. His first regular pastorate was with the church at Salemville, Pa., which he served for two years and three months, beginning July 1, 1897. He was ordained by the Salemville church January 28, 1899, by a Council composed of Rev. O. U. Whitford, D. D., President T. L. Gardiner, of Salem College, and Rev. M. G. Stillman. Returning to Salem in October, 1899, he preached for the Salem, W. Va., church for two years, during which time he studied in Salem College. During the summer of 1900 he went out with a Salem College Quartette to do evangelistic work at Roanoke, Berea, Lost Creek, and Calhoun County, W. Va. This he considers a very bright chapter of his ministry. In 1901 he accepted a call to the Middle Island, Green Brier and Black Lick churches, where he served for one and one-half years. Owing to the failure of his wife's health, he thought it best to make a change. After preaching for the Garwin, Iowa, church for

three years, he accepted a call to the Jackson Center, Ohio, church, where he preached his first sermon April the 7th, 1906.

We are pleased to have Elder Lippincott among us and feel assured that his pastorate here will be a great spiritual benefit to our church and community. May the blessings of God ever rest upon him and his work.

HUFFMAN SIMPSON.

Home News.

HAMMOND, LA.—Shiloh, Plainfield, New York, Adams Center, First Alfred, Friendship, First Genesee, Second Alfred, West Edmeston, Scio. Apropos of the statistics of Seventh-day Baptist pastors and their pastorates just at hand, in the new year book, the fact is apparent that while Western pulpits are largely filled by Western men, the above named churches of the East have made long pilgrimages West to obtain pastors. To the man looking on, who is neither in the East nor West—but many hundreds miles from either, the query easily suggests itself—are the intellectual, social and religious conditions of our representative school in the West more favorable to the development of theological tendencies in our young men than in the East, and if so, why? Your correspondent a half century since was a student at Alfred and has always been jealous of the prosperity of his Alma Mater. While comparisons are thought to be odious, sometimes, we think that denominationalwise this is a fair and practical question.—The temperance question is just now being agitated in this town from the attempt on the part of the saloon element to get the "four-mile law," as it is called, repealed. This law prohibits the sale of liquor in any form, within four miles of the Hammond high school. As a result, petition after petition has been sent into the Legislature, now in session, praying it to ignore petitions to repeal.—Because of the Blind Tiger nuisance, an Anti-Saloon League has recently been organized, which finds itself with plenty of work on hand.—Children's day at the Hammond church, on June 2nd, was a pleasant occasion. The program follows:

1. Song—"Saved by Grace".....Graphophone
2. Song—"That Will Be Glory for Me".....Graphophone
3. Offering.....
4. Scripture Reading—"23rd Psalm".....In Concert
5. Prayer.....Pastor
6. Anthem—"For Evermore".....Choir
7. Recitation—"How a Little Helps" Howard Stillman
8. Recitation—"The Boy of His Word".....Louis Thompson
9. Song—"Little Branches We".....Wardner Wells
10. Recitation—"Man's Vapor".....Flora May June
11. Recitation—"Shining Pennies".....John Campbell
12. Recitation—"Seek Ye the Lord" Ernest Thompson
13. Song—"Lullaby".....Mary and Esther
14. Recitation—"The Master's Workers" Ruth Hall
15. Class Exercise—"The Lambs of the Flock"
16. Male Quartette.....
17. Recitation—"Summer Time".....Percy June
18. Recitation—"Let the Sunshine In" Glen Thompson
19. Recitation—"Advice".....Harold Mills
20. Song—"Little Helpers We".....Primary Class
21. Recitation—"Speak the Good Word".....Everette Stillman
22. Song—"Angels".....Primary Class
23. Exercise—"This is Children's Day".....Esther, Leona and Mary
24. Recitation—"Only Small Boys" Theren Campbell
25. Recitation—"She Knows".....Wardner Wells
26. Song—"It Never Pays to be Bad".....Harold and Theren
27. Recitation—"Lessons from Children's Day".....Glen Irish

28. Male Quartette.....
29. Scripture Reading—"Story of Joseph".....
31. Sermon—"God's Blessing and a Child's Dream".....Pastor
32. Pantomime—"Lead Kindly Light".....Esther, Ruth and Mary

The profusion of flowers was a delightful accessory. All the little people did themselves credit.

JUNE 7, 1906.

FOREFATHERS' GRAVES.

BY JAMES BUCKHAM,

Beneath the roots of tangled weeds,
Afar in country graveyards, lie
The men whose unrecorded deeds
Have stamped this nation's destiny.

We praise the present stock and man;
But have we ever thought to praise
The strong, still, humble lives that ran
The deep-cut channels of these days?

Beneath those tottering slabs of slate,
Whose tribute moss and mold efface,
Sleeps the calm dust that made us great,
The true substratum of our race.
—Munsey's Magazine.

COMMUNION DAY.

The next Annual Covenant and Communion Season of the First Genesee Seventh Day Baptist Church will occur the last Sabbath in July, and all members of the church, whether resident or non-resident, are earnestly requested to report either in person or by letter.

In behalf of the church,
S. H. BABCOCK, Pastor.

LITTLE GENESSEE, N. Y., June 18, 1906.

DEATHS.

AYARS.—Eli Bailey Ayars, son of Isaac Ayars and Anna Davis, was born in Upper Alloways Creek Township, Salem County, N. J., June 17, 1824, and fell asleep at his home at Dodge Center, Minn., May 18, 1906, at the age of eighty-one years, eleven months and one day. He was a member of the Walworth, Wis., Seventh-day Baptist church, and was noted for his tenacity to what he thought was right. The funeral services were held at his late home, conducted by Pastor Sayre, and the body was laid in the family lot in Wildwood Cemetery. c. s. s.

HOARD.—James Walker Hoard was born in West Almond, N. Y., March 2, 1843, the youngest of four children born to James C. and Eliza Walker Hoard. Only one brother now survives.

Mr. Hoard's life, since he was ten years old has been identified with Alfred. Fifteen years ago he bought an interest in the livery business, which continued to bear his name until last September. January 1, 1868, he was united in marriage to Harriet Emma Sisson. Their happy love story has continued thirty-eight years. They planned together the house which has been their home for nineteen years and whose hospitality many remember gratefully.

Of their three children, the youngest died in infancy. The eldest, Maude, died in the rich promise of early womanhood, having been the youngest graduate of Alfred University up to that time, and a successful teacher at Alfred and Salem. The only surviving child, Fred, has, with his wife, tenderly cared for the father and mother these past months.

Mr. Hoard enlisted in Company I, 189th Regiment, on September 9, 1864, and served throughout the final campaign under Grant, "On to Richmond," and shared in the rejoicing of the boys in blue at the front when Lee's surrender practically ended the war. It was in the army that he contracted the throat trouble which has affected him since and which merged finally into the tuberculosis which ended his life. Strength has gradually failed him until he passed peacefully into his long sleep on the morning of May 29, the day preceding the annually recurring memorial services for the soldier dead. The carriages conveying the Grand Army Post and Relief Corps past his home that day had their patriotic bunting touched with black. The

streamer of crape on the door answered back by being twined with flowers and bearing over all the rest two flags like those he followed on many a weary march. He was baptized thirteen years ago by E. B. Saunders at the time of the great revival and was received into the fellowship of the First Alfred Seventh-day Baptist church, of which he has since remained a loyal member. He was not demonstrative or given to words, but he was always ready to do his part of any service required. This grave and silent man was widely known as one who was the friend of all, especially of those who were in need. He loved children and was a favorite with them. With faith like that of a little child, he rested himself in God's hands. He knew what it was to be a father, and he could look up and understand something of what it meant to say: "Our Father which art in heaven."

The service at the home, May 31, was deeply heart-felt, both Pastor Randolph and former Pastor President Davis, who assisted, having made their home here in the opening days of their service with the church. Pastor Randolph's text was 1 Cor. 13: 13 b, "But the greatest of these is love." L. C. R.

LOOFBORO.—John W. Loofboro was born in Clark Co., Ohio, April 21, 1834, and died at Welton, Iowa, June 3, 1906.

He was the son of Davis and Mary (Maxson) Loofboro. When he was about sixteen years of age his parents moved from Ohio to Illinois, settling in the vicinity of Farmington, Peoria Co., In 1857 he removed to Welton, Iowa, making the journey by team, being among the earlier settlers. July 8, 1859, he was married to Susan Forsythe, at Jackson Center, Ohio. In 1862 he enlisted in Co. F, 26th Iowa Volunteers, remaining in the service three years. When he enlisted he left his young companion, with their first born son, to struggle with anxiety and toil. While in the service he was twice wounded. One of his wounds was long in healing, keeping him in the hospital a long time. While convalescing, he served as head cook some time. To Mr. and Mrs. Loofboro were born six children, five sons and one daughter, all of whom and the mother survive, and were present at the funeral services. One of the sons is Rev. Eli F. Loofboro, of New York city. He also leaves one brother, I. N. Loofboro, of Welton, and a sister at Baker City, Oregon, to mourn their loss. It was brother Loofboro's good fortune to have Christian parents, and being religiously inclined he early professed his faith in Christ and has lived a devout and consecrated life. June 26, 1869, he was ordained to the office of deacon in the Welton Seventh-day Baptist Church, serving the church with honor to the time of his death. During the last two years especially he has seemed to be ripening in Christian experience and it could be truly said of him, He has come down to his grave as a shock of corn fully ripe. In his death and in the death of his brother, L. A. Loofboro, who died a little less than a year ago, the little church of Welton has lost two of its strong pillars. Our loss seems to be irreparable and were it not that we have an Infinite helper we could hardly help but be discouraged. G. W. B.

REASINGER.—Ellen S., daughter of Albert and Hannah Davis, and wife of Benjamin F. Reasinger, was born at Beebe Run, N. J., July 4, 1860, and died of heart strangulation, at Shiloh, N. J., June 3, 1906.

Sister Reasinger united with the Marlboro Church February 16, 1889. She remained a respected and helpful member until called to the church triumphant. She was married December 21, 1876, to him who is now in great sorrow because of his bereavement. She also leaves two married daughters and one son, who mourn the loss of a devoted mother. The call was very sudden. On Sabbath June 2 she enjoyed the decoration service at the Marlboro Church. The next day she seemed quite well all day, but at night, while getting ready to retire, the fatal message came. She called from the top of the stairs to her husband, saying she was having trouble to breathe. The doctor was hastily summoned, but he could do her no good. In a short half hour from when she made the call, she was a corpse. But Christ sustained her. She realized that she was dying, and though clear in mind to the last, she was not alarmed; kissed her husband and departed. Thanks be to God for such sustaining grace in the dying hour. That is what the religion of our Saviour does for the Christian. Service in the Shiloh Church conducted by her Pastor, assisted by Bro. Coon, Pastor of Shiloh Church. Burial in Shiloh Cemetery. S. R. W.

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. Barabbas and Zacheus.....Luke 19: 1-10.
 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.
 Sept. 29. Temperance Lesson.....Gal. 5: 15-26; 6: 7, 8.

LESSON II.—THE DUTY OF FORGIVENESS.

LESSON TEXT.—MATT. 18: 21-35.

For Sabbath-day, July 7, 1906.

Golden Text.—“Forgive us our debts, as we forgive our debtors.” Matt. 6: 12.

INTRODUCTION.

Between our last week's lesson and this our Saviour gives a very practical teaching on a matter closely connected with giving occasions of stumbling. We ought by all means to avoid working injury to others, but what shall we do when others have injured us? If a brother has injured us we ought to use our best endeavor to win him back to the brotherly relation, first privately and then publicly. In this paragraph nothing is said about forgiveness. It is evident however that that teaching implied forgiveness. The topic of our present lesson follows therefore very naturally.

In studying about forgiveness we must remember that there is a distinct difference between God's forgiveness of men and our forgiveness of fellowmen. From the very nature of God's forgiveness it can not be rendered unto those who are unwilling to receive it, that is to the unrepentant. But in our case we are to have the forgiving spirit even before pardon has been asked for. We are not to have our forgiveness purchased by the apology. It should be a free gift.

TIME.—Same as in our last week's lesson.

PLACE.—Capernaum.

PERSONS.—Jesus and his disciples,—particularly Peter.

OUTLINE:

1. The Duty of Forgiving Without Limit. v. 21-22.
2. The Parable of the Unmerciful Servant. v. 23-35.

NOTES.

21. *How oft shall my brother sin against me, and I forgive him?* Peter no doubt thought that he had learned the lesson that Jesus was suggesting as he spoke of going to win back a brother. Jesus meant that his disciples should be forgiving. But how far? The Jewish rabbis taught that a man should forgive three times, and that then he was under no obligation to forgive further. Peter very generously suggests a limit of more than twice that number.

22. *Until seventy times seven.* The interpreter that would say that this means four hundred and ninety times and no more, has fallen into practically the same error as Peter. Our Lord would teach that we should forgive without limit. We have no right to be vindictive under any provocation, and ought not to hold a grudge.

23. *Therefore is the kingdom of heaven likened.* The word “therefore” shows that the especial purpose of this parable is to justify the teaching that forgiveness should be without limit. *A certain king who would make a reckoning with his servants.* Only a king would have such a debtor as the one who owed him the larger sum. The servants may have been his treasurers or the stewards of some vast estates.

24. *That owed him ten thousand talents.* The talent was worth at least a thousand dollars,—

very likely more. Ten million dollars would be in that day comparatively a much larger sum than in this age of the world. There are many men now who have much greater wealth than that of Croesus or Solomon. This servant had doubtless been a spendthrift. His debt was so far beyond his resources that there was no possibility that he could in any way repay it.

25. *His lord commanded him to be sold.* This was the legal way of collecting the debt. Wives and children were a part of the property of the bankrupt, and so were to be sold also. Compare 2 Kings 4: 1; Lev. 25: 39 and other passages. The parable does not teach anything as to the propriety of this course of action. That is merely a part of the setting. *And payment to be made.* Of course the sale of the whole family could not begin to bring money enough for the debt, but it would be a punishment to the debtor.

26. *The servant therefore fell down and worshipped him.* It is sometimes impossible, as in Matt. 2: 11, to tell whether this word “worship” refers to adoration as to divine Being, or merely honor to man; but here it is plain enough that this debtor is respectfully and humbly petitioning his king for mercy. This sense for the word “worship” is growing less common. *Have patience with me, and I will pay thee all.* In his eagerness for mercy he does not hesitate to promise far more than he can perform.

27. *The lord of that servant, being moved with compassion, etc.* The king not only released the servant from the bondage into which he was about to be sold, but also freely forgave him the debt of ten million dollars.

28. *But that servant went out and found one of his fellow-servants, who owed him a hundred shillings.* That is, a hundred denarii, equal to about seventeen dollars,—a sum insignificant in itself, and not to be compared with ten million dollars. *Took him by the throat.* He was probably acting within his legal rights in this brutal assault upon his debtor. *Pay what thou owest.* The better manuscripts read, Pay, if thy owest anything. Implying of course that he did owe; and that since he owed, no excuse for non-payment was to be accepted. How could one who had just been released from so great a debt be so exacting and cruel?

29. *So his fellow servant fell down and besought him, etc.* Note the striking parallel with v. 26. Should not the almost identical words of petition that he had used remind him that he was a pardoned debtor?

30. *But went and cast him into prison.* Not showing the least clemency. Imprisonment for debt was a Roman rather than a Jewish custom.

31. *They were exceeding sorry.* The fellow servants naturally had sympathy for this afflicted man, and told the king of the lack of compassion shown by the one who had been forgiven so much.

32. *Thou wicked servant, I forgave thee all that debt.* His depravity is specially shown in that fact that he so far failed to comprehend the clemency shown to him as to be completely unmindful of any obligation on his own part to forgive one indebted to him. He showed himself utterly unworthy of the forgiveness that was so freely accorded at his simple request. Indeed he had not explicitly asked for remission of the debt, but rather for extension of time.

33. *Even as I had mercy on thee.* King James' version uses “pity” in one clause and “compassion” in the other, thus obscuring the fact that the same word occurs in both in the original. Common sense would teach that the one who has had mercy shown him ought to show mercy.

34. *And delivered him to the tormentors.* It was not unusual to torture debtors who were supposed to be concealing property in order to escape the payment of debts. *Till he should pay all that was due.* And as he had not wherewith to repay this would certainly be a long time.

35. *So shall also my heavenly Father do unto you.* Here is the application of the parable. We are not to press the details, but in general God will deal without mercy to those who show no mercy. It can not be otherwise, for those who do not show mercy unfit themselves for receiving forgiveness. *From your hearts.* The forgiveness must not be in outward word only, but real; not merely by ignoring the injury.

History and Biography.

(Continued from last week.)

Finally, Brethren, farewell,—be perfect, be of one mind, live in peace, and the God of Love and Peace shall be with you. Brethren, pray for us, for we trust we have a good conscience, willing to live honestly—and we beg leave to subscribe ourselves your fellow servants in the Lord.

Signed by order and in behalf of Conference at Hopkinton, State of Rhode Island, September, 1808.

N. B. We recommend the necessity of those Brethren who have removed from the Church they first covenanted with, to or near another Church of the same faith and order, that they put themselves under the watchful care of such Church or Churches, as we consider it worthy of their serious consideration.

LETTER.

To the Seventh-Day Church residing on the west fork of the Monongahela River.

THE Elders, Messengers, and Brethren, composing the Sabatarian General Conference, now sitting at Hopkinton, State of Rhode Island, to the Seventh Day Baptist Church, on the west fork of the Monongahela river, Harrison county, State of Virginia,—Sendeth Greeting:

Dear Brethren—We feel ourselves under the greatest obligation imaginable, to adore and praise the name of our God, for his unbounded love and goodness manifested to a sinful world, that he has not left us to perish in our iniquities, he being not willing that any should perish, not willing that the numerous posterity of Adam, who were made sinners by his transgressions, who were not active in that transgression, should thereby inevitably and eternally perish; therefore He sent his only begotten Son into the world to seek and to save that which was lost, to put away sin by the sacrifice of himself, who through the Eternal Spirit, offered himself without spot unto God, a sacrifice of a sweet smelling savor, acceptable unto the father, whereby we are redeemed from under the Curse of the Law; so that we are no more to be condemned for Adam's transgression, for as by the offence of one, many were made sinners, even so by the righteousness of one, many were made righteous; as likewise saith the prophet, “this proverb shall no more be heard in Israel, that the fathers have eaten sour grapes and the children's teeth are set on edge, but the soul that sinneth shall die”—thus we behold the loving kindness of the Lord; notwithstanding we were all included under sin, yet he had mercy upon all. But behold, the goodness of God did not stop here, for Christ came unto the world not only to make an atonement for sin, but he came a light into the world, to lighten every man that cometh into the world, to preach the gospel to the poor, to bind up the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord; and likewise the day of vengeance of our God, wherein he will pour out his fury upon all them that will not have this man to reign over them,—and further, he has burst the bars of the grave, and risen a victorious Conqueror over all our enemies, and is now seated at the right hand of God, making intercession for us; and has laid a foundation of eternal salvation, and has left exceeding great and precious promises, even eternal life, for all that believe in and obey him—he has likewise sent the Holy Spirit into the world,

not only to convince the world of Sin, of Righteousness, and of Judgment, but likewise to lead and guide us into all truth, even into the ways of Holiness; and now dearly beloved, may not these contemplations stimulate our hearts to love him supremely, above all other objects, and lead us to true and swift obedience to all his holy requirements. O, dear Brethren, let us lift up our heads, and rejoice, because we know that our Redeemer liveth, and shall be alive for evermore; we know that he liveth because he is yet inspiring his servants to lisp forth the sound of his glorious gospel; we know that he liveth because he has been refreshing our souls as with the dews of heaven, while we have been sitting down together in our present annual meeting—we rejoice dear Brethren that the Lord has given us this one opportunity more of meeting with our beloved Brethren from foreign land, to set down together to commemorate the dying love of a Saviour; we set down under his banner with great delight, and his fruit is sweet to our taste; we rejoice that the Lord has put it into the heart of our beloved Brother John Davis, from your country, and has enabled him to travel 700 miles, to join with us so good a cause, whose coming was to us like the coming of Titus, and we pray God to return him, as well as all the rest of our Brethren, safe in his own due time, and we hope if it may be consistent with the will of God, that the coming of some of you may in a future time, give us the like cause to rejoice.—We rejoice that the Lord is building up his Churches in the western country, that the desert is blossoming like the rose, &c.—we rejoiced at the reception of a Brotherly letter from you, wherein we found an account of the rise, and the present number of your church, together with a short account of your faith and order; you say you hold the doctrines of election, and final perseverance of Saints, which doctrines we also hold, that is, we hold that all those Saints who finally persevere, will compose God's elect, so perhaps we should not wrangle much about that, although we have known of some who hold that God has from eternity unconditionally elected a part of Adam's race for glory, and that he has unconditionally and eternally reprobated all the rest to misery; and tell the people “they must do, and they cannot do,” that “they must go to God for salvation, and they cannot,” &c. but these things being contradictions in term, and therefore mere nonsense, we pass it by, and hope better things of you. But further, you inform us that you hold a full communion with the First Day Baptists; dear Breth-

ren we do not blame you for loving Christians, of any denomination, for we find it more than we can do to avoid it, nay, we do not wish to avoid it, would to God we could love them even out of that error, for we find many sweet and comfortable hours in joining with our First Day Brethren, in the worship of our God; yet, for the sake of good order and discipline in God's house, we think it necessary to take up the cross in that one point, that is, to withhold our external fellowship, in token that we do not fellowship that error. Now we know that the sweetest part of Religion, is the internal work of grace, and the love of God, shed abroad in the heart, which is the essence of charity, now all this Brethren, we wish you to maintain with your First Day Brethren, as faith the apostle, above all things put on fervant charity, which is the bond of perfectness; this we say is the sweetest part of religious fellowship, yet for the well ordering of God's house, he has seen fit to appoint external rules and ordinances; and it is in these alone that we wish you to withhold your communion, and that from no other motive but that of love; we think that you would readily grant that to come round the table of the Lord, to eat the bread and drink the wine, without the love of God in the heart, would be but a dry morsel, and do you think they can reasonably be grieved with you when that outward part is all you withhold from them? So likewise we hope you will not be grieved with us, while we inform you that your liberty herein has exceeded the bounds of our external fellowship, although we love you still, hoping that you will upon further consideration discover the impropriety of that liberty and retract therefrom, upon which we know not but you will stand in full fellowship with this Conference, if it should be your desire.—But we consider it not consistent to be in full fellowship with those out of the Church whose practice is such as we could not receive into the Church, and if we receive First Day Members into the Church, and allow them the liberty of working on the Seventh Day, it would not be a consistent chain of discipline to deal with others for taking the same liberty; and if we cease to deal with Members for the non-observance of that solemn, delightful and necessary command of God, it would soon become a matter of indifference in the eyes of posterity; who would naturally act as worldly interest and temporal convenience should dictate, so that it is beyond a doubt if such a practice was universally adopted, that in a short time the observance of the Seventh Day Sabbath, would be

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nearly or totally extinct; that this would be the case is evident not only from the nature of things, but likewise from all the instances of the kind which has happened within the circle of our acquaintance. So we hope you will see the propriety of our conduct and put on charity for us. So dear Brethren, we commend you to God and the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified. AMEN.

September 11th, 1808.

THE PASTURE.

BY SUSAN HARTBEY SWEET.

On the rough hillside far apart
 From the gay village street
 The pasture in green stillness lies,
 A corner cool and sweet,
 Where rosy thistles white and old
 Grow ere the summer's tale is told.

Where mullein-stalks like candles pale
 Within the gray rocks shine;
 The hardhack builds her crimson tower
 Against the wall's rough line;
 The lady birch in silken ease
 Whispers soft secrets to the bees.

Brooks that of woodland gossip know
 Through clumps of sweet-fern trail,
 And fill the blue-striped iris cups
 Ere they rush down the dale.
 The daisies with their broad, white breasts
 Hide strawberries and sparrows' nests.

At night the sheep-bells tinkling soft
 Lull the green world to sleep;
 The white stars crowd above the hill,
 And watch while night is deep
 As tenderly as o'er the eaves
 Of far, still homesteads deep in leaves.

Dame Nature's household large and sweet,
 Where all the beds are free,
 There are no locks upon the door,
 And quiet company
 May rest in peace till from the sod
 The skylark rises, praising God.

—C. E. World.

Heaven's gates are not so highly arched as kings' palaces; they that enter there must go upon their knees.—*Daniel Webster.*

FROM CELL TO SONG.

BY ADDISON BALLARD.

And what, I said, is this to me,
 Who doubts the life it comes to teach,
 But a stray pebble from the beach,
 Worn smooth and oval by the sea?

The tiny prison-house, one morn,
 In ruins lay, a shattered shell;
 But joyous out from heaven fell
 A sky-lark's song, and Hope was born!

—*The Independent.*

PITTSFIELD, MASS.

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.

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TABLE OF CONTENTS.

EDITORIALS.—See Both Sides; Close at Hand; Egypt and Israel; The Bible of the Egyptians; Some Characteristics; Protecting the Innocent; Western Association; North-Western Association. 401-404

TRACTS ON THE SABBATH.

Issued by the American Sabbath Tract Society, Plainfield, N. J. No. 1. The Sabbath and Spiritual Christianity. No. 2. The Authority of the Sabbath and the Authority of the Bible Inseparable. No. 3. The Sabbath as Between Protestants and Romanists; Christians and Jews. No. 4. Reasons for giving the Sabbath a Hearing. No. 5. The Sabbath in the Old Testament. No. 6. The Sabbath and the Sunday in the New Testament. No. 7. The Sabbath from the New Testament Period to the Protestant Reformation. No. 8. Sunday from the Middle of the Second Century to the Protestant Reformation. No. 9. Outline of Sunday Legislation. No. 10. The Sabbath Since the Protestant Reformation. No. 11. Sunday Since the Protestant Reformation. No. 12. Various Reasons for Observing Sunday. "Why I Am a Seventh-day Baptist." 20 pages.

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

VOLUME 62. No. 27.

PLAINFIELD, N. J., JULY 2, 1906.

WHOLE NO. 3,201.

THE DAY WITH GOD.

BY REV. ISAAC OGDEN RANKIN. The morning, Lord, be Thine, as Thine Were the still hours of sleep. About this wandering life of mine Thy guardian vigils keep. Though pride and folly lurk within, And passion lures me still, Let no enticing thought of sin Pass by my gates of will.

O patient love, that suffers long, My pattern and my joy, Restrain me in the hour of wrong, The moment of annoy. From folly let my lips be free, From feverish hate my heart. Thou pardonest, Lord, and I would fain Choose the forgiving part.

No dearer name than Thine be heard, No dearer will be known— Who art the true and living Word, Who lovest still Thine own. Wherever duty leads my feet, Whate'er my sorrows be, Let all the cares of life be sweet Because I work with Thee. —Christian Work.

The Associations. It has been the privilege of the writer to attend more than forty sessions of the Associations within the last nine years. The sessions for 1906 were quite as strong as those of other years, and in some respects stronger. It is unfortunate that the Associations are so lightly attended and that the direct good connected with them is confined mainly to the churches with which the sessions are held. In the delegates from sister Associations and the representatives from the denominational societies, the working force of the Associations is large and strong. This gives opportunity for considering various denominational interests and the larger themes connected with religious life under most favorable circumstances. It is gratifying to know that there is an increasing tendency to consider larger questions and especially those of denominational interest. This tendency ought to increase, and a higher estimate should be placed upon the Association as an opportunity for reaching the people and creating not only denominational spirit, but of increasing activity in those things which pertain to denominational work and higher Christian life. We do not sufficiently realize the fact that Seventh-day Baptists ought to be broader in view, stronger in spiritual living and actuated by higher motives than those which prevail in ordinary religious circles. No minority can do its work well or be sustained unless it is strengthened in heart-life and along the fundamental lines of action. On the other hand minorities feel the sweep of public opinion and

the influence of prevailing tendencies more definitely than the majorities do, especially when public opinion opposes those things for which the minority stands. In view of these facts every public gathering in which the representatives of our churches mingle should turn thought toward denominational interests, the purposes for which the denomination exists and that higher spiritual living without which our work can not be attained. Something is being gained along these lines in an Association, but much remains to be done. The Associations will not fill the place they ought to as instructive and strength-bringing meetings unless the consideration of larger and more important questions is sought after and pursued systematically. The Eastern Association secured one of the strongest programs which it has had for many years by centering all the services around the thought of denominational interests. The program committee suggested themes to each of the delegates from sister Associations and to the secretaries of the societies. The delegates and secretaries gladly accepted these suggestions, and as a result some most excellent papers and addresses appeared. First among these was the paper by Professor E. Shaw on "Education as Related to Denominational Interests." The paper was so excellent that it was called for and repeated essentially at other Associations and always with marked effect. THE RECORDER takes occasion at this time to urge upon the attention of program committees appointed for the Associational meetings in 1907 that great care be taken in preparing programs. It is certainly in place for any Association to suggest to those who are to take part on the program such lines of thought as are most pertinent and helpful to the Association or even to the local church with which the Association may be held. Most men do better in treating themes if they know the general purpose sought through the program in which they are to have a part. Otherwise men are likely to select a theme with which they are most familiar or one which specially interests themselves. This may give a program which is entertaining, but one which is not specially instructive, and which does not leave definite impressions along a single important line. Program committees ought to secure the best counsel possible from the wisest and most experienced men in the Association to aid in deciding what the general theme of the program shall be and how the specific parts shall be related to each other. The program committee in any given Association will do much toward determining the success of failure for the sessions of 1907. If their work is carelessly done and if men who are to take part in the program have no special pur-

pose except to "fill a gap," the program will be a comparative failure and a rare opportunity for doing good will be lost. We urge that program committees give heed to these suggestions, begin their work early and make out the programs for the next year so that each one who has a part will know what end is sought and will be spurred to do his best in contributing to that end.

OUR readers will recall a resolution which was published in THE RECORDER several weeks since touching some changes in Sabbath-school lessons. That resolution originated with the church at Adams Center. It was sent to each Association for consideration. Some time was given to it at each Association and the matter was referred to the Sabbath-school Board for consideration, with the expectation that it will report concerning the question in the coming General Conference. This was undoubtedly a wise step. There has been an unrest, not to say dissatisfaction, with the International Sunday-school lessons for a number of years past. There are valid objections to that system, and other denominations of Christians have modified their lessons more or less, even though they may have followed the general International course. Some of the objections to that course are more forceful with us than with other people. It will not be easy to introduce a new course of lessons, but it is feasible and we believe it can be done through our Sabbath-school Board successfully. In considering the question, two fundamental lines of thought ought to be made prominent. Lessons for primary classes are almost if not quite as important as any other feature of the Sabbath-school. The first principles of teaching require that lessons for young children be put in the narrative form. "Now tell me a story" is the language of childhood. The Bible is rich in narrative. Speaking then in general, all lessons for primary classes should be put in narrative form and the narratives of the Bible should be the basis of these lessons. The strongest features of the New Testament, that is, of the teachings of Jesus, are the parables, a fact which goes far to support the idea that in all lessons in the Sabbath-school the narrative or illustrations, which are essentially narrative, should prevail.

ONE important truth must be recognized in the preparation and teaching of lessons for intermediate classes, that is, of pupils from twelve to eighteen or twenty years of age. We call the attention of the reader to the outline of Professor Clarke's paper which was read in con-

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TABLE OF CONTENTS.

EDITORIALS.—See Both Sides; Close at Hand; Egypt and Israel; The Bible of the Egyptians; Some Characteristics; Protecting the Innocent; Western Association; North-Western Association . . . 401-404

WOMAN'S WORK.—June, Poetry; The Elizabeth Home for Girls; Woman's Hour of Western Association; Report of Woman's Board . . . 406

Meeting of the Sabbath School Board . . . 407

MISSIONS.—The Quartette Movement; The Closing Association; Western Association; The Relation of the Spiritual Life of the Individual Church Member to Our Denominational Interests . . . 408-409

YOUNG PEOPLE'S WORK.—The Reading and Study Course in Bible History . . . 409

CHILDREN'S PAGE.—Grandmamma's Search; Poetry; West Wind and the Bear . . . 410

Commencement at Salem College . . . 410

Semi-Annual Meeting of the Minnesota Churches . . . 411

Correction . . . 412

Commencement at Shiloh . . . 412

Rev. Darwin C. Lippincott . . . 412

HOME NEWS . . . 413

Forefathers' Graves, Poetry . . . 413

Communion Day . . . 413

DEATHS . . . 413

SABBATH SCHOOL . . . 414

History and Biography . . . 414

The Pasture, Poetry . . . 415

TRACTS ON THE SABBATH.
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THE DAY WITH GOD.
BY REV. ISAAC OGDEN RANKIN.
The morning, Lord, be Thine, as Thine
Were the still hours of sleep.
About this wandering life of mine
Thy guardian vigils keep.
Though pride and folly lurk within,
And passion lures me still,
Let no enticing thought of sin
Pass by my gates of will.

O patient love, that suffers long,
My pattern and my joy,
Restrain me in the hour of wrong,
The moment of annoy.
From folly let my lips be free,
From feverish hate my heart.
Thou pardonest, Lord, and I would fain
Choose the forgiving part.

No dearer name than Thine be heard,
No dearer will be known—
Who art the true and living Word,
Who lovest still Thine own.
Wherever duty leads my feet,
Whate'er my sorrows be,
Let all the cares of life be sweet
Because I work with Thee.
—Christian Work.

It has been the privilege of the writer to attend more than forty sessions of the Associations within the last nine years. The sessions for 1906 were quite as strong as those of other years, and in some respects stronger. It is unfortunate that the Associations are so lightly attended and that the direct good connected with them is confined mainly to the churches with which the sessions are held. In the delegates from sister Associations and the representatives from the denominational societies, the working force of the Associations is large and strong. This gives opportunity for considering various denominational interests and the larger themes connected with religious life under most favorable circumstances. It is gratifying to know that there is an increasing tendency to consider larger questions and especially those of denominational interest. This tendency ought to increase, and a higher estimate should be placed upon the Association as an opportunity for reaching the people and creating not only denominational spirit, but of increasing activity in those things which pertain to denominational work and higher Christian life. We do not sufficiently realize the fact that Seventh-day Baptists ought to be broader in view, stronger in spiritual living and actuated by higher motives than those which prevail in ordinary religious circles. No minority can do its work well or be sustained unless it is strengthened in heart-life and along the fundamental lines of action. On the other hand minorities feel the sweep of public opinion and

the influence of prevailing tendencies more definitely than the majorities do, especially when public opinion opposes those things for which the minority stands. In view of these facts every public gathering in which the representatives of our churches mingle should turn thought toward denominational interests, the purposes for which the denomination exists and that higher spiritual living without which our work can not be attained. Something is being gained along these lines in an Association, but much remains to be done. The Associations will not fill the place they ought to as instructive and strength-bringing meetings unless the consideration of larger and more important questions is sought after and pursued systematically. The Eastern Association secured one of the strongest programs which it has had for many years by centering all the services around the thought of denominational interests. The program committee suggested themes to each of the delegates from sister Associations and to the secretaries of the societies. The delegates and secretaries gladly accepted these suggestions, and as a result some most excellent papers and addresses appeared. First among these was the paper by Professor E. Shaw on "Education as Related to Denominational Interests." The paper was so excellent that it was called for and repeated essentially at other Associations and always with marked effect. THE RECORDER takes occasion at this time to urge upon the attention of program committees appointed for the Associational meetings in 1907 that great care be taken in preparing programs. It is certainly in place for any Association to suggest to those who are to take part on the program such lines of thought as are most pertinent and helpful to the Association or even to the local church with which the Association may be held. Most men do better in treating themes if they know the general purpose sought through the program in which they are to have a part. Otherwise men are likely to select a theme with which they are most familiar or one which specially interests themselves. This may give a program which is entertaining, but one which is not specially instructive, and which does not leave definite impressions along a single important line. Program committees ought to secure the best counsel possible from the wisest and most experienced men in the Association to aid in deciding what the general theme of the program shall be and how the specific parts shall be related to each other. The program committee in any given Association will do much toward determining the success of failure for the sessions of 1907. If their work is carelessly done and if men who are to take part in the program have no special pur-

pose except to "fill a gap," the program will be a comparative failure and a rare opportunity for doing good will be lost. We urge that program committees give heed to these suggestions, begin their work early and make out the programs for the next year so that each one who has a part will know what end is sought and will be spurred to do his best in contributing to that end.

OUR readers will recall a resolution which was published in THE RECORDER several weeks since touching some changes in Sabbath-school lessons. That resolution originated with the church at Adams Center. It was sent to each Association for consideration. Some time was given to it at each Association and the matter was referred to the Sabbath-school Board for consideration, with the expectation that it will report concerning the question in the coming General Conference. This was undoubtedly a wise step. There has been an unrest, not to say dissatisfaction, with the International Sunday-school lessons for a number of years past. There are valid objections to that system, and other denominations of Christians have modified their lessons more or less, even though they may have followed the general International course. Some of the objections to that course are more forceful with us than with other people. It will not be easy to introduce a new course of lessons, but it is feasible and we believe it can be done through our Sabbath-school Board successfully. In considering the question, two fundamental lines of thought ought to be made prominent. Lessons for primary classes are almost if not quite as important as any other feature of the Sabbath-school. The first principles of teaching require that lessons for young children be put in the narrative form. "Now tell me a story" is the language of childhood. The Bible is rich in narrative. Speaking then in general, all lessons for primary classes should be put in narrative form and the narratives of the Bible should be the basis of these lessons. The strongest features of the New Testament, that is, of the teachings of Jesus, are the parables, a fact which goes far to support the idea that in all lessons in the Sabbath-school the narrative or illustrations, which are essentially narrative, should prevail.

ONE important truth must be recognized in the preparation and teaching of lessons for intermediate classes, that is, of pupils from twelve to eighteen or twenty years of age. We call the attention of the reader to the outline of Professor Clarke's paper which was read in con-

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