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VOLUME 62. No. 28.

"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.

Overworked Ministers

"Over-worked" is not just what we mean, but it may catch your attention with more force than

many kinds of work rather than too much work **Demands** form the bane of a preacher's life. The man who is pastor of a country church has the ideal place, rary can not make a man studious, and no 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 overintense, in these days, and intenseness is greatest but in ourselves, that we are underlings." Leswhere 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, guite 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 which to develop the strength which smiles at on unripeness, superficialness, and half-information. Studiousness seems well-nigh impossible men are in greater danger than "plodders" are.

PLAINFIELD, N. J., JULY 9, 1906.

be much more frequent than it is if they were not – in an attractive form and hung above the desk of able and hard-working above ordinary men. every brilliant man, notably of every "easy Seen in the larger light, pastors, as a class, are talker." Wealth of words and poverty of ideas entitled to praise for the studiousness and ripe- is first of pitfalls to non-studious men. Green ness they do attain. Nevertheless churches and orchard fruit is bad for digestion; unripe sersociety owe them better opportunities for undis- mons are bad for souls of men. Churches and turbed study, and growth. This means better congregations ought to help pastors to refuse support, financially, but far more important than outside demands, but final results rest with the money is moral support and freedom to think, man himself. One reason why pastors should study, ripen. They need time and opportunity not yield so much to demands from outside is to brood themes as an undisturbed bird broods that the desire for outside work becomes a disher eggs. Only thus can best life be brought ease, a perilous disease. When a man becomes forth. Thoughts need hatching until developed infected by such a disease nothing but heroic life breaks the shell. Pastors need the help treatment can save him to himself and his church. Pastors, like parents, owe specific duties to their which comes from thoughtful and thought-demanding congregations. Superficial hearers families, not because they are paid for doing so, spoil preachers. The lazy man who goes to but because the divine economy of the Lord's sleep under a thoughtful sermon puts a premium vineyard places pastors where they are to "feed on laziness in his pastor. The superficial man the flock," so that each church will become a who grows restless under solid teaching, and by center of growing power and a source from face or voice says: "Give us something easier," which new workers will go forth. Pastors are to extend their influence and reproduce themis a foe to his pastor and an enemy to the best interests of religion. The best preacher can be selves in the workers,---candidates for the minweakened and spoiled by the burdens and hindistry and others,---whom they and their churches rances which superficial and worldly-minded produce. Older and larger churches, with their hearers heap around him. pastors, churches strong in numbers and in finances, ought to give heed to the sad and serious fact that such churches, under the leadership On the other hand pastors must of able pastors, do not produce ministers. In some other word. As a whole, too Refuse Outside care for themselves, their time and part, at least, the remedy will be found when their culture. Nothing can save a pastors and churches give more attention to the man from himself. The best libproduction of ministers, and less attention, if need be, to outside demands. Some mothers negamount of good advice can make a fickle man lect their own children while seeking to reform thoughtful. The pastor makes his own success the children of others. Pastors do well to guard or failure, far more than outside influences do. themselves against similar mistakes. Shakespeare was right: "It is not in our stars,

ser demands must be denied and put aside. for How is the problem of over-work greater ones. Greatest of all demands on the Seventh day and excessive demands related to Baptist Pastors those pastors who read THE REpreacher is this, that he keep himself fit for best work, not for selfish ends, not for his own sake, CORDER? In many ways; many vital and determining ways. More is demanded but for the sake of what God calls him to do. of such pastors than is required of pastors in "It is not easy to put aside lesser demands and swarming interruptions." 'That is not a sufother denominations. Minorities must always be stronger and more self-centered than majorificient answer. It is not easy to do any importties. Minorities must be carefully cultured along ant thing well. A minister must not become unfundamental lines of truth and duty. They must studious and superficial, and no one but himself can prevent such disaster. It is unfortunate that know why they are in the minority; which means so many men come into public life before studiwhy they exist at all. They must know the deeper purposes which God seeks, through them. ous habits are fixed. Prevailing tendencies oppose studiousness and ripeness, and the unprepared Accidental minorities are of little account. Miman must face hastening failure. A forest of norities born through the personal magnetism of some individual leader are temporal and ephemwhite willow can be grown in a few years, but white oak for ship timber must have a century in eral. Permanent and perduring minorities remain through centuries because the world needs storms and baffles wrecking waves. "Brilliant" them, and God keeps them. They have a divine mission, or none at all worth speaking of or exewhen interruptions are like the falling leaves of Esop's fable of the tortoise, which won the race cuting. Each Seventh-day Baptist minister is autumn. Failure on the part of pastors would over the fleet-footed hare, ought to be printed the leader of such a minority. As such, number-



WHOLE NO. 3,202.

less demands will be made upon him. These demands will call for strong men, studious men, many-sided men. The more able such men are, the more will the world call for them. They should respond to such calls as far as possible, without overtaxing strength and time to the exclusion and neglect of their work as Seventhday Baptist pastors. No amount of general good which they may accomplish outside of their churches can compensate for the loss which they, their churches, and their denomination may suffer, because the work of the divinely-kept minority of which each church forms a unit is seeks from such a minority in behalf of neglected truth is many times greater than the good which that Sabbath reform is a religious issue based on individual members of the minority can do along general lines. Much work along general lines to the world and almost gone from the church. unfit men for the specific-work which God has committed to Seventh-day Baptists, first of all to Seventh-day Baptist pastors. Unconsciously, Erroneous theories and futile experiments are and without design, men hold that to be most important to which they give most thought and attention. Seventh-day Baptist pastors have this Sabbath reform as pre-eminently a religious isadditional danger and temptation over and above sue. This is emergency work of the highest orthe temptations which come to other men to fill der, work which takes precedence, not for their one's place as a servant of God, in general, and to exalt and fill out one's place as leader of a its source and founder, Jesus the Christ, and God-kept minority commissioned to defend and propagate^{*} an unpopular truth, is not an easy task. Men naturally follow the line of least resistance, and it is far easier to do general work It is the chief avenue of escape from hurlywith the many than to push specific work with burly of existence and the hell of temptation to the few and against the many; but there can be forget God and make friends with the lower side no reform if the latter is not done. Isaiah was of life. Sabbath reform does not find its chief an intense, brave, specialist. Jesus was prince of specialists, whose days were filled with clearcut opposition to popular and firmly entrenched errors in the church. All leaders in reform have years of glorious history as a minority, is of litbeen specialists. All Seventh-day Baptist pas- tle account compared with the impending dangers tors must be specialists, or be comparative failures as reformers. It is glorious to be an "over- is already late in the day for Seventh-day Bapworked pastor" in such a field, but it is neither wise nor right to be over-worked along general lines while one's specific work goes undone.

Emergency Demands

who need to plan for emergencies. All forms of important work meet emergencies when promptness and

reserved power are essential to success. While some emergency demands are brief, others are long-continued. Reforms always seem to ripen slowly, and emergencies in great reforms often continue for two or three generations of human life. Thorough preparation is the first requisite for emergency work. There can be no success without it. The man who is unprepared, collapses when emergency rushes upon him. Wide knowledge concerning the situation, a large sup-.ply of reserved ability, and a superb stock of patient, persistent faith must unite to fit reformers for emergency work. Endurance and perdurance must abound in those who promote delayed reforms. Sabbath Reform calls for these - earlier than they could by going on to Liverpool, qualities at all times and in full measure. The took a "flyer," which left Portsmouth at 11.30 times now call loudly for emergency-meeting that night. This train ran to Salisbury, 146 qualities on the part of Seventh-day Baptists. Prevailing public opinion, in religious and in non-religious circles, holds Sabbath reform to be an unimportant matter. The situation concerning Sunday is more desperate than that which confronts the Sabbath. Sunday observance does not rest upon the Bible nor on a firm religious hasis. Those Christian leaders who are foremost owing to the terrible injuries received by Ameri-

THE SABBATH RECORDER.

Sunday make but weak attempts to secure a firm that there was no blunder in signalling and that foothold for Sunday as a religious institution. The main appeal is to decrepit civil law, and the rapidly than steamer expresses ordinarily do. general good of one day of rest in each week. Only yesterday we read an article in a Baptist journal, in which a clergyman fills two columns with an appeal for Sabbath reform because "science shows" that the wear and tear of life are not fully restored by the rest which comes with each night. And therefore men need a full day of extra rest each week to make up the exact normal loss of strength. Argument (?) like that is as weak as a child's: "Please go away not well understood nor carried out. What God Mr. Wolf" addressed to a famished pack of Siberian "white fangs." The fundamental truth the law of God and the teachings of Jesus is lost where Sabbath truth is not involved is likely to Quickened religious conscience, with imperative legal standards. voice is the first requisite to true reform. Seventh-day Baptists have been kept for this time. pushing on toward reaction. Seventh-day Baptists are commissioned to lift up the standard of sake, but for the sake of Christianity; named for therefore Lord of the Sabbath-day. Sabbath observance is closely related to spiritual life, to public worship, to the dwelling of God with men. importance in the life and interests of Seventhday Baptists. Whether they grow larger or smaller, or disappear, even after fifteen hundred of Sabbathlessness and Sunday holidayism. It tist preachers to get ready for effective work in these years of emergency; but it is the dominant duty of the hour. Pastors and churches will be age. recreant to duty, and neglectful of privilege if PHYSICIANS are not the only men they do not discern the true meaning of the situation and rally to the call of God. It may be easier to follow general lines when one can float with the tide, but the real life is that which is made strenuous in defense of neglected truth and as well as among the peasantry. The governrequirements of God's law which careless men ignore. Better be named among God's heroes than deafened by the applause of those who measure by lower standards.

EDITORIAL NEWS NOTES.

An absorbing topic for the week has been a terrible railroad accident in England, in which twenty-three persons from America were killed. The steamer New York, from New York City to Liverpool, stopped at Plymouth, England, about half past nine in the evening of June 30. Passengers who were anxious to reach London miles in 147 minutes. In passing through that place the engine left the tracks and twenty-seven persons were killed in the wreck, all but four of whom were passengers from the American steamer. The accident is the most serious known in England in a long time. The officials admit that the death list will probably rise to thirty, in advocating Sabbath reform in connection with can passengers now in the hospital. They claim

the train was not passing through Salisbury more The fact that many trains in the United States, and some in other countries, make schedule time at sixty miles an hour, or more, does not lessen the horror of this accident. The cause of the accident, when it is known, may determine whether neglect, reckless speed, or "unavoidable accident" was the murderer.

The folly of "strikes" is shown in the fact that the coal mine workers in Pennsylvania, who went out under orders of the President of the "Miners' Union" lost-wages between April 1 and May 15 of at least twelve million dollars. Twelve ice dealers in Philadelphia have been-

called into court to answer the charge of unlawful combination to force the price of ice beyond

President Roosevelt has gone to his summer home at Oyster Bay, L. I.

The New York Tribune, speaking of the pending Sunday law in Canada, says: "If the bill now under discussion in the Dominion Parliament becomes a law, Canada will have on its statute books the most stringent Sabbath legislation in the world. This measure would make it unlawful to sell anything except drugs and railway tickets on Sunday; to transact any business or to employ any person, except in works of necessity and mercy, for money; to conduct games or performances of any kind for an admission fee; to carry passengers on any sort of amusement excursion; to charge an admission fee to any park or pleasure ground; to shoot at a target or other object; to sell foreign newspapers."

An unusual bit of evidence against "race suicide" is furnished by the records of the German ' steamship Groser Kurfurst, on her late voyage Mrs. Polinsky gave birth to two daughters and a son, Mrs. Cobham gave birth to two daughters, and Mrs. Friedenberg became mother to one daughter. A good record for a short voy-

The Zulus in Natal, Africa, are in rebellion against the government of Great Britain, and more or less severe fighting, with heavy loss to the natives, occurs each week.

Plots and sedition are rife in the Russian army, ment is embarrassed on every hand. Most of all are the differences between the Douma and the Czar. Beaten by Japan and torn by internal troubles, the great empire is reaping a terrible harvest. The personal safety of the Czar appears to be threatened seriously. Extraordinary precautions are being taken to assure his safety, and his mode of life will apparently be not very different from that of his father during some of the years of terror. That there is need of such precautions is clearly indicated by the appalling list of assassinations of prominent men in Russia in the last year and by the undisputed reports of serious disaffection in that part of the army upon the loyalty of which the Czar has most confidently counted. When the Czar's own household regiment is found to be tainted with treason the foundations of personal safety are removed. It is not yet too late for the Czar to identify himself with his people and make his headship of the nation secure. But it will not be prudent to neglect opportunities of doing that. Charles I of England and Louis XVI of France defied the people with disastrous results. It is for Nicholas II to avert such results by quick

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and brave action, which will make him one with MEETING OF THE SABBATH-SCHOOL the people and defender of their rights.

Twenty-four hundred children sang in chorus at a Saengerfest concert in Newark, N. J., July

The city of Camden, N. J., has passed an ordinance permitting a liberal observance of Sunday. This ordinance annuls the provisions of the State Sunday law in some points.' And a conflict between the two is likely to arise.

Religious services in tents, in New York City, are well begun. These efforts aim to reach the non-church going masses of that great city. This work has been increased, notably, within the last few years. It is a most commendable undertak- . The Recording Secretary reported that the

Congress adjourned June 30. Taken as a whole, it has done good work. Most of the important measures that have been under consideration have become law. Among the latest to pass were the Railway Rate Bill, the Pure Food Bill and the Meat Inspection Bill. The appropriations made aggregate \$892,149,149.19. The Fifty-ninth Congress has had an unusual number of difficult and important questions before it. Best results have not been attained in all cases, neither have highest ideals been reached. Party politics have not been a dominant factor, but there has been too much "peanut" politics in some cases. The reform sentiment, led by President Roosevelt, has been one of the greater, if not the greatest, force for good. That influence has been supported by the best and most wholesome opinion among the people. Right doing through fear of one's constituents, is not the highest motive for action, but it is an effective one, which bears good results. Strong, outspoken public opinion is a normal element in the affairs of a great republic.

SPECIAL MEETING OF THE AMERICAN SABBATH TRACT SOCIETY.

In response to a resolution of the Board of Directors of the American Sabbath Tract Society adopted at the regular meeting of the Board held June 10th, 1906, calling for a special meeting of the Corporation to be held at 220 Broadway, New York City, on June 27th, 1906, at 4 o'clock p. m., for the purpose of amending the constitution by changing the date of the annual meeting, and due notice of the special meeting having been published for two weeks as required by the constitution, the society convened at the time and place above indicated, with Vice-President C. C. Chipman in the chair. Members present: C. C. Chipman, Orra S. Rogers, A. L. Titsworth and by proxy Stephen Babcock, Mrs. Stephen Babcock, Mrs. C. C. Chipman, D. E. Titsworth, Mrs. D. E. Titsworth, Asa F. Randolph. The call for the meeting was read and on motion the following resolution was unanimously adopted: Resolved, That we amend Section 1 of Article III of the constitution to read as follows: The annual meeting of the members of the corporation shall be held in the State of New York on the second Wednesday of Rev. Arthur E. Main. September in each year, at a place and hour to be named by the Board of Directors. Special meetings of the corporation may be called at any time by the Board of Directors.

Minutes read and approved. Society adjourned.

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C. C. CHIPMAN, Vice-President.

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BOARD.

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

The following members were present: Rev. George B. Shaw, Rev. Eli F. Loofboro, Stephen Babcock, John B. Cottrell, Charles C. Chipman, and Corliss F. Randolph.

Visitor: Charles H. Greene.

Prayer was offered by Rev. Eli F. Loofboro. The minutes of the last meeting were read. usual notice of the meeting had been sent to all the members of the Board.

Correspondence was presented from Rev. The Rev. T. L. Gardiner writes THE RE-Arthur E. Main, the Central Association, and the North-Western Association. CORDER as follows:

Stephen Babcock and Charles C. Chipman were appointed an Auditing Committee.

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

"To the Sabbath School Board of the Seventh-day Baptist General Conference.

Dear Brethren :---

During the month of June your Field Secretary has CHARLES R. HEAD, M. D. worked in the churches and Sabbath-schools at Hartsville, Hornell, Jackson Centre, and Lost Creek. He The following notice of Doctor Head's life has also attended the sessions of the Western Associaand death is clipped from the Edgerton Reporter iton held with the Second Alfred Church, and of the of June 21, 1906. With it is sent this word of Northwestern Association held with the Jackson Centre personal appreciation. It was a rare privilege Church, and conducted at both of these gatherings the hour allotted the Sabbath-school Board for the presento know this kindly old man and to have him tation of its work, and led in the Study of the Sabbathas a friend and neighbor. He exhibited the art school lesson on Sabbath afternoon. Interesting and in these mellow years, of growing old sweetly. profitable programmes were presented. At the Western His smile was cheering and to chat with him was Association, your Field Secretary was assisted by Rev. Simeon H. Babcock and Professor Charles B. Clarke, an intellectual tonic. In his passing, one of the and at the North-Western, by Rev. Arthur E. Main, few old landmarks is removed from this section. Dean of the Alfred Theological Seminary, and by the We shall sadly miss his stately form from our Rev. Dr. Lewis A. Platts, to whom he wishes to make streets. J. Q. Emery, an intimate friend of the grateful acknowledgement for the strong and helpful deceased, was present at the funeral conducted presentation of the themes assigned him. The work which the Board is trying to do called forth expressions by the writer and paid an eloquent tribute to the of interest and approval on the part of many. At the life work of our beloved "Doctor." request of the Second Alfred Church, your Field Secreт. ј. v. tary acted as pastor of that church during the sessions of the Western Association.

"The summary of work for the month is as follows Dr. C. R. Head, of Albion, one of the pioneer Sermons, 5; addresses, 13; parlor conferences and physicians in Southern Wisconsin, quietly passround table discussions, 14; prayer meetings led, 2; ed to his reward at about six o'clock Tuesday visits and calls, 10; Home Departments organized, 1; Sabbath Schools introducing graded supplemental work, morning, June 19, 1906. He had been in failing 1; articles for publication, 1; Sabbath School. classes health for some time and the end of his career taught, 2; teachers' meetings led, 1; miles travelled, was not wholly unexpected, the infirmities of age 835; expenses chargeable to the Board, \$21.24. being the chief cause of his demise. Respectfully submitted,

WALTER L. GREENE, Field Secretary." sented and adopted

The Committee on Program for Sabbathschool Board Hour at the approaching session of the General Conference, presented a program for that, occasion, which was adopted, as follows: Report of the Board.-Rev. George B. Shaw, President.

Impressions from the •Field.—Rev. Walter L. Grèene, Field Scretary.

the Board.

Charles Rollin Head was born in Allegany The annual report of the Treasurer was pre-County, New York, in 1820. His father's family moved to Milton. Rock County, Wis., in 1839, but C. R. spent the winters of 1839-40 in Fulton County, Ill., and in the following summer joined his father's family at Milton. He devoted his time to teaching during the winters from 1841 to 1843 at Foster's Ferry, Rock County. In the spring of 1843 he returned to New York and completed his studies at Alfred Academy, and while pursuing his studies at this institution he The Work of the Sabbath-school Board. passed his leisure hours in a doctor's office at Alfred Center. Soon after leaving the academy he The annual report of the Board to the Genattended a course of lectures at Castleton, Vt., cral Conference was presented and approved by and in the autumn of 1844 entered the College of Physicians and Surgeons of New York City, from which he graduated in 1848. Returning to It was voted that seven hundred copies of the Annual report be printed for distribution at the West, he commenced the practice of his prothe General Conference. fession at Albion. Dane County, which he suc-The following preamble and resolution were cessfully followed until his declining years, which have been passed at the home of his son Whereas, Rev. Eli F. Loofboro, a member of in Madison or in Albion.

presented and adopted by a unanimous vote: this Board, whose inspiring presence we have en-

ARTHUR L. TITSWORTH, Recording Secretary.

joyed in our meetings for more than three years past, has accepted a call to a field of labor remotely removed from us, so that he may not be able to attend our meetings in the future, there-

Resolved, That this Board express their grateful appreciation of the faithful and willing service of Brother Loofboro during the years of his association with us, and while we deeply regret his departure from our midst, we wish him God speed, and pray that Heaven's richest blessings may rest upon him in all his future work. .

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH. Recording Secretary.

PLEASE NOTICE.

"Please say to the people that my address will be Salem, W. Va., until August 1st; and that any help for the college can be sent to me here until that time. Some seem to think I am already in North Loup, and one letter was sent to me there.

'Sincerely. "Theo. L. Gardiner."

PIONEER PHYSICIAN DEAD.

Dr. Head was elected a member of the Assem-

bly in 1853, re-elected in 1855 and in 1862 was returned a third time. Dr. Head introduced a bill that passed the Legislature abolishing capital punishment. He was appointed surgeon of the Board of Enrollment for the Second Congressional district in 1863 and held that position until August, 1865. He was President of the Board of Trustees of Albion Academy for 27 years, and for a term of years was a member of the cepted. Board of Pension Surgeons at Madison. He was married at Albion in 1854 to Saraphine, daughter of Joseph and Rachel Potter, natives of Rensselaer County, N. Y., who came to Wisconsin in 1848. Two-sons were born to this union, Louis R., now an eminent physician of Madison, and Mark A., who resides on the homestead at Albion, and Charles R. and daughter both dying in infancy.

Twenty years ago Dr.º Head's death would have removed one of the most active, publicspirited and progressive men of this whole section of the country. Coming to Albion among the earliest settlers he threw all his energy and culture into helping to develop the country and build up a place that would be beautiful and progressive.

Albion Academy was for years the dearest obicct in his life outside his own home and a multitude of men and women all over the country who spent a portion of their youth at Albion Academy in its earlier days will hear of the death of Dr. Head with profound sorrow.

As the family physician of a large territory he was held in highest regard. No rain could fall too fast, no snow drift pile too high, no sun heat could be too hot or intense for the Doctor to brave if a really sick person needed him. Many times his rare sympathy, his quiet humor, his encouraging story or his significant smile did the patient more good than any medicine could possibly have done. Pioneer conditions call for tact, understanding, real, genuine sympathy, and is the Sabbath of Jehovah, and Sunday is the day these Dr. Head possessed to a remarkable degree.

his activities he was always in the front ranks lead he was happy in watching other people do Bible, and Sabbath Tracts that I have furnished things. His interest never flagged and to the very last he planned and worked with a mind that held its own in spite of the 86 years he carried. He was a marked example of one of his favorite maxims, "It is better to wear out than to rust out." Few people are privileged to spend the evening of life in so happy a manner as did Dr. Head. One son on the home farm in which he had been interested since coming to the State, the other an honored member of his own loved profession, and though this son often comes to Albion as counsel, he always comes as Dr. Louis --Albion knows only one Dr. Head.

As outside work had to be dropped, the home circle became the great center of interest and the friendship and sympathy between the Doctor and his grandchildren was most beautiful and happy for both parties. The wife, children and grandchildren, a brother and sister and a large circle of relatives and friends are left to mourn their loss, but with a spirit of thankfulness that the long, busy life went out in peace and that the clouds never settled on brain or heart.

SUMMERVILLE, MO.

A few words from this portion of country may be read with interest by some of your many readers.

First, I wish to say that the "Anti-Saloon League" has gained a great victory here and

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The season has been unusually late for the but now we have plenty of rain, and corn and other vegetables are growing nicely. All the service to God. In this they appear to be on the decline. The ministers of the different denominations appear to be indifferent about taking care of their flocks, and when they preach they are sume superior airs and talk about clever aunts sure to tell the people that the old law is abolished, but they fail to tell what old law it is that is abolished, and they leave the thought in the latter is not poisoned by an uppish mother. A minds of the people that they are under no obligation to obey any of the moral precepts or ex- enter into life without having a preoccupied amples of Christ and the apostles. The ministers of the same denomination are at variance with each other, and every one has his followers and the laity is also divided, consequently all on the retrograde. A few days past I heard a minister to the background."

hang over the religious element at the present time I rejoice that I can say a few persons begin to open their eyes to the light of the Seventh-day. feeling. Sabbath. Some say they cannot find any authority in the Scripture for Sunday Sabbath, and others say that the Church of Roman Catholics is the only authority for Sunday Sabbath. One prominent physician, a member of the Methodist church independently says that the Seventh-day set apart by the beast mentioned by the Prophet Until the infirmities of age set their limit to Daniel that would "think to change times and him, and he told me a few days past that he tells - shadow of doubt. If you and I could trust our the preachers they are wrong and that he will continue to advocate the Seventh-day Sabbath and keep it also.

> tions around here opens the door for Seventh-day Baptist evangelistic work in this unoccupied field. Why not occupy it?

> I wish to call on every Seventh-day Sabbath keeper everywhere to pray to the good Lord to bless me in my lonely condition and keep me to stand firm on the Rock of Ages.

In the faith of the Lord Jesus Christ, your brother, T. G. HELM. July 2, 1906.

THIS LITTLE CHILD

a little child and set him in the midst of his disciples, saying: "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." The Master had a profound interest in child life; we wonder how the mother of this little boy felt when she saw tells us that he first took the boy in his arms. That mother would think in the most enthusiastic ⁺ plople while they fed from His benignant bounty. and grateful manner about Jesus. The mother child is the golden key which opens a mother's well worth our own heeding.

throughout the state, and now all citizens who heart. A child is the human hand of God by favor morality and temperance can "sit under which he touches a mother's heart and gains a their own vine and fig tree" with the "Anti- father's sympathy. A child in the home is the Saloon League" banner waving over them. The dawn of a new life, the beginning of a new era; writer has been anxious for the last thirty years whatever the end may be the beginning is sunto vote against the manufacture and use as a rise. A church and its members should be the beverage of intoxicating drink, and a few weeks visible representation of Christ throwing arms past the privilege was granted and joyfully ac- of love around the children and young people. To fail here is awful disaster in coming years.

A number of lessons may be learned from the farmers on account of cold and dry weather, little ones, and so we find Jesus trying in the broadest sense to teach humility; in fact, says Jesus, unless you become like a little child you people are industrious, and seem to be trying to cannot enter the kingdom of heaven, and so we improve their condition excepted in consecrated conclude that the characteristics of a normal child are the features of every heavenly citizen. What are they then?

> A child has no pretensions. He does not asand rich uncles. The beggar and prince will play together arm in arm, if the mind of the child as a rule is not self-conscious. He will mind

Does not cherish malice. A child as a rule carries no grudge and no desire for revenge. I have sometimes seen two boys have a good stand-up fight, but in half an hour afterwards say publicly that "religion seems to be relegated they would have one mutual arm around their respective necks, marching down the street in Notwithstanding the gloom that appears to good will and peace. This is where we ought to copy the children. If we have a difference, have it out and done with, so as not to harbor ill

> No deep laid schemes. What they say they mean, as they feel they speak. There is a straightforward honesty at which we sometimes laugh through embarrassment, but all the same we admire the child's open sincerity.

Trust in parents. Children never ask where they are to get clothes; they make no inquiry about how you are to get money for rent or food. They rise in the morning bright and happy, and laws." This physician is Dr. J. L. Powell, who as soon as breakfast is over go out to play, rewith the workers and when he could no longer has read a great deal of history as well as the turning again when hungry or weary. They have no care, because their faith is absolute, with no great Father God in the same way what happy, useful Christians we would be!

The qualities which I have mentioned in child The deranged condition of all the denomina- life are faith, love, simplicity, honesty, purity; and mind you, Christ says except we become converted and get these virtues we cannot enter into the kingdom of God. If we put on airs, harbor malice, lack sincerity or have not faith, we are not in the kingdom. We need therefore to be born again by the Holy Spirit to get the child mind, which is the ideal life of the kingdom.

THOUGHTFULNESS OF OTHERS.

"And He commanded them to make all sit down by companies upon the green grass." St. Mark's is the picturesque, graphic Gospel. Here green grass." I think that very beautiful, and the teaching is beautiful as well. Not on sands or rude rocks would Jesus have the people sit, but on the soft cushion of the green grass. That is to say-Jesus was mindful not only of the hunger of the people, and the due feeding of them, Jesus press him to his big warm heart, for Mark though a mighty miracle must be wrought to do it, but He was mindful too of the comfort of the The thoughtfulness of Jesus of the comfort of loves the church that looks after her boys. A others is the plain teaching; and it is a teaching

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"It has been a revelation to me," speaking of a visit he had made to a certain house, one said, "to observe the neighborly courtesy so incessant. Nobody ever seems to be forgotten. If a daughter is going on an errand, she stops to inquire lovely. Even when found in connection with for a sick friend, or to leave flowers. When books or periodicals have been read at home. they are passed on, or sent to some one at a distance. The home has many little pathways reaching out to other and less favored people, and making them happy." That was following the example of Jesus in the matter of the green grass-looking out for the comfort of others.

She was old and sick—a close prisoner of rheumatism. But there was the happiest of never was another man so good as my son Harry. He sends me a postal card every morning when he is on the road. I always know just where of all His people." he is. He gets everything he can for me to make me comfortable, and wherever he is Harry has me on his mind." That was following the example of Jesus in the matter of the green grass -looking out for the comfort of others.

"She doeth little kindnesses

- Which most leave undone or despise;
- For naught that sets one heart at ease,
- Or gives happiness or peace,

Is low esteemed in her eyes."

That is following the example of Jesus in the matter of the green grass-looking out for the comfort of others.

I was present, not long since, in the business meeting of a certain church. There was an important matter up for discussion and decision. involving change in a long-time custom. There were very radical differences of view. There was abundant chance for hot words, and the insinuation of evil motive. But there was absolutely none of either. Nor was there the slightest attempt to cut off discussion. Everyone was given the fullest liberty to say what he might wish to say. And everyone, on either side, spoke with the most consideration and loving tenderness of those who opposed his personal view; there were both the utmost liberty and love. And all declared that they would instantly submit and gladly to whatever might be the decision of the majority of the church. And when the vote was taken, and the decision made, there was the spell of unfractured and gracious brotherhood falling on and blessing all. "Ah," I said to myself, "that is the true fashion for a Christian church—the fullest recognition by all of the right of personal view for each, and the right of the courteous expression of his personal view by each; and then, without the slightest after bickering, the quick and loving submission to the will of the majority. I think a church business meeting like that is following the example of Jesus in the matter of the green grass-thoughtfulness of the comfort of others.

Let us try to be more like Jesus in this really great matter-thoughtfulness of the comfort of others. Let us try to so do what we may or ought that always the sweet, nourishing, recognizing of others shall wrap us round, even as now the soft spring airs do, amid which the fresh leaves put forth, and the flowers bloom, and the birds sing.—The Baptist Commonwealth.

HIS GOODNESS.

Nothing else is so winsome as goodness. Some men sneer at goodness. They think it an element of weakness. They sneer at the man who has a reputation for goodness. But they know not what they do. They are like the people who , Christ."-Craig S. Thoms in The Standard.

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crucified our Lord. Smartness may charm us for a season. Power, statesmanship, scholarship, intelligence and genius compel our admiration. But they may be, and often are cold, selfish and unweakness and ignorance it commands the confidence and respect of sensible men.

But goodness joined with infinite power and wisdom is infinitely lovely. And this is the charwith no plan. acter of our heavenly Father. He is All-mighty Make up your mind, at the very outset of the and All-wise, but His goodness is equal to His day, that you will accomplish something, that power and wisdom. And this goodness He has you will not allow callers to chip away your time, poured out on you and me. O, my soul, what and that you will not permit the little annoyshall I do to repay Him for all he has done for ances of your business to spoil your day's work. me? "What shall I render unto the Lord for all Make up your mind that you will be larger than smiles upon her aged face as she said, "There His benefits unto me? I will take the cup of salthe trifles which cripple and cramp mediocre vation and call upon the name of the Lord. I lives, and that you will rise above petty annoyances and interruptions, and carry out your will pay my vows unto Him now in the presence plans in a large and commanding way.

THE TOILSOME CLIMB.

We were already in the saddle in the little Colorado village, half a dozen of us, eager for the fifty-mile journey northward, at the end of which we were to pitch our camp for a month's outing. The mountain confronting us on the north loomed high, and, though inexperienced in such ascents, we instinctively felt that there must be hard work ahead.

When all was ready, to our surprise, the guides led the way to westward. Silently we followed,

cut even though it were steep.

James A. McCallum has a mountain lion that but with a little secret rebellion at heart, for we he is now willing to part with to anyone as a wanted to scale the mountain, and were anxious gracious gift . When he received the fine-looking to take the shortest cut. cougar a few days ago from a friend in the Westward the road led for nearly a mile; then Rocky Mountains he thought that he had an anit turned and brought us back opposite the vilimal that could whip anything that wore hair, lage again, although a little higher up. How but when the king of the mountain beasts was much easier, we thought, to have taken a short fought to a standstill lately by an ordinary old ring-tailed coon, McCallum lost heart. The lion On we went, winding back and forth in long was seen a few days ago in his cage by Jack loops and sharp curves, sometimes even seeming Cook. The lion tipped the beam at 175 pounds, to descend a little way to gain a better place for but Cook said his old coon could lick him. The further ascent. Now the road hugs the edge of other morning Cook's coon was thrown into the a steep precipice, now winds around a bold, jutcage with the lion. The fight began at once. ting shoulder, now angles slightly upwards The lion made vicious strokes with his paws at across the face of a long mountain slope, and the coon, but the wily little animal proved to be now turns a sharp corner to round the head of an adept at dodging all the blows. No quicker some small canon. would the blow of the lion prove futile than the Thus for many hours we ride, and the freight coon would grab him by the throat and begin to teams toil upwards with our heavy baggage until claw with all his might. He would soon loosen the village, left far below, seems a mere toy sethis hold and jump away. This was repeated for tlement. about twenty-five minutes, when the lion, bleed-Slowly we realize, not only that a shorter cut ing profusely, skulked to a corner and refused to is impossible, but that at every step of the long, battle further.-Louisville Courier-Journal.

winding ascent the magnitude of the splendid mountain is dawning upon our minds, and the

majesty and splendor of distant snow-clad peaks How is it that China and Japan do not send us as they rise slowly into view are captivating our missionaries to propagate the faiths of Buddha and Confucius and Laotsz at an expense to themhearts. While we are intent with care of pack burros selves of millions of dollars a year? Theirs are and baggage, like Mary with much serving, our great religions. Is it because their religions are riding companion, the professor, the man of mednot true? No, for their religions have much itative mind, falls to moralizing: truth; right and wrong, awards and penalties, future life, powers above. I sometimes think "How like our life-paths this is," he said. "How much we should lose of the largeness and that if there had never been a Christ, the whole Anglo-Saxon world would have adopted Confubeauty of life if we could take our short cuts to the objects of our desires. God leads us this cian morality. What then is the reason? It is way and that, turns us about here and there, not a question of truth. It is a question of love. It is because there is hardly enough love in all now encouraging us by some success, now bafflthe composite religions of the East to make a ing us by some defeat, and we seem to make progress very slowly; but the whole process is a Chinese care a copper "cash" whether anyone else believes them or not, while Christianity has discovering of life, its many-sidedness, its hidden beauties, its manifold affinities, its breadth of enough love in it to make it care everything whether it shares its life or not. Christianity sympathy, its depth of love, its raptures of faith in God, and its sweetness of fellowship with has inspiration, not of a good code of temporal morality, but of a surpassing life of eternal love.

MAKE EVERY DAY COUNT.

The one who starts out in the morning with a determination to do something during the day that will amount to something, that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous, unproductive work than the man who starts out,

Begin every day, therefore, with a program, and determine that, let what will come, you will carry it out as closely as possible. Follow this up persistently and you will be surprised at the result.

Make every day of your life count for something, make it tell in the grand results, not merely as an added day, but as an added day with something worthy achieved.—O. S. Marden, in Success.

RACCOON BEARDS A LION.

LOVE THE INSPIRATION OF MISSIONS.

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Missions.

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

In a recent address on missions, Dr. Gillison, of Hankow, China, tells of a native Chinese pastor who refused a salary of ten times the amount, to engage in secular business, saying, "Matthew left the customs to follow Christ; do you think I am going to leave Christ to follow the customs?"

The Rev. W. J. Hatch, of South India, tells of a native who came to him in church to redeem a vow which he had made, that if God would save the life of his child he would give the child's weight in sugar to God. Before the assembled people the child was put in one scale and the sugar in the other, and the due weight of sugar presented to the Lord, who had answered the prayer of His servant.

The quarterly blanks have been sent to churches receiving aid from the Board, and to missionary pastors. If anyone entitled to them has not received them, please let me know; or if you do not receive your appropriation in due time, please notify us. The blanks sent you this quarter are intended to make clear the fact that both must be filled out, signed and returned to the Secretary and Treasurer.

AN OPPORTUNITY LOST.

America could have had the opportunity of shaping very largely the future of China. It has now fallen to Japan. More than '8,000 students have gone there during the last two years for an education.

In a letter from Brother Crofoot, of our China mission, he says: "I send you a letter prepared by the Shanghai Missionary Association to the members of the Missionary Boards in Christian lands. I think you will be interested in it. It certainly presents a unique opportunity. China is moving." This letter is signed by a score of leading missionaries, among them Brother Crofoot.

"The students are the most influential class in China. Heretofore they have been also the most conservative. There is no better index of the change which has come over the empire than that afforded by the remarkable exodus, during the past two years, of Chinese students to Japan. They have now reached the number of 8,620. Probably there has not been in the history of the world any such migration of students from one country to another in an equally brief period. These students are from all parts of the empire, seventeen out of the eighteen provinces being represented. They belong to the educated and official classes. They are bound in the future to influence mightily every missionary interest throughout China. The whole missionary body of China is involved, therefore, and deeply concerned in what is to be the nature of the influence which these students are to exert upon China when they return.

conditions, tending both toward extreme radicalism and great immorality. The good influences which might come from Japan are practically shut off from them, because the Chinese students have but little knowledge of Japanese or English If any of our readers would like to contribute while the Japanese do not speak Chinese. Moreover the Japanese were not ready to receive so Secretary E. B. Saunders. many visitors into Tokio, and not only were dor-

decent boarding-houses could not be obtained in sufficient numbers to house the students.

"There are in Japan a number of radical and revolutionary Chinese politicians who are refugees from China, and who are filling the minds of the students with fanatical, anti-Christian and anti-foreign ideas. The students are, therefore, in danger of becoming a real menace to China and a serious hindrance to the missionary enterprise.

"Notwithstanding these circumstances, the students are in a peculiar sense accessible to any tactful and friendly effort on their behalf which may come from China. They are away from home; centered very largely within one section of the city of Tokio; and eager to learn. It is of supreme importance that adequate effort be made at this time to bring the claims of Jesus Christ before these men.

"We have learned, therefore, with profound thankfulness that the general committee of the Young Men's Christian Associations of China, Corea and Hongkong, on which are representative missionaries from all parts of China, has determined upon such an effort. This organization seems to us a providential one for undertaking a work of this kind.

"At a recent meeting of the Shanghai Missionary Association we were appointed as a committee to call the attention of the Boards of Missions throughout the world to this great need, and to ask their hearty co-operation with the Young Men's Christian Associations in this enterprise. The work lends itself especially to inter-denominational effort.

"We would urge the Boards to allow some of assistance to this undertaking. Some missionaries while passing through Japan might be able to delay for several weeks for a series of addresses; others might go over to Japan for a similar purpose; and a few men might be assigned for a time to this work. The recent cooperation of the missionaries with the Japanese Young Men's Christian Associations in the work among the Japanese troops in Manchuria affords a valuable example as to the results of such cooperation.

"We would also suggest that the Boards and societies make known through the press and in other ways the needs of the enterprise and thus open up the way for contributions towards its support. These may be sent to the honorary Treasurer, Rev. A. J. Walker, Shanghai; or to the national committees of the Young Men's Christian Associations of England or America.

"We would also emphasize the fact that the enterprise is one of great difficulty and must fail unless the workers are under the special guidance of God's spirit; and therefore, there is no service which can be rendered to this undertaking more important than to arouse in its behalf a spirit of prayer among Christian people' throughout the world."

HAARLEM, HOLLAND.

The following is part of a letter from Brother "They are living in Tokio amidst dangerous Velthuysen, Sr., written after receiving a letter from the Secretary saying that we would like for him to come to America and Conference this year. A few of us are making a personal contribution of funds in order to bring this about. something to help, please forward the same to

If Brother Velthuysen ever visits us again in mitory accommodations not provided, but even this country it will be very soon as he is far along in years. The letter referred to in regard to the Java mission will be published later.

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HAARLEM, MAY 6, 1906. Rev. E. B. Saunders.-Dear Brother: Your good letter 19th last reached me at due time yesterday (Sabbath). I brought it in our prayermeeting. Of course, it gave us reason for thanks and for prayer. We expect the receipt of the draft for Pangvengsen without delay. hope to forward the amount to Sr. Jansr. Herewith I send you the translation to be used in THE RECORDER. A lady not belonging to our denomination was kind enough to translate only. for our Saviour's sake; God bless her because of this work of love. Dear brother, if God open the way, I am willing to go to Conference. The friends here advise unanimously that I should go. I hope it will contribute to the glorification of God, and His name; for, otherwise, the loss of time and money would be to be pitied. I did not receive my RECORDER of March 10th.

At Tenchelling again a baptismal service took place. A young sister sixteen years of age, who could not come to Haarlem and was anxious to be baptized (her father was baptized some weeks ago in our chapel), and become a member of our church. The people in that island paid this time an extraordinary attention to the undersigned. From 8 o'clock in the evening till 2 o'clock in the morning, they besieged a house, believing that I was in it. Their intention was to give me some palpable and sensible proof of their discontentment in case of baptism. Because a former baptism happened on the shore very late in the evening, without any disturbance, because kept a secret, they were expecting it should haptheir missionaries and Chinese workers to give ______ again at such a time and manner. Our intention was so. But learning the mood of the islanders and that they would put out at evening five posts for watching my going, I said to the brothers and sisters, "There is no way now open for baptismal service, unless we do outwit the people." And since they had put all their expectation on our baptizing late in the evening, we had to baptize on the clear day, but not on the shore, but out in the downs. All consented, so at 3 o'clock p. m. we went out as for taking a walk, not all at the same time and not all taking the same course. We met with each other at a distance from the village on the border of a kind of pool formed by the showers of the by-gone days. And then and there the Lord's institution was performed solemnly and without the least disturbance. And this disappointment made the villagers so turbulent. But I myself did not know what they were doing that following evening and night, for I was not there in that mansion, and slept in all quietness. We pray that God will protect that little flock at Tenchelling. God bless you and your family, and your labors, and all of the dear friends in Christ. ---Yours in our Saviour, G. VELTHUYSEN, SR.

> TREA For the GEO. H. UTTER, Trea. In account THE SEVENTH-

Cash in treasury Jun Church at Farina, Ill Plainfield, N. J. . Milton Jct., Wis.-Milton Jct., Wis.-Niantic, R. I. ... Salemville, Pa. ... Alfred, N. Y. ...

Chicago, Ill. Sabbath School at Alfred,

JULY 9, 1906.

SURER'S REPORT.	
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Palmborg House	22 50
Home Missions	5 00
Java Mission	10 00
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BY PRES. THEO. L. GARDINER.

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

(Continued from last week.)

This man had a large class of boys, and when surprise was expressed because he did not know their names, he replied that he did not want to know them by name, since they were nothing to made the world better. him outside the class room.

teacher so indifferent to the personal welfare and character of his boys, would not be likely to turn out spiritually minded men.

man is highly favored, who can spend four years of the molding period of life in such a school.

Now let us take one more look at these truths, and we shall see that high spiritual ideals not only bring love to God and profession of Christian principles; but they make law-abiding citisens. Good manhood presupposes good citizenship. And he who is not a true and loyal citizen cannot be counted as a good man. In such a government as ours, he is essentially a danger- of publishing it to the world. ous man.

It is a terrible schooling for the youth in any community to be obliged to live daily where they see the best laws of the State ignored and openly violated; where the highest principles of social life are flagrantly disregarded and where rulers connive at crime, and make justice a farce, until crime seems popular. Such a state of affairs means ruin to the nation if both church and school do not lift up the standard in the fight against it. It requires stamina of the right sort to resist such influences of evil, but it pays in the long run to do so. If our colleges are to give citizens who shall redeem the nation from loving, patriotic citizenship.

If I were to advise the young people of Salem College, I would like to do so in the words of Whittier: "My boy, if thou wouldst achieve friends with all, he too would have been forgotsuccess, join thyself to some unpopular cause, ten centuries ago. and stand firmly for the right." This will sometimes arouse against you bitter foes, and subject you to severe criticism; but we must remember bravely meets the issues in the warfare between that the evil to which we do not succumb is after sin and holiness, can he enthrone himself in the all the benefactor.

THE SABBATH RECORDER.

and permanent good, must be willing to stand up and be counted against evil, when he is in the minority and when to do so is unpopular.

Sometimes blame is safer for you than praise. Emerson said: "I hate to be defended in a newspaper. As long as all that is said there is against me, I feel an assurance of success. But as soon as honeyed words of praise are spoken, I feel as one who lies unprotected before his enemies."

than a common rock to the scholar, until it is In your fight against evil you cannot be guided found to be filled with the great principle of by the present alone. You may not live to see magnetism that girdles the globe. the full results of your labors. But if you lift up the standard of right against wrong, and A triangular piece of glass is of no value until you find it able to unravel the sunbeam and paint remain true to principle, ever making your power felt for reform, you need not fear for results; your room with rainbow hues. Then it becomes priceless, because it stands for a principle. God will take care of them and of you, This may cost you many a heart ache; but it

pays in the end. Without such fighting for the good, evil would ever be on the throne.

The world is waiting for statesmen like Roosevelt to stand firmly against organized evil, in the fight for a square deal for rich and poor alike.

It needs business men who will put soul into corporations, and conduct them on principles of integrity. It needs leaders and officials, who will recognize the fact that vice and crime are equally heinous, whether plotted in the official council room, or concocted by an individual.

It needs citizens who can see that majorities can never make right, that which is intrinsically wrong. These are the kind of men who have

Young men and women of the class of 1906: throughout the world. The church is pleading A school with such a standard, and with a listen to my parting words, as I point you to for men to quicken its life, enlarge its numbers, those who have best exemplified the principles and increase its power. The schools are suffering for teachers filled just enunciated. The entire Christian world with the Spirit, to mold the lives and shape the adores the Man of Nazareth; and men turn to It is the Christian school that furnishes the his disciples as ideal men to-day, simply because destinies of millions of immortals. saving power for our country, and the young they lived this higher life. They would have Our country is calling for strong, young men to resist the tides of worldliness, and to overlost their power over men, had they not looked above the sordid things of wealth and worldly come wickedness in high places. It is suffering honor, and lived for ideals and principles that to-day for men who will consecrate the riches insure riches in spiritual things. The grandest and resources of the nation to God and salvamissionary of ancient days said: "I count all tion. The world must have men to give new energy to Christian work, new fire to Christian things but loss for the excellency of the knowllove, new depth to Christian devotion. edge of Christ Jesus my Lord.'

The grandest thing on earth to him was the believing in a great principle; and the privilege

Grander, in his estimation, than living for all given life. the pleasures and honors of earth, was that of No generation ever offered so many open doors living for the higher ideas and nobler principles to usefulness. You stand on the vantage ground that bring man into harmony with his Maker. of all the ages, with the story of the past to en-For this he gave up the good opinion of his nalighten your eyes, with the inspirations of the present to fill your souls, and with the hopes of tion, the fellowship of his family, the prospect the future to lead you on. of honor and wealth, and cast his lot with the What will you do? persecuted and despised; that he might have the joy of living for principles that outweighed the Will you join the thoughtless, aimless multitude and sink into oblivion; or will you lift up world. the standard of some great principle, and live It was this, and this alone that enthroned Paul for the good of men?

in the hearts of men, and made him such a power for good throughout the ages.

All those in his day who lived for worldly gain, this curse, they must lift up the standard of law- or for self, are forgotten and had Paul courted the favors of the rich, and sought to remain so non-committal on questions of truth and reform as to be counted on both sides, in order to keep

> Only as a man stands clear-cut and true upon the side of right against wrong; only as he hearts of coming generations. A man is worth

He who would make his life a power for real to the world only as much as his principles are worth.

> Even in nature, many things are prized simply because they manifest some great principle. A grain of matter becomes grand in the eyes of the scientist when it illustrates to him the law of gravitation as surely as does the sphere that swings in the galaxies.

> A piece of common quartz becomes of untold value when it reveals to man the great principle of crystallization. A lodestone is nothing more

> We ought to see that this law applies with greater force to men.

Indeed, if a piece of matter is valuable to science only as some principle above the merely physical, is enshrined therein, how much more is a man to be estimated by the spiritual principle for which he stands,-for the moral and vital truths that fill his life. If he does not possess these, what good will it do to say of him: "He has money; he has a fine house; he lives in splendid style; and he holds a high position?"

Though he possesses all that the world can give, still he may be a curse to the world, he may die without hope and enter eternity a bankrupt.

Then hear me to-night, young people of Salem: The Master is calling in these days, for consecrated souls to carry the sign of his cross

It is grand to live in such an age! And the greatest mistake a young man can make is to overlook the possibilities wrapped up in his God-

A friend loveth at all times, and a brother is born for adversity.—Prov. xvii. 17.

Faith is the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.—J. Stephens.

Every individual will be the happier the more clearly he understands that his vocation consists, not in exacting service from others, but in ministering to others, in giving his life the ransom of many. A man who does this will be worthy of his food and not fail to have it.-Tolstoi.

Λ

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

A RUSSIAN LEGEND. MAY RILEY SMITH. The Russian peasants tell today A legend old and dear to them, How, when the wise men went their way To find the babe at Bethlehem.

They paused to let their camels rest Beside a peasant's lowly door; And all intent upon their quest They talked their sacred errand o'er.

"Come with us," said the eager three: Come seek with us the Heavenly Child What prouder honor can there be For mortals, sinful and defiled?

And bid each child in Sunday clothes Bring of his treasures the most rare, Bundles of myrrh and whitest doves, . With ointment for the Christ King's hair.

"Who knows what blessing may befall If they but touch his garment's hem? And only once for them and all Will Christ be born in Bethlehem!"

"Alas! I have so much to do," The mother answered with a sigh; "I cannot journey now with you, But I will follow by and by."

The wise men frowned and rode away. Leaving the children all aglow, And pleading through that busy day, "When may we go? When may we go?"

And while their cheeks flushed rosy red, They shouted in a chorus sweet, "And may we touch his pretty head? And may we kiss his blessed feet?'

But women still will bake and brew. No matter what sweet honors wait; And petty tasks they still must do, Though angels tarry at the gate!

And when the frocks were sewn with lace, And tied with ribbons smart and trim; When each tear-stained and tired face Was bathed and tied its hood within:

When the small rooms were cleanly swept And the chairs set primly in a row, Betokening a house well kept, Then wearily she turned to go..

The sky was purpling in the west, The silent night was hurrying on; The three wise men had onward pressed, The star from out the east had gone!

What could the foolish mother do? She turned her footsteps home again; And never, all her sad life through, Did she behold the three wise men.

Alas! through weak delaying, she Her sweetest privilege had missed; Nor did her children ever see The Holy Babe they might have kissed.

WHAT WON KIMURA.

Brother Kimura, the Japanese evangelist, tells the story of his conversion as follows: A missionary teacher, a lady, came and got twenty-five Japanese boys into a class to tell us about Jesus. We boys had great curiosity to see this foreign ready. lady, and not caring about Jesus, we did care to see how everything looked, her dress, her books, her furniture, her pictures, but every time she would have us read the Bible. We had the gospel of Luke; soon we read till we come to crucifixion; she could not speak Japanese; she had English Bible, we had Bible in Japanese language.

When we read story of cross, she got down muss my mouth."

THE SABBATH RECORDER.

on her knees and pray for us. We could not understand what she prayed, but watched her close; soon she began to cry; then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry too.

Then inside of three weeks all us twenty-five boys gave our hearts to Jesus. She did not reach us through our heads, she reach our hearts; and when you have Jesus in the heart it is well. Some Japanese get head religion and turn from their own religion, but when "Higher Critics" come, then all their head religion go, and they are left without any; but if they get it in heart they become strong. Many of these twenty-five boys are evangelists and preachers. My father he kept wine shop; soon I led him and my mother to Jesus and the business was given up. Then I led many more Japanese to Christ. It is not so necessary that the missionary have the language if she have the love of God for souls in. her heart; that was what won me; all because this woman who could not speak our language loved our souls.-Missionary World.

FOUKE SCHOOL.

A pleasant school year closed June 15th with a program of recitations, singing and instrumental music furnished by the pupils. A good number of parents and friends were in attendance. After the exercises, cake and lemonade and all enjoyed a social time. The school was kept open thirty-three weeks. The average attendance:

Primary 2:	2
Grammar I	5
	-
Average total daily 32	7
Enrollment Primary 30	5
Enollment Grammar 2	3

Total enrollment both rooms 59

Two of the pupils passed the county teachers' examinations during the year and one of them is now assistant in the Fouke public school, which began 18th inst. a term of three or four months.

At the beginning of the last term, April 1st, so many pupils were needed at home to help with corn and cotton planting, a class was formed which met every Tuesday night. Ten pupils have attended this class to keep with their class work.

Next year a ninth grade will be formed.

The school has been equipped during the year with a full set of maps, a large United States map, dictionary, set of encyclopedia and other valuable reference books, song books, pictures and three new blackboards.

Pupils have been in attendance this year from Wynne, Little Prairie, Crowley's Ridge and Texarkana, Ark.

L. S. DAVIS. FOUKE, ARK., JUNE 27, 1906.

MUSSING IT.

Ethel's mother had dressed her for church one bright Sunday morning. After her hair was brushed and her hat was carefully pinned on she sat down to wait until the older folks were

"Be careful not to muss your dress," called the mother.

"No, ma'am," answered Ethel, looking prim and sweet.

Just then in came Aunt Bessie.

"Ethel looks so nice this morning," she said, "that I must have a kiss."

"No, no, Aunt Bessie," said Ethel; "you'll

SHINGLEHOUSE, PA.—The two glass plants have just shut down for the next two months on account of the hot weather.—Two weeks ago last Sabbath Brother and Sister A. A. Allen were received into membership with the Shinglehouse Seventh-day Baptist church.-My last article in THE RECORDER touched upon our need of help on our parsonage, on which there was a debt of nearly \$985.00. A letter from a sister in Northboro, Mass., brought a gift of \$25.00. From this starting point I wrote 17 pastors, asking them to kindly bring this matter before their people. My plan then was and is now to make it general, asking all pastors to assist, making it a united work. The first response from these letters in the way of help was from the Little Genesee church, N. Y., collection, \$8.00; personal contributions, \$6.00; total, \$14.00. Next a letter from the Adams Centre church, N. Y.; personal contributions, \$21.25; primary department of Sabbath-school, \$1.00; Ladies' Aid Society, \$10.00; total, \$32.25. Total received, \$71.25. All of these letters have brought Christian greeting and words of encouragement, making ours a common faith and interest.

JULY I, 1906.

ASHAWAY, R. I.—The semi-annual business meeting of the Y. P. S. C. E. was held in the Seventh-day Baptist church last Monday evening, when the following officers were chosen for the ensuing six months: President, Lloyd Crandall; Vice-President, Harris Taylor; Recording Secretary, Lena Gray; Corresponding Secretary, Amy Larkin; Treasurer, Orpha Wells; Junior Superintendent, Alice A. Larkin. The reports of the various officers and committees show that the society has been doing good work during the past six months and it is earnestly hoped that this record may be kept up. The constitution has recently been revised and several important changes made. The Missionary Committee has arranged for and held two very interesting missionary meetings. At the first one, which was held on Sabbath evening, May 31, an address was given by William L. Clarke, President of the Seventh-day Baptist Missionary Society. Special music was rendered. The second meeting was held last Sabbath evening, when two very interesting letters from our workers in Africa were read by George B. Carpenter, who also made a few remarks. Special music was rendered by a chorus from the Christian Endeavor Society. Miss Mary Hill and Mr. Allie Simpson sang a duet, "Jesus is calling."-The Sabbath evening prayer-meetings are well attended and considerable interest is shown. Pastor Burdick has given some very helpful Bible readings at some of these meetings in place of the usual talk. The last one was on the Sabbath. Those present were provided with slips on which the references were written, so that each one could follow the Scripture as it was read.—Children's day was observed the first Sabbath in June. The children furnished quite a part of the program and Pastor W. L. Burdick gave a very interesting address.-The graduation exercises of the Hopkinton High School occurred the third week in June. There were four young ladies and three young men in the graduating class. The first annual meeting of the Hopkinton High School Alumni Association was held on Saturday evening with a large attendance.-Rev. E. B.

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Home News.

G. P. KENYON, Pastor.

JULY 9, 1906.

Saunders occupied the pulpit of the Seventh-day Baptist church last Sabbath morning and preached a very inspiring sermon on "Missions." ALICE A. LARKIN.

NUMBERS 11: 6.

"But now our soul is dried away: there is nothing at all, besides this manna, before our eyes." JOHN M'DOUGALD.

Lord! feed me now with bread from Heav'n, As Thou didst Israel in the wilderness: I will not, Lord, despise what's given; But save the crumbs with miser's carefulness, And hide them in my heart, as leav'n Of Thine own Truth and Righteousness!

Give me my portion, Lord, I pray, From Thine own, Grace-abounding, endless store And let me glean, from day to day, Truth-grains from Thy great Threshing-floor, That Egypt and her fleshpots may, No, never, be remembered more!

Lord, show me Thy Life-giving Word! Let me in humble faith be ever blest In Grace and Beauty of my Lord! And in His spotless raiment dressed, May I sit at His wedding-board-To Him a lov'd and welcome guest. BUTTE, MONT.

ONE OF DR. QUAYLE'S STORIES.

In a recent sermon Dr. W. A. Quayle, the popular Chicago preacher, told the following story:

The other day, in the city of St. Joe, I was going on a train, when in came an old man, feeble and very gray, and his old arms holding tight to a baby, his arms shivering, his face was Dr. Nansen got on well toward the pole, but down, lost in the baby's face; I could not see either the baby's face or the man's face; and the man was sobbing, and in front of him a grown woman-as I assumed, his daughter-and she weeping very fast; and they came, these two and he, and kissed the baby so many times I couldn't count them, and I couldn't see him much, I had troubles of my own. It was raining in my face, moreover, and I couldn't see. And he handed the baby over, and she took it in ther arms off his heart. Then this sad, ungrammatical heart said, "I won't see you no more. I won't see you no more!" And then there was the woman been circumnavigated. Captain Cook sailed weeping and the man sobbing, and he held her tight and close, so close, with his old tatter of tangled beard and unkempt hair up against her face. "I won't see you no more." And the woman, his daughter, going off to some far place, and he feeling the tightening of the noose of death on his heart. "I won't see you no more."_ And every man looked out of the window-that is a man's way. A man won't face the music and cry like a woman. He looks out of the window; and the men looked out of the window. And the woman went down the aisle after the won't see you no more. Won't see you no more." . he would have drifted so as to have come very

Why, I can hear him yet. And maybe you can hear him, I don't know. And out of the passageway he went, and out on the platform of the station he went; and out of the window looked the woman; and in at the window came the voice, "Won't see you no more." Maybe some of us do think and say the old man's grief was cheap and think he might have lessened his tempest of grief and taken his broken-hearted voice to an elocutionist's to have it trained, but God liked it. I know.

test strengthen thy labor; and so shall thy labor after his vessels, "Erebus" and "Terror." sweeten thy rest.-Quarles.

THE SABBATH RECORDER.

Popular Science. H. H. BAKER.

Two Very Desirable Locations.

The poles of the earth have become of great importance since they were first planted by Koppernigk, Kopernik (Copernicus), a Prussian, born at Thorn, February 19, 1473, and died at Frauenburg, Prussia, May 24, 1543. "He was the founder of modern astronemy.³

The identical place established by Mr. Cop-These two places, or positions, have been

ernicus and by him identified as being a stationary point, or place, where all imaginary longitudinal lines would meet and terminate; and also, where all latitudinal lines would become extinct. much sought after during the latter part of the 18th century, and thus far in the 19th, and in the

As the summer outing will soon be here we point out to the people who live in New York and vicinity the beautiful and diversified scenery of upper New Jersey-lake, mountain and forest. Connecticut, especially the northwestern part, The points on which our globe apparently reabounds in regions where one can have all the benefits of natural scenery and yet be within three or four hours of the city. Those who have not traveled along the banks of the Naugatuck and the Housatonic do not know what there is to be seen. Western Massachusetts is almost unparalleled for variety and charm, like Connecticut, with a large area of seacoast easily accessible. Those who have never seen the White Mountains cannot easily imagine their characteristic features. There are higher mountains than Mount Washington in Western North Carolina, a region which has its own special charm, but the climate adds to the White Mountains a clearness of view not surpassed outside of Switzerland. Maine is a vast forest of hills and lakes, with only one very high mountain, but the summit of that commands the greatest number We are thinking that our Lieutenant Peary is of lakes to be seen in one view in the United States. Northern New York, in the Catskills and the Adirondacks, offers a playground for young men and maidens, old men and children. Over all these regions the writer has traveled on The Antarctic circle, or the Southern Pole, has foot, on horseback, and in canoes. He would not barter away the memory of his eighteen ascents of Mount Washington, of his camp on the summit of Mount Katahdin, his nights on the camel hump of Mount Mansfield, and his two hundred and fifty mile tour on foot and in boats among the Adirondacks, for anything that Mr. Carnegie has to bestow. All that Whittier's poetry describes, and more, is literally true in these parts, There appears to be quite a difference in apfor health, for life and vigor, and for the inspiration that feeds aspiration. The sanitary effects of mountain climbing in moderation, or of the air, if one cannot climb, are wonderfully effective upon most constitutions. A small percentage are not benefited. For these the seacoast may be better. It is often a fact that a change from coast to mountain, or the reverse, will be the be-At the South, the nearest approach is from ginning of improved health. The benefit of historic associations also adds to the interest. Longfellow, Whittier, Hawthorne, Emerson, Cooper, and many of the finest writers of history, poetry and fiction derived much of their inspiration from We have before us a map of the surroundings the regions mentioned; and one can hardly find a mountain or a lake that does not remind him of some Indian legend or battle between the red men and the pale face, or some quotation which stirred the hearts of the men that made these re-* gions free.—Christian Advocate (N. Y.)

present century, yet in consequence of each having a severe cold climate, and a yearly alternating day and night, neither place has ever been visited by man. volves, as on an axis, one is at the centre of a circle called the "Arctic Circle," or North Pole, and the other the Antarctic Circle, or South Pole. These circles are supposed to be drawn at ten degrees, or 691/2 English miles from each pole, or 80 degrees from the meridian line of the globe. The Arctic circle, we believe, has never been circumnavigated within it, although there have many explorers passed inside, nearer the pole, but for different reasons had to turn back. when he found his ship, which was fast in the ice, was floating homeward and leaving him on his way to the pole, he had to make all haste to overtake his ship and get on board. Even whalemen have passed inside this circle in pur suing whales, but not to tarry long. now far inside the Arctic circle if not already nearing the pole, as his midnight sun will commence its lowering process now and continue on until it finally disappears for another half year. around in 1773-4. Bellingshausen in 1820 and 1821. Wilkes in 1839-40. Many others have been inside of the Antarctic circle, but only one so far as we know has got within the ten degrees of the pole. There is now an expedition on the ground, or rather ice, now exploring; they were visited this last year. We published reports. proaching the two different poles. At the North by way of Baffin Bay and Davis Straits, though Dr. Nansen on his return thought had he sailed to the coast a hundred miles farther before he man, and the man sobbing to the woman, "I allowed his ship to be frozen to the drifting ice, near the pole. the islands south of Cape Horn, or from Melbourne, or Tasmania, Australia, or from Cape Town, Africa. of the South Pole, drawn on the Mercator projection of 1758, where it looks as if it would be very easy to start from New Zealand and by sailing due north we would enter the McMurdo Bay, where Ross went in 1842, at the head of this bay he could see two volcanoes near the 80th degree

Put off thy cares with thy clothes; so shall thy of north latitude. Those volcanoes he named There are now floating in imaginations a num-

ber of new devices for overcoming all difficulties in going from Spitzbergen to the North Pole in short order, it being only about 600 miles in a straight line. See here, we have written enough to fill our column and must call a halt, except to say that all things being equal, and they are, the two poles, or piecces thereof, may yet be stored in the Smithsonian Institute in Washington, D. C. Next, how to get them.

We have before us a plan, just in hand from Paris, wherein Walter Wellman calculates to reach that particular "spot" where there is to be no north, east, nor west, up, nor down, but simply "south."

We may speak of it in our next.

THE FORESTS AS PLEASURE GROUNDS

A propensity to hope and joy is real riches; one to fear and sorrow, real poverty-Hume.

THE SABBATH RECORDER.

Children's Page.

THE DAY MOTHER GAVE OUT. BY MINNA STANWOOD.

"Linda, Linda!"

The hoarse whisper seemed to be in the room, and yet not in it.

"What?" demanded Linda, sharply.

The door opened a crack, and father's voice came in cautiously. "Mother can't get up. I'm going down to light the fire."

Linda lay listening painfully as protesting creaks registered the descent of father's heavy slippered feet. "Mother can't get up!" In all her twenty-two years Linda had never wakened to such an experience as this. What could it mean? 'Mother can't-' Yes, he said it."

"I've got the fire going," father announced, still in a hoarse whisper, when Linda stepped into the kitchen. "I used to light the fire for "my jiffy." mother every morning when I was a boy, and put the water on to boil. Then I used to fix the oatmeal, but we don't eat oatmeal. Do you suppose they cook that other stuff the same way?"

the ashes-strewn floor, and shivered.

the worst. Is she very sick? Will she-die? Oughtn't we to be calling the doctor?"

Father shook his head. "She says she's all right, but she can't lift hand or foot, hardly," he replied, dejectedly.

"A shock!" gasped Linda, dropping into a chair, panic-stricken. "O, mother! O, dear, dear mother!"

"No, no, not a shock," protested father, looking miserably at the huddled figure in the kimono. "She can lift them-they're not paralyzedbut, well, she hasn't the strength. That's itshe hasn't the strength. She said to call Mabel and Emily, and there I went for you first thing."

Father looked so altogether forlorn that Linda by such subtlety. had to smile. Perhaps it wasn't so bad after all. Mother might be just used up from housecleaning. One of the teachers said her mother was sick abed after housecleaning. And mother had done hers all herself.

Father looked a degree less abject when Linda smiled. "I thought you'd understand-better," he explained. "You're like her-like your mother. She always understood."

"Always understands, dear," corrected Linda, with something like her natural tone. "Don't let's speak as if mother were dead."

"I shut her door tight before I called you. I guess she didn't hear," remarked father, anx- you haven't had a bite yet!" iously.

to be sweeping, or getting breakfast, or something?"

Father smiled back vaguely. This was a very nice girl with the pugged-up frouzle of fair hair, but perhaps he really ought to have called the older ones.

"Breakfast, I guess," he murmured, looking at the clock.

04

"Let's see," meditated Linda. "Coffee-why why doesn't the tea-kettle steam, I wonder?"

"O," exclaimed father, "I forgot to put on coal! Now I'll have to go down and get more little girl!" kindling. Did you ever?"

"I wish I knew where mother put my cooking school note books," observed Linda to herself, as she sauntered into the pantry. "But come to think of it, I never was one of the girls to make coffee. It can't be hard, though."

"Linda! Father! O, what a looking kitchen! No breakfast-no fire-no nothing!"

The dismayed voices reached Linda in the pantry, and intercepted her fourth handful of coffee. "Linda, child, you up? What shall we do? Isn't it horrible?"

faces in the doorway.

drawing in her breath with a queer little moan. "You don't have to fill the pot clear up, do you, Em?"

"Don't ask me," returned Emily, choking. "Isn't it frightful? I never felt so in my life."

"Now," said Linda, giving the coffee pot a de- boy. termined bang, "let's quit crying. It won't help a bit. We girls are the biggest numskulls going. May, what does mother have for breakfast?

"Steak, chops, eggs, baked potatoes, muffins, we've been using you for a stove brush." griddle cakes," returned Mabel, punctuating the menu with sobs.

"And all those things have to be made in the Linda looked from father's bewildered face to stove," gasped Linda, falling into a chair. "What shall we do? I know!" she declared, fiercely. "What is the matter?" she begged. "Tell me "You folks get your breakfast in town, and then go to your work. I'll stay home and take care of mother, and get Will his breakfast at ten. He has it at ten, doesn't he, or eleven? There! Why didn't we call Will?" she demanded suddenly, with belated inspiration. "Don't you remember how he bragged about doing the cooking kitchen floor. So feel comforted." at camp last summer?"

> tremely thick coffee, and a discouraged, dingy girl crept upstairs and knelt beside mother's bed.

"I told father to let you sleep," said mother, faintly, "and he went and called you the very first one."

get along?"

"Beautifully!" declared Linda, staring at the opposite window. "They've all gone but Will, and I'm to call him at ten, am I not?"

"It's too bad," sighed mother, heavily. "They'll have headache all day to pay for it. I thought Mabel might have picked up a breakfast. She used to help me some when she was a little thing."

"Didn't I tell you we did beautifully?" demanded Linda, severely. "What do you mean by discrediting my statement, madam? O, dear,

Linda jumped to her feet, and stood looking "I guess not," smiled Linda. "Oughtn't we sorrowfully at the white face on the pillow. "Coffee isn't good for sick folks, is it?" she asked. "Don't they generally have gruel? If I

could find my cooking class books I could make some, I think." Mother shook her head. "Gruel's hard to

make. Never mind. Just bring me a cup of your coffee—weak—and a slice of toast," she said. "And, dearie, put on some more coal, and pull out the damper over the oven, and shut the door where you take the ashes out. That will keep the fire. O, I'm sorry to have to trouble you so! And you had to lose your school. Poor

"What's the racket?"

As Linda turned toward the square figure in the doorway, she had an idea of how "fresh reporters" and "spring poets" might feel. It was the assistant editor of the Etna Journal this morning.

"I'm just not able to get up, dear," apologized mother. "I tried to, but I'm so limp." Will brushed Linda aside to take his mother's wrist and hold it, watch in hand.

"Your pulse is a little ragged," he said, anxiously, "and you've got a speck of fever, seems Linda looked up to see her sisters' frightened to me. Now, you're to keep quiet and not worry, and I'll send Dr. Gordon over. Then I'll 'phone "You've got coffee enough there," said Mabel, Aunt Mary, and see what they've got in the office for help. Keep calm now, don't get excited.'

> "Well," submitted mother. "And you didn't get your sleep out, Willie," she sighed, with a look at the furrow on the brow of her grown-up

The furrow deepened alarmingly. "I've been ""He wouldn't think so if he saw the stove," When Linda had made herself tidy she found

getting my sleep out for thirty years, and the others have been getting theirs out," remarked Just tell me, and I'll have it on the table in a Will, sternly. "It's your turn to-day. Now, little girl, run and wash up, or the doctor will think » murmured Linda, as she started for the door. the invalid propped up against pillows, with a semi-respectable tray before her, containing a cup of coffee and a slice of toast with a dropped egg.

"Why, did Will-" she began, in amazement. "Yes," laughed mother. "Will did. But he forgot to salt the egg, and he says he broke the butter crock and dropped the coffee pot on the

Linda laughed hysterically. "Then he's as "It's expensive being sick," sighed mother.

They had gone, at last, after a drink of ex- bad as the rest of us," she said. "I'm glad." "I'm thankful it didn't come before that last payment. Whatever happens now, I shall have the comfort of knowing the house is paid for."

"O, don't think about those things?" begged "How did you know?" asked Linda, startled Linda. "You wouldn't be this way if any of us knew how to do anything. It makes me sick "I heard him," smiled mother. "How did you when I think how you've waited on all of us, hand and foot."

> "O, I didn't mind the work so very much when I felt well," returned mother, cheerfully. "There didn't seem to be time for any of you to learn housework when you went to school, and when you all got to working there was even less time. Seems as if there's never been a minute for anything since you children were born. And besides, I wanted you all to have it easier than ever I had it. O. dear!"

> "Dr. Gordon will be here at half past eleven, Aunt Mary will come down as soon as she can get word to Uncle John, and I've found out why they call them 'Intelligence' offices," announced Will, with a smile at the back of the girl who was smearing coffee over the kitchen floor, under the impression that she was cleaning up.

The girl did not see the smile, so she returned an amiable, "Yes, dear, that's an old one about 'Intelligence' offices. What did you find?"

"Well, a black-haired individual with a strong antipathy against combs and brushes consented to come to-day, but I warn you to treat her, with respect."

"And it's nothing but exhaustion from overwork," repeated Emily, eagerly, as she searched the faces around the dinner table that night. "You're sure? He said she'd be all right, with rest, did he? You're not hiding anything from me? O, I'm so thankful!"

"I've been thinking of mother all day," declared Mabel, passionately. "She gets up at six in the morning, and has a fine hot breakfast for us at quarter past seven. Does housework and

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has Will a hot breakfast at eleven. Does more housework and has a hot lunch for me at half past three. Then a regular dinner at half past six. There's no time for her to rest, or anything else. All afternoon she's getting dinner ready, I suppose, and all evening she's clearing up. When you come to think of it, mother works more hours than any man in Etna, and has less time for recreation.

"I've pleaded with her not to work so," said father, forlornly. "I've seen her strength failing right along, but she'd always laugh and say she was all right.'

"It always seemed as if mother could favor herself, where she's at home so," remarked Emily. "But perhaps she couldn't."

"Well," observed Linda, "if anybody will tell me when you can favor yourself doing the work for a family of six, with meals to be served hot at all hours, and where each and every individual likes different things, and no two can eat the same thing at the same time, unless it's father and mother, I'd be happy to know about it. I tried to plan dinner to-night, but mother said that Mabel won't eat anything but steak, and Will said he had steak for breakfast, and he didn't care for it twice the same day. Emily doesn't eat steak ever, won't eat lamb two days running, and can't abide boiled fowl. So the girl had to cook three kinds of meat, and she looked as black as a thunder cloud. She said what we need is a ten-dollar cook, and not an ordinary housemaid. Why, you need the head of a statesman, the tact of a diplomat, and the body of a blacksmith to run this establishment. I've been at it one day, and I'm a wreck. I'm thankful Aunt Mary's coming to-night."

Will put his knife and fork down firmly, and cleared his throat. "Mother's an angel," he declared. "It makes me boil when I think how we've let her work. She's going to have help, and good help, too, and I for one will eat what's set before me, whether I like it or not. And mother's going out, that's another thing. Why, it's as much as ever she gets out to church, once on Sunday. I don't believe she's been to a week evening meeting for months. And think of the tickets I bring home, and never a chance for mother to go to anything! She's got to stay in and clear up. And I've been just as unreasonable as any of you."

"It's not that we haven't been willing, exactly," said Linda, looking distressed. "It's just that we've been thoughtless. I suppose we used to make a touse if she asked us to do anything, so she got in the way of doing everything herself. Hired help doesn't solve the problem, by any means, as I've found out to-day. I'm going to 1-16. stay home this summer and take a vacation learning to do housework."

"We've no fault to find with our children," reproved father, gently, as he meekly set aside a dish of unyielding asparagus. "Your mother's a tiptop cook, and no mistake."

comfortable, competent face smiled in at the invalid's door, and the distracted household settled into 'tranquility once more. Father slipped downstairs to his easy-chair and his newspaper, but as his pet lamp was unlighted, and the gas was too high, he uncomplainingly put his newspaper over his white head and went to sleep. Linda found him there, and she stood looking at him a moment, and odd mixture of love, pity, and regret on her tired face. He started when she put the lamp back on the table, murmuring sleepily, "Ha! What's the matter now?"

THE SABBATH RECORDER.

"Look and see," said Linda, gayly, sliding the paper down to kiss his cheek. "I've spent fortyfive minutes on that old lamp, but I've got the better of it. How's that for a light?" Father blinked before the brilliancy, and ap-

proved, smilingly, "We've all learned a lot since mother gave out, haven't we?"-The Christian Advocate.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course. Total enrollment, 187.

SIXTY-FIFTH WEEK'S READING. I. What was done with the Gentiles left Solomon

2. What was the result of the visit of the Oueen of Sheba to Solomon

3. For what was Solomon's reign noted? 4. How did Rehoboam show his lack of wisdom?

II. Chronicles.

First-day. Fortified cities; foreign bond servants: Israelitish men of war, and officials; the house of Pharoah's daughter; burnt offerings, and the service of priests and Levites; Solomon's commerce. 8: I-18.

Second-day. Visit of the Queen of Sheba; Solomon's magnificence, riches, wisdom and power; reigned forty years over all Israel, he slept with his fathers, was buried in the city of David, and was succeeded by his son Rehoboam 'Q: I-3I.

Third-day. The people ask for lighter service and an easier yoke; being answered roughly Israel, excepting Judah and Benjamin, rebels under Jeroboam's leadership. 10: 1-19.

Fourth-day. War against the northern tribes Like the music from the soul. prevented by Shemaiah the man of God; Reho THE GOOD SHEPHERD. boam fortifies cities in Judah and Benjamin What a beautiful, comforting Gospel that is in priests, Levites, and other worshippers of Jehowhich the Lord Christ depicts Himself as the vah God, come from Israel to Jerusalem; the Good Shepherd; showing what a heart He has king's wives; his son given positions. II: I-23. toward us poor sinners, and how we can do noth-Fifth-day. King and people forsake God's ing to save ourselves. law; invasion of King Shishak, of Egypt; upon The sheep cannot defend or provide for itself, the confession of king and princes "some denor keep itself from going astray if the shepherd liverance" is granted,—treasures were carried did not continually guide it; and when it has gone away, but Jerusalem was not destroyed; the astray and is lost, it cannot find its way back general evil character of Rehoboam's reign, and again nor come to its shepherd; but the shephis death after reigning seventeen years. 12: herd himself must go after it, and seek it until he find it; otherwise it would wander and be lost Sixth-day. Abijah's reign of three years forever. And when he has found it he must War with Jeroboam; Abijah's appeal to Jerolay it on his shoulder, and carry it, lest it should boam; Jeroboam's army defeated with great again be frightened away from himself, and slaughter, and Abijah waxed mighty, before stray, or be devoured by the wolf.

sleeping with his fathers. 13: 1-14: la.

Sabbath. Asa's reign of forty-one years; re-There was a happy bustle when Aunt Mary's ligious reforms; the land at rest and prosperous invading army of Zerah the Ethiopian destroyed by the praying Asa, and cities about Gerar smitten. 14: 1b-15. The conquering king met, warned and encouraged by Azariah the prophet; engages in religious reformation; and a large assembly of people enter into a solemn covenant to seek Jehovah. 15: 1-19.

> The voice of God is clear and strong, though still and quiet.-Rev. C. Brent.

All God's spiritual gifts are eternal. His peace is eternal peace.-Rev. John Clark.

. A .

THE MUSICIAN'S TWILIGHT.

A. NEIL ANNAS. Just at night when shadows gather, And the day is almost dead When our limbs are tired from labor, And so weary droops the head, Then it is our fingers wander Oh! so softly o'er the keys, That we scarcely hear the music Which wafts upward on the breeze.

Then it is our soul is speaking, Not our fingers or our brain: And the very heart within us Blends itself into the strain. 'Til our thoughts are lifted upward-Upward to the throne of Grace, And a halo shines around us, And we almost see His face.

Oh the day was long and dreary, And we bent beneath the load For the cross we bore was heavy, And so dusty was the road. But this gentle twilight haven Brings relief; and peace and rest Take us almost on to dreamland, Like the babe on its mother's breast

Are these naught but idle dreamings? Hear the melodies unfold-Softly clinging and caressing;

Now they are stronger, almost bold. Thus the theme goes on unending, Full of rest and peace and love;

And the ear hears in the music Angel whispers from above.

But the darkness gathers deeper And the shadows all have fled: And the veil of night surrounds us, For the day indeed is dead. Now our fingers cease their wandering,

And the strings no longer sound, But although the theme is ended,

Its influence still abounds.

You may look through all the classics, Where the music rich and grand—

Swells in glorious crescendos, From the stroke of master hand;

But, until our life is ended.

And the bells of heaven toll;

There's naught brings rest at twilight,

So, also, it is with us. We can neither help nor counsel ourselves, nor come to rest and peace of conscience, nor escape the devil, death, and hell, if Christ Himself, by His Word, did not fetch us and call us to Himself. And even when we have come to Him, and are in the faith, we cannot keep ourselves in it unless He lifts and carries us by His Word and power, since the devil is everywhere, and at all times on the watch to do us harm. But Christ is a thousand times more willing and earnest to do all for His sheep than the best shepherd.—Luther.

God's love is inexhaustible. He is willing and ready to restore your joy .- Rev. Theron H. Rice.

LOVE LED.

Why loiter along so close to earth,

O, gay little clouds?

444

Seeking never the far-away

Where stars make glory night and day, And east and west swift lightning play?

Down tumbled the drops, and pattered and swirled:

"We're in love with the world-the beautiful world!"

What are you singing, you old, old Wind, By night and by day?

Soft in the grass, shrill in the corn, Sweet as love's lilt, sharp as life's scorn,

Grave at gloaming, merry at morn?

Soughed the wandering wind, wide wings unfurled "In love with the world-with the wonderful world!"

And what is your chant, you hoary Sea, From deep unto deep?

Organ-rolling on rocky strand,

Silver lisping on leagues of sand

Echoing far from land to land?

Ebbing and flowing, the waters purled:

"In love with the world-we're in love with the world!" -Mary E. Knowlton in The Christian Advocate.

THE OLDEST CITY IN THE WORLD.

WILLIAM G. FITZ-GERALD,

in The Four-Track News.

Most travelers, I think, will award to Damascus in Syria the palm of being one of the most "untouched" of oriental cities, a lovely ancient snow-white garden, surrounded by forests of pomegranates and other orchards such as caused the Arabs, a thousand years ago, to speak of it as a "pearl encircled by emeralds."

Time has stood still in Damascus for a thousand years and life goes on in the country outside its walls precisely as it did when the ancient Bible historian spoke of the city in the Book of Genesis. For there, plowing is done with a crooked bough drawn by a ragged camel; or by the Arab farmer's wife in double harness with a donkey.

sees the long lines of indolent eastern women drawing water from the well, just as Rachel did; also buried here. or women sitting before the doors of their houses and nether stones.

call to prayer from the terraces of lofty minarets, of the inhabitants live on fruit all through the one strolls through the crowded bazars, just as St. Paul did, and then down the "street called straight" so familiar to us from the Acts of the ed with the precious fluid. Apostles.

pictures of eastern life. Many of them are encircled by swift-running crystal streams, that come down from the mountains of Lebanon, whence Solomon procured cedar-wood for his mighty temple; and in these cafe gardens sit the rich Damascenes, cross-legged, smoking narghiles and playing chess, or talking of long-expected caravans from Smyrna and Aleppo, from Beirut, and even the far Euphrates country, where archeologists have placed the site of the Garden of Eden.

And how interesting are those same caravans! thousands upon thousands of long-necked, slowpacing camels laden with gold-dust and spices, frankincense and silk, ivory, ostrich feathers and precious gums from every part of the Orient, as well as tea and dates, olives and oranges.

No one can walk through the streets of Damascus without being bewildered by color and form and sound, nor if he have any imagination at all, can he fail to be impressed by the proud history of the city. Did not David himself conquer it, and is not its history inextricably woven

THE SABBATH RECORDER.

with that of Israel? We find it in the histories of Alexander the Great, and Darius the Persian. Roman Pompey received ambassadors in Damastook place on the road to this lovely city.

But I cannot dwell upon its splendor all through the ages. Byzantines and Persians owned it in turn, and when the star of Mohammed arose in Arabia, "Eh-Sham," as the Arabs call Damascus, rose to its highest pitch of splendor. Damascene Moslems, by the way, have ever been famed for their fanatical fervor, and away back in the sixties they rose and slaughtered no fewer than 14,000 Christians.

As the delighted visitor saunters through the crowded streets, he is amazed at the variety of costumes and the diversity of nationalities represented. He will see Hindus from the Persian Gulf; swarthy and fierce Afghans; Armenians; the queer tribesmen from the banks of the Tigris; timid Syrians, of course, as well as the strange Druses (neither Christian nor Moslem, but a little of both) and, above all, the fleece-clad and turbaned Bedouins of the desert, whose riches, like those of Abraham, are computed in flocks and herds, and who live not in houses, but in black tents-the "Tents of Kedar" of the Song of Solomon-woven by their women-folk out of camel's hair.

How far off from the world we are in these crowded bazars! No railroad is here; and if we want to cross the desert to the stupendous ruins of Palmyra, with its vast columns, palaces and temples now occupied only by birds of prey and jackals, we must fit out a caravan of camels and apply to the governor of the city for a small army require protection as we visit the huge burial-There, too, and likewise within the walls, one slabs, two of them covering wives of Mohammed

> summer. One is jostled here and there by the water-sellers with goat-skins on their backs fill-

The cries of the myriad street pedlers are Then, too, the coffee-houses present wondrous both quaint and musical. O, giver of substance!" cries the bread-seller. "Cool thy thirst with sherbet cooled with the snow of Lebanon," wails another. There are other sellers of sweetmeats and raisin water, dates and pomegranates, and figs and pistachios.

> turbaned owners murmur softly "Refresh thy hearts, O my children!" A month might very well be spent in Damascus, for one never tires of the wonderful bazars-the horse market, the saddle market, the street of the coppersmiths, and the gold workers; the bazar of the pipes, of tory. the cloths and silks and embroideries, and a dozen others.

There are Druses, too, of high rank, in snowwhite silks and high jeweled turbans, armed to the teeth with great lance and pistols, sword and daggers; not forgetting a long modern rifle slung from the shoulder.

It is from Damascus that an enormous caravan starts for the pilgrimage to Mecca, and if the American traveler has the good fortune to be in the capital of Syria at this time, he will

few.

One has but little space in which to speak of .cus; and the miraculous conversion of St. Paul the vast and historic Mosque of the Ommiads, with its 600 golden lamps before one shrine, its golden vines over the interior arches, and prayer niches facing Mecca inlaid with precious stones. There is no city in the world which can compare with Damascus for interest. It is the entire East in miniature-the "City of the Caliphs" and of all the romance of "The Arabian Nights."

(Phil. 4: 6.) From the wreck-strewn beach, where the breakers roar And the breath of the sea is chill. I know of a winding path that leads To a distant pine-clad hill Where the voice of the surf to a whisper sinks. And the sounds of confusion case; Is a path to a place of peace. And my own loud cares and grief, To a sure and quick relief:

And the path from the beach to the silent pines From the noisy street, and the voices of men. I know of a path that leads direct To a place which no anxious fears invade.

Where hushed are the calls of care;

And the peace of God my spirit fills: The path to that place is prayer. -By Henry Crocker in The Watchman.

The Hebrews believed, in a future life before Jesus came, but their faith in this great doctrine did not exercise much influence over their lives. Only a few glimpses of the doctrine appear in the Old Testament. Only a few references are found to its effect on the lives of the children of Turkish troops to protect us from the depre- of Jacob. But since Jesus came the other world dations of the fierce Bedouins. We may also has become a power in the affairs of this world. It is well known that the people of Europe ground of the Moslems with its forest of upright, were not without some idea of this western world before the time of Columbus. But their himself. The Prophet's daughter, Fatima, is faith in the existence of another continent was not equal to a grain of mustard seed. An Eng-Several things will strike the American visitor lish writer says, "It was the merest speculation grinding corn in the old Bible way, with upper to this most fascinating city. Firstly, the bitter --little more than a dream of the imagination, cold nights that will follow a blazing day of 104 a pretty myth of poets, a fabled world of gold In the evening, when the muezzins wail the degrees in the shade; secondly, the fact that most and gem dimly seen in the mists of the sea." It exerted no influence on the life and activities of

the Europeans.

But a man was found who had the courage to put the fancy to a test. To him it was more than a fancy. His faith was strong enough to move him to go in search of the other shore. He went, and if he had never come back, America would still have been a golden dream. His friends did not expect him to come back. When he sailed out upon the dark waters of the Atlantic they had no hope that they should ever There are even peripatetic restaurants, whose see him again. But he did come back, laden with trophies of his victory, and infallible proofs of the other world. Suddenly America became a powerful factor in the thought and life of Europe. The great admiral transformed a dim fancy into one of the most potent facts of his-

> So dim was the faith of men in another world until Jesus came. He spake of the many mansions, but His words did not afford one ray of comfort to His disciples. He said He would go away and come again, but they understood not what things they were that He spake unto them. He did go away. He sailed out on the dark waters, and they saw Him no more. They had no hope that they should ever see Him again. He would never come back. And if He had not come back, the doctrine of a future world would 合于非正式运用和专用和基本的工作。在自己的问题。在各

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have an oriental treat, such as is_accorded but

A PATH TO PEACE.

IMMORTALITY.

still be no more than a golden dream. But He ground, we have nothing to do there; it is our did come back with the odors of Eden on His part to let the Almighty exercise His own ofgarments and the fruits of Paradise in His fice and steer His own helm.-Samuel Rutherwounded hands. Suddenly the other world ford. leaped into prominence in the thought and life of this world. It began to move and mold men and influence life and character.

The apostles went out proclaiming, "Jesus Christ hath abolished death and brought life and immortality to light through the gospel." Ever since that day the other world has been a powerful factor in the affairs of this world. Still some doubt but the world is not much affected by what they think and say. The world is greatly affected by what the disciples of Jesus say.

WHOM SHALL WE ENTERTAIN?

Let us entertain the young. Children are the iolliest guests! It is very important that the social instinct should be developed early, the social talents encouraged. Do not, even if you are old and have children of your own, be afraid to entertain children. You can, if you try, remember what you liked when you were a child, and keep out of the fallacy of thinking there is much difference between you and the child. You know a few more things than the child knows, but he knows many things that you do not; he will learn a great deal that you have already forgotten, and many things you never will know; he is the heir of all the ages. If you treat the dullest, shyest child as if he were a rational fellow being, you will not bore him. He is pleased to be made a comrade of by a grown-up every now and again.

Entertain the old! The very young and the elderly always have time. To them either the battle has not begun or is nearly over. Oh remember the old, do not let them be crowded out of society! Every loss has its compensation; if they have lived well, every year has given some gift for the thing it took away. It is not enough to honor our own parents and grandparents; we must honor other people's. The old add, in their way, quite as much as do the young to the great dead-level majority of society-the middle-aged. CROUCH.-Homer Harrison Crouch, son of Ansel and -Maud Howe, in Harper's Bazar.

KEEPING THE SECRET.

A few days after a Kansas man had bought a good-looking horse a friend saw it and asked the owner what he would take for the animal.

"Well, that horse cost me \$165," said Bill. "I always like to make a little on a horse trade. If you want the horse, you can have him for \$175."

The friend got in and drove around town, and then bought the horse. That evening he discovered that the horse was blind. He met Bill on the street the next day.

"Why didn't you tell me that horse was blind?" he asked Bill.

"Well, I'll tell you why," said Bill. "The man I bought him of didn't say anything about it, and I took it he didn't want anybody to know it."

OUR GOD IS ABLE TO DELIVER US.

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on Himself, and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt thou do this or that?" we lose paper.

THE SABBATH RECORDER

RESOLUTIONS.

WHEREAS, death has again entered our ranks and taken another worker: therefore Resolved. that in the death of Dea. John W. Loofboro, the community has lost a worthy citizen, one deeply interested in the civic and moral condition of society

Resolved, that the Welton Seventh-day Baptist Church, of which, for thirty-seven years he had been a deacon, and to the building up of which he willingly gave of his time and means, has met an irreparable loss.

Resolved, that we hereby express to his bereaved family, our sincere sympathy in their great sorrow.

Resolved, that while we deeply mourn our loss, we are grateful to our Heavenly Father for permitting him to live among us for nearly a half century that we might profit by his exemplary life, and wise counsels, and be influenced by his Christian character and religious devotion.

Resolved, that these resolutions be recorded on our church records, and published in THE SABBATH RE-CORDER

By order of the church.

Mirth is God's medicine. Every one ought to bathe in it.

MARRIAGES.

DAVIS-BOND.—At the home of the bride's father, on Hacker's Creek, W. Va., July 2, 1906, by the Rev. H. C. Van Horn, S. Erlow Davis of Jane Lew, W. Va., and L. Antha Bond, of Buckhannon, W. Va.

An and a state of the second o PAUGH-WRIGHT.-At Liberty Church near Lost Creek, W. Va., June 17, 1906, by the Rev. H. C. Van Horn, Abner A. Paugh and Estella Wright, both of Craigmore, W. Va.

DEATHS.

Letitia Smith Crouch, was born in West Hallock Ill., April 29, 1889, and died June 1, 1906, aged 17 years, 1 mo., 2 days.

Homer was an unusually bright boy, and was of deeply religious nature. When about four years of age he had scarlet fever from the effects of which he never fully recovered, the disease leaving him subject to epileptic attacks. Funeral services were held at the home and in the West Hallock Church.

> After the night of darkness here. After the gloom, the doubt, the fear, How sweet to hail heaven's dawning day, When every cloud is rolled away,

And every eye sees clear.

FASSETT.-Mrs. Mary Greene Fassett was born in the township of Milton, Wis., near Rock River, May 16, 1855, and died April 8, 1906 at the Rock County Farm, near Janesville. Wis.

She was a daughter of Stillman S. Green and Esther Wells Green. She was married Dec. 25, 1883, to Joseph S. Fassett, who died May 20, 1905. They had no children. She was a member of the Rock River, Wis., Seventh-day Baptist Church, being baptised July 30, 1870. by Rev. James C. Rogers. For several years she had suffered from a nervous malady and at the advice of physicians and friends she was taken to the Rock County Farm hospital last December. Funeral services conducted by the pastor were held at the home of a sister, Mrs. N. M. Rose, and at the Rock River Church, April 10, 1006, and burial was made in the Milton Junc-E. S. tion cemetery.

HEAD.-At his home in Albion, Wis., June 19, 1906, Dr. Chas. Rollin Head, in the 86th year of his age. An extended notice appears in another part of this T. J. V.

REV. G. W. BURDICK, H. R. LOOFBORO, I. O. BABCOCK,

Committee.

F. E. P.

KENYON.-Deacon Gardiner S. Kenyon was born in the town of Hopkinton, R. I., November 23, 1816, and died in Hopkinton June 19, 1906, aged 89 years, 6 months and 26 days.

He was baptised by Elder John Greene and united with the Rockville Church in 1837, and was ordained deacon by the Rockville Church October 31, 1861. He united with the Second Hopkinton Church, by letter, February 26, 1865. He was married to Miss Harriet E. Burdick, by Elder John Greene, February 12, 1843. Mrs. Kenyon died December 26, 1896. Two of their five sons are dead, Simon and George A. The other three, Alexander Campbell, Henry Gillette and Albertie Delacy were present at the funeral which was held at the home of Mr. and Mrs. Alexander C. Kenyon with whom Deacon Kenyon had lived and by them faithfully cared for since the death of his wife. The prevailing motive and trend of Deacon Kenyon's long life was for the right as he understood it. He was a diligent toiler until failing health positively forbade longer service. His labors, support and attendance church-wise were faithfully and cheerfully given. One noticable characteristic of his life was the committing to memory passages of Scripture. His testimony for Christ was often, in part, quotations from the Bible, the nineteenth and one hundred and third psalms being often used. This fact gave use to the appropriateness of using as a text at the funeral Psalm 119: 11, "Thy word have I hid (laid up-American Version) in mine heart, that I might not sin against thee." At the funeral which was largely attended, members of the church sang two hymns and rendered one solo. Sermon by the pastor. A useful and faithful man has fallen. L. F. R.

STILLMAN.—At the ancestral home, near Ashaway, R. I., June 23, 1906, Phebe A. Stillman, aged 64 years, 2 months, and 19 days.

Phebe A. Stillman, daughter of Ephraim and Pamela Potter Stillman was born in Hopkinton, R. I. As a child she was quiet and thoughtful and a great lover of both books and nature. She had great consideration for animal's and botany was her favorite study, as was demonstrated by the fact that she found the names of many flowers near her home by analyzing them. Having enjoyed the advantages offered by the public schools, she attended a private school taught by Wm. L. Clarke, and later, in Hopkinton Academy, she came under the instruction of the Rev. J. W. Morton.

Early she began her life work as teacher by teaching in her home and adjoining towns, but the most of her teaching was done in Mariners' Harbor, now a part of New York City. Here she taught over thirty years and rose to the position of vice-principal. After teaching a while she attended the Normal. School at New Britain, Conn., and afterwards graduated from the Training School at Oswego, N. Y. Prompted by a love knowledge and a desire to render the best service possible, she attended Summer schools, studied under private teachers, and traveled extensively in home and foreign lands. When very young she gave her heart to Christ and joined the First Seventh-day Baptist Church of Hopkinton, R. I. In after years she became a member of the Seventh-day Baptist Church in New York City, of which church she remained a member till her call came to join the Church Triumphant. During her long life as a teacher it was hers to wield an influence for all that is high and holy over many lives. Of her means she gave freely to her own denomination and to needy humanity everywhere. She leaves three brothers and four sisters, together with a large circle of admiring friends to mourn her departure. The Rev. Horace Stillman, of Ashaway, R. I., being one of her brothers. Farewell services were conducted at her home June 26, by the pastor of the Seventh-day Baptist Church of Hopkinton, and interment in Hopkinton cemètery. W. L. B.

VAN HORN.—Austin R. Van Horn was born near Lost Creek, W. Va., July 3, 1837, and died at the home of his daughter, Mrs. Thos. Hatfield, of Sun City, Kansas, April 23, 1906.

He was converted at a revival at the old "Frame" S. D. B. Church in Lost Creek, W. Va., and joined the same March 14, 1868. He remained a member of the Lost Creek church until his death. In 1875 he removed to Jackson Center, Ohio, and three years later to

Kansas where he spent the remainder of his life. He was perfectly resigned in his last hours, quoting to his grief-stricken children many comforting passages from the Bible and assuring them of his trust and hope in his blessed Redeemer. He leaves one brother, one son, and four daughters to mourn his death. At his own request he was laid to rest beside his wife at Pawnee Rock, Kansas. -H. C. V. H.

Sabbath School.

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

INTERNATIONAL LESSONS, 1906.

University:

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July 7. July 14. July 21. July 28. Aug. 4. Aug. 11.	Jesus and the ChildrenMatt. 18: 1-14. The Duty of ForgivenessMatt. 18: 21-35. The Good SamaritanLuke 10: 25-37. Jesus Teaching How to PrayLuke 11: 1-13. Jesus Dines with a PhariseeLuke 14: 1-14. False "ExcusesLuke 14: 15-24. The Parable of the Two Sons.Luke 15: 11-32. The Judge, the Pharisee, and the Publican.
Aug. 25. Sept. 1. Sept. 8.	Luke 18: 1-14. The Rich Young RulerMark 10: 17-31. Bartimaeus and ZaccheusLuke 18: 35-19: 10. Jesus Enters Jerusalem in Triumph.
Sept. 15.	Jesus Silences the Pharisees and Sadducees.
Sept. 22.	Mark 12: 12-27

LESSON IV.—JESUS TEACHING HOW TO PRAY.

For Sabbath-day July 21, 1906.

LESSON TEXT.—Luke II: I-I3.

Golden Text.—"Lord, teach us to pray." INTRODUCTION.

The Gospel according to Luke from the middle of the tenth chapter to the end of the eighteenth is for the most part concerned with the doings and sayings of our Lord in his Perean ministry. Between the parable of the Good Samaritan and our present lesson there is the beautiful narrative of a visit which our Saviour made at the home of his dear friends in Bethany. The chief lesson taught is that we ought to devote ourselves first of all to Jesus himself. This devotion is to be sure to be witnessed by outward acts, but there is a true Christian mysticism which will make us strong for every duty.

The prayer which our Saviour taught his disciples has a parallel in Matt. 6, in the Sermon on the Mount. Some have supposed that either Matthew or Luke has given us this prayer out of its proper position, but it is more likely that Jesus repeated substantially the same instruction in regard to prayer.

The form of the prayer in Matthew's Gospel has several additional phrases that do not occur in our lesson. These phrases have been added by some copyist and appear in many of the later manuscripts, and in King James' Version. What more natural than that a scribe copying Luke's Gospel should remember that there was something extra in the parallel passage, and put it in to make the prayer complete.

The latter portion of our lesson also has several parallels with the Sermon on the Mount.

TIME.—In the latter part of the year 29. Perhaps in November. PLACE .--- Probably in Perea.

PERSONS.—Jesus and his disciples.

OUTLINE:

- 1. The Pattern Prayer. v. 1-4.
- 2. The Parable of the Friend at Midnight. v. 5-8.
- 3. The Promises to the One Who Asks. -v. 9-13.

NOTES.

I. As he was praying in a certain place. The Evangelist Luke mentions more often than the others that Jesus was engaged in prayer. The third Gospel has sometimes been called the Gospel of Prayer. Lord, teach us to pray. The request is evidently for a form of prayer. It is said that the Jewish rabbis were accustomed to present forms of prayer for the use of their disciples. Even as John also taught his disciples. We have no record of this teaching of John, but there is no reason to doubt the statement of this disciple who presents the request.

2. When ye pray, say. This is not a command to use the very words that follow. Our Lord was suggesting a general form rather than imposing a particular formula. Father. The longer form. "Our Father who art in heaven" is from Matthew's Gospel. In the Old Testament we have the conception of God as the Father of the nation of Israel, but it remained for Jesus

-THE SABBATH RECORDER

to teach that God is the Father of each and all of us. The other two principal omissions as compared with the form in Matthew are the third petition, "Thy will'be done," etc., and the last half of the sixth "but deliver us from evil." Hallowed be thy name. That is, let it be universally venerated and regarded as holy. Thy kingdom come. That is, may thy dominion be established. We are to pray that God's power may be triumphant'over the forces of darkness and evil, and that his sway may extend to the end of the earth. This includes the desire that the kingdom may be established in our own hearts.

3. Give us day by day our daily bread. We are to pray in simple trust for the necessities of our daily life. The word translated "daily" has been the source of much discussion, for it is a new word coined by the New Testament writers, and used only here and in the parallel passage in Matthew

4. And forgive us our sins. The need of pardon for sin is just as real as the need for daily bread. For we ourselves also forgive, etc. Our forgiving has a certain striking parallel with God's forgiving. The use of the word "sins" in one clause and not in the other suggests that the parallel is not exact. The one who uses this praver is not claiming that he has earned forgiveness because he has granted forgiveness, but rather he is showing that he is in a condition to receive forgiveness because he has a forgiving spirit. It is a matter of no great difference whether our Saviour used the words "debts" as we find in Matthew's Gospel, or "trespasses" as in the prayer book, or "sins" as we find in this verse. The word "debts" is evidently a figure for sins toward God or injuries from fellow men. And bring us not into temptation. Since God rules by his providence over all the affairs of men, it is proper for us to make our petition that we be spared from the trying circumstances. This spirit of distrust of our own ability to withstand temptation is not inconsistent with the admonition of James to count it joy when we fall into temptations; for he is thinking of the outward aspect of temptations and of the blessed results to him that endures. We should not be worricd by the suggestion that God may bring us into temptation, for it is only as all the circumstances of life are under the control of God that he may in any sense be said to be responsible for the situations that bring temptations to us. On the other hand, James expressly says that God can not tempt any man. Jas. 1: 13.

5. Which of you shall have a friend, etc. This parable of the friend at midnight teaches that prayer is sure to bring its reward. It is in some measure parallel to the parable of the unjust judge. See Daily Readings. At midnight. A very inopportune time to make a request. Lend me three loaves. This is not the verb meaning to lend on interest as a business transaction, but to lend as an act of friendship.

6. For a friend of mine has come to me from a journey. It was, and is yet, not at all unusual in that country to travel in the night in order to avoid the heat of the day. And I have nothing . to set before him. This was a much more serious matter with him than it would be with us. To fail in a matter of hospitality even if the demands were altogether unseasonable would be a disgrace. As this man had insufficient food in the house he does not hesitate to go to borrow even at midnight, regardless of the inconvenience to himself or the one from whom he would borrow. 7. Trouble me not. Or as we would say, Don't bother me. This is just the answer that we would expect. The door was locked for the night. It would certainly be inappropriate to open for any consideration not of the greatest importance. If the householder should arise he would disturb the slumber of the whole family. From his point of view the request is preposterous, and he declines to consider it.

8. Yet because of his importunity. Literally, shamelessness. The householder regarded the persistent request under such circumstances as altogether beyond the limits of propriety, but to get rid of this shameless importunity he speedily yields and grants the favor asked for. As many as he needeth. It was the trouble that he mind-. He did not care for the bread, and now that ed

desired.

9. And I say unto you. Our Saviour draws a general conclusion in regard to perseverance in prayer, based on the preceding parable. Ask, and il shall be given you. If a man will give with such a motive, why shall our heavenly Father who delights to give fail to comply with our requests? We should not be disheartened by his. seeming reluctance. It is certainly only seeming. The varied forms in which our Lord presents this promise of God's willingness to hear prayers adds to the emphasis. We are not, however, to say that he means every formal request is to be granted in precisely the way that the petitioner has prescribed, for that would be virtually to endow him with supernatural powers. Some times a man may ask in words for that which he does not really want. Often times prayers are answered by greater blessings than those which were specifically asked for. Such prayers are really if not literally answered.

10. For every one that asketh receiveth. An emphatic repetition of the thought of v. o.

11. And which one of you that is a father, etc. Our Lord adds another illustration to show how reasonable it is to expect that our heavenly-Father will grant our prayers. An earthly father will very naturally give his son the good things that he asks for. We can hardly imagine that he would refuse the son's request for bread, and certainly he would not mock his desire for food by giving him instead of a loaf a stone which resembles the loaf in shape and size. A fish-a serpent. There is some outward resemblance between these two, but the fish would be nourishing while the serpent is not only valueless, but also harmful. An earthly father would certainly not answer a request in such a fashion,

12. Egg-scorpion. A scorpion is a crab-like creature with a sting. With its legs rolled up it would have some resemblance to an egg.

13. If ye then, being evil, know how to give good gifts, etc. The conclusion is obvious. In the case of man with the depravity of his human nature it might be possible that he would not always give even to his son the things that were fitting; but our experience teaches that he does give with generosity and almost without failure. Then we must conclude that our heavenly Father with whom there is no shadow of evil can never fail to give in response to the petitions of men. his children. The Holy Spirit. In the parallel passage in Matthew we have "good things." Larthly parents will supply the good things of this life to their children, and so will our heavenly Father. He will also do much more: he will grant the greatest blessing to those who really desire it, namely, the gift of the Holy Spirit. He gives physical blessings, he certainly will not withhold spiritual blessings.

BEARING PRECIOUS SEED.

"There is no use in keeping the church' open any longer; you may as well give me the key," said a missionary in Madras, as in the course of a journey, he passed through a village where once so many of the natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there remained faithful only the one poor woman to whom the missionary was now speaking. "There is Christian worship in the village three miles off," he added, noticing her sorrowful look; "any one who wishes can go there." "O sir," she pleaded, most earnestly, "do not take away the key! I at least will still go daily to the church, any sweep it clean, and will keep the lamp in order, and go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church, crowded with repentant sinners-the harvest of the God-given faith of that one poor Indian woman .- The Treasury.

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he is risen he willingly gives any quantity that is

COMMENCEMENT AT MILTON. (Continued from last week.)

JULY 9, 1906.

"By way of summary, Dr. Lewis said the highest human activity is based on the axiom of the eternal nature of value. We cannot prove this axiom, but faith can grasp it. A full sense of this axiom will fill the soul with a sense of the dignity of all life."

Appealing to the graduating class, he said: "See that you reverence those things which are elevated, and square your life by them at whatever cost: that you preserve an academic breadth of view, in order that you may know what narrow tasks are nobly necessary: that you broaden your religious life by welcoming all truth, but that you keep fast hold of all the religions values you have ever experienced, lest at any time you should let them slip."

"And now may your lives be successful in the great and true sense! May they be worth while! May they he worth to the world what you have cost the world in the countless ages of upward striving history! May you be worth to those who love you all that you have cost them in care, anxiety, love and prayer! Not one atom of a mother's prayer is lost, howe'er so deeply she. may grieve; but it is for you to prove to your mothers on earth or in heaven, that the value of their petitions and their tears is conserved."

PRESIDENT'S STATEMENT.

The year just closed has been remarkable for the superior work done by the students in general. This has been more serious and scholarly than usual. The changes in the system and arrangement of studies put into operation this year have in general proved to be wise. After the new system has been in force several years, it is thought that present disadvantages may be pecially upon Miss Babcock were more liberal and as overcome.

The attendance in the academy has perhaps suffered the loss of some students who might under the whole system have attended in the winter only, but a large number of students on the whole have attended throughout the year. The registration of college students shows a slight increase. The regular college classes have been larger and there have been fewer special students. * * * * * *

The college was never in a better or more hopeful condition, but never in a greater need of prompt and generous assistance. We lay this need upon our friends and alumni.

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The "Whitford Memorial Hall" will be ready for use in September, although it may not be entirely complete and fully equipped when college opens. We expect the classes in physics, chemistry, and biology to meet in it and the library to be in place in the new building when we reassemble.

cluding the heating apparatus, will be not far with glory despite the absence of the two leadfrom \$25,000: Nearly one-half this amount has been subscribed and the greater portion paid in. There is need of earnest effort and much selfsacrifice to secure the remainder.

Within a few weeks we have to make a payment of \$2,000 to the contractors on account, and nearly \$5,000 more by September 1st.

President Daland in his farewell words to the class said:

"You have made your commencement. Your experiences in pursuing your courses with us have impressed upon you the truth that the completion of one task always opens the way to performance of another. In the pursuit of ends the one before the mind when attained is only the means to the future one. The final end is like the vanishing mirage; it reappears further on; it is never reached. This seems discouraging, but it is really the ground of your hope. To have attained is to have failed. Dort wo Du nicht bist ist das Glueck. Beyond you, where you have not trodden. is the goal. My wish for you is that you perceive this -truth and constantly advance. Press forward; rise higher, make new conquests, reach loftier plans. Never look backward; and as you have made a good beginning, Christ give you a good ending!"

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DEGREES CONFERRED. Bachelor of Arts. Clara Elva Clement. Thesis-Early Teutonic Life as Exhibited in Beowulf. Bachelor of Science. William Truman Crandall Thesis—Peat Deposits in the Vicinity of Milton Walter Guy Polan. Thesis-Can the Circle be Squared? Benjamin Franklin Johanson. Thesis—Theology and Evolution. Master of Arts (in Course). Mark Hopkins Place, B. A., 'or. Master of Science (in Course). Lewis Arthur Platts, B. S., '03.

OTHER ENTERTAINMENTS.

The leading features among the entertainments for the week was the presentation of "Henry VIII" by college students, of which the Journal says:

"With much artistic skill, with elaborate costumes of great beauty, with excellent stage settings, with an accompaniment of music by thee College orchestra and the patter of rain on the canvas of the immense tent, and before a large number eager listeners, students of the College gave Henry VIII Tuesday evening-the second Shakespearean play attempted in Milton.

"Its success was assured before the presentation; and at its close the shower of compliments and congratulations bestowed upon the College, the students and esgraciously bestowed as the shower of rain which was sent at the same timeby an all-wise Father upon the

We need to beware of ecclesiastical bigotry, of theological prejudice, of intellectual preposses-The rare judgment of Miss Babcock in selection of sion and conceit. Humility, teachableness, susceptibility of soul, we must earnestly covet and pursue. The nobler souls are ever crying for the light. "That which I see not, teach thou me." "Teach me thy way, O Lord." "Teach me thy statutes." "Teach me to do thy will." Who are these suppliants for the clearer light? **ÁNNUAL CONCERT.** Are they babes, simpletons, novices, ignoramuses, At the annual concert Dr. J. M. Stillman an illiterate, inexperienced souls, with the least vision and enlightenment? Surely not. They are the seers, the poets, the princes of the intellectual world, the masters of those who know, and it is precisely such royal souls as Moses, Job Isaiah, David, Solomon, John and Paul who are most conscious of imperfect knowledge, and However, while the large audience regretted who seek most passionately for the fuller all-illustrating light. If we live thus in simplicity of desire, in meekness of spirit, in all lowliness and openness of mind, praying that we may be filled with the riches of understanding, our whole body shall be full of light, as when the bright shining of a candle doth give us light.-W. L. Watkin-

dry earth. players, the almost infinite effort to train them and the rare good sense of the players conspired to produce the finest entertainment of its class ever given in The door receipts were about \$170. nounced that the concert was given under very discouraging conditions: Miss Ellen Crandall had not recovered from her illness and Miss Alberta as a result had overworked and had been compelled to give up completely. This resulted in some changes of the program the absence of these charming and accomplished players, frequent encores showed that the music was greatly enjoyed. The orchestra under the The approximate total cost of the building, in- able leadership of Mr. L. H. North covered itself ing parts. To Mrs. Kathryn B. Rogers, accompianist, and to Mr. North much credit is due for

carrying so well the parts so unexpectedly devolving upon them. The strong personality of Special Notices. Dr. Stillman was evident throughout the evening. All the numbers won hearty and continued SEVENTH-DAY Baptists in Syracuse, N. Y., hold applause. By special request B. F. Johanson Sabbath afternoon services at 2.30 o'clock, in the hall played "Rock of Ages" on the baritone horn. on the second floor of the Lynch building, No. 120 His execution was remarkably fine, especially South Salina street. All are cordially invited. the triple tonguing. When Dr. Stillman led the "Chorus of Huntsmen," from Don Munio, the THE Seventh-day Baptist Church of Chicago holds audience fairly gave him an ovation. regular Sabbath services in the Le Moyne Building ALUMNI ASSOCIATION.

President J. N. Humphrey called the annual meeting of the Alumni Association to order in the tent and announced that a combination of unexpected events had eliminated several of the speakers. The remnants of the program were scraped together. Mrs. Inez Childs Whitmore spoke on "What Milton College Can Do to Prepare for Motherhood." A. C. Dunn, of Indianapolis, talked on "What Milton College Can Do

to Equip a Young Man for a Successful Business Career." W. P. Clarke, who is a standing committee on necrology, presented his report. Ira Flagler, of Eau Claire, and J. C. Bartholf, of Milwaukee, gave impromptu speeches.

BANOUET.

The alumni banquet in the college chapel followed the annual meeting, President J. N. Humphrey acting as toastmaster. The decorations were green, pink and white. The excellence of the delicious viands was excelled only by the flashes of fun and humors of reason which followed. In addition to the printed program Dr. E. H. Lewis spoke briefly but eloquently of the love of the alumni for our college.

The Woman's Village Improvement Club won fresh laurels. All the details of the banquet were handled with grace and dexterity. The guests numbered 176. The service was flawless.

The banquet was followed immediately by the President's reception at his home. Guests were received by members of the Junior class and presented to President and Mrs. Daland, who then presented them to the Senior class. In the next room Juniors served refreshments. Social intercourse added to the pleasure of the final event of one of the most interesting commencements ever held in Milton despite bad weather and many changes of programs.

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A. H. LEWIS, D. D., LL. D., Editor. N. O. MOORE, JR., Business Manager.

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ITE SABBATH RECORDER.

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Volume 62. No. 29.

AFTERWARD. "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" -Job 38: 17.

> Just to lie down and rest; To fold the hands? To toil no more; nor quest Through alien lands? To strive no more; nor gaze At Hope's far gleam? To know no clashing days, Nor even dream?

Can it be so? That we Shall drone and drift Down some eternal sea, Shall never lift Horizons new and strange? Shall find no dawn Whose constant sense of change Shall lure us on?

No profit of the years In toiling spent; Nor foolish faiths, nor fears-But dull content?

No place with them that build? No task to do?

Our hearts forever stilled: No plannings new?

Or, haply, does the night That blurs and bars Hide all the paths of light That thread the stars, Conceal from our poor eyes The worlds that wait Till we come pilgrimwise With souls elate?

Just to lie down and rest-And that is all? • Or better still, and best, To hear a call Which none but souls set free May understand: "The greatest tasks that be Await thy hand!" -W. D. N. in the Chicago Tribune

What of Your Ancestry?

No man can understand himse who is not familiar with the influences which have produced him. Not less than four generations of

your ancestors combine to make you what you are, or may be. By the same law, you will project your life through three or four generations of your descendants. You can not live alone. You can not escape the influence of the past, nor evade your responsibility for the character Divinely and work of those who follow you. This fact is quite as important as your immediate work is. What you now are, what you are doing or neglecting to do, can not be separated from the tide of influences and events which determine your personal destiny and the destiny of those whom your life affects and influences. The first

PLAINFIELD, N. J., JULY 16, 1906.

two verses of Isaiah fifty-one are an appeal to are the most vital and forceful points in the the children of Israel to consider their ancestors world's history. The upward march of the and hence their duty and mission. Read it: world is led by minorities. All changes for the "Hearken unto me, ye that follow after right- better come through the few. Minorities which eousness, ye that seek the Lord; look unto the do their work well finally gain high honors rock whence ye were hewn and to the hole of even among men; much more at the hands of the pit whence ye are digged. Look unto Ab- God. They are the heralds of Jehovah. Think raham-your father, and unto Sarah who bore of the line which links the last twenty-five hunvou: for I called him alone, and blessed him, dred years. Moses, Isaiah, Jeremiah, John the and increased him." The simile is from a stone Baptist, Jesus, Paul, John Huss, Jerome of quarry. It tells of a block quarried and fash-Prague, Savonarola, Luther, Knox and the ioned for use, lifted from the quarry and placed thousand nameless ones whose words and lives in some foundation, a temple or a home. God glow with light and power, and will grow demanded much of the Israelites because of their brighter and brighter until the perfect day. He ancestors and of their posterity also. Seventhwho does not see that God's minorities are diday Baptists ought to heed the words of Isaiah. vinely kept and guided has read history in vain; They must consider whence, why and what they or not at all. Israel was a minority nation, are, in order to have a just conception of their standing for Jehovah and His Sabbath though duty and destiny. Each individual Seventh-day beleaguered by a polytheistic world. Abraham Baptist ought to do this. Each pastor ought to was one man against the world. Isaiah was do it; to do it often and with care. As a mione against a degenerating church. John was a nority commissioned to obey, defend and propasingle voice, "crying in the wilderness" of doubt gate a great and fundamental truth, they stand and questioning. Jesus was one against a in direct line with Abraham, Isaiah, John the church overwhelmed by self-righteous formal-Baptist, Jesus and Paul; in line with all who ism. Such is the deeper philosophy of the believe in the one God, Jehovah, in His Word world's history. It is God's plan. It can not and His Only Son. The existence of Seventh- fail. When an enduring minority grows strong day Baptists is not an accident nor a passing while centuries grow old and die, it is not vain incident in history. Aimlessness is no part of boasting to claim divine guidance and protection. their existence. Indifference concerning their It is blindness and unworthiness not to claim it. origin, mission and destiny is more than un-Such is God's assuring message to Seventh-day worthiness. Absorption in other things, other Baptists to-day. reforms, general work, to the exclusion or neglect of their specific work is scarcely less than THE RECORDER desires to give its criminal before God. God said to Cyrus, "I readers a good view of what is said About the girded thee though thou hast not known me." and done at the coming Convoca-Convocation (Isa. 45: 5.) These words have too much aption, which meets at West Edmesplication to Seventh-day Baptists. They are ton during the week preceding Conference. As not sufficiently conscious of the guiding and girdthe program is not yet announced THE REing of Jehovah for a great work. Lacking that CORDER hereby requests that all persons who are consciousness brings weakness. Flabby fingers to have addresses or papers on that occasion never do good work. Great work, and Godprepare, before hand, and bring with them for given, calls for fingers with steel-like grasp, not use in THE RECORDER a synopsis of their producrude, but strong and unvielding, a grasp which tions. The "twenty-minute" papers ought to be can not be broken. Such grasp, faith-born and brought within five hundred words. The evenpersistent, will be increased in proportion to the ing papers may take more space, if the authors knowledge Seventh-day Baptists gain concerning desire. Please do not wait until your paper is their ancestry and themselves. Re-discovery and read. Do the work while you are at home and self-discovery are imperative duties. have better opportunity to do it well. Do not expect that THE RECORDER will attempt to make ACCIDENTAL minorities die young the summary for you, off hand. Do not wrong yourself nor our readers by failing to comply Worthless cranks are short-lived with this request. 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