

nection with the Western Association. That paper ought to be printed in full in some form and placed in the hands of Sabbath-school teachers, parents and pastors. The period of life represented by the "intermediate" classes has certain characteristics which must be recognized in all successful teaching. Self-consciousness and the sense of personal obligation come with adolescence. This fundamental fact must be had in view in Sabbath-school teaching. The consciousness on the part of pupils that manhood and womanhood are approaching brings with it the sense of personal obligation and the consciousness of personal right and duty. At that period questions connected with what is right, with the demands of religion and the demands of coming manhood must be woven into each lesson taught. It must also be recognized that the coming of adolescence marks the natural point of conversion. Every child who has been properly taught in home and Sabbath-school will come to the question of conversion by a normal process. The matter of conversion is confused when it is looked upon as something out of the natural course of things. But the important and fundamental truth we seek to present here is that a form of teaching, fitted to adolescence and to the impulses toward right and toward wrong which come with that period, should be made prominent with intermediate classes. The point of view from which pupils of that age see life is wholly unlike the view point of a child of five or six years, and equally unlike the view point of a man of fifty. Intermediate lessons, whatever the portion of Scripture might be, should make prominent those questions and questionings that come with adolescence. Pupils of that age need guidance as to their choices, instruction and safeguarding as to their temptations and most of all the inculcation of right purposes and holy desires in life. It goes without saying that in view of this the qualifications of teachers for the intermediate period ought to be such as will enable them to guide and develop with more than human wisdom or human strength. The question of teachers in the Sabbath-school and of adaptation to their work is a large one which we have not space to consider at this time.

....

Supplemental Lessons

WHATEVER changes may be suggested or attempted for our Sabbath-school lessons during the coming year, THE RECORDER urges that the Supplemental lessons by Dean Main be considered permanently by all adult classes for at least one-half the year. Those Supplemental lessons contain a wealth of information and of suggestion which the adult members of our denomination seriously need. All our pastors ought to study them much for their own sakes. Aside from whatever the pastor may be able to teach in sermons, the consideration of these lessons by adult classes of the Sabbath-school ought to be made permanent and prominent at this time. Such a consideration would call attention to many phases not only of the Sabbath question, but of the Ten Commandments and of the value of the Old Testament as a Christian document. Seventh-day Baptists are suffering because unconsciously,—and perhaps consciously,—they feel the influence of that great popular error which holds the Old Testament to be "Jewish" and of little account to Christians. The publications of the Tract Society furnish specific help with which all the adult members of our Sabbath-schools ought to be more familiar. Notable among these are the booklets, "Studies in

Sabbath Reform" and the "Sabbath Commentary," by the late Rev. James Bailey. If no other change should be made in our Sabbath-school lessons for the year 1907 than the adoption of the Supplemental Lessons which have had no adequate consideration, this would be a long step in advance. It would be possible to modify these for use in primary and intermediate classes so that the fundamental truths involved could be taught by way of narrative and illustrated so that the entire Sabbath-school might gain great good by making the Supplemental Lessons the basis for instruction for the year 1907. This would require more work in the preparation of the lessons, but the results would amply justify that effort. THE RECORDER urges the Sabbath-school Board to give this phase of the suggestion their careful consideration. It also earnestly urges the people not to hinder progress toward better things by saying, "O, it can not be done, we are too small a people."

....

Time of Holding the Associations

THE question of changing the time of our Associational meetings and the order, was considered formally, and certain resolutions passed by the Western Association and repeated by the North-Western Association will bring the matter before the people in due time. The general proposition is that sessions of the North-Western Association be held first, considerably earlier in the season than now, say the last Sabbath in March, as the writer remembers, and that the order of the Associations be from the North-West, eastward, the course ending with the Association in Virginia. Among the reasons given for seeking such a change is that young people who are in school may have greater opportunity to attend the Associations than they have at the present time, when the meetings occur in close proximity with the close of the school year. It is too early to consider the question in detail in this connection and THE RECORDER must be content with saying that should any change be made, it should aim not only to provide better opportunity for attendance upon the Associations by young people, but to secure a greater interest and therefore a larger attendance on the part of all the people. Probably the interests of farming communities ought to find a place in this consideration quite as prominent as any other interest which may appear. Change should not be sought for the sake of change, but if a change can be made that will secure something of general good and will awaken a deeper interest in the Association, let it be done.

....

The Work of the Holy Spirit

THE relation of the Holy Spirit of God to Christian life both in the individual and in all forms of associated Christian work is fundamental and deeply important. In some of the Associations lately held questions connected with the work of the Holy Spirit have been made quite prominent. All this is well, very well. Christians can not consider too often nor devoutly the relation of the spirit of God to their own hearts and to their work. The popular notions concerning the work of the Holy Spirit lack depth and seriousness. With many people, the presence of the Holy Spirit is assumed when certain expressions of emotion, or excitement are present. This idea is often associated with certain false theories concerning "Christian liberty, freedom from law," and "the glory of being not under the law, but under glory." The general result of that conception of the work of the Holy

spirit weakens permanent Christian life, just as regard for the authority of the Bible and healthful Christian experiences. It often results in a more or less clearly pronounced no-lawism, thus bringing the Word of God into comparatively slight regard. Certain methods in revival work have fostered this imperfect view of the work of the Spirit, and have made it too nearly equivalent to pure psychological excitations through methods which are almost certain to be followed by unhealthful reaction. This incomplete conception of the work of the Holy Spirit fails to recognize the fact that although the day of the Pentecost stands as a unique representation of the outpouring of the Spirit, the doctrine of the Holy Spirit and its work was pre-eminent during all the Old Testament period. Nothing like a complete view of the work of the Spirit is attained until we understand that the first and most important mission of the Spirit is to give the children of God strength to endure and wisdom to do His will, without regard to those times when spiritual exaltation is most prominent. For example, in the history of Jesus and his disciples there is but one mount of transfiguration. The main part of Christian experience is along the highway of yesterday, in the deeper valleys of sorrow and burden-bearing, or in the wilderness of temptation. These are by far the most important phases of Christian life. As in the experiences of Elijah, God was neither in the storm nor in the earthquake, but in the "still small voice," so in Christian experiences, the work of the Holy Spirit of God is to abide with, guide and strengthen His people in what we are accustomed to call "the ordinary work, commonplace experiences." In view of this fact the work of the Holy Spirit is defined narrowly and imperfectly when it is spoken of as being expressed mainly in times of great excitement. Religious teachers and all Christian people need a more comprehensive view of the work of the Spirit in order that they "may be led by the Spirit." It is also of very great importance that those Christians who, from natural temperament or from other reasons, easily find a "mount of transfiguration," so far as their own feelings are concerned, should be careful not to condemn those who with less emotion and less susceptibility to certain psychological influences and to certain methods which produce those influences, do not appear to be "Spirit-filled" when in fact they are aided and guided by the Spirit quite as much as those who proclaim their familiarity with the Spirit on every occasion.

NORTH-WESTERN ASSOCIATION.

(Continued from last week.)

SIXTH-DAY MORNING.

The theme for consideration at the Pastors' and Workers' Conference was: "The Advisory Board of Conference; Its Powers and Effects on Our Denominational Polity. In What Way, if at All, Should its Powers be Modified?" The main feature of the conference was an address by Dr. Platts, the leader. This address considered the following points: What power has the Advisory Board? How does that affect our Denominational Polity? Ought this power to be modified? In a very clear and logical manner, Mr. Platts showed that the powers of the Board were only advisory; that it does not change the general working of our denominational polity, except that the Board has the power to take the initiative, under certain circumstances. As to whether the power of the Board should be modified, Dr. Platts said that experience rather than

theory must decide that question. The presentation of the subject by Dr. Platts was excellent. A few questions brought out yet more clearly the fact that whatever action the Advisory Board may initiate between the sessions of Conference, it can decide nothing in an arbitrary manner and all action taken by it must be reported back to Conference, each year, subject to the approval or disapproval of that body.

Routine business occupied the regular session, including the reports of officers, delegates, etc. This was followed by the consideration of questions pertaining to Education, under the general direction of Dean Main. Mr. Witter spoke of Salem College, its history and its future prosperity. He noted the regret with which the college yields to the resignation of President Gardner, but spoke in strong terms of the expectations and faith which the friends of the college have in Mr. Clawson, the newly-elected President, and of the Faculty, which will necessarily be rearranged somewhat in consequence of the retirement of Dr. Gardner and his wife. Rev. T. J. Van Horn, Dr. Platts, and Professor Shaw spoke upon the various phases of educational work at Milton. Prominent among the facts brought out was the strong religious influence which pervades the college and community, and the permanent value of that influence upon students at Milton. The purity and strength of the moral and religious atmosphere has been a prominent feature of the history of Milton College from the earliest years. Dr. Platts spoke of President Daland and various members of the Faculty, referring to their personal characteristics and the departments of work in their hands. Professor Shaw emphasized the fact that Milton does not exist for itself, but for those who come to it and for the denomination which it represents. Dean Main, as conductor, sought to give prominence to the educational work in the North-West, and his closing words at the end of the hour gave full support to what had been said with reference to Milton, the value of its work and the duty of the people of the North-West to give it strongest support. The hour was an excellent one, containing many good things which can not be reported here.

SIXTH-DAY AFTERNOON.

After the disposal of routine business the "Young People's Work" was taken into consideration under the direction of the Moderator. H. L. Cottrell spoke in behalf of Dr. A. C. Davis, Jr., President of the Young People's Board, presenting an outline of the attitude of that Board toward the various interests of the denomination. This was under the simile of a family of which the Young People's Board is the youngest child. The same thought has appeared in Dr. Davis's reports of the Young People's Hour at other Associations. Mr. Cottrell closed with the thought that "character building is the most important item in the young people's work."

Rev. A. J. C. Bond spoke concerning the "Seventh-day Baptist Endeavorer." He explained the general features of that paper, and the things which it aims to do. Its purpose is to represent all phases of young people's work and to keep the societies in touch with each other. As one of the editors of the paper, Mr. Bond said, "I aim to make my column a tract on the Sabbath question."

Rev. E. B. Saunders spoke of the influence of the Christian Endeavor movement upon the young people of the denomination. It has done much to unite them, but the Christian Endeavor Society is "getting bald," that is, the young peo-

ple are slow in assuming the responsibilities which they ought to accept early in life. Too many of the leaders have already passed middle life and the young people should be urged to take up the work more vigorously than they are doing. Nevertheless, the training which young people receive in the Christian Endeavor Society is of the highest value. He closed with an earnest appeal for greater activity and for more work.

SABBATH-SCHOOL WORK.

Sabbath-school interests were then considered, the hour being under the direction of Field Secretary Walter L. Greene. Mr. Greene gave an outline of his work as secretary and dwelt at length upon the high standards which ought to be secured in Sabbath-school work. This line of thought is the same which was reported in THE RECORDER of last week. If the reader did not give it careful attention at that time, we hope that this reference to it will induce him to find the paper of last week and restudy those high standards of excellence, in connection with this report. It is evident that Secretary Greene is doing an excellent work for the schools of the denomination, and the standards which he places before Sabbath-school workers are by no means too high, even though they demand much more than the average teacher or superintendent may be accustomed to give.

Dr. Platts spoke of the relation of the pastor to the Sabbath-school. He illustrated that relation by various references to the school in the church of which he is pastor, and to his work in connection with that school. It is needless to say that the pictures drawn by him represented the Sabbath-school and the church in close relation, or better still, he represented the Sabbath-school as a form of church work, in which work the pastor occupies the pastor's place. It was a high ideal, but one which every pastor and every school should seek to attain.

Dean Main spoke of the attitude the churches should sustain toward the Sabbath-school Board and of the excellent work which that Board is doing. The entire discussion of Sabbath-school interests was strong and instructive.

Before the close of the service the Moderator introduced Rev. Mr. Sims, pastor of the Methodist Episcopal church, of Jackson Center. Mr. Sims responded pleasantly.

EVENING.

After a praise service came the sermon of the evening by Rev. A. J. C. Bond, delegate from the Central Association. Mr. Bond has kindly furnished the readers of THE RECORDER with the following summary of his sermon. The sermon was carefully and well read, from manuscript, and thus secured some desirable features by way of strength, unity and thought.

Text, 2 Timothy 3: 16, 17. Theme, "The Influence of the Bible in the Religious Life."

The religious life is the real life. Its themes are the sublimest, its issues are of supremest importance. In considering these themes and in grappling with these issues the Bible is our available and unailing handbook.

I. The Bible is a guide to man in his search after God. A man's character and conduct are shaped largely by his conception of God. The noblest conceptions of God are those found in the Bible, in which Jehovah, God, the loving, heavenly Father, speaks to his children.

II. The Bible gives us light on the great problem of sin.

(1) The Bible furnishes the only explanation of the origin of sin.

(2) By a study of the Scriptures we may learn much concerning the nature of sin.

(3) It is in the religion of Jesus Christ alone that the remedy for sin is found. It is the genius of the Christian religion that in it is found salvation to the uttermost.

III. The Bible confirms man's belief in a future life, and gives the most satisfactory view of the state of existence in that life.

IV. The Bible is the highest standard of ethics. In the teachings of Jesus are found the most lofty ideals of citizenship, and of business principles, and the purest social standards. The Bible sends us to the source of power and teaches us how, through the strength of the Master, to attain unto these standards. Brethren in the ministry, I wish for you, with myself, the power to bring this word close to the lives of those who look to us for the bread of life; Christian friends, may this blessed word so take hold of your lives that the world may see in you the impress of the Christ. If there is one here who is unsaved, will you not to-night open your heart to the influence of the Holy Spirit and from this time on yield your life to the transforming, molding power of the blessed word of God!

A testimony meeting followed the sermon, in which there was great interest; strong up-lifting spiritual influences prevailed.

SABBATH MORNING.

The day was pleasant, the attendance was large, the house being crowded so that the praise service at nine-thirty o'clock was welcomed by a large congregation. The pastor of the church, D. C. Lippincott, had charge of the service. The sermon was by A. H. Lewis, from Isaiah 51: 1, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Theme, "Self-Discovery by Seventh-day Baptists." While the sermon was not an exact repetition of that which was reported in last week's RECORDER, it was in many respects similar, so that no extended summary of it need appear in this connection. Two or three thoughts, however, should be repeated. All great reforms are reached through minorities. God's ancient people of Israel, to whom the prophet appeals in the text, were a small minority among the nations of the world, but the truth for which they stood,—*Jehovah, and He alone, is God*,—was an universal and fundamental one around which all the higher conceptions of religion and of personal responsibility center. The Jews have remained to this day because their religious faith centers around the great thought of monotheism. Christ and his followers were an insignificant minority as to numbers, and Christianity, even to this day, is a minority when compared with the non-Christian world. High ideals are never entertained at first by the masses. Seventh-day Baptists and their representatives have been kept as the permanent minority to exemplify and defend the great truth of monotheism, of the eternal law of God as expressed in the Ten Commandments, and of Christianity as unfolded from Judaism in the person and teachings of Christ. With the great influx of no-Sabbathism and holidayism in these days, the work of Seventh-day Baptists, as such minority, increases in importance every year. The sermon was developed around these central thoughts. It ended in an appeal to the isolated church at Jackson Center to remain firm, though beleaguered, and to be proud of being called, kept and divinely guided as part of the

minority which stands for the everlasting law, the unchanged and unchangeable Sabbath of Jehovah and the highest spiritual standards in Christian living.

SABBATH AFTERNOON.

Sabbath-school was opened at two-thirty o'clock in the afternoon, under the direction of Dr. L. M. Babcock, Superintendent of the local school. The lesson, Luke 9: 28-36, was taught under the general direction of Field Secretary Greene. He touched upon the historic surroundings of the lesson, showing that it marked a crisis in the life of Jesus, and in the attitude of his disciples and the people toward him as the Messiah. His remarks suggested that the clamor of the people for a "sign" showed how imperfectly they understood the real nature of the kingdom of heaven and how tenaciously they adhered to the Jewish conception of the Messianic kingdom as temporal, and to be inaugurated by political revolution. Mr. Greene brought out the truth that the kingdom is a spiritual one and that even Jesus, with all his power, needed the encouragement which came to him when even a few believed in him as "the Messiah."

Rev. T. J. Van Horn discussed the deeper meaning of the transfiguration. He said that to Jesus it was like a Divine benediction, when he was brought into communion with Moses and Elias that they might discuss the question of his sufferings and death. To the disciples it was a revelation which they but partially understood, of the nature and the glory of the kingdom of the Messiah. It showed to Jesus that although his work was not appreciated and understood by men, it was appreciated in heaven. It renewed his faith in the fact that the purpose of God could not be defeated, and that he was not laboring in vain.

Rev. Wayland D. Wilcox spoke of the use of mountain-top experiences. He drew a vivid picture of the exaltation and peace which surrounded the group on the mountain and the failure of the disciples to meet the demands which came upon them next day in the "valley of commonplace work." Mr. Wilcox drew a telling comparison between the experience of a group of Seventh-day Baptists at the school at Northfield, Mass., a year or two since, when they went to a mountain-top for prayer one Sabbath-day. He ended by appealing to the people to take their highest mountain-top experiences in spiritual life into the trials and humdrum work of daily duties. "Thus only," he said, "can the washing of dishes, the plowing of fields and the ordinary tasks of daily life be made divine." He closed by referring to an electric automobile, which must be frequently recharged, that the latent energy of unseen power may always fill the storage battery. Thus do the mountain-top experiences of life fill the heart with divine strength, energy and peace.

Professor Edwin Shaw made the "application" of the lesson. Professor Shaw's blackboard work is strong through its simplicity. He drew the outline of a mountain-top, calling attention to the fact that while Christ prayed, his glory appeared, and the divine voice from the cloud bore evidence of his sonship with God, but that after it was all over "Jesus was found alone." The disciples saw his glory when they awoke. We need often to awake from our indifference that we may behold the divine glory. Along such lines of thought, aiding the eyes of the congregation by the quick work of his crayon on the blackboard, he engraved the lesson and its

teachings upon the hearts of all the people. He ended by saying, "All transfiguration is that of the soul; from within."

After Sabbath-school came the sermon by W. D. Burdick. We are under obligations to Mr. Burdick for the following outline of his discourse. Text, Isa. 55: 10, 11.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Text, Isa. 55: 10, 11. The multitudes are but little interested in the finding of truth, but there are those who are conscious that it is of inestimable value to the race and that it will ultimately triumph, who are seeking to discover it—specialists in astronomy, botany, philosophy, religion.

"The great minds are those with a wide span, who couple truths related to, but far from each other. I value a man mainly for his primary relations with truth."—Holmes. Christ declared himself "the truth." Every truth in the universe is God's. These truths comprise, as it were, a great planetary system revolving about "the truth," interdependent and necessary to the system. The searcher after truth has an increasing consciousness of "the great ocean of truth" undiscovered before him.

Intensely interesting and practical thoughts come to mind in connection with our text.

1. Man was not created to live in ignorance and darkness. God told him to subdue the earth and to have dominion over animal life. He made it possible for man to know God and to learn the truths of the kingdom of heaven. Truth discovered and accepted prepares the way for other truths. The Holy Spirit will guide into truth.

2. Truth liberates those who are in slavery through sin. Jno. 8: 31, 32.

3. But truth calls a man out from the world, it produces a *peculiar people*.

4. The teachings of truth are revolutionary. The greatest and most decisive battles are those fought out in the minds and hearts of the people. Wendell Phillips at the grave of Lloyd Garrison said: "Only by the most absolute assertion of the uttermost truth without qualification or compromise, can a nation be waked to conscience or strengthened for duty."

It is our great privilege to make people think. Many are ignoring the opportunities offered them for obtaining a knowledge of truths that would enlarge their lives.

5. It is of great practical value to us that truth will ultimately triumph.

The Jews could not keep "the truth" in the tomb, and in the "fulness of time" all truth shall arise in triumph.

Those who resist truth should heed Christ's word to Saul: "It is hard for thee to kick against the goads," and Gamaliel's to the council, "If this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it." We receive inspiration and help in the consciousness that truth will ultimately triumph.

In connection with this service, as at other times, a quartet consisting of Peterson, Wilcox, Burdick of Farina, and Coon of Utica, Wis., sang with marked effect and with spiritual power.

EVENING.

The evening after Sabbath was opened by a praise service, after which came a stereopticon lecture, "Heroes of Our Faith," with which was associated the singing of several illustrated hymns. Dr. Platts described the pictures, most of them being those which were presented at the General Conference last autumn. This service drew an overflowing house and was greatly enjoyed. The remarks of Mr. Platts and the hymns, made the lecture a truly religious service. Mr. Peterson presided at the lantern.

Railroad facilities for reaching and leaving Jackson Center are now confined to a single daily passenger train each way. Engagements which the editor of THE RECORDER had made, prevented him from attending the services on the last day of the Association. He was obliged to go by carriage seven miles early on First-day morning, then twenty miles by trolley, in order to get a train on the Pennsylvania railroad, at Lima, Ohio, and thus reach Plainfield to meet engagements which had been made beforehand. We are therefore under obligations to others for such reports as appear concerning the work on the last day of the Association.

FIRST-DAY MORNING.

(Reported by N. O. Moore, Jr.)

At 9 o'clock was the Pastors' and Workers' Conference, the subject for discussion being "The Gospel Ministry; Opportunities it Affords Young Men to Attain the Highest Success; Requirements and Preparation." The Rev. George W. Burdick, of Welton, Iowa, was the leader of the conference; miscellaneous business and reports of standing committees followed, after which Secretary Saunders took charge of the program in behalf of missionary interests.

AFTERNOON.

The report of the Corresponding Secretary was read at 2 o'clock and unfinished business was taken up. W. H. Ingham then gave an address, and the subject of publications and Sabbath Reform was discussed.

Some time during First-day two sermons were preached, one by the Rev. W. D. Wilcox, the other by Dean Main. In the absence of anything that indicates at which session each sermon was delivered, the outlines are here given together.

Summary of sermon preached by W. D. Wilcox: "The Blessedness of Service." Text, Luke 22: 27, "I am in the midst of you as he that serveth."

There is no place for selfishness in life. There are great opportunities for service. Man gains happiness only through service. Children should be taught to serve. On the choice between self and service hangs character and destiny.

Service is the ground of and rule that governs friendship, married life, careers of usefulness, philanthropy, reform, etc.

True service is rendered at personal cost.

True service is prompted by heart love.

Serve Christ by serving humanity. "As much as ye have done it unto one of these least; ye have done it unto me."

The only way to true happiness in this life and to assurance of the life eternal is the way of Christ-like service.

Summary of sermon preached by Dean Main: "By their fruits ye shall know them." Matt.

7. This is a just and right rule or principle: How well can we Christians stand the test?

We profess to be new creatures in Christ; to

be under the sanctifying and guiding power of the Holy Spirit; to have come out from the world; and to be living with regard to a life to come. We profess to believe in the fatherhood of God and the brotherhood of man, and in the Golden Rule. Our bodies are appointed to be temples of the Holy Spirit; and our souls are in the likeness of God our Maker. And we profess to be under grace, not under law; that is, under a grace, not a legal system. Love for God and man is all the while making the letter of the law more and more exacting, broad, and deep in its requirements.

How well can we stand the application of the principle of the text?

Henry Bailey was elected Moderator and Gertrude Campbell Recording Secretary for the ensuing year. The Rev. C. S. Sayre was made delegate to the Iowa Yearly Meeting.

EVENING.

The closing session of the Association was opened by a praise service, after which a sermon was preached by Secretary Saunders, as delegate from the Eastern Association. After closing exercises the Association adjourned to meet with the church at New Auburn, Minn., for the next annual session.

EDITORIAL NEWS NOTES.

President Roosevelt has announced his plan to visit Panama next November, that he may inspect the Isthmian Canal, and learn from personal observation and intercourse the status and the needs of that great national enterprise. This personal supervision of national affairs is a characteristic of the President which the people approve. On account of the Panama trip the President will not be able to make a journey to San Francisco this fall, which he was considering upon the urgent request of the people of that devastated city. The corner-stone of the new federal building there is to be laid in October, and great pressure was brought to bear upon the President to attend. The trip to Panama is the more important.

The danger and folly of excessive athletic contests was sharply illustrated at Westfield, Mass., June 23. Just as he crossed the tape at the end of a quarter-mile sprint, William Karns, an athlete from the Chicopee High School, pitched forward on his face and died. Heart trouble, induced by over-exertion.

Many important facts and "finds" have been brought to light by the clearing and partial restoration of the great temple of Amen and Hathor, near Thebes. It has been a most expensive work, having cost more than £10,000, but the results have been of the greatest importance. The work has been under the direction of Professor Edouard Naville, assisted by H. R. Hall, of the Egyptian department of the British Museum. There were two temples at Dier-el-Bahari—the older the funeral temple of King Mentuhetep III, of the twelfth dynasty, about B. C. 2500; the other was erected by the great Queen Hatshepsu, about B. C. 1500. This latter temple is the one on which so much time and money have been expended. A late number of the *London Globe* says: "But the outlay has not been wasted, for we have restored to us the memorials of the life and deeds of one of the most remarkable women the Orient has ever produced, and one who from her resemblance in mental capacity and enterprise to our own Virgin Queen may be fitly styled the Elizabeth of Egypt."

King Haakon VII., of Norway, was crowned June 22, 1906. This completes the separation

of Norway and Sweden, peaceful and with the approval of other and stronger nations. Best results will come to the Scandinavian people now that Norway, Denmark and Sweden are independent as to government. Scandinavians have played a great part in the drama of life more than a thousand years. They have emblazoned history with such names as those of Canute, Leif, Olaf, Haakon, Charles and Gustavus. Yet today they are vital with the energies of youth, although possessing some of the oldest lands of Europe. It is with bright prospects that Haakon and Maud have begun their reign, and the world will rejoice to see those prospects amply realized.

June 21 a monument was unveiled on the battlefield of Red Bank, near Woodbury, N. J. The battle was not one of the greater engagements of the Revolutionary War, but its results were not insignificant. The troops engaged were from Pennsylvania, New Jersey and Rhode Island. Governor Utter, of Rhode Island; Governor Pennypacker, of Pennsylvania, and Governor Stokes, of New Jersey, made addresses.

At commencement, June 21, President Schurman of Cornell University, Ithaca, N. Y., spoke strong words concerning the prevailing commercialism of these years. He is reported thus: "What is the blight and malady of our time? Is it not the mean and sordid conception of human life which everywhere prevails? Among all classes and conditions of people do you not find a vitally active, if generally unexpressed, belief that the life of human beings like the brute creatures about them consists in the enjoyment of the material things which perish in the using? To get and to have is the motto not only of the market but of the altar and of the hearth. The energy of the nations is pouring itself into production, we are coming to measure man—man with his heart and mind and soul—in terms of mere acquisition and possession. A waning Christianity and a waxing Mammonism are the twin spectres of our age."

Rev. Dr. John Crowell, of East Orange, N. J., celebrated his ninety-second birthday June 23, 1906. Dr. Crowell is Secretary of the East Orange Board of Education and puts in from six to seven hours a day at his desk in the City Hall. He has held the position for seventeen years. He appears to be about fifty years old, so far as vigor and working habits are concerned.

A gratifying decision was rendered in the Court of Common Pleas at Toledo, Ohio, June 23. Five dealers in ice, men of wealth, were given the maximum sentence of \$5,000 fine and one year in the workhouse for conspiracy in restraint of trade. On the pretext that the ice supply was small, these dealers combined and advanced the price from 50 to 100 per cent. They were indicted, and one of them stood trial and was convicted. The others entered pleas of guilty. Good, very good.

Congress is wrestling with the Pure Food bill, the Meat Trust, the Standard Oil, the Coal Railroads and the Rate bill. Progress is being made and public opinion grows strong and healthful as the discussion continues. This general movement toward reforms is a natural reaction against evils which have come through overgrowth, greed, and loss of conscience. The laws of God, written and unwritten, still abide, and public opinion finally weaves them into scourges for evil doers and guards for right and justice. Meanwhile much of the denunciation of trusts and monopolies is unjust and exaggerated. It comes from penny-a-line writers and from men

whose main grievance is that they have not "been let in on the ground floor."

Indianapolis, Ind., has unearthed the "Preserved Meat" evil in a successful manner. Doctor Barnard, of the State Board of Health, purchased in the market forty-nine samples of sausages, hamburger steaks, veal loaf, wienerwurst, bologna, and other meat products. Of these thirty-three were found to have been treated illegally with preservatives, sodium sulphite having been used in nearly every such sample. He made a second tour of the markets and purchased thirty-six samples of the same kinds of meat. His analysis of these samples showed sixteen samples to contain preservatives. Thirty dealers in the city market are involved. Good again.

Business Office.

King Sol has his eye on us here in Plainfield. He's been making us sweat. For the last two weeks we've been sweating over ledger, day book, subscription list, etc., night and day both. Why? It's time for the annual report from the Publishing House to the Tract Society. Our year closed June 30. The report was ready July 1. That meant a lot of work for both manager and book-keeper. They were perfectly willing to do it, and yet the report was very disappointing to them in some ways. Why? You'll find the reason stated graphically elsewhere in this issue. Hunt it up. What does that statement mean, do you say? It means that if RECORDER subscribers had done their duty the Publishing House could have reported receipts in excess of expenditures. It means that the Treasurer would not have had to borrow \$2,600 to complete the purchase of the second linotype. It means that the Tract Society would have been able to do more Sabbath Reform work than they did. It means that RECORDER subscribers have been losing their sense of obligation to the Publishing House. It means much that we do not want to say here. It means lastly that from now on the manager is going to devote special attention to this subject—not in the columns of THE RECORDER, but with you personally.

IN MEMORIAM.

Miss Emma E. Kenyon, daughter of the late Dr. Joseph D. and Mrs. Lydia Noyes Kenyon, was born in the town of Hopkinton, R. I., October 1, 1843, and after years of bodily weakness and much suffering, went to her eternal rest, in Westerly, R. I., June 18, 1906. In early life she was baptized and joined the First Seventh-day Baptist church, of Hopkinton, which remained her church home while she lived. She was educated at what was then Hopkinton Academy, and at the Bristol Normal School. She was a successful school teacher at Ashaway twelve or thirteen years, and in Westerly five or six years. Excepting a few years at Ashaway, and ten or eleven years in Westerly, her home was on the old farm about two miles east of Ashaway. She was a Christian of strong faith, an affectionate and loyal daughter and sister, and though at times depressed by long suffering, she brought much of sunshine into the lives of others.

A. E. MAIN.

ALFRED, N. Y.

Blessed are the joy makers.
Music, the mosaic of the air.

Our work shall still be better for our love
And still our love be sweeter for our work.

—Mrs. Browning.

Missions.

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

QUERY.

What would you think of seven or eight Seventh-day Baptist ministers traveling for five weeks among strangers who knew nothing about the true Sabbath, and not one of them carrying a Sabbath tract with them? I do not know positively that they all did this thing, I know that one of them did. Neither do I have any knowledge that they did not do this. I know of one of them who is going loaded hereafter. I think I farther know that none of us care half enough about this great truth.

A LITTLE SETTLEMENT OF SABBATH-KEEPERS.

On the Erie railroad some seven miles westerly from Jamestown, N. Y., is a little station called Ashville. A beautiful valley winds off to the south. Following this nearly three miles you come to a little group of homes, mostly farm houses. This place is called Blocktown. It once had a store and post-office. The rural mail delivery has now taken their place and they are gone. But the pretty white dwellings still dot the valley and hillsides, making it a beautiful sight. In this village are located two churches. A score of years ago an Adventist minister by the name of Raymond came to this settlement, held some meetings, and finally organized a church.

Several families embraced the Sabbath, and the little church grew to be of some size. A church edifice was erected and a young man named L. A. Wing was called and ordained to the gospel ministry. He finally became the pastor of this church. He was from one of the hardy and thrifty families who lived in this valley. Not many years ago the time came, when he was compelled to decide which he would obey, the dictates of his own conscience and judgment, or the mandates of his denomination, as to where and what he would preach. His independence finally lost him his place among the rulers of his denomination. And now for years he has lived on his own little farm, and preached at his own charge to a group of Sabbath-keepers. He lives on the "sunny side" of the "Fat Valley," and after a very pleasant stay of nearly twenty-four hours in the home I conclude that the whole family live on the "sunny side of life." I was never more impressed with the truthfulness of Paul's words to Timothy, that "godliness with contentment is great gain." The few Sabbath-keeping families now remaining are steadfast, but too independent to be ruled by the denomination to which they once belonged. Those who have continued Adventists proper have mostly gone to other more congenial surrounding churches. Two very uncommon things I noticed with this people. They have neither lost their religion or become embittered. They are a missionary people, and love other Christians, especially those who keep the Sabbath.

The church building is undergoing repairs, not in condition to hold services in, and so I did not stop over the Sabbath, but came on to spend it with the Second Alfred Church. The other church in Blocktown is a Methodist. Is one of three charges which sustain a minister.

The electric cars run hourly or less, from Jamestown, along the shore of Lake Chautauqua, in a westerly direction, through Lakewood, and on to Ashville, a delightful ride of some seven

miles. This country is both beautiful and fertile, good enough to belong to Seventh-day Baptists. I wish it did.

FROM D. H. DAVIS.

WEST GATE, LIEU-OO, CHINA, MAY 1, 1906.—My Dear Brother Saunders: It is raining today, so there is no work being done on the building. I will give you a brief report of progress. The dwelling walls are up and the roof boards on ready for roofing. Am using the Ruberoid roofing, hoping it will be more satisfactory than the Chinese tiling, that get misplaced and blown off by the heavy wind. I wish I had a photo to give you a better idea of just how it looks with all the staging that surrounds it. The building for the dispensary and school is up to the second story. If the weather is good it will be only a few days before this will also be ready for the roof. I expect all of the mason and carpenter work will be completed by the end of May. It will require two or three weeks for the painting and varnishing. So far the workmen have given satisfaction; done good work and I have had no trouble with them or the people. The workmen employed are all Ningpo men, and nearly all belong to the same clan. They are rather high strung, as we sometimes say, and have found it difficult to get on with some of the country people, who were employed in carrying the brick from the boat that brought them from the kiln to the place of building. This part of the work is all over now and we do not fear any collision. One day recently one of those who came in to see, put in his lip to the great annoyance of the head carpenter; the whole gang were like a nest of bees that had been disturbed. One man rushed down the ladder and went for the offender. I stepped in between them, preventing the workmen from hitting the man. I said I could not allow any fighting. The man made his exit from the place as soon as possible and up the road he ran with a little hornet of a boy after him. I could but laugh within myself to see this show. The workmen said afterward that all they wanted to do was to frighten the countryman. I hope we shall not have another such a fracas. Great numbers of people come to see this wonderful house. They are ready to admit that the Lieu-oo men would not be able to build such a house, and I am sure they could not. One of the on-lookers said these Ningpo men would do more work in one day than the Lieu-oo workmen would do in three days, and I judge from what I saw of some work being done, that he was correct in his opinion. The many visitors have given me many opportunities to talk with them. I have found them very friendly, have not as yet heard the first indication of disapproval. For this friendly spirit we are truly thankful. While here I have preached on Sabbath and when weather has been pleasant have had very good congregations for this place. They cannot be said to be large, perhaps some days there have been fifty or seventy-five people present. Last Sabbath a good number of the workmen. The contract stipulated that they are to do no work on the Sabbath. I have known some missionaries to allow work to be done on Sunday just as other days. Of course, this would not do for Seventh-day Baptists. It would not be a very good way of inculcating the idea of the sacredness of the Sabbath in the minds of the Chinese. Within the past three weeks six men have given in their names as indicating their desire to become Christians. It is too early for us to know whether it is a true desire or not. We hope they

are true seekers. Whatever their motive, they have given us the opportunity of presenting to them the way of life. We have tried to deal with them as true seekers and labored with them to believe on the Lord Jesus Christ. I can not take the time to tell you all about these men. I will only tell you a little of what I learned of the last man who came yesterday afternoon. This man lives at Floating Bridge (Ven-Kyan), a town 26 Chinese miles north of Lieu-oo. He had been to Dr. Palmberg some weeks ago for medicine for rheumatism, I believe. He came in yesterday afternoon and said he had just been released from prison, where he had been shut up wearing the Caung for 20 days or more. Upon his release he was beaten 500 lashes. The offence was gambling in Lieu-oo several months before. The official, a deputy officer from Ta-Tsong, has been arresting all gamblers he could. This man, although not living in this town, was also arrested. As he related his story the doctor told him she was glad he had been punished and hoped he would now reform. He said he was going to do so. After the doctor had talked with him a long time she asked me if I would not like to talk with him, so I invited him into my little room, 6 feet by 10, and continued to question and direct him to Christ as his Saviour from sin. He said he had been an opium smoker for 20 years, about half of his life. He said he truly wanted to give up his opium and become a Christian. We read the third chapter of John, had prayer. He is a bright, intelligent man and if the Lord would only thoroughly convert him, he evidently would be of great influence for good. The doctor gave him medicine to take for breaking the opium habit. Pray for this man and all those who have given in their names that they may be truly converted. Hoping that you and your family are well, with kindest regards, I am,

Fraternally,

D. H. DAVIS.

A RE-STATEMENT.

REV. C. S. SAYRE.

In my article on the mission of Seventh-day Baptists, published in THE RECORDER a few months ago, I said a thing which I wish to restate, even at this late hour. I said, "If God will save the people who keep Sunday, then we are the biggest set of fanatics on earth; and had better take down our shingle and go out of business." The way it stands I include all Sunday-keeping people, without any exception. The statement would include all illiterate and ignorant people. The person who cannot read has to depend upon what others tell him; and what Sunday-keeper would teach the Sabbath truth? The man cannot be to blame for not keeping the Sabbath, and he may be perfectly willing to keep it if he only knew God wanted him to do so. I do not want to include such people in my statement, and would like to qualify it, as I did in a sermon which I preached at Little Genesee, N. Y., last March: "If God will save the Sunday-keeping people, who are equal to us in intelligence and opportunity, then we are fanatics and had better take down our shingle and go out of business."

I am unable to cite any Scripture that will warrant the above qualifications. Paul talks a little along this line in Rom. 2: 1-16, but he rests everything with the doing of the law. I make the qualification therefore on my own responsibility, just to simplify matters a little.

DODGE CENTER, MINN., JUNE 15, 1906.

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

"LET NOT YOUR HEART BE TROUBLED."

MRS. MARTHA A. IRISH BURDICK.

Written for THE RECORDER.

Let not your heart be troubled;
The Heavenly Father knows
Your tangled road,
Your heavy load,
He pities all your woes.

Let not your heart be troubled;
The blessed Saviour hears
Your feeblest prayers,
And pitying shares
Your heartaches and your tears.

Let not your hearts be troubled;
God knows and understands
How every ill
Works out his will;
He holds you in his hands.

Let not your heart be troubled;
Life's day is short at best;
Toil will be done
At set of sun,
And night will bring sweet rest.

Let not your heart be troubled;
Beyond the sunset gate
Heaven's new glad day
Will dawn for aye,
And there our treasures wait.

Let not your heart be troubled;
The heavenly Pilot guides
Your tossing bark
Through tempests dark
And still with you abides.

Let not your heart be troubled;
None may God's plans foretell;
Bend to his will,
Trust and be still,
God rules and all is well.

A CHINESE SUBSCRIPTION BOOK.

(\$2,000 subscribed for repairing McTyeire School.)

BY MISS JUNE NICHOLSON, M. E. C. S. M.

Learning the Chinese language, important as it is, is a small part of the education of a missionary. A knowledge of the people and their methods of work is equally imperative. It is almost impossible for the Western mind to comprehend how completely Chinese life, even in its minutest details, is bound to conform to custom.

With us, in order to secure a subscription, the thing of supreme importance is to know that the cause to which we contribute is a worthy one, and the style of language in which the appeal is made or the kind of paper on which it is written is of no importance. Not so with the Chinese. This knowledge has come to us as a recent possession and in connection with a subscription raised for McTyeire School. This school has been opened for thirteen years, and for the past year it has been evident that repairs must soon be made.

The situation of the school in Shanghai, the commercial centre of the empire, and the reputation which the school has gained over a large part of the empire, made us feel that it should be made a model school in every respect, and that the worn varnished floors and rather dilapidated grey walls did not present the object lesson of cleanliness and beauty which to us seems a very real part of the teaching needed in this land of indifference to dirt.

The generosity of the girls in making contribution to various charities gave evidence that if the need of the school was presented to them

they would readily respond to the call. With such wealthy patrons as this school has it should be kept in perfect repair without any demands upon the already heavily drained treasury at home.

Before Miss Richardson, the principal, returned to China from her recent furlough, it had been in our thoughts to suggest to the girls to have the money in hand before she came and present it as a surprise to her when she came, but it seemed best to wait and consult with her as to the best way of presenting it to the girls. After thinking and praying about it the plan which seemed surer of enlisting the enthusiasm of all the girls was to consult with them. The older girls were invited into the study, and after a statement of the needs of the school and a consultation with them as to ways and means of raising the necessary \$2,000, they asked to have a subscription book, and said most reassuringly they thought they could guarantee success.

With the unwisdom of a new missionary I thought the first step toward assured success was made when an ordinary white blank book was secured and a few lines in English had been written on the first page, stating simply for what purpose the money was needed. The matron of the school, on being shown the book, looked amazed and said: "Why, you will never get a cent from the Chinese with that book; you must have a regular Chinese subscription book according to custom, and the appeal must be written in classical Wen-li." Past experience had taught the wisdom of using Chinese methods in dealing with the Chinese, so she was commissioned to buy the book. The book was bought, a blue linen back, with leaves of yellow paper and red vertical lines on the leaves. The cost of the book was \$1.50 (Mex.).

The teacher of Chinese classics was asked to translate the few simple sentences into elegant deep Wen-li. When he saw our new book he came at once, and out of the depths of his wisdom kindly showed us the impossibility of getting large subscriptions in our new blue book. He said we must have a large book with heavy wooden backs and gold paper on the outside if we wished large subscriptions, "for no man could write a large subscription in a book of that kind." We wondered what the end would be and mildly enquired the cost of such a book. Seven dollars and a half—\$7.50 Mex. (about \$3.50 gold). With a not very full treasury and no subscriptions assured (except by faith) we felt some misgiving about the investment, but we thought of the fulfilled promises of the past and said: "Get the book."

The next morning the book came, looking very handsome with its lovely classical Chinese introduction, which we had also to take on faith, as we could not read it, and its strips of red paper one inch wide and several inches long pasted loosely on the pages of the book. These strips were for the names of the subscribers and amount subscribed. How grateful we have felt for the kind advice and help given by our Chinese fellow-workers.

The first subscription proved the wisdom of the teacher's advice. The father of one of the girls gave \$150 and interested himself in securing subscriptions from his friends, which altogether amounted to \$440.00. Our hearts were big with hope and gratitude as we received the curious rolls of brown paper filled with silver dollars.

An expectant Taotai, the father of one of our girls, telegraphed from Tientsin that he wished to subscribe 200 Taels (about 270 Mex.).

A little girl about thirteen years old, a daughter of one of the wealthiest families in Shanghai, came into the study one morning and said: "I have told my father I did not want him to give any little money" (small amount). Several days after, on Monday morning, when she returned to school, she came into the study, her face shining with joy and with something in her hand so heavy she could scarcely carry it. Upon enquiring as to what she was carrying, she said: "Oh, it is money," and it was three hundred silver dollars tied up in a bandana handkerchief. Three families gave \$1,000. The remainder came in smaller sums of one hundred, fifty, thirty and twenty dollars.

By the time school closed we had enough in hand to embolden us to give out the contract for the work. The building, at least all that needed repairs, has been fully repaired, the floors varnished with the beautiful Ningpo varnish, the walls painted and calcimined, the woodwork repaired, stone steps put at the back where they were much needed, the roofs painted and the walks in the grounds macadamized, iron seats bought for the lawn, and last but most important a gatekeeper's lodge built.

The school is in perfect repair, and with the increased tuition and board next year we hope to make further improvements as needed.

"Attempt great things for God, expect great things from God." To the readers of this article it may scarcely seem fitting to introduce Carey's motto when recording so small a thing as only \$2,000 collected for a girls' school. If to you it does seem small it is because you have not the right perspective. With our knowledge of the existing conditions it does seem to us truly a great thing done for God. It was the first time such a subscription had ever been asked; the work was largely done by the girls of the school, and the American boycott was just being violently agitated. The ready response which this appeal has met has been most gratifying to us as an evidence of the value which the Chinese place upon the school. We all feel that it is a privilege to work in this school where Miss Haygood invested so much of her forethought and love. Each succeeding year only proves more fully the wisdom of her plans. McTyeire School holds a unique position in China as the first girls' school of its kind. The demand for teachers from the school, and the inducements offered in the way of salaries, are some of the dangers which threaten the best work of the school. Even two or three years before graduation our girls are offered such large salaries as teachers in private families, or in large government schools, that some of the poorer girls are yielding to the temptation to leave school before their course is finished. However, as these girls all go out earnest Christians, we feel glad for the leavening influence to be at work in the homes of the "poor rich" of China.

McTyeire School does not need the money of the church at home, but it does need the prayers. The position of the teachers there is one of peculiar responsibility, and they do need the constant support of prayer that they may know how best to present the truth in all its purity and beauty without any compromise to the influential class of men and women with whom they are brought in contact.—*Woman's Work in the Far East.*

They that know God will be humble; they that know themselves cannot be proud.—*John Flavel.*

The death of Dr. Mary Putnam Jacobi, one of the honored women of New York City, calls to mind her eloquent appeal before the Constitutional Convention of New York State in 1894, in behalf of the rights of the women of her State. She said in part:

"All women—no matter how well born, how well educated, how intelligent, how rich, how serviceable to the State—have been rendered the political inferiors of all men, no matter how base born, how poverty stricken, how ignorant, how vicious, how brutal. The pauper in the almshouse may vote; the lady who devotes herself to getting that almshouse made habitable may not. The tramp who begs cold victuals in the kitchen may vote; the heiress who feeds him and endows a university may not. Communities are agitated and Legislatures convulsed to devise means to secure the right of suffrage to the illiterate voter. And the writers, journalists, physicians, teachers, the wives and daughters, and companions of the best educated men in the State are left in silence, blotted out, swamped, obliterated, behind this cloud of often besotted ignorance. To-day the immigrants pouring in through the open gates of our seaport towns, the Indian when settled in severalty, the negro hardly emancipated from the degradation of 200 years of slavery, may all share in the sovereignty of the State. The white woman—the American woman—the woman in whose veins runs the blood of those heroic colonists who founded our country, of those women who helped to sustain the courage of their husbands in the Revolution; the woman who may have given the flower of her youth and health in the service of our Civil War, this woman is excluded. To-day women constitute the only class of sane people excluded from the franchise, the only class deprived of political representation, except the tribal Indians and the Chinese."

ELNORA MONROE BABCOCK.

THE CONVOCATION.

The Convocation of Seventh-day Baptist Pastors and Christian Workers will convene at West Edmeston, New York, Tuesday morning, August 14, 1906. Theme: "The Place of Seventh-day Baptists in the Evangelization and Religious Education of the World." The meetings will continue eight days, with morning and evening sessions. The general plan of the program includes three twenty-minute papers, discussion, and a half hour devotional service each morning, and one address each evening.

The program is nearing completion. Meanwhile, time is rapidly passing. If those who attend the convocation are to get reduced rates on the railroad, the committee having that matter in charge must have a tangible basis to work upon soon. We propose, if the editor is willing, to publish in THE RECORDER a list of the names of all persons who expect to attend the Convocation, as far as names are received by the Secretary. Those who have accepted a place on the program need not write again unless their wife or some one else is to accompany them. In that event send the name.

This list will furnish needed information to the railroad committee, and will serve also the entertainment committee at West Edmeston, thus saving you the delicate task of writing them. "Write to-day, don't put it off. Lay this paper down and write now before you forget it."

A. J. C. BOND, Cor. Sec.

NILE, N. Y.

THE CONVOCATION ODE

"Mater Humanissima: an Ode for the Fifteenth Anniversary" of the University of Chicago," by Edwin Herbert Lewis, Ph. D., University of Chicago, 1894; Professor of English in Lewis Institute.

But yester-eve here closed the prairie flower Whose trivial beauty is forgot today. The plain has blossomed into hall and tower, And viewless dreams are visible in gray. The granite chapter of romance is told, And these enchantments by the morning kissed. Reveal the theme of all the future tones And music manifold. Last touch of magic, see the tender mist Of delicate ivy stealing up the stones.

'Tis marvelous—'tis nothing! Evermore A rain of falling cities feeds the dust As plangent showers fed the primal core When earth was welded in the whirling gust. And we, grim nature's fools, ah! why should we, Shipwrecked upon a planet veiled with fire, Build halls for dreaming, cloisters for repose, And homes for pendantry, When every hour of vague and vain desire Must be atoned by agonizing throes.

Such was the oracle that made us thine Three lustrums since—or was it yesterday That first we stood before this western shrine, A band of palmers in a morning gray? But ah! the times are noisy, and too soon The clearest accents of that voice were lost, Amid the foam of words on every side. The disillusioned moon Looks down upon a surging century, tost By lawless pleasure and fanatic pride.

What wonder then if many a starving fool Has fed himself upon the root insane, And counts the world a scene of wild misrule, And raves that all ideals are idols vain! He reads no splendor in the emblazoned skies, No meaning in the whisper of the sea, No homeward motion in the flux and flood. For him no sweet surprise Of common goodness proves the mystery That God may tent Himself in flesh and blood.

Forgive us if we sadden when we trace The steely gossamers of the loom of law, Which strongly hold the filmy world in place, And flash it through with miracle and awe. We learned from thee to reverence the loom, And all the tissue of the golden web, But oft the patterns seem to reel and swim, And each design is doom. What miracle in all the world is left If God himself is but a pattern dim?

Such is the answer that we seem to read In thy deep eyes. The years which are to be Shall better frame the question to the need, When wiser sons and daughters ask of thee. Perchance the atom's flower may release Some Ariel, some valency divine, Some bond between our life's atomic rout And God's eternal peace. Whate'er the vision, may no child of thine Be homeless in the alien vast of doubt.

Home to the sober gladness of this day We throng, thine eldest children, mother fair. Few wreaths we bring thee of the victor's bay, But amaranths of gratitude we bear. See where thy dawn of wonder opens wide, Colored with life! nor fear the sky of rose Which blossoms from the white sun of the truth. Lift up thy head with pride! Behold thy radiant unborn host which goes Chanting the glory of thy endless youth.

Man is a hunted creature—let him hide! A pauper—let him earn his crust of bread! Why in the tombs of thought should he abide, To feed ignobly on the powerless dead? See on the wall the wind-swayed ivy leaf; Will brave men pause to name its useless parts, And listen not to what the wind doth bear— The sobs of human grief, The noise of battle and the knell of hearts, And all the frustrate world's unanswered prayer?

Wild words! Forgive them, O belov'd and just, Great Alma Mater, whose commandments are: "Though life be but a gleam and man be dust, "Make the dust sacred! make the gleam a star!" Laughter or tears—which better serves the whole? Thou answerest: "Neither! but to re-attain "Hellenic measure and Hebraic might, "And to possess thy soul. "The adamant ether is humane— "Its calm is energy, its thrill is light."

Unveil thy cunning, wisest of the wise, Renew thy magic for thy doubting ones, For thou art watcher of the woven skies, And measurest the motions of the suns. Say what more subtle instrument can write A single micron of immortal worth When it records the waves of human hope. What iris bar of light Can measure values as it measures earth, Or show the goal to which our spirits grope?

Thou answerest not in words, but silently Thou lookest down with sweet and serious gaze, And in thy human look we seem to see The patient answer to the cry we raise. "Ye prate of patterns and the web of doom. "Is God then strangled in the warp and woof? "Is not the Weaver in the Weaver's place? "Go seat you at the loom! "Create the goodness that is heaven's proof, "And work with God, if ye would see his face!"

III

The chant assumes a messianic range, And sings the newer race which is to be. The planets tragic eons, change on change, Become the intervals of melody. Rich as a mother's love the music rings, Real as hope, and sweet with all surprise. Hark how the laws of heaven blend With laws of common things! For every science fearlessly supplies Harmonic means to each human end.

From yon clear day-spring may the breath and breeze Freshen thy brow and sing throughout thy blood. May all thy studies be humanities, And luminous thy goal, the common good. Dream on of Athens, white beside the sea, And grave Judea, lit with whiter stars. Pursue through all the arteries of earth The inviolate mystery. 'Tis truth, strange common tool, which still unbars Eternal values and immortal worth.

Immortal! word that quickens mortal breath! It names him whom our hearts remember still, Our man of deeds, our father young in death, Master at last of even his mighty will. Fret not thy weary gaze beyond its power To pierce the empyrean of his change. Common as life is that celestial birth, Mysterious as a flower. Incredible is heaven, yet not so strange As heavenly thoughts in men that walk the earth.

Hebraic-minded in Teutonic frame, Great toiler, builder great, and greater friend, Creative hope, aspiring like a flame, Wielder of power to power's most noble end, Live! live in us, brave spirit, teaching still The broader vision and the braver act. And in that valley of the staff and rod, Teach us the hero's will, Who smiles from lips by human anguish racked, And dies firm-trusting in a human God. June 12, 1906.

COMMENCEMENT AT MILTON.

THE RECORDER is indebted to the Milton Journal for the facts which appear below.

ANNUAL SERMON.

"The annual sermon before the Christian Association was given in the Seventh-day Baptist church Friday evening, June 15, by the Rev. Frank C. Richardson, of Edgerton. Mr. Richardson took for his text "Give and it shall be given unto you." Illustrations were taken from the history of the people down to the present time to prove that the law of giving is the world's true law of living. Examples of men in public life were freely used to show that selfishness is a heart hardener, and that to receive, one must freely give. The giver is not always repaid in kind, but he always receives full measure. A tribute was paid to the influential lives of Elder Dunn and President Whitford. In closing Mr. Richardson advised the members of the Christian Association to gain equipment for life, to be ambitious, and not to be content to stay at the bottom of the ladder.

BACCALAUREATE SERMON.

"President Daland delivered the baccalaureate sermon Sunday evening in the Seventh-day Baptist church. He was assisted in the service by the Rev. A. L. McClelland and the Rev. A. Hatlestad. The following is a synopsis:

Text: Joshua 14: 12. Theme: "Caleb's Choice."

"We are swiftly passing through the first decade of the twentieth century and pride ourselves on our modern times and on all that is new. But it is not without profit that we turn back to an ancient time, the fifteenth century before Christ, and learn a lesson from the life of an old man, Caleb, one of two who left the land of Egypt under Moses' leadership and reached the Promised Land. All the rest except Caleb and Joshua had perished and Moses had been taken away. The time had come for those who were to take possession of the land of Canaan to make choice of what they would have for their portion. Caleb, contrary to what might be expected, chose the mountain of Hebron, rugged, difficult of access, and peopled by hostile tribes of great power who dwelt in fortified cities. Though Caleb was eighty-five years old, he nevertheless chose this place because it was hard to take. But he said of the foes, "If so be the Lord will be with me, I shall be able to drive them out." What a lesson is this choice to us! We choose the easy path, the swift and pleasant road to success, leaving the hard and disagreeable way to those less alert and fortunate. But Caleb's choice was justified.

"The choice of hard things makes us strong physically, intellectually and morally. The strong man is the man who has had to labor with his hands and live on plain fare without the luxuries that weaken and enervate the system. The powerful intellect is the one that has coped with hard studies and mastered them, not

the one that has lazily absorbed pre-digested mental food. The strong man spiritually is the one who has taken up hard tasks, who has practiced self-denial, who has not sacrificed his high ideals to present pleasures, and who at the cost of much pain has resisted the allurements of the easy way.

"Choosing hard things also assures the Divine presence. Those who have known the presence of God are those who have passed through the way of the cross. 'All they who will live godly in Christ Jesus shall suffer.' 'Whoso will lose his life for my sake shall find it.' 'If we suffer with him we shall also reign with him.'

"Choosing hard things gives the broad view of human life. Who are the optimists? Who are believers in God and in men? Who are the liberal and broad-minded men? They are not those who have sought and found ways of ease, but they are the heroes who have struggled and who through suffering have learned sympathy for others, who have given their lives in service to their fellows. Caleb, when he had taken Hebron, had a broad view of the land of Promise, from Damascus on the north to the Dead Sea on the south. When we are above the clouds we live in the sunshine even though those below are in the mists of doubt and discouragement. The path to the heights is the hard one, not the easy one.

"Therefore, if there lies before you a hard task worth doing, do not turn aside from it seeking a pleasanter path, but take your Hebron with a victorious arm. And may God bless you!"

COMMENCEMENT DAY.

"The college commencement was held in the tent on the campus Thursday morning despite threatening weather. No other place could have accommodated the throng."

Hon. H. A. Cooper, a member of Congress from Wisconsin, had been announced for the commencement address. Under date, June 16, Mr. Cooper wrote President Daland that pressing duties on important committees made it impossible for him to be present. Among other things he said:

"My acceptance of your most kind invitation was sent in the belief, then general here, that the session of Congress would end by the first—surely not later than the tenth—of the present month. But the end is not yet in sight, and the most important legislation session is still pending.

"I beg you to believe that I am deeply disappointed. I feel the keenest regret at being compelled to forego the visit to Milton College to which I had looked forward with so much of pleasure.

"Please present my compliments and regrets to the Class of 1906 together with my best wishes for their future success and happiness.

"Please explain to the class and to friends who may inquire concerning my absence how my duties here have prevented me from leaving Washington.

Very sincerely yours, HENRY ALLEN COOPER."

Under these circumstances "Dr. Edwin Herbert Lewis, Ph. D., Litt. D., of Lewis Institute, Chicago, gave the address, his subject being,

'The Conservation of Value.' The following is a synopsis of this, one of the crowning features of commencement week:

"Dr. Lewis said that he joined earnestly in the sense of disappointment which was felt by the audience at the enforced absence of the distinguished speaker who was to address them. Mr. Cooper's voice would have been that of a man of action, but the words of the one who takes his place are only one more academic God-speed, coming from the body of those who remain within the cloistered walls of enforced restraint. Yet it is not impossible that, if Mr. Cooper were speaking, the man of action would be insisting that in his public life he had never ceased to be thankful for the college years of calm which preceded his plunge into the surf and surge of public life; that he had never ceased to regret that these years were not longer; that the greatest need of our time is standards, fixed intellectual principles, guide-boards along the paths of partisan feeling and financial passion. Mr. Cooper would certainly say that the Congress of the United States is just at the present moment in a state of mind far from academic. If there was ever a time when calm, expert, scientific judgment on economic matters was needed, it is now. The theorist has been despised long enough, and the practical politician has come to the place where he is inclined to think that possibly expert knowledge might be a good thing even in politics. 'I trust,' said Dr. Lewis, 'that the members of this Class of 1906 will live to see the time when in a representative government, expert knowledge will be considered representative.'"

We cull from the Journal other features of the address, as follows:

"He then referred to the enormous waste of life in nature and asked, is it far otherwise in the case of the human soul? How many of our good resolutions become good deeds? How many of our efforts amount to anything? The beautiful dreams of excellence have blossomed in our soul like innumerable roses—but where are the roses of yesterday?"

"The pessimistic view of life is an insult to God and to one's mother. It is an insult to one's self. It is axiomatic that life has value. Even the pessimist by his very pessimism shows his sense of value when he denies value to life. So the conservation of value is itself axiomatic. As Browning puts it:

"All we have willed or hoped or dreamed shall exist, Not its semblance, but itself; no beauty, nor good, nor power

Whose voice has gone forth, but each survives for the melodist,

When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky, Are music sent up to God by the lover and the bard; Enough that he heard it once: we shall hear it by and by."

After discussing the values which college-bred men should gain and prize, Dr. Lewis named these three specific values:

"First: The elevated things are those to live for. By this he meant things like justice, fidelity, honesty, and all that makes for the permanent improvement of the higher soul of mankind. He showed that the world does not mean to give its rewards to the dishonest man, but nevertheless does so. It is for college men to prove by their lives that money is not the only thing to live for.

"The second value is the sense of the unity of all life and the large outlook that college has given him. Life will try to make the man forget the largeness of life. It will enslave him to the immediate task. Breadth of view is necessary to enable one to narrow his aims wisely. Marcus Aurelius wished to do only the most necessary things. Mathew Arnold said that every day something definite should be placed before one as that toward which to strive. Breadth of view enables one to select this 'something definite.'

"In the third place one should conserve the 'religious emotions of the past.' God was as real ten years ago as He is today, and there is dignity in every aspiration that reaches out to Him. We shall grow from year to year and modify our religious ideas, but we ought to conserve the emotions which formed our earliest religious experience.

(To be continued.)

Children's Page.

THE BIRD THAT TOLD.

Dudley wasn't very good-natured. It was a warm afternoon.

"How would you like to eat supper outdoors?" said mamma.

"Oh, goody!"

"Papa won't be home, so you and Helen and I will take something in a basket and go down to Squaw Lake. Run and find Helen."

Dudley ran outdoors. "Oh, Helen!" he called, "we're goin' down to Squaw Lake and eat our supper in a baxit."

Helen bounced out of the hammock, and was in the house before her brother.

Mamma was getting ready brown bread sandwiches and apricots and cookies and milk.

"Oh, can I have a papercot now, mamma?"

Dudley was very fond of apricots. Mamma gave him two.

"I think you'd better have your shoes on, my boy. Briers are bad for bare feet."

Helen ran to find the shoes.

"I don't fink we better stop now, mamma. Sides, I can't wear 'em, 'cause my sore toe isn't got well."

"Let me see."

Dudley stood on one foot, and thrust five little toes up over the edge of the sink.

"Why, there's no sore toe there, child."

"I fink it was the uver foot."

Five more little toes showed up.

"Nor there," said mamma, looking carefully.

"Well—it's so warm—never mind his shoes, Helen. I suppose they'll fret him."

It was cool and shady by the lake. Mamma put the basket into a bunch of tall ferns at the foot of a big tree, and they all went down to the water's edge to find conch shells. There were ever so many, and Helen filled her handkerchief with them. Dudley amused himself by digging his toes into the sand and watching the holes fill with water. It was such fun! He would never have dreamed of crying if a sharp stone had not hurt his foot.

"I know just the place for a boy with a hurt foot," said mamma. "It's on the shawl under that big tree."

Dudley limped slowly away into the shade, and after much fussing found a soft place to lie down. Soon his little nose sniffed something.

"I smell papercots, I do b'lieve. Maybe they grow on this tree. I fink I'll climb it and see." He jumped up quickly. "Oh, I 'most stepped into a baxit. Here's where the papercots are! How many? One, two, free, four, ten, eight, and—oh, lots more. I fink I'll take one. Course I'll ask mamma. Maybe I'd better have two, free. Oh, dear, I've squeezed 'em! Course they're spoiled now. Course I better eat 'em, 'cause nobody wants 'em now."

Dudley ate the fruit and threw the stones away.

"You—you—took three-e-e! took thr-e-e!" cried a bird voice overhead.

Dudley started and looked up into the tree. A brown bird was whisking his tail and flirting about.

"You—took—thr-e-e!" it repeated.

Dudley threw a stick. It touched one of the lower branches, and the bird flew away.

It was a very quiet little boy that mamma and Helen found sitting in the middle of the old gray shawl when they came up. "We'll have supper now. This little boy is hungry. Hand up the basket, Helen."

Dudley brightened up when mamma told the children stories of the woods and seashore as they ate sandwiches and cookies.

"Here's the biggest apricot. Dud can have it," said Helen, dropping it into his outstretched hand.

"Took—thr-e-e!" called the thrush from a treetop.

Dudley's apricot rolled away in the grass, while he hid his face in mamma's lap and burst into tears.

"What is it, dear?" asked mamma, anxiously.

"I did take three papercots, mamma. I was going to tell you," he sobbed, "but they all got squeezed, an' I—I—didn't. 'At old b-bird fought I was a f-fief, an' he mus' t-tell."

"Took—took—thr-e-e!" sang the thrush, and mamma understood.

They had a sober little talk then. When it was over Dudley felt much better.

"I'm glad 'at frush told," he said as they finished the apricots, "'cause I might have forgotten if he hadn't 'membered for me."—*Sunday-school Times.*

A TRUE MOUSE STORY.

"Molly, mamma wants you in the parlor. Hurry."

"O dear! I was just finishing Agatha's apron." Molly held it up with pride as she spoke, but big sisters are unappreciative.

"Well, put it away. I am to brush your hair and put on you a clean apron. Mrs. Warren wants to see you."

"Very well, when I thread my needle and stick it in." Molly unwillingly folded up her doll's spring sewing, which lay scattered all about.

But she was an obedient little girl, and when Sister Bess had finished making her toilet, she went at once downstairs.

Just as she shook hands with Mrs. Warren, something dreadful happened. She distinctly felt something move in her pocket! It gave a little jump, and then was quiet; then it jumped around, until Molly was nearly frantic. She was sure a mouse had gotten into her pocket; and at the thought she uttered a scream that brought mamma to her side.

"What is the matter, what is the matter?" cried mamma.

"It's a mouse! It's a mouse! I feel it in my pocket! O-o-o!" Demure little Molly actually screamed with fright.

Mamma grasped the pocket and held it.

"Now, darling, it will not trouble you any more," she said. A funny look came into her face, and she began to laugh. Then she put her hand in the pocket, and drew forth—a spool of thread!

"Here is your mouse," she said. Molly suddenly checked her tears and began to laugh, too.

"Why it has been unwinding ever since I left the nursery," she exclaimed, catching sight of the thread trailing along the floor. "I wonder where the beginning is!"

"Run and see, and wind it up carefully as you go," said mamma.

With the tears still wet upon her April face, Molly retraced her steps, winding all the time. And where do you think she found the end of her thread? Why, in the very needle she had stuck in Agatha's apron, and laid away in her little work-basket.—*Holiday Magazine.*

Humility is the root, mother, nurse, foundation, and bond of all virtue.—*Chrysostom.*

Young People's Work.

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

SOMETIME.

Sometime the sun will be shining,
Sometime the path will be bright,
Sometime the silver lining
Will again be turned to the light.

Sometime the day will dawn,
And dark night disappear,
And the countless joys that throng
Will banish the falling tear.

Yes, then we will understand—
As we never could before,—
The questions that troubled the land
Will seem perplexing no more.

There all will be joy and gladness,
There the broken heart will heal,
What once was woe and sadness
Will be transformed by His seal.

Then let us be up and doing
Some act for Him, each day,
Ever the just cause wooing—
And Christ will show the way.

G E

PRESIDENT'S LETTER.

The Berlin Association was a delightful affair. The Young People's Hour occurred-Sabbath afternoon. With the aid of a chart, the writer spoke upon "The Relation of the Young People's Board to the Denomination." The Young People's Board is the youngest child. There is a large family of children, of which the Missionary Board is the oldest daughter. "Mr. and Mrs. Denomination" are the father and mother. Next to the Missionary Board, in order of age, come the following children: "Tract," "Education," "Memorial," "Woman's," "Sabbath-school" and "Systematic Benevolence."

Now the work of the youngest child is twofold. First, we are to help the other boys and girls. Second, we have a specific work all our own.

So we join in with the work of all the other Boards, cheerfully and gladly, only aching, just aching, for something to do. And then we do our best to carry on our own specific work, such as paying one-half of Dr. Palmborg's salary; publishing the *Seventh-day Baptist Endeavorer*; evangelism, distribution of tracts, aiding in building the Dr. Palmborg house, etc.

The young people and even the children attended the sessions of the Association very well indeed. This was encouraging. They received many blessings also.

The scenery at Berlin is magnificent. We fell in love with the hills (and the people, too) and were sorry Association could not last longer.

The Berlin church in many ways is strong. Pastor Burdick is accomplishing a splendid work.

The Association closed and the delegates started home—not to forget we know, not to be forgotten we hope—carrying with them many blessings from these rich meetings.

A. C. DAVIS, JR.

These items were sent to the *Seventh-day Baptist Endeavorer*, but we did not have room for them, as there was so much to report from the Associations. Will you please use them on Young People's Page?

A. C. D., JR.

If living solely for one's self in public office is treason to the State, living solely for one's self anywhere is treason to God.

We honor the memory of our pioneer fathers by carrying forward the ideals under whose banner they marched, that they shall not have lived and died in vain.

Christ's specialty is character building. Telephones, magazines and public buildings, well kept lawns, sanitation and sanity are by-products.

As Christ was sent to represent God, we are sent to represent Christ. No more important seed than this was sown, or,—aye, blown into the pages of the New Testament.

Treasurer's Report for May, 1906.

Milton, Wis.—Young People's Work	\$ 25 00
Leonardsville, N. Y.—Tract Society, \$1.25; Missionary Society, \$1.25; Dr. Palmborg House, \$1.25; Fouke School, \$1.25	5 00
Jackson Centre, Ohio—Student Evangelistic Work	5 25
Ritchie, W. Va.—Palmborg House	6 00
Plainfield, N. J.—Tract Society, \$25.00; Missionary Society, \$25.00	50 00
Welton, Iowa—Young People's Work	5 00
Milton, Wis.—Intermediate Society Young People's Work	2 25
West Edmeston, Juniors—Palmborg House, \$2.00; Young People's Work, \$1.00	3 00

\$101 50

EDA R. COON, Treasurer.

LEONARDVILLE, N. Y.

WOMAN'S BOARD.

The June meeting of the Board was held with Mrs. L. A. Platts, Milton, Wis., at which time one of the members expressed the feeling that the meeting "had done her good."

We need to get close together in Christian work.

Some concern is felt that funds for the payment of college scholarships are not coming in more freely. These, in the interests of our schools, must not be allowed to lapse.

From the Gold Coast Mission, the zealous and faithful Christians of our little company on this great field are ever pleading for a preacher and teacher to help them in their endeavor to come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Dear Endeavorers, what think ye of their unceasing, earnest plea?

W. L. CLARKE.

WESTERLY, R. I., JUNE 11, 1906.

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-FOURTH 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 Solomon's choice, and how rewarded?

2. How did Solomon do his father's will?

3. How did Solomon honor God, and how did God give testimony to his prayer?

II Chronicles.

First-day. Solomon and the assembly worship at Gibeon, with a thousand burnt offerings.

1: 1-16. The king's vision; and his prayer for wisdom abundantly answered. 1: 7-13. His wealth and splendor. 1: 14-17.

Second-day. Solomon's purpose to build a house for the name of Jehovah and for his kingdom; thousands of laborers, and their overseers; the aid of Hiram of Tyre sought and promised. 2: 1-18.

Third-day. The beginning of the Temple on Mount Moriah; the measure and ornaments of the house. 3: 1-17.

Fourth-day. Continued work on the Temple and completion after seven years. 4: 1-5: 1.

Fifth-day. The ark of the covenant brought from Mount Zion with splendid ceremonies, and the glory of Jehovah filled the house of God. 5: 2-14.

Sixth-day. Solomon having blessed the people, blesses God. 6: 1-21.

Sabbath. Solomon's supplications. 6: 22-42. The people worship and give thanks before the manifested glory of Jehovah; magnificent burnt and peace offerings; a feast of fourteen days by joyful and grateful Israel; promise and warning from Jehovah for the kingdom. 7: 1-22.

BACCALAUREATE SERMON.

BY PRES. THEO. L. GARDINER.

Salem, W. Va., June 13, 1906.

Isa. 62: 10. "Lift up a standard unto the people."

We do not need to be told that every man follows some standard. He has some one after whom he patterns his life; some ideal which he tries to work out.

This may be high or low; but it always governs his life-products. A man may fail to work out his ideals, and so fall short of his coveted attainment; but no man ever exceeds the excellency of his ideals. If these are after a low and sordid pattern, the life attainments can be no better, and the character can be no higher than the standard.

Again, every man becomes himself a standard for others to follow. There is no escaping this responsibility. It may be upon a large or small scale, according to his position in life. The public leader becomes a standard-bearer for the multitudes, while the private citizen becomes one for the few who surround him, over whom he has influence.

Both must accept the responsibilities of standard-bearers just in proportion to the range of influence exerted. So it comes about, that individuals, families, churches, schools, societies, and nations, lift up standards which represent their ideals and principles. By these they are known. These worked out show the value of the fruit they bear. And "by their fruits ye shall know them."

Time and again the ancient servants of God were urged to "lift up a standard unto the people;" and all along the pathway of history, his people have exalted the truths and principles that make for good. In this way, and in this way only, has righteousness been exalted in the earth. Evil men have lifted up their standards; and they, too, have endeavored to enthrone their ideals. But victory has crowned the right, and the world has advanced in civilization, simply because men have been found to openly join the issue with evil, and to lift up a standard of righteousness.

Every church has its standard of truth; every club has some standard which its members strive to have incorporated into life; and every school should also lift up a standard.

This standard should be so clearly set forth, and so consistently adhered to at every point of contact with the world, as to leave no doubt con-

cerning the ideals to be realized in the education it offers.

For seventeen years Salem College has been striving in your midst to hold up a standard for the people. You will be interested, I trust, in a brief statement here of the ideals for which the college has stood.

Nobody who has lived in this country, can deny that some of those years have been trying years; and that the influences working against a full realization of these ideals, have been almost overwhelming. And those who have been familiar with our financial struggles, know full well how the college has been handicapped in its efforts to realize the best results from its work.

Nevertheless, it has made wonderful progress, and the influences of its ideals have taken hold of hundreds who, in turn, are holding up the standards in the great world of work.

First, then, some of you will remember that at the very outset we lifted up the standard of *thorough work and broad culture.*

A college that hopes for permanent success, and a good standing in high educational circles, cannot afford to slight its courses of study, nor to do indifferent work.

The tendency to take short cuts in securing degrees, or to skip broad foundations in general education, for a smattering in special lines, has been the curse of the educational plans in this country.

When attempts are made to operate a system that allows classical degrees for courses that contain scarcely a true classical study, there is great need of some one to lift up a standard for complete work in some system that the great outside educational world can accept as genuine.

Again, every real educator knows that work cannot be thorough and genuine where students are allowed to secure standings in eight or nine hard, advanced studies in a single term,—and that for term after term in preparatory and college courses. And it goes without saying, that a public school system must be of higher order than ours has been; and that county examinations for certificates must be more genuine and thorough than have prevailed in this country, before colleges and preparatory schools can afford to allow standings from either district schools, or county examinations, to count in their courses.

Salem College was a pioneer in establishing and enforcing these principles. She had to meet and settle all these questions, and at times has lost students, who preferred schools with courses scheduled the same as ours, which courses could be hustled through and standings secured in one year less time than we required. Some preferred to go where their public school, and county examination grades would be accepted and credited in the courses; and sometimes we have lost in numbers because our standard was above the average.

Still, those who recognize the value of thorough work, and who have longed for real culture, have stood by our standard; and these have made their mark in the outside world, and won the approval of the highest educators in our State.

Young people should remember that to merely secure a standing, or by some short-cut to secure a certificate or a degree, is not the real end to be sought in education. And he who makes this the end is most sure to rob himself of the real benefit he seeks.

The standings secured should be only the signs of the real thing. They count for noth-

ing if the work has not brought out and developed the very best things in the man. Genuine brain-developing work should be the aim of every student who hopes to bring things to pass. His question should never be, "Where or how can I secure my certificate or diploma with the least expenditure of time and labor?"

Not long ago a Junior, whose name you would recognize if I should speak it, was solicited by a representative of another institution, to change his school, on the ground that he could secure the State certificate by two or three terms less work than he would have to do at Salem. With many such a proposition would be accepted. To go where the last term in algebra could be omitted, and a part of geometry could be ignored, and still the coveted degree secured, would be quite a temptation to one who overlooked the real end in education. But not so with this man. He frankly replied that to find some short cut and leave out work was not the thing he wanted. It was his ambition to master every branch, even if it did require more time and to secure the mental power that comes by actually doing the work.

That boy was right, and he is going to the front among teachers.

Every one who wishes to make the most of his powers must enlist under the standard of thorough work and broad culture.

Again, we have endeavored to lift up the standard of high *spiritual ideals*, without which education is of little value to the world.

The spiritual life is the real life. It is at once the foundation and the framework of true character. The teacher who exalts only intellectual culture neglects the element in man that gives the intellect uplifting power. This dwarfs the best side of human nature, and makes man an intellectual monstrosity.

The school that extols mere physical culture until the intellectual and spiritual are neglected, cannot give the world such men as are most sorely needed. We must have men of mind and soul, as well as body.

We have never thought the great prominence given to athletics among our great colleges conducive to the highest ideals that belong to college life. Physical training is indeed good; but physical training run mad, until everything is made to bend to its demands;—until intellectual ideals are lost sight of, and spiritual attainments ignored, has been the bane of college life in too many schools.

When athletics are made the main attractions, and are almost the only things magnified in advertising a school, it would seem that the standard is all too low.

No school should forget that it has to do with immortal souls as well as mortal bodies.

The school that gives the first place to spiritual ideals, making them the foundation and framework of education, will find their excellent qualities giving consistency and tone to the physical and intellectual powers until all three blend in strong, pure, bright, honest manhood.

Dr. Thomas Arnold was said to be the best teacher England ever knew.

This was true, not simply because he could make the students understand Latin, Greek, and mathematics; but because he inspired them with noble purposes, and with high ideals of purity, honesty, patriotism and loyalty to law. His students went forth with a supreme love for the good and the true. The personality of their teacher had given inspirations and principles not found in text books, until they longed for high

self-sacrificing lives in order to bring blessings to men.

One of the first questions to be asked in our day should be: "What will the student learn from the school outside the regular curriculum? What ideas of duty, of social, moral and civic life, will the student obtain from the character and atmosphere of the faculty and the student body? Will your son by personal contact with teachers, go out from the college with a sincere heart-yearning for a higher life; or will foibles and cold rules, with skepticism be put into his head, while the spirit of devotion and yearning for a noble life are driven from his heart?" Does the standard lifted up in the school tend to bring out a cultured *animal*, or does it tend to the making of a spiritual man?

True education rightly acquired and utilized, will always be an uplifting power. It will make better farmers, mechanics, engineers, and business men; as well as better lawyers, teachers, preachers, statesmen and rulers.

By true education, I do not mean that artificial veneer which is worn as a bit of decoration; and which too frequently is entirely lacking in that spiritual stamina which gives tone and quality to the life.

Not merely culture but *character* is the ideal outcome of college life.

True education should bring out the very best that is in the students; and that, too, in such a spirit and manner as to suppress the tendencies to evil.

Unless the good is carefully planted and cultivated, the evil, like weeds in a garden, is all too ready to spring up and pre-occupy the ground.

The tides of worldliness, the ambitions of corrupt politicians, the persistent influences of men who ignore all law, and the power of bad government, all tend to destroy high ideals, and so, made the standard in educational circles.

This is doubly true when temptations to falsity pervade every field of human activity, and where the grip of avarice fills men with a craze for scheming speculations, and for open violations of law wherever such things promise gain.

Such being the tendencies of the age, the school that does not lift up the standard of integrity to God, and loyalty to the State, is not meeting the great need of our time.

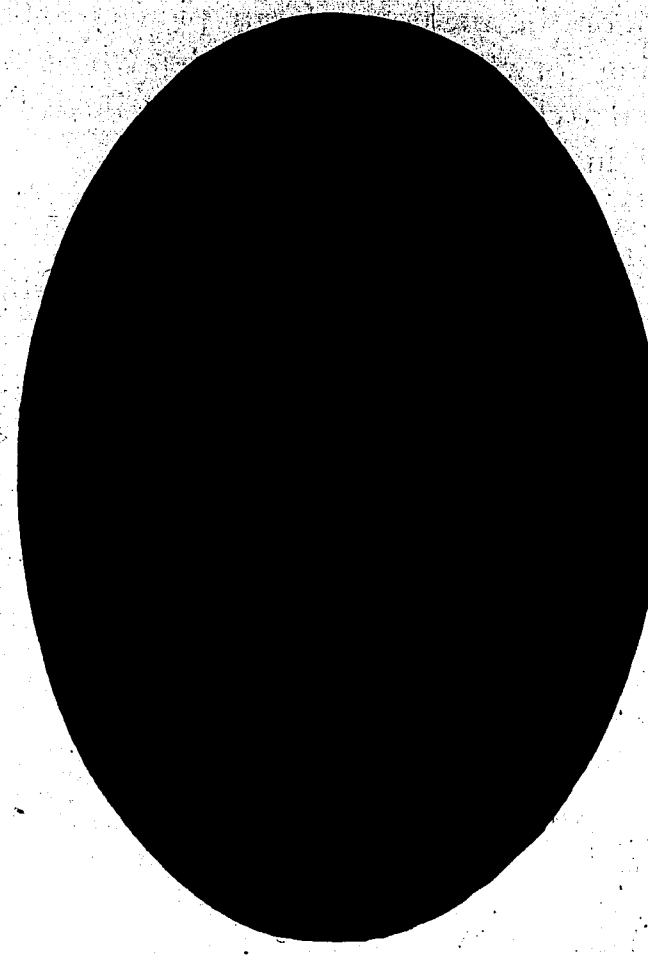
We feel that the world needs men who care more for principle than for money; men in politics, in religion, in trade, who prize character above profit; and who refuse to coin their souls into gold.

The future of America demands that every young man or woman now preparing for citizenship, shall set up again some ideal higher and holier than money. If we could open the hearts of all the great dead, who have blessed the world by noble living, and who are revered to-day, we should see how feeble in them all was the love of money; and how potent in them was the love of the good, the true and the beautiful.

Oh! that these qualities could be cherished more by the patrons of all our schools. It is too bad that the money-making idea is so universally made the standard, in educational circles.

The attention of a modern teacher was called to the unmanly traits of a certain student, and regrets were expressed over his want of the higher qualities of character. Whereupon the teacher replied, "Oh, he'll come out all right, He'll make money!"

(To be continued.)



THE REV. RILEY GEORGE DAVIS.

Riley George Davis was born May second, eighteen hundred and sixty-three, near Greenbrier, Doddridge County, West Virginia. He was the eldest son of Deacon Cornelius R. Davis, and Louisa M. Sutton Davis. He was converted while visiting friends in Berea, where revival meetings were in progress. When about seventeen years of age he was baptized and received into membership in the Greenbrier, Seventh-day Baptist church, by Rev. Lewis F. Randolph, who was then pastor of that church. Mr. Davis was united in marriage to Miss Viola H. Davis January third, 1883.

The subject of this sketch entered Salem College in November, 1893, where he received a four years' course of instruction. Although inclined toward the ministry from the first of his Christian experience, it was not until he was about twenty-nine years of age that he finally reached the decision to begin the work. He served as "supply" in various places in the South-Eastern Association, and became pastor of the Ritchie church June 1, 1899, and on the twenty-second of the next October he was called to ordination by that church. The ordination took place November 25, 1899. The following clergymen were present, and took part in the ordination services: Dr. Theodore L. Gardiner, President of Salem College, conducted the public examination of the candidate, and preached the ordination sermon. The consecrating prayer was offered by Rev. D. C. Lippincott, and Rev. David W. Leath gave the charge of office to the candidate.

Mr. Davis continued to serve the Ritchie church as pastor four years. He accepted the call of the church at Salemville, Pa., and became pastor there September 30, 1903, where he served about thirteen months, when he returned to his home in Ritchie, where he remained until called to become the pastor of the church in Scott. In response to an invitation from the Scott church, Mr. Davis visited there in November, 1905, preaching, visiting and becoming acquainted with the people and their needs. At that time a special church meeting was called, and without a dissenting voice, the people signified their wish that he should become their pastor. After proper consideration, arrangements were made so that he with his family arrived in Scott, May third, 1906. They were warmly welcomed to their new home. Mr. Davis has entered upon his new duties with the earnestness and enthusiasm characteristic of him.

Cor.

ELDER ARIE SCHOUTEN.

He was born in Schiedam, South Holland, August 28, 1824; and died in Rotterdam June 1, 1906, nearly 82 years of age.

Brother Schouten was reared and brought up in the Dutch Reformed (State) church. Afterwards, when he became interested in the things of the Kingdom of God, he and his dear wife, Petronella Van der Velde (deceased), connected themselves with the "Separated Reformed church" in Rotterdam, where they lived then—of which church they both were some of the most worthy members many years. Brother Schouten served said church first some years as Deacon and afterwards they choose him her Elder. Both he and his wife served also the same church as Regents of the Orphan House several years, with much satisfaction and honor. But, however, after *De Booschapper* began its work in 1876, as a First-day Baptist paper, Elder Schouten also became acquainted with doctrines, because he read it continually. Later on the same paper did teach that not Sunday was the Sabbath-day of the Most High, but Saturday,—as this was the seventh day. His friends, who read the same paper with him, did forsake it as "Jewish" and as teaching only the doctrine of the law and self-righteousness, so they meant. However, Brother Schouten could not give up reading, and at last, after a heavy struggle—he earned his livelihood as a coppersmith—he commenced to keep the Sabbath of Jehovah. This took place in November, 1885. And thus his Sabbath-keeping was kept secret and quiet that not even his own children and friends did know the least of it,—so they trembled and feared,—but, however, they would and must obey God and his Word. Only his employer knew. Sabbath-keeping by Christians was very strange and rare in Holland then; very new. His master did make a mock of it when the other employes came—with whom was the only son of Schouten—when he said: "Hear, now the old Schouten has become a Jew." But he served in the same shop afterwards about 15 years, keeping the Sabbath always very strictly. No work done by him on that day.

Their Sabbath-keeping, however, did make a great struggle in the church to which they belonged. Several times they had him before the council of that church. Once there were two ministers and fourteen elders; and when they spoke to put him and his wife under censor, he said: "What, dare you put a man under censor, who does have courage and is willing to obey the Word of God? I would say, take care what you do."

But at last Brother Schouten and his wife were baptized March 21, 1886, by Elder Velthuysen. And so the bonds wherewith they were fastened to the "Separated Reformed Church" were loosened and broken, and so on the 14th day of April next his former minister read from his pulpit, "that A. Schouten and his wife did leave the church." That was all they could do. Soon after there came another brother and sister here at Rotterdam, who wanted to obey the Lord in this way. Some years there were only five persons, and when the undersigned came here in 1890 two or three more Sabbath-keepers were found then.

We constituted a church May 10, 1890. Brother Schouten became our Elder and for the most time he also was our Treasurer and Secretary until his death. He did his work very conscientiously, and in his Christian life he was a good example. Never did he neglect the

meetings of the church, if it were on the Sabbath-days and the prayer-meetings, or the church meetings on the days in the week, always he was present. Certainly he has made himself—through the grace of God—"a good example to the flock." (1 Peter 5: 3, 4.) On Sabbath, May 26, last,—a week before his departing from here,—he was with us in our meetings twice, and closed in the afternoon our Sabbath-school with prayer. It was his last word among us.

On the same morning the writer preached over the words of Ruth 1: 16, 17, "Intreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people, shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me," not thinking that it was his last word to him. He fell asleep in Jesus Sabbath evening, June 1, about 10 o'clock, very calm after a few days' sickness. My wife and I were in his room the time when he departed from here.

Of him we can say: Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them." (Rev. 14: 13.)

The funeral took place June 5. At the grave the writer spoke a few words from the book of Job, chapter 3: 17-19, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners are at ease together. They hear not the voice of the taskmaster. The small and the great are there; and the servant is free from his master." And also a few words more from Isaiah 57: 2. "He shall enter into peace; they rest in their beds, each one that walketh in his uprightness." Then we sang a hymn on the open grave and afterwards Brother Spaan, from Haarlem, spoke some words of comfort and exhortation for all. A good lot of people were coming to the graveyard to show their humble respects, then brother had many friends.

F. J. BAKKER.

ROTTERDAM.

THE FIELD SECRETARY IN OHIO.

The Secretary was in attendance upon the sessions of the North-Western Association, held with the Jackson Center church. This Association continued the warm spiritual tone that has characterized the previous Associations held this year. Though the attendance from the other churches of the North-West was small, the meetings were well sustained by the Jackson Center people and the delegates from abroad found appreciative listeners to their earnest messages.

The hour given to the consideration of Sabbath-school work was conducted by the Field Secretary. He spoke of the Sabbath-school as an evangelistic force and as a school of religious culture. Certain ideals of organization were suggested relating to the better equipment of teachers, the extension of the work and the further efficiency of the school.

Dr. L. A. Platts, of Milton, spoke on "The Pastor's Relation to the Sabbath-school," emphasizing the place which the pastor has as the teacher of teachers and as the one to make the application of the lesson at the close of the lesson hour. This affords an opportunity for the pastor to impress religious truth and to make appeals for Christian decision.

Dean A. E. Main spoke on "The Work of the Sabbath-school Board." Some of the reasons

he gave as to why there should be loyalty to the work of the Board were, that the Board was our own and a creature of Conference, that it sought to promote denominational ends, that its work relates to fundamentals, that the advance in all Bible school work demands that we push ahead, and that the Board can only do its best work as it has the loyal support of the people.

The Secretary remained for a few days after the Association and held two meetings on Sabbath-school work with the Jackson Center school, besides conferences with the local workers. A reorganized teachers' meeting and a Home Department are among the tangible results of these conferences and most likely to find a permanent place in the organized work of the school.

WALTER L. GREENE.

MARRIAGES.

BABCOCK-JOHANSON.—In Milton, Wis., June 26, 1906, by Rev. L. A. Platts, D.D., Mr. Harold Hamden Babcock, of Albion, Wis., and Miss Mary Lenora Johanson, of Milton.

CALL-ROAN.—At the residence of the bride's parents, Hartsville Hill, June 20, 1906, by Rev. L. C. Randolph, assisted by Pastor H. E. Davis, Mr. William Welman Call and Miss Isabel Roan.

HOUGHTALING-COLLINS.—At the residence of the bride's mother, Alfred, N. Y., June 14, 1906, by Pastor L. C. Randolph, Mr. Harvey Houghtaling and Miss Nancy Collins, all of Alfred.

JOHANSON-THOMAS.—In Milton, Wis., June 22, 1906, by Rev. L. A. Platts, D.D., Mr. Benjamin F. Johanson and Miss Bessie Elnora Thomas, both of Milton.

DEATHS.

VAN HORN.—In Welton, Iowa, June 11, 1906, Lela Marian, infant daughter of Willard and Ruth Van Horn.

Although they were permitted to keep her with them but eighteen days, she had become the centre of affection of the entire household.

KENYON.—Miss Emma E. Kenyon, born in Hopkinton Township, Rhode Island, October 1, 1843; died in Westerly, R. I., June 18, 1906.

TRUMAN.—Antoinette A. Warren, daughter of Rensler and Charlot D. Warren, was born at Adams Centre, N. Y., March 20, 1840, and passed to the beyond at the home of her daughter, in Salem, W. Va., the morning of June 22, 1906, at the age of sixty-six years, three months and two days.

She was married to Alvin M. Truman March 26, 1860. During the year 1862 she and her husband were converted and united with the Adams Centre Seventh-day Baptist Church. Having removed to Alfred in 1866, she with her husband united with the Alfred Seventh-day Baptist Church which she remained a faithful and devoted member till called above. It was here she reared her family and, in an unusual manner, exemplified the profession she had made. Being in feeble health she came last February to make her home with her daughter, Mrs. S. B. Bond, during the remaining days of her earth life. Her going was like falling into a restful sleep. A husband and three children are left to mourn their loss and prepare for the home going that awaits us all. Funeral services were held at the home of S. B. Bond on the afternoon of the 23d, conducted by Pastor Witter, who spoke from Ps. 73: 28 and burial was held at Lost Creek, on June 24th.

YORK.—At York's Corners, N. Y., Mrs. Ellen Place York, on June 17, 1906, aged 58 years, 4 months and 16 days.

She was the daughter of Philip and Emma Place of Alfred, N. Y., and wife of E. S. York, to whom she was married on Dec. 27, 1873. Two children came to bless and comfort this home, but were taken to the better land in childhood. In early life, Mrs. York accepted Jesus as her Saviour and united with the First Alfred Seventh-day Baptist Church. Later in life she became a member of the church at Stannard's Corners, and at the time of her death was a member of the church at Wellsville. She was a faithful, consistent disciple of her Lord. Funeral services were held at the M. E. Church in York's Corners, June 20, 1906, conducted by the Pastor of the Independence Church.

A. G. C.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1906.

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. Bartimeus and Zaccheus.....Luke 18: 35-19: 10.
 Sept. 8. Jesus Enters Jerusalem in Triumph.....Matt. 21: 1-17.
 Sept. 15. Jesus Silences the Pharisees and Sadducees.....Mark 12: 13-27.
 Sept. 22. Review.
 Sept. 29. Temperance Lesson.....Gal. 5: 15-26; 6: 7, 8.

LESSON III.—THE GOOD SAMARITAN.

For Sabbath-day July 14, 1906.

LESSON TEXT.—LUKE 10: 25-37.

Golden Text.—"Blessed are the merciful, for they shall obtain mercy." Matt. 5: 7.

INTRODUCTION.

The parable of the Good Samaritan is one of the most valuable of our Lord's teachings, and most characteristic of him. It sets forth the principle of right living in regard to our intercourse with fellow men. Some contend that it is not really a parable. It is certainly not named thus in the Gospel, but it serves very well the purpose of a parable. It is very probable that the incident which our Lord relates is not an illustration from his imagination but a true story. Jesus does not elsewhere speak ill of priests or Levites, and would not make so serious a charge as we have here unless there were foundation for it.

The conversation which serves as an introduction to the story of the Good Samaritan is somewhat similar to two other sections of the Gospel. A lawyer once came to Jesus asking which is the great commandment in the law, and Jesus replied with practically the same quotations from the Old Testament which the lawyer uses in the incident before us. At another time a rich young ruler asked what he should do to inherit eternal life in words almost identical with those of the lawyer in this lesson. These passages are included in the Daily Readings.

The fundamental error of those who asked the question about inheriting eternal life is in the supposition that it can be earned by any sort of works. The story of the Good Samaritan is not in answer to the lawyer's question, but is a teaching intended to bring him into a broader view of his duty to God and man, so that he will see the folly of such questions. The scribes and Pharisees thought that they were righteous and that they possessed eternal life, but there was no hope for them till they got a new idea of duty into their minds.

It is interesting to notice that we know nothing as to who this Samaritan was, and that he is not even called *good* in the Gospel; but the whole world has united in calling him the Good Samaritan. He has virtually redeemed the word "Samaritan" from all its bad associations.

TIME.—In October or November of the year 29.

PLACE.—Probably in Perea. Some argue however that it was in Judea, and perhaps near to the spot on the Jericho road where one is most likely to fall in with robbers.

PERSONS.—Jesus and a certain lawyer. In the parable there are the man that was robbed, the priest, the Levite, the inn-keeper, and the Good Samaritan.

OUTLINE:

1. The Introduction to the Parable. v. 25-29.
2. The Parable of the Good Samaritan. v. 30-37.

NOTES.

25. *A certain lawyer.* Not a lawyer in our modern sense,—an advocate in a suit at law before a court, but rather a man learned in the law of Moses and devoting himself to the study of that law. He was probably a scribe. *And made trial of him.* We need not suppose that he did

this with malicious intent. He desired to test the new teacher. Perhaps he wished to measure his own ability in argument with that of Jesus. The Jewish teachers were very fond of discussions in regard to matters pertaining to the law. *Teacher.* A respectful word of address, not implying at all that this man accepted Jesus as the Divine Teacher. *What shall I do to inherit eternal life?* The question here is less practical than in Luke 18: 18. It is here proposed as a topic for discussion. The expression "eternal life" is not to be taken as meaning mere endless existence, but rather happiness in the kingdom of God. It is the spiritual counterpart to inheriting the promised land to which the children of Israel looked forward when they were in the wilderness.

26. *What is written in the law? how readest thou?* The words, "in the law" are the first in the order of the Greek sentence. As the man was learned in the law what more natural, and appropriate than that Jesus should turn this question back upon himself. The expression "How readest thou?" was in common use among the rabbis in asking for scripture authority.

27. *Thou shalt love the Lord thy God with all thy heart,* etc. A quotation from Deut. 6: 5, a passage which every pious Hebrew repeated in his daily devotions. It is worthy of curious notice that here and in Mark 12: 30 there are four powers mentioned with which we are to love God, while in Matt. 22: 37 and in the Old Testament passage only three. This verse was always included among those in the phylacteries. By many it would be considered a complete answer for the question under discussion. *And thy neighbor as thyself.* A quotation from Lev. 19: 18. The lawyer is certainly to be commended for associating this passage with the other. They were not combined by the Jewish teachers, although there were some who laid great stress on this passage. Several times we find these two great commandments mentioned by Jesus: we may guess therefore that this scribe had already learned something from Jesus.

28. *Thou hast answered right.* Our Lord is ever ready to commend men for whatever in them is worthy of commendation. *This do, and thou shalt live.* If a man lives up to the ideals expressed in these two precepts that is all that is required of him. The only difficulty is that this is an impossibility. "Shalt live" is an equivalent to "inherit eternal life." The way was not open for Jesus to add in direct language the spiritual explanation needed, but that is practically given in the parable.

29. *Desiring to justify himself.* That is, for asking a question which he could so readily answer for himself, and also to show that it was not yet fully answered. *And who is my neighbor?* There was perhaps a little ambiguity about the meaning of the word "neighbor" in common use then, but Jewish interpreters generally taught that it meant a fellow Jew, and did not include Gentiles.

30. *Jesus made answer and said.* By this story Jesus teaches much more forcibly than he could by any precise statement. *A certain man.* Evidently a Jew as implied by the context. *Was going down from Jerusalem to Jericho.* A journey of about twenty-one miles in which a descent of about 3,600 feet is made. *He fell among robbers.* This road has been infested with robbers even up to comparatively recent times. *Who both stripped him and beat him.* In ordinary cases the robbers would take simply a man's valuables. In this case they went so far as to take the garments of their victim; and cruelly assaulted him as well,—probably because he made resistance. *Leaving him half dead.* He might be dead, or he might be living,—it mattered not so long as he made no further resistance. He doubtless would be entirely dead soon,—if help did not come.

31. *And by chance.* That is, by a coincidence of circumstances. We may use the word "chance" even when we believe that all circumstances fall out through the providence of God. *A certain priest.* Jericho was the home of many priests. Possibly this priest had just finished his term of service in the temple, and was going home. *And when he saw him he passed by on the other side.* He thought of his own safety

and convenience. He saw the poor man plainly enough, but did not stop to examine into his condition. Who could tell how soon the robbers might return?

32. *And in like manner a Levite also.* The point is that he like the priest passed by on the other side. Some have thought that the Levite was more heartless than the priest, because he stopped to look at the poor man, and then went on although he realized more fully than the priest what the need was.

33. *A certain Samaritan.* A man of alien race, with whom the strict Jews had no dealings of friendship. Comp. John 4: 9. There would have been no surprise if he passed by. Why should he delay his journey or expose himself to danger for the sake of this Jew by the wayside? But no; he sees not a rival religionist but a fallen fellow man, and immediately comes to the rescue.

34. *And came to him, and bound up his wounds.* His compassion is rightly shown by deeds of mercy. *Pouring on them oil and wine.* These were the recognized remedies of that age. *Set him on his own beast.* Walking himself that the wounded man might ride. *Brought him to an inn.* The Greek word translated "inn" is used only here in the New Testament. Unlike the inn mentioned in ch. 2, this place had a host to look after the comfort of the guests. *And took care of him.* Even when he had brought the unfortunate traveler to the inn, the good Samaritan did not at once turn him over to the care of others, but ministered to his needs that night.

35. *He took out two shillings.* The coin mentioned is the denarius. This Samaritan does not put a limit to his kindness by giving only his personal service; he will spend money also. *Take care of him, etc.* He asks the inn-keeper to take care of the stranger, and agrees to repay him for all the expense incurred. Many would say that he had done more than his share when he left the two denarii.

36. *Which proved neighbor, etc.* Thus Jesus shows the lawyer that he can easily answer his own question. The one who is in need of my help is my neighbor.

37. *He that showed mercy upon him.* He does not wish to take the name "Samaritan" upon his lips, and so uses a paraphrase. *Go, and do thou likewise.* This is not an answer to the question about eternal life. Yet the man who fails to keep this command from his heart will make a failure also in keeping the great precepts cited in the early part of our lesson.

PROHIBITION IN THE SOUTH.

A very remarkable movement toward restricting the liquor traffic has occurred recently in the Southern States. In Texas 133 counties have voted for prohibition, 63 for partial prohibition, and only 48 have allowed unrestricted sale of liquors. Kentucky, where large quantities of whiskey are produced, has adopted prohibition in 47 counties, while 35 have allowed only one licensed town within their borders, and 19 will tolerate only two licensed towns, leaving only eighteen counties in which the sale is unrestricted. In Tennessee only eight out of 5,500 towns have allowed licenses to sell intoxicating liquors. Virginia has adopted a strong local option bill. Total prohibition has been voted in Georgia in 103 counties out of 137 counties; in Mississippi 65 out of 75; in Arkansas 44 out of 75. It has been said that this remarkable record has been made in order to keep liquor from the negroes, but there is reason to believe that the Southern people have been moved by a desire to reduce the acts of violence and the crimes which attend the use of intoxicants.—*The Christian Intelligencer.*

MY PRAYER.

"Peace, peace, be still," the Master said
 To stormy Galilee,
 And wind and wave obeyed his voice—
 Lord Christ, speak thus to me!

"Neither do I condemn," He said
 And set the sinner free;
 She went her way whose sin was great—
 Lord Christ, speak thus to me!

The winds and waves toss high my bark,
 Upon life's troubled sea!
 I dread the storms, I fear the waves,—
 Lord Christ, speak peace to me!

The things I would not those I do,
 And I have followed Thee
 Afar along life's stony road,—
 Lord Christ, condemn not me!

"JESUS CHRIST, THE SAVIOUR."

"What was He yesterday?"
 A Friend most dear!
 "Then haste thee to that Friend
 Still is He near."

"What was He yesterday?"
 A Staff and Stay!
 "Now is the time to lean—
 'Lean hard' to-day."

"What was He yesterday?"
 My Shepherd, kind!
 "Then follow where He leads,
 Pasture to find."

"What was He yesterday?"
 My guiding Light!
 "He can illumine the way
 No longer bright."

"What was He yesterday?"
 Saviour divine!
 "Then lay on Him to-day
 All sins of thine."

"And if, today, He fills
 Thy every need,
 Thou can'tst forevermore
 Trust Him, indeed!"

Congregationalist.

SABBATARIANS EXEMPTED FROM NORTHERN U. S. LINE TO WITHIN SEVEN DEGREES OF POLE.

REV. ROBERT ST. CLAIR.

Out of all this Sunday law agitation has come an exemption for observers of the Seventh-day Sabbath—a boon which they never before had in British North America. This exemption is for all Sabbatarians residing between the Atlantic and Pacific oceans, north of the United States line, to the northern boundary of Grant Land, 83 degrees, north latitude, within 7 degrees of what is known as the North Pole. This represents an area of 3,456,383 square miles. Of course, a great amount of this mileage contains no human inhabitants, although Canada's population of over 6,000,000 is being greatly augmented by the large numbers of settlers who are arriving each year, many of whom are taking up their residence in the Golden West of His Majesty's fair possessions on this continent.

While it is true that the exemption could have been more liberal in its provisions, yet it will be easily perceived that even the limited privileges granted will enable many Sabbatarians to carry out their regular vocations on the first day of the week, without fear of successful prosecution. This new Dominion Sunday law is far less strict in its requirements than were the Provincial statutes which preceded it.

The readers of THE SABBATH RECORDER will recall that during the past several years I have,

from time to time, pointed out successively,—the repeal of the Provincial Sunday laws by His Majesty's law lords (the Honorable Privy Counsellors of London, Eng.), the resurrection of the old Sunday laws, dating from 1845 (Upper Canada Act) back to the reign of our late Sovereign, Charles II, the agitation for a Dominion Sunday law (which I stated would be less strict in its provisions than the previous laws because of the Quebec Catholics, etc.), the intolerant spirit displayed by the "Lord's Day Alliance" representatives at a hearing before the special committee appointed by the British-American House of Commons to consider amendments to the proposed Sunday law, and Sir Wilfrid Laurier's rebuke of the "Alliance" officials. Now the closing chapter has arrived, the special committee having completed its labors on the morning of June 1, and reported to the Commons the same afternoon the numerous amendments and exemptions, of which the following one will be of especial interest to all Biblical Sabbatarians:

"Notwithstanding anything herein contained, whoever conscientiously and habitually observes the seventh day of the week as the Sabbath, and actually refrains from work and labor on that day shall not be subject to prosecution for performing work or labor on the first day of the week, providing such work or labor does not disturb other persons in the observance of the first day of the week as holy time, and that the place where same is performed be not open for traffic on that day."

LISTOWEL, BRITISH AMERICA, JUNE 3, 1906.

JULY AT NORTHFIELD.

July will be a busy month this summer at Northfield. The little town, which for so many years has been the Mecca of Christian people, will witness four distinct assemblies during this month, each standing for a specific line of Christian work and each attempting to give the best possible help to those interested in that field.

As in the past years, Northfield Seminary with its beautiful undulating campus, will be thrown open to all those who come, whether they wish to use the buildings or occupy a tent on some grassy slope overlooking the valley. In addition, young men with an eye to athletics and social good times, will find a welcome at Camp Northfield on Mount Strowbridge, or better still, the spacious apartments and truly comfortable quarters of "The Northfield" are always at the service of the Conference visitors. The variety and elasticity of the places one can stay at in Northfield are in proportion to the variety of visitors who make their annual pilgrimage thither. Perhaps this may have something to do with attracting so many people there and with making them generally come again after the first trip. The natural beauty of New England may also have a good deal to do with drawing people to Northfield, but the real thing which makes everybody love Northfield is the fellowship and spirit of the Conferences which find their home there.

The first of these, the Student Conference, will be over by the opening of the month. The second, the twenty-fifth anniversary of Mount Hermon School, which represents a part of the educational work begun by D. L. Moody, will take place from June 30 to July 3. It is a singular coincidence that during the same year in which Mount Hermon celebrates its twenty-fifth anniversary as a school, the Student Volunteers celebrate at Nashville the twentieth anniversary of their organization, which took place in one of

the school rooms of Mount Hermon. The third gathering, the Northfield Young Women's Conference, July 5 to 15, promises to be one of the most attractive times ever seen at Northfield. Through the united efforts of a few devoted women this conference has developed in a marvelous way. Its corps of speakers indicate the tone and consecration of the gathering. A few of these are: Rev. A. Edwin Keigwin, Rev. Joseph N. Blanchard, Mr. Robert E. Speer, Rev. A. F. Schaffner, D. D., Rev. John McDowell, Rev. Stanley White, Rev. Albert H. Plumb, D. D., and Miss Margaret Slattery.

The closing half of the month will be occupied by two summer schools, which in the past few years have grown from a handful of people to important factors in the departments which they cover. These are a summer school for Women's Foreign Missionary Societies, July 17 to 25, under the auspices of the International Conference of Women's Boards of Foreign Missions, and a Summer School of Methods for Sunday-school workers, July 21 to 29. So crowded, indeed, is the month that these two assemblies overlap in such a way that any one may take advantage of both. They both stand for the most thoughtful handling of missionary and Sunday-school work and both are under the guidance of well-known leaders. A partial list of the instructors includes: Rev. Arthur J. Brown, D. D., Rev. A. W. Halsey, D. D., Mrs. A. W. Montgomery, Mrs. Lawrence Thurston, Mrs. Theodore Crosby Bliss, Mrs. Charles N. Thorpe, Miss Helen B. Calder, Miss Margaret Slattery, Miss Elizabeth C. Northup, Miss Josephine L. Baldwin, Miss M. C. Beckwith, Mrs. F. N. Conant and Mr. J. S. Cooley.

Less than a week after the close of these schools the General Conference for Christian Workers begins, and continues from August 3 to 19.

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Humility does not spring from a mean opinion of ourselves, but from a high opinion of God.—*Sunday-school Times.*

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 Mayo Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORD, Pastor, 260 W. 54th Street.

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"LET."

A MESSAGE FOR THE YEAR.

I asked the Master for a message strong, To bear me through the year, amid the throng Of busy cares, and haply, weary days When tired feet must press through thorny ways. His answer swiftly came; (I hear it yet;) One little word He gave me—only—"Let."

Again I asked Him for a message sweet, To stay my spirit, lest the moments fleet, Should find me for the conflict unprepared, When by the Enemy I should be snared; Lest, patience failing, I should chafe and fret,— The Spirit whispered this word only—"Let."

I asked Him for the pow'r to will and do His work; that all the long year through I might be steadfast, loving, pure, and strong To do the right, nor flinch before the wrong. Again the answer came; (It thrills me yet, Though but one word He gave me:) only "Let."

My heart responded, "Yea, Lord; I would 'let' Thy will be done in me; nor chafe nor fret. My being's door I would wide open throw, And 'let' Thee work, that Thou Thy pow'r might show. And oh, I pray that I may ne'er forget The message brought me from this one word 'Let.'" —Jennie Wilson-Howell in The Watchman.

"OVER-WORKED" is not just what we mean, but it may catch your attention with more force than some other word. As a whole, too many kinds of work rather than too much work form the bane of a preacher's life. The man who is pastor of a country church has the ideal place, in many respects. Pastors in villages and cities suffer most from too many forms of work, and an overplus in variety and intensity of demands. All forms of life and work are likely to be over-intense, in these days, and intensesness is greatest where men congregate most. The minister needs to be an all-around man. There are more such men among pastors than among men of other professions. Pastors need not fear comparison with physicians, teachers or lawyers in the matter of doing many different things well. Consciously and unconsciously, society heaps demands upon pastors. Extra demands come from without their churches, quite as much as from within. To begin with the pastor must be studious and scholarly in matters Biblical and theological. He must read much of the best literature. He ought to think much, to brood over themes for sermons and addresses. Unripe thoughts, half-digested ideas and notions harvested too early are pests and poison, in a pastor's work. The endless legion of demands made upon his time and thought put a premium on unripeness, superficialness, and half-information. Studiousness seems well-nigh impossible when interruptions are like the falling leaves of autumn. Failure on the part of pastors would

be much more frequent than it is if they were not in an attractive form and hung above the desk of every brilliant man, notably of every "easy talker." Wealth of words and poverty of ideas is first of pitfalls to non-studious men. Green orchard fruit is bad for digestion; unripe sermons are bad for souls of men. Churches and congregations ought to help pastors to refuse outside demands, but final results rest with the man himself. One reason why pastors should not yield so much to demands from outside is that the desire for outside work becomes a disease, a perilous disease. When a man becomes infected by such a disease nothing but heroic treatment can save him to himself and his church. Pastors, like parents, owe specific duties to their families, not because they are paid for doing so, but because the divine economy of the Lord's vineyard places pastors where they are to "feed the flock," so that each church will become a center of growing power and a source from which new workers will go forth. Pastors are to extend their influence and reproduce themselves in the workers,—candidates for the ministry and others,—whom they and their churches produce. Older and larger churches, with their pastors, churches strong in numbers and in finances, ought to give heed to the sad and serious fact that such churches, under the leadership of able pastors, do not produce ministers. In part, at least, the remedy will be found when pastors and churches give more attention to the production of ministers, and less attention, if need be, to outside demands. Some mothers neglect their own children while seeking to reform the children of others. Pastors do well to guard themselves against similar mistakes.

ON the other hand pastors must care for themselves, their time and their culture. Nothing can save a man from himself. The best library can not make a man studious, and no amount of good advice can make a fickle man thoughtful. The pastor makes his own success or failure, far more than outside influences do. Shakespeare was right: "It is not in our stars, but in ourselves, that we are underlings." Lesser demands must be denied and put aside, for greater ones. Greatest of all demands on the preacher is this, that he keep himself fit for best work, not for selfish ends, not for his own sake, but for the sake of what God calls him to do. "It is not easy to put aside lesser demands and swarming interruptions." That is not a sufficient answer. It is not easy to do any important thing well. A minister must not become un-studious and superficial, and no one but himself can prevent such disaster. It is unfortunate that so many men come into public life before studious habits are fixed. Prevailing tendencies oppose studiousness and ripeness, and the unprepared man must face hastening failure. A forest of white willow can be grown in a few years, but white oak for ship timber must have a century in which to develop the strength which smiles at storms and baffles wrecking waves. "Brilliant" men are in greater danger than "plodders" are. Esop's fable of the tortoise, which won the race over the fleet-footed hare, ought to be printed

Refuse Outside Demands

Seventh day Baptist Pastors

ORDER? In many ways; many vital and determining ways. More is demanded of such pastors than is required of pastors in other denominations. Minorities must always be stronger and more self-centered than majorities. Minorities must be carefully cultured along fundamental lines of truth and duty. They must know why they are in the minority; which means why they exist at all. They must know the deeper purposes which God seeks, through them. Accidental minorities are of little account. Minorities born through the personal magnetism of some individual leader are temporal and ephemeral. Permanent and perduring minorities remain through centuries because the world needs them, and God keeps them. They have a divine mission, or none at all worth speaking of or executing. Each Seventh-day Baptist minister is the leader of such a minority. As such, number-

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