

did not expect. The government, i. e., the old Bureaucracy, seems determined that the popular voice shall not be heard. Under pretense of "Fundamental Law," Parliament has been treated much as though its existence was a farce. Prophecy has no place now. Coming events must unfold results.

The latest from Russia confirms the fear that repression is to be the policy of the government, with old-time severity and injustice. Under such circumstances, the extent of disorder, rioting and revolution cannot be anticipated. It is too late to dream of restoring the situation as it was before the war with Japan, or of continuing it as it was when peace was concluded at Portsmouth. The extent of revolutionary movements will be less at present than it will be after the harvests are gathered and the peasants are more at leisure. But the Empire is stricken with the yellow fever of revolution. It is useless to talk of what might have been done. The fever is on. It will run its course. The political and social system must burn itself into new shape, and it is to be hoped into greater purity. How much will be left of the ruins after the fever has passed, remains to be seen; but the chimney must burn out together with no small part of the house.

The Sunday law bill before the Canadian Parliament, with the progress of which our readers have been made familiar, has become law. It is the first national Sunday law in Canada, former efforts to regulate Sunday observance having been along the line of the general laws of England, or laws made by the different provinces. The provisions in favor of Sabbath-keepers distinguish this law from all former laws operating in Canada. The bill was pushed through as a "government measure," and seems to have succeeded because of the support given by Roman Catholic influence. Both the Premier and the Minister of Justice are Roman Catholics. The final test remains to be made in the execution of the law. That means time, and the temper of the people.

Friends of temperance will find continued interest in the situation in New Jersey. A strong movement for political reform against "corporations and bosses," has begun in that State, with vigor. It promises to be a definite factor in the next important election. Meanwhile the new temperance legislation is undergoing various tests, including appeals to the higher Courts, etc. The Local Option League seeks to enlist these "Reformers" in support of its plans. The "Bishops' law" of last winter was not brought forward by the Local Option League. George L. Record, leader of the reform movement, being asked to include local option as part of the "new idea," refuses to do so, and charges the league with supporting some of the most corrupt men in the Legislature, who were the foes of good government, but the pretended friends of local option. Mr. Record also announces his faith in high license, rather than local option.

Sixty-nine states, provinces and territories of the United States, Canada, Mexico, Central America and Cuba will send representatives to the annual meeting of the executive committee of the International Sunday-school Association, at Winona Lake, Ind., August 8 to 13, for a consideration of problems and principles involved in Bible school work. The apparent interest in the matter of lessons, methods, gradation of classes, and work with adults on a larger scale than ever before, indicates something of the strength of modern Bible study problems. This is one of the hopeful signs of an age which has

pushed aside many features of religious instruction which were once prominent. The failure of the pulpit to teach the Bible, rather than abstract and metaphysical theology is one reason for strengthening and enlarging the Bible school. Interest in Bible school methods and work ought to grow and the pulpit ought to lead in such study more than it has ever done.

It is said that the American Bible Society is appealed to for a large supply of religious tracts to be used in China.

Action against the Oil Trust which has been sought through the Courts at Cleveland, Ohio, has failed "for want of jurisdiction." It is announced that indictments will be sought in Chicago.

A treaty of peace between Guatemala, Salvador and Honduras has been made by a commission meeting on board the United States cruiser Marblehead, on the "high seas off the coast of Guatemala."

Germany joins in the clamor against American meats. The folly and blindness of the Meat Trust is a prominent feature in the present situation. Whatever has been gained by dishonest measures and unwholesome products will be lost in double measure, both at home and abroad. Vegetarianism finds an excellent friend in the Meat Trust.

It has been announced during the week that Charles West, general superintendent of the Consolidated Telephone Companies of Pennsylvania, has succeeded in constructing a device whereby a telephone wire may be used for two conversations at one time. Mr. West has accomplished this result by means of a device called the "duplex phantom" system. On two wires three conversations can be carried on simultaneously; on three wires, five conversations, and on nine wires, seventeen conversations. That is the limit to which the device has been applied. If there were 100 wires there could be 199 conversations at once. As Edison's invention of "quadruplex telegraphy" revolutionized that method of communication, Mr. West's discovery, if practical, will more than revolutionize telephonic conversation.

The hope that San Francisco would rise from its earthquake and ashes, by magic, seems doomed to disappointment. Insurance companies are slow in making payments. The population has been rapidly and seriously lessened. Strikes among the workmen have brought discouragement to builders, and minor difficulties abound. Twenty years will be needed to replace the losses as they ought to be replaced, and permanent fear of similar disasters may forbid the new and better city of the Golden Gate from being realized at any time in the future.

The Pan-American Congress opened at Rio Janeiro, Brazil, July 23. International regulations touching the collection of debts of one nation from another will be a prominent question before that congress.

A new style of torpedo is announced which "is able to work destruction at 5,000 yards." That is nearly three miles.

The fourteenth meeting of Interparliamentary Union opened in London, Eng., July 23. About six hundred delegates are under appointment. These represent twenty countries, including Russia. The United States sends a dozen delegates. This congress works in union with the Hague Tribunal for arbitration and universal peace. King Edward gives the congress hearty welcome.

INFORMATION WANTED.

Information is desired on the following items by the undersigned:

1. The pedigree of the Rev. Abram Coon, for at least three generations before his birth.
2. The parents and grandparents of Judeth Potter, wife of Jonathan Rogers, who was born 1690 and died 1777. The Potter genealogy and the Rogers genealogy have nothing to say about her.
3. The parents and grandparents of Grace Lester, wife of David Rogers, son of Jonathan, named above.
4. The parents and grandparents of Mary (Polly) Tuthill, wife of Rev. Lester Rogers, 1st, at one time pastor at Waterford, Conn.

CHARLES H. GREENE,
Alfred, N. Y.

CONFERENCE RAILROAD TICKETS.

The Passenger Associations have granted the usual rate of a fare and one-third to Conference on the certificate plan. They will not grant these rates to those who attend the Pre-Conference Convocation at West Edmeston, the week preceding the General Conference.

Those who buy railroad tickets on the certificate plan should purchase through tickets to Bridgewater, N. Y., or to New Berlin, N. Y., and procure of the ticket agent a certificate of full fare, going. The certificate must be brought to Conference and properly stamped there in order for the purchaser to procure a ticket for one-third fare returning. The return journey must be made over the same route as going.

Leonardsville, N. Y., is on a short railroad which does not belong to a passenger association, hence the necessity of procuring tickets either to Bridgewater, five miles from Leonardsville, or to New Berlin, fifteen miles distant.

Bridgewater is on the Richfield Springs Branch of the Delaware, Lackawanna and Western Railroad. New Berlin is on a branch of the New York, Ontario & Western Railway. Trains leave Bridgewater for Leonardsville at 9.20 a. m., 12.45 p. m. and 6.07 p. m.

See that your local agent has certificates in advance of your wanting them.

Tickets may be procured from August 18 to 24 inclusive, good to return up to and including September 1.

IRA J. ORDWAY,
544 W. Madison St.,
Chicago, Ill.
HENRY D. BABCOCK,
Leonardsville, N. Y.
WILLIAM C. HUBBARD,
111 W. 5th St.,
Plainfield, N. J.
Railroad Committee.

ANNUAL SESSION OF MITE SOCIETY, AT SHILOH.

The 92nd annual session of the Female Mite Society was held in the Seventh-day Baptist church July 15, 1906. The meeting was called to order by the President, Dr. Sophia Tomlinson. The first on the program was singing, "The Morning Light is Breaking." Rev. D. Burdett Coon read Mark 12: 28, and offered prayer. A solo, "Come Unto Me," was sung by Miss Emma Bowen. A historical sketch of the Mite Society was given by Dr. Sophia Tomlinson. She said in part:

"Let us here look back and ask, 'What were those women who, nearly a century ago, made such

work, and private, found time, energy and money to devote to benevolent purposes? Whence came the courage to undertake a work so in advance of the times, among women, and the great faith to act? It surely was the Lord's work and is marvelous in our eyes. The descendants of these pioneer women are scattered throughout this community. Their homes may be found North, South, East and West throughout this broad land. Foreign countries have echoed to their footsteps and witnessed their labors. They have representatives in all the professions as husbands in official positions, federal, city and state, in banks and mines, as teachers, nurses, housewives, students, travelers. We may say their influence has gone out through all the earth. Let us pray that the spirit of these noble foremothers, the sister virtues of faith, hope and charity be in and abide with these, their posterity. The sum total of receipts for the first 50 years was \$952.49. The grand dames have all gone, one by one they passed within that low green tent whose curtain never outward swings. Even the building that cradled the infant society has gone back to the elements. Yet the work goes on and will continue a credit and a blessing to the women of this church and to thousands yet unborn."

Address by Rev. S. R. Wheeler, of the Marlboro church. The subject was "The Mission of Christians in All Generations." One generation cannot do much work, but it may amount to a great deal when carried on by some one else. A generation following can retard and sometimes kill or may advance what has been done by the preceding generation. This was shown by reference to the establishment of Protestantism in England, also by reference to our own church history. The influence of each generation lives. Think, plan, pray, labor. Each generation of Christians has its particular work to do.

A solo, "Courage," was sung by Archibald S. Lupton.

Reading the obituaries of Mrs. Sara Moore Buzby, Mrs. Caroline Davis, Mrs. Phebe Randolph Bonham, by Mrs. W. W. Sheppard. Singing, "Crossing the Bar."

The business meeting resulted in the collection of \$24.75, to be divided equally between the Missionary and Tract Societies.

There were three new members taken into the society. The following officers were elected: President, Dr. Sophia Tomlinson; Vice-President, Mrs. Ida Davis; Secretary, Miss Mary H. Davis; Treasurer, Cora Sheppard Lupton.

C. J. S. L.

SHILOH, N. J., JULY 20, 1906.

THE FIELD SECRETARY AT GREENBRIER.

Four public services were conducted by the Field Secretary in the Greenbrier church, July 7 and 8, besides conferences with the officers and teachers of the Sabbath-school. The interest in the Sabbath morning and afternoon services was increased by the presence of the Salem Male Quartet, consisting of Okey Davis, Burdick Davis, Clayton Bond and Moses H. Van Horn. Sunday the Secretary was assisted in the institute work by Rev. H. C. Van Horn, pastor at Lost Creek, who spoke on the Home Department work and took part in the conference work.

On Monday evening a conference of the workers was held in the church. A report was made for the week ending July 15, 1906. A Home Department, a work-

Board were among the new features planned for the Greenbrier school.

WALTER L. GREENE.

WAITERS FOR CONFERENCE.

Young men and women desiring to act as waiters in the dining room, in return for board will please notify the committee. If more than the required number respond, names will be taken in order. Address,

ALFRED T. STILLMAN.

FOLKS, PLACES AND THINGS.

This happened out in New Mexico, though it is safe to say that if Robert Louis Stevenson himself had in his delightful way brought men, women and events together in so fancifully fortuitous a series of little happenings, the critics to a man would have exclaimed: "Charming—but impossible!"

But this did happen. The scene was a few miles west of Otero, on "the Santa Fe." Four passengers, having dined most comfortably at Raton (this was before they moved the dining-station to Trinidad, you see), returned to the cushions of the Pullman's smoking room. They were an odd quartet—a Presbyterian minister, an army colonel, a navy captain, and a cattleman of the old-time frontiersman type.

The minister was the pastor of one of our Western city churches. The colonel was a magnificent figure of a man, straight as the Indians he had hunted in the Modoc War and sunburned nearly to their hue, his true Kentucky mustache and goatee shining like silver in contrast. Those who like to rail at our army should be interested to note that he was also an elder in one of the churches that have made a certain little Kentucky city famous for its Presbyterianism.

The captain had seen the color of half the oceans of the globe, and just now was serving as government expert at the steel works in Pennsylvania. In addition to which honorable position he held another not less to his credit,—that of vestryman in an Episcopal church.

The cattleman was a strange but typical figure, representative of a passing class; his world bounded on the west by his New Mexico ranch and on the east by the "Brown Palace" in Denver. Hard of visage, coarse of tongue, his eyes yet shone with tears and his voice trembled as he told of the death of his son in the fierce days of the frontier of a decade since.

Presently the train came to a stop. No living thing was visible on the face of that sunburnt landscape save a swarming "town" of scuttling prairie-dogs. Evidently something about the engine had caused the halt in the desert—an inference confirmed by the shrill whistle that signaled for the flagman to go back along the line. The piercing note sent every little brown citizen of the prairie-dog settlement head-first into the nearest hole—save one, a big fellow who sat up straight, as if to show that he at least was undaunted by the stoppage of the "Limited" at their town site.

The minister noted the little sentinel. "Wish I had my rifle here," he muttered. The cattleman looked at him and laughed—significantly. The colonel's eye measured the distance. He smiled politely and said: "It's a good hundred yards if it's an inch, sir. It would take a mighty good shot."

A lady's voice sounded suddenly, and he spring to his feet, hat in hand, like the true Kentuckian he was.

"If you please, gentlemen,"

the dainty new-comer said, as she paused, half-uncertainly, at the door of the smoking-room. "I was passing the door and heard some one wishing for a rifle. I have one here that I'm taking to my husband at Las Vegas."

All eyes turned to the minister, and the cattleman roared again. "It's up to you, reverend," he guffawed, "I'll bet the cigars you're sorry you spoke!" Even the captain, despite his churchmanly respect for the "cloth," could not repress a smile. The colonel bowed low. "Permit me to thank you for us all, madam. May I hand the gun to the doctor, and then escort you outside to join us as a spectator of his fortunes?"

The minister appeared to be reflecting uncomfortably that the cattleman's blunt comment was very close to the truth. But he recognized that the situation was indeed "up to" him. There was nothing else to do—and he took the gun, studied the sights carefully a moment, stepped off the train, cuddled the stock an instant to his cheek, and before the eyes of the assembling passengers he shot the distant prairie-dog so dead that it simply collapsed in the mouth of its burrow.

The cattleman was struck dumb. The captain began gravely to pace off the distance to the animal. The colonel gave the negro porter a dime and ordered him to fetch the trophy. A second whistle from the engine warned that it was again to resume its way. The captain finished his measurements at a trot and everyone bundled aboard—the colonel gallantly assisting the lady, the minister carrying the borrowed rifle, the porter "toting" the prairie-dog by the tail.

In the smoking-room the cattleman solemnly extended his hand to the minister. "I beg your pardon for thinking you were bluffing, reverend," he said, "but you see, I never met your kind before. And you know as well as I do that they'll never believe this when I tell it at the ranch!"

He relapsed into a silence that was hardly broken till evening, when the train drew up before the new and beautiful station at Albuquerque. Then he said: "Gentlemen, it was up to the reverend before, but it's up to me now. I won't take 'No' for an answer—you've got to have a drink on me." A moment later the white-aproned buffet-attendant was taking the orders. "Lemonade for me," said the minister. "The same," said the colonel. "One more," said the captain. The cattleman drew back a hand that was already reaching toward a ready bottle.

"See here, gentlemen," he said, "this is rubbing it in pretty hard on an old fellow like me. I've seen queer things to-day, but this beats 'em all. We heard the reverend wish for a gun, and it come, and we saw what he done with it. But now, right here in Albuquerque, I offer three men a drink—and an army and a navy officer at that—and they take lemonade! I tell you this country of ours is changing, gentlemen—it ain't what it used to be!"

And the chances are that he was right.—*The Interior.*

"Who is on the Lord's side?" This question was asked many centuries ago by Moses, but it falls on our ears to-day, not merely as a note of ancient history, but as a call to present duty. There are still two sides. The enemies of the Lord still trample His laws under their feet and fight against His kingdom. We are either among those who defend His cause and bear the reproach of His name, or among those who fight against Him and try to overthrow His truth. It behooves everyone to make sure that he is on the right side, for many have been damned.

Missions.

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

A CONSCIENCE CONFERENCE.

We have had the old fashioned General Conference, held after the frosts came in the fall. Later the anniversaries were held in the month of August with a rising temperature; people gathered for prayer and praise in the morning before breakfast. Then came the historical Conference, later the re-adjusted Conference. Before me lies a letter from one of our ministers, who speaks of his gratitude to God for the spirit manifested in all five of the Associations, and especially that there were souls saved. He says, "why cannot the Conference be of the same kind?" Some one may say, Conference is more especially for business, but remember it is the King's business we are doing for eternity, and not for Seventh-day Baptists. If His cause grows at our hands, we shall grow. If it is dishonored through us we shall utterly fail. The wish of the people is for a spiritual Conference. They are not finding fault because papers lack intellectual strength, but because many of the exercises are not of any marked spiritual value. At one of the Associations a resolution was introduced and discussed with growing favor, looking to a bi-annual Conference, because the Associations were more spiritual than Conference, and of more assistance to the small or pastorless churches, and the ministers who could not attend Conference. Many of us have an idea that a religious meeting in order to be of permanent value must center around the Word of God. Dr. A. H. Lewis said in a sermon at one of the late Associations that it was better to preach a good old sermon than a poor new one.

So bring your sermons, over which you have worked, studied the Bible, and prayed most. If you are given a new subject, let us not make a failure by trying to prepare something hastily. Let us strike death-dealing blows at sin. Bring the old armor to Conference, go to battle in the name of the living God. Let us hold up the One altogether lovely and the chiefest among ten thousand. If our people are showing disrespect for the Word, the Sabbath, or God, let us cry aloud and spare not. A Conscience Conference, which holds before us our sins, sends us back to our homes to make restitution, if we have wronged God or man; with higher standards to work during the coming year for the church, and cause. We live in a time when the people lead, and not the supposed great men who call themselves leaders. If the people of this denomination want a conscience quickening Conference they can have it. We shall have it if we all go to praying for it. Nearly one-third of our churches are what we call missionary, or small churches, assisted more or less by the Missionary Society.

WILL ALL OF THE MISSIONARY PASTORS speak to their churches on this subject of an Awakened Conscience? We as ministers certainly are worried about the worldliness which is creeping upon us. Then let us frankly tell the people of it. Call a prayer-meeting, to pray for the quickening of conscience, that we all take it with us to Conference. Go to make it a decision meeting. Make every session a time when men shall decide to become active in their church prayer-meeting; set up the family altar if it has fallen down; to contribute regularly to the support of our Boards. We know that most of us are weak along those lines. Let us pray that our ministers put it straight at us, at Conference, and

that we have the grace of God to reform. We are not many of us weak in all of those points, but all of us are weak in some of them. We are good in spots, let us become thoroughly good through and through. This will mean power to carry the truth.

A PRAYER-MEETING

to pray for a spiritual Conference. If the smaller churches hold such a meeting, many of the larger ones will do the same. The smaller churches largely lead in spiritual things, more than we realize. Out of them come the greater share of our ministers.

When you hold this prayer-meeting, pray for men to man our churches and mission fields. Pray for more means to better support them. But above all pray for Conference; that God will wonderfully direct our presiding officer and executive board.

CHINA.

Here is another evidence that things are moving in China. A school for girls outside of missionary work is an entirely new thing. This one in Kieyang has been conducted only about a year. The government is starting a great many schools for boys; and now comes a rumor that it will start three schools for girls, one in Peking, one in Tientsin and another in Paoting.—Selected.

MISSIONARY CONFERENCES JUST HELD.

The following prayer topics were sent out as the forerunner of four of the greatest Missionary Conferences ever held by the Young People's Society in this country. All during the month of July three in the United States and one in Canada.

"That the spirit of God may direct the plans of all the Conference." "That they may be guided in the choice of delegates, selecting those who will be best able to transmit the power of the Conference." "That the speakers may be given the message that will most accurately inform, most thoroughly equip and most effectively inspire the listener." "That the delegates may realize the importance of their mission and prepare themselves for the reception of the great spiritual blessing." "That the Conference may mark the beginning of a more intelligent, more prayerful, more effective work for missions in the church, Bible schools and Young People's Societies of North America."

FROM AYAN MAIM, AFRICA.

The following letter, written from Africa, is a plea from the Ammokoos for help. It explains itself. I request your prayers for this mission and that God will direct us as to our responsibility and opportunity in this matter.

AYAN MAIM, 26 MARCH, 1906.

Dearest Brethren in Christ: Yours was to hand, in reply to which I beg humbly to inform you that I do not understand your urgent request of me for a report of the mission hereof, which have been illy neglected actually to the ruining and poisoning of our poorest children by you for lack of teaching of the knowledge of keeping the Sabbath in future generations, as a light and a guide to the mansions above. Ps. 36: 9-11, 119: 105. To promote a church it requires a good and efficient school with a fit attendance, which yourselves very well know, but now no school, and what for? See Mark 10: 13, Luke 18: 15, Rev. 20: 12. Dear sirs, had the school hereof been continued to this time it might by your lenity become the benefit for the work. And

dearest brethren, were you to shut behind the door, closing eyes of the most High God, the only means to send a teacher and a missionary as to my aid for the work hereabouts? Oh, dearest brethren, let it be known to you, that even merchants from United States of America have come here for financial gain; more also missionaries of many denominations flooded this deadly climate with a view for an immortal crown, even the Sunday-keepers, both coast line, inland and the hinterlands, Roman Catholics more and most! Sirs, I am deeply sorrowing indeed that I have been bitterly and painfully disappointed by you owing to the school affairs. It was earnestly in prospect of many, very many all about! Many have truly believed the Sabbath, yet without the means of constant standing owing to your long delaying of your fit attendance for the school hereof. Sirs, do force on and press forward. With God, is nothing dangerous here; be sure soon you shall gain the victory by Divine aid. In our world and country I am the one who have much observed and experienced many things, both spiritually and externally in Holy Bible from since over fifty years now, besides what I study by the Holy Spirit as to the teaching of the most High God himself as I was not taught in any school whatever. Mostly I have been living all the time in villages at Annamaber 43 years, and here and at Akyem 34 years. Had our late brother taken my advice and instruction the state of things had not become as it now is.

Again with regard to Sabbath. According to my earnest preaching and the urgent instrumentality of the assistance of E. G. A. Ammoko, the pastor, very many and many in the coast and inland have now observed and believed on grounds of our ancestors' history about Sabbath as the command of the Almighty. The believers now in this coast must be more than a hundred (100) besides women, both Christians and heathens; only awaiting your help of a missionary or teacher to be sent as a reinforcement concerning the work here. School also fit to be annexed to the mission, because school is the sinew of every mission, at any rate elsewhere; therefore school shall be commenced, during 22 instant for your support already promised by your lenity under a salary of two pounds and ten shillings a month, of which I confidently trust and hope that you will not deny me the fulfillment of the same. Sirs, some chief and principal person has believed the Sabbath truth, who is from Winiber district, and demands this same mission in his town, a distance near Accra. All these were so by the instrumentality of Mr. E. G. A. Ammoko, the pastor, who deserves some good to be conferred upon him, by your kindly assisting him, and you shall be thanked by the most High God. And again I do humbly pray and beg of you another kindness, for a good helper towards the school which I have already requested of you, as the school shall be the greatest assistance and promotion to the church and the mission here. Sirs, I am not living here to play, but in the battlefield for Christ, and it requires a good help and a fit aid of you as elders of the work. Do help us as you have assisted the mission in China. If so we soon shall gain the victory I am sure. The negligencies of the mission here you shall be accountable before the awful throne of Jehovah! Indeed here and hereafter I because there is even a way to destruction from the gate of heaven, therefore brethren, inland and seashore, of the most High God, I advise you to shut all up. Help us to keep the Sabbath, and we shall be saved. They have been waiting for the Sabbath, and we shall be saved.

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Much correspondence was presented from the several churches and fields of work and general instructions were given to the Secretary concerning it. Rev. Eli F. Loofboro has accepted the call to the California field. It was voted to appropriate for the Pacific Coast Seventh-day Baptist Association in aid of its work and the Riverside church, at the rate of \$150 per year from October 1, 1906, to December 31, 1906. It was voted to request Brother C. B. Clarke to again visit our people in Michigan during the vacation season.

The committee to whom was referred the Ayan Maim matter reported as follows: To the Seventh-day Baptist Missionary Board: Your committee recommends: 1st.—That the Society be asked at the next session of Conference, to pass upon the advisability of attempting to raise a fund for the education in this country of one of the sons and one of the grand-daughters of Rev. Joseph Ammoko in preparation for their return to the Gold Coast for missionary work.

2nd.—That the Society be asked as to the advisability of encouraging such desirable young people as may offer themselves for work on the Gold Coast, to specially prepare themselves by manual, mental and spiritual training, to meet the crying needs of that most interesting but difficult mission field.

S. H. DAVIS, WM. L. BURDICK, E. B. SAUNDERS, Committee. The report was unanimously adopted. The Committee on Program for Missionary Hour at Conference presented report, which was adopted. The program includes an address on "Our Work in China," for Jay W. Crofoot, of Shanghai Mission. "Our African Mission," by President W. C. Daland, and an address by Rev. George Velthuysen, Sr., of Haarlem, Holland.

The Corresponding Secretary reports that he has traveled during the quarter some 3,000 miles, has given 29 addresses, attended the several Associations and attended to the general work. Upon motion it was voted to adjourn to meet in Westerly on Sunday, 5th of August, 1906, at 9:30 a. m., to complete business now before us and to receive the annual reports. Adjourned.

A. S. BABCOCK, Rec. Sec'y. WM. L. CLARKE, President.

TREASURER'S REPORT. For the Quarter Ending June 30, 1906. GEO. H. UTTER, Treasurer.

In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. DR. Cash in treasury April 1, 1906 \$ 869 96 Cash received in April 923 02 Cash received in May 447 02 Cash received in June 338 49 \$2,578 48

CR. E. B. Saunders—Salary and traveling expenses—amount \$ 295 84 G. H. FitzRandolph—Salary to March 31, 1906 150 00 George Seeleye—Salary to March 31, 1906 37 50 R. S. Wilson—Salary to March 31, 1906 90 00 Church at Westerly, R. I., quarter ending March 31, 1906 50 00 Church at Niantic, R. I., quarter ending March 31, 1906 12 50 Church at Salemville, Pa., six months ending March 31, 1906 50 00 Church at Marlboro, N. J., quarter ending March 31, 1906 25 00 Church at Second Verona, N. Y., quarter ending March 31, 1906 12 50 Church at Richburg, N. Y., quarter ending March 31, 1906 18 70 Church at Hartford, N. Y., quarter ending March 31, 1906 18 50

Will all who anticipate coming please forward their names, as soon as convenient, to any member of the undersigned, Reception Committee? A. C. DAVIS, JR., E. A. FELTON, Mrs. L. C. MATSON.

Church at Black Light, Middle Island, Greenbrier, W. Va., quarter ending March 31, 1906 50 00 Church at Cumberland, N. C., quarter ending March 31, 1906 6 25 Church at Welton, Ia., quarter ending March 31, 1906 18 75 Church at Cartwright, Wis., quarter ending March 31, 1906 18 75 Church at Garwin, Iowa, quarter ending March 31, 1906 25 00 Church at Boulder, Col., quarter ending March 31, 1906 37 50 Church at Farnham, Neb., quarter ending March 31, 1906 25 00 Church at Rock River, Wis., quarter ending March 31, 1906 12 50 Church at Delaware, Mo., quarter ending March 31, 1906 6 25 Church at Little Prairie, Mo., quarter ending March 31, 1906 6 25 Church at Hammond, La., quarter ending March 31, 1906 25 00 L. D. Seager—Salary and expenses to May 31, 1906 181 50 American Sabbath Tract Society—Pulpit for March, April and May, 1906 111 11 American Sabbath Tract Society—Proportion of Conference Minutes 76 00 Interest 27 12 Cash in treasury—Available \$426 15 " " Palmborg House 397 26 " " Shanghai Chapel 100 00—\$ 923 41

E. & O. E. GEO. H. UTTER, Treasurer.

DESTROYING TREASURES.

One is reminded of the story told by Lord Dufferin about his Irish estate. There was a fine old castle on the land which was exposed to neglect and depredation through lack of a protecting wall. The old ruin was of great value and the noble lord desired to preserve it at a heavy cost. So before leaving for India, he gave instructions to his steward to have a fine substantial wall erected all around it. On his return from India he went to see the estate and inspect the old castle, but found to his dismay that the castle had entirely disappeared and there was just a great modern wall of solid masonry enclosing nothing but the site of the old ruin. He called the steward and asked him what he had done with the castle that he valued so highly. "Och!" said he; "that ould thing. I just pulled it down and used the materials to build the wall!"

The gifted lord used often to tell the humorous story and find in it a fine illustration of the way in which so many people were destroying the real treasures of life and putting their strength and energy into that which was but a mere shell to hold something else which had been overlooked and neglected. Not unlike the thoughtlessness of the steward was the conduct of a little girl in England who got a half crown given her by a friend and immediately went and spent it to buy a purse to hold the money in. When she got home she found a purse, but nothing to put in it.

CONVOCATION.

We desire to give a most cordial invitation to ministers, to ministers' wives and to all other Christian workers to attend the Convocation which is to be held with the church at West Edmeston, N. Y., beginning August 14th.

Woman's Work.

ETHEL A. HAYES, Leonardsville, N. Y.

There are transitions in the lives of all,
There are transcendent moments when we stand
In Thabor's glory with the chosen three,
And weak with very strength of human love
We fain would build our tabernacle there;
And, Peter-like for very human joy
We cry aloud: "'Tis good that we are here";
Swift are these moments like the smile of God
Which glorifies a shadow and is gone.

And there we stand upon another mount—
Dark, rugged Calvary; and God keeps us there
For awful hours to make us there His own
In crucifixion's tortures; 'tis His way.
We wish to cling to Thabor. He says: "No."
And what He says is best because most true.
We fain would fly from Calvary: He says: "No."
And it is true because it is the best.
And yet, my friend, these two mounts are the same.

They lie apart, distinct and separate,
And yet,—strange mystery!—they are the same.
For Calvary is a Thabor in the dark,
And Thabor is a Calvary in the light.
It is the mystery of Holy Christ!
It is the mystery of you and me!
Earth's shadows move, as moves far heaven's sun,
And, like the shadows of a dial, we
Tell, darkly, in the vale the very hours
The sun tells, brightly, in the sinless skies.

—Father Ryan.

TOURING AS A NEWCOMER TO NAN SEES IT.

We had been in Laos about two months when we started on our first tour. We did not pack our grips and board a train; far from it. We expected to be gone two weeks, but it required nearly the same preparation as for several months. There are no hotels in Laos, so a traveler must take everything he needs, even to his stove—a three-legged ring to hold up a kettle. When he wants to lie down, his bedstead is made of the ubiquitous bamboo, by driving a few posts of it in the ground and putting slabs across. On these he lays his native mattress. To lie down on the ground would, in many cases, be a serious matter as it is uncertain whether the ants would leave enough of him to arise in the morning.

With our party of five were two Laos helpers, and we were assisted by twenty-six carriers and servants, four horses and two dogs.

We went out only twelve or fifteen miles. The road was simply a footpath through jungle and forest, up and down hill, through rivers, over rocks and fallen trees. It was nearly evening when we reached our destination, and a place was soon cleared, bedsteads made and tents put up. Our two tents leaked, but I need not dwell upon the night parades we enjoyed and the pleasure of trying to sleep under umbrellas. Behind our tent was a spirit house, which the cook used as a storehouse, knowing everything would be safe from robbers there, as the people would not dare to anger the spirits by entering their abode.

We stayed in this village several days, each evening showing the magic lantern pictures and telling the Gospel story to an audience of a hundred or more. In the daytime there was a division of forces. The men went to neighboring villages, made the official calls which custom demands and visited the homes of those most interested in Christianity. We women visited the village women, held a few services for them, played the baby organ, and taught the children hymns.

On the Sabbath, six were admitted into the church, and one child was baptized. Before the service, the parents brought the little one and

asked to have the strings cut off from his wrists and ankles. It is believed that spirits of evil enter the body through the extremities, and that tying on of strings prevents their entrance. This ceremony was touching. It certainly meant much to the parents, even casting off of spirits in which they had always believed, and putting their trust for prosperity, for health, yes, the life of their child, in a power new to them and but lately experienced. The new convert here seldom loses his belief in spirits. He simply believes that Jesus has power over them as He had when on earth.

The Laos elders suggested that we go to a village called Ban Sooak, meaning fierce, which they said ought to be called Ban Sook, "blessed," for, instead of being fierce, the people were happy and pleasant. We reached the place about noon and were surprised that nobody was to be seen. Men, sent out to see what was the matter, came back saying the people begged us to go on. Realizing that they were afraid of us, we went back and camped outside the village beside a temple. As soon as the tents were up, we began playing the organ. The trees had ears this time, for as the music, never heard before, continued, we occasionally saw a bare head and bare back steal quickly and quietly from tree to bush and bush to tree as one by one the curious, music-loving people tried to creep closer and closer without being observed.

In the evening the canvas was spread against the side of the temple, the lantern and pictures were brought out and the story of the Saviour was told to more than a hundred respectful, interested, responsive people. Nearly half this number were priests. After we had tried to dismiss them, they begged us to stay as long as we could.

Just before the service, the chief man of the village with his wife and attendants got up courage to come and visit us. He said the path that ran directly in front of our tents was a regular beat for tigers, many of which live in the surrounding woods. He advised us to keep fires burning and watch our horses and dogs. He also informed us that our beds were over some old priests' graves. This was too much for the servants; they could not be persuaded to sleep in such a location, but all huddled together around one big fire. We kept a light burning inside and outside our tent and had a good night's rest. We all found ourselves safe and sound in the morning, but, before we left, the report came that about half a mile away a man had been hurt by a tiger which was trying to carry away a calf.

From Ban Sooak we came home, feeling that the tour had been a blessing to us, for it gave us a slight idea of the great work to be done and the opportunities before us. We are daily thankful that we have been sent to Laos.

BLANCHE M. BARRETT.

WOMEN'S BENEVOLENT SOCIETY AT LEONARDSVILLE.

The annual meeting of the Women's Benevolent Society of the First Brookfield Church was held July 18, 1906.

The review of the past year's work was distinctly encouraging. An excellent interest has been kept up in most of the lines of work. The usual teas and entertainments have furnished the society with a social element and the work meetings have been of service as money makers or money savers. Notable among the latter was one meeting in which thirteen ladies, ten and

made slight yards of carpeting. Through much of the work of the society has been, of necessity, applied to local needs, the interests outside have not been forgotten. A barrel was packed and sent to Fooke for use there, and gifts of money have been sent to the various societies and lines of work needing such support.

Only two unusual features of the year's work appear. During the autumn weeks sales of baked goods were held on Friday afternoons from 2 to 5 o'clock. The ladies, of course, donated the articles to be sold and the sale itself was conducted by two ladies each time, who dispensed cookies, bread, cakes, doughnuts, pies and other attractive viands in return for nickles, dimes and quarters, which went to swell the treasury. One other enterprise varied somewhat from the usual order. The society had local souvenir post-cards printed and sold them at the popular price, realizing thereby something like 119 per cent. on the money invested.

The Treasurer's report showed that, including the society's bank account the year's receipts have been \$591.44. Such a report means hard work and plenty of it on the part of the society, but with the faithfulness so characteristic of women they have risen to emergencies and spent themselves for the church and its activities.

In the evening following the business meeting the annual tea was served. Several factors united to make it unusually successful, and the very gratifying sum of \$28 was realized from the supper.

The society begins a new year of work hopefully and with the patient loyalty and fidelity visible in the past.

"WHO THEN CAN BE SAVED?"

Matt. 19: 25.

REV. S. R. WHEELER.

This question of the disciples to Christ is suggested by Brother Sayre's "Restatement," in THE SABBATH RECORDER of July 2, 1906, page 422. The question is plainly answered in Christ's own words: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life." John 3: 16, 36; also by the Apostle Paul: "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31. Various other passages allow us to make this plain statement. Belief in Christ secures salvation, although there may be a mistaken view of Moses and the prophets, or errors in faith and practice. There are now living millions who are rejoicing in the assurance that they "have passed from death unto life" and are indulging a good hope of heaven, and yet how few fully understand Scriptural teachings or exactly practice all they do understand. Praise God, He takes into account the limitation in knowledge, the weakness of the flesh and the stubbornness of heart of the believers in his only begotten Son. In all generations God has considered the moral condition of the world, and the prominent, prevailing beliefs of the times. "The times of this ignorance God winked at." Acts 17: 30. Because of this disposition on the part of God, He has used, even as his leaders, some whose life-time conduct was not in harmony with his word. The teacher sons of Jacob were the sons of four women, two wives and two concubines, all living at the same time. Jacob certainly was not entirely ignorant of God's order concerning marriage, but he was blinded by the customs of the time. The

teacher sons of Jacob were the sons of four women, two wives and two concubines, all living at the same time. Jacob certainly was not entirely ignorant of God's order concerning marriage, but he was blinded by the customs of the time. The teachers of the Sabbath, the Puritans of New England were so blinded by the traditions of men that they sprinkled for baptism, kept Sunday for Sabbath, and persecuted, with fine, imprisonment, and banishment those who could not accept their creed and practice. Less than a century ago, men holding high places in our churches used intoxicating drink in a way we cannot now tolerate. Undoubtedly this generation of Christians are doing things which future generations will utterly condemn. Evidently there have always been a few who could not see how God could save any who were not up to their better understanding of God's commandments. The Apostle Paul was divinely instructed to give particular Scripture on this subject. No other writing gives such full and plain teaching concerning it. Let us read and ponder it:

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any many build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

1. The foundation: Christ Jesus is the foundation. All who ask and receive the forgiveness of their sins get on to this foundation.

2. The superstructure. Gold, silver, precious stones, wood, hay, stubble are the materials used in the building erected on this sure foundation. Whoever is in full accord with the Word in faith and practice is using the enduring materials. In whatever particular one is out of harmony with the Word he is using the cheap materials that will not endure. Immersion is the New Testament order of baptism and is gold. Sprinkling for baptism is of human origin and is wood. The Seventh-day Sabbath is God's order in the Ten Commandments, and is gold. Keeping the First-day for Sabbath is of men, and is wood.

3. The testing time will come. "Fire shall try every man's work of what sort it is." Gold, silver, precious stones will not burn. Wood, hay, stubble will burn. The more of this inflammable material, the hotter the fire. Truth will stand even as the good materials stand the fire. False teachings will not stand, even as wood, hay, and stubble will not stand the fire.

4. The teacher gains or loses. All who are on the foundation, laymen as well as preachers, are religious teachers by word and by example. All are affected by their own teachings. The teacher of truth receives a reward. The more truth he teaches and practices the greater his reward. The teacher of error suffers loss. The more error he teaches and practices the greater his loss. Too little attention is given to this matter of "reward" and "loss." That subject is of the highest importance to every one who is on the sure foundation. Reward, advancement in holiness on earth; reward, continual comforting assurance of heaven. Reward, enrichment of the crown of glory in heaven. The true teacher advances the world in godliness. The reward God will give for this is greater than we can know in this present life.

Teachers of error suffer loss. Note the ex-

but suffering connected with it. Illustration. Two men, each builds a house. One builds a fire-proof. The other uses combustible material. The fire comes. The fire-proof house is secure, with all its contents. The family is undisturbed, and still enjoys the home with all its comforts. The other house is consumed, burned to the foundation. Financial loss, exposure to the stormy elements, and a severe shock to the inmates from which none entirely recover and some become confirmed, suffering invalids. Thus spiritually the teacher of error suffers loss, loss, loss irreparable, eternal loss! And yet, God in His wonderful mercy has said through his chosen servant Paul: "But he himself shall be saved; yet so as by fire."

MARLBORO, N. J., JULY 18, 1906.

INTERNATIONAL VS. OTHERS.

The question of the continued use of the International system of Sabbath-school lessons is one of no small importance. The tendency of the times is to get away from the church and the Sabbath-school. How is the interest in Bible study to be retained and increased? If the present system of lessons are not interesting or do not produce a desire for Bible study they certainly are a "detriment" to our schools. A Field Secretary, home departments and cradle rolls will not produce an interest if the lessons are uninteresting. The more instructive the lessons are the greater will be the interest. We must begin at the foundation.

The Sabbath-school Board has realized there was a lack of interest or that there should be more of an interest and to improve that condition has sent forth a Field Secretary. In the main, this will be fruitless unless there is an excellent system of lessons.

Who would think of teaching in the public school a subject in the "hop, skip, and jump" method employed in the International system? What knowledge of or interest in the subject would it be expected the scholar would have?

Let us take for example the International lessons for the year 1906. They are a fair sample of that system. On one Sabbath a lesson which has no connection with the lesson of the previous Sabbath, and between which lessons there are topics and events of equal importance which form a connecting link and which instead of being studied have been omitted. This is the rule, not the exception. The lessons are from the life of Christ. We seem to be studying His teachings, works and life, and yet a large part of the truths He uttered and the work he did are omitted. An important year of His ministry—a year full of deeds—is passed over in silence. Lessons are studied out of the order in which the events occurred. There is a system that has connected lessons on the life of Christ treating the whole life in the same time—one year—in which the International presents but a portion of it in this fragmentary way. Which is better to study, the whole life of Christ or only here and there an isolated truth or event?

The Bible scholar should have a knowledge of the events of Christ's life in the order in which it is supposed they occurred, to obtain the greatest appreciation of His work. Under the International system the Bible student will have a very superficial knowledge of the subject; under the other system a broad and comprehensive view of it.

It does not necessarily follow that if the International system should be discontinued a topical one would have to be adapted. This was not the

idea of the Adams Centre school. The same lessons can be used for the whole school, those for the younger scholars being treated in a more simple manner.

We think the great lack of knowledge of the Bible by the average church member is due almost entirely to the system now used.

We have had several years' experience with the International system and have had some experience with another system. The Adams Centre school, believing that there is or can be published a system better than the one now used, favors making an effort to obtain that better system.

Since this question was brought before our people there has been published in one of the leading papers of the Baptist denomination an article in which the writer in substance said: "It is time there was a bond-fire and the International lessons burned." Is it true that from one-fourth to one-half of the Sunday-schools of the Baptist denomination have discontinued the use of the International lessons and adopted those of another system? We are informed by one who has been agitating this question in that denomination that it is a fact. A leading Baptist paper publishes each week comments on both systems of lessons to assist those who are still using the International and those who have adopted the other system. This must indicate in some degree how other denominations are considering this question.

It may or it may not be practicable for us to prepare and publish our own system of lessons. But if our denomination should put forth the effort that it puts forth along some other lines we think it could be accomplished and that the results would be greater. If there can be instilled into our young people a thorough knowledge of the Scriptures and a love for more of that knowledge, the problem of how to hold our young people will have solved itself. This knowledge can not be obtained from a fragmentary study.

There are those among us who have for a time been using a different system of lessons. Their opinion is, "We have never learned so much about the Scriptures before."

There are other systems of lessons than the International. Get them, compare the lessons of that system with those of the International on the same subject, for a time use them in connection with or in the place of the International. The result, we believe, will be more interest in and a better knowledge of the Bible.

GRANT W. DAVIS.

ADAMS CENTRE, N. Y., JULY 22, 1906.

GENERAL CONFERENCE.

All persons who expect to attend the General Conference at Leonardsville, N. Y., August 22-27, are requested to forward their names as early as possible to the Chairman of the Entertainment Committee, whose name and address appears below. Pastors of the various churches will materially aid the committee by seeing that names are forwarded promptly.

ALFRED T. STILLMAN.

LEONARDSVILLE, N. Y.

Remember, then, amid the joys of life, the glad but steadfast face of our Master, and amid the sorrows of life, the sad but steadfast face of our Master. How strong, how peaceful, how deeply joyful our lives may be, if they are sacramental, lived in the memory of Jesus, the central stream of their deep devotion, like his, doing the will of the Father.—*Mattie D. Roberts.*

WHAT THEY CALL IT

Grandma says we're right in style A-sittin' in our automo-bile.

Grandpa says we're fit to kill, A-ridin' in our automo-bill.

Ma, she says we ought to feel Grateful fer our automo-beel.

Pa says there ain't no other man Kin run an auto like he can.

Auntie preaches near and far 'Bout our lovely touring-car.

Uncle Bill says he ain't seen Nowhere such a good machine.

Brother Jim, he keeps a-braggin' 'Bout the speed of our new wagon.

But, O, it sounds so grand and noble When Sister Sue says "automoble."

SABER-TOOTH AND THEIR PREY.

A vivid picture is given in Ernest Ingersoll's recent book, The Life of Mammals, of the huge saber-toothed cats—those great predecessors of our modern lions and tigers, which were especially numerous and powerful in the America of preglacial time. "Our prehistoric ancestors," says Mr. Ingersoll, "could have told us of an animal much larger and more powerful than any lions or tigers known to us—the saber-toothed tiger Smilodon—which seems to have realized very completely the idea of the king of beasts as portrayed in mediaeval tradition. This great carnivore equaled the largest polar or Kadiak bear in size. It was related to the large cats, but distinguished by its enormous upper canine teeth, enlarged into carving, sharp-edged, flattened fangs, projecting seven inches below the jaw. No record or tradition of it has survived, but its petrified bones have been found in caves and river gravels of the Quaternary period, with those of the mammoth, megatherium, and other extinct giants, and associated with the relics of the primitive men. In the pampas of the Argentine Republic, a rich storehouse of fossils, two entire skeletons have been recovered, one of which is mounted in the American Museum of Natural History in New York.

"The tusks to which these beasts owe their name must have made their method of attack all their own. The modern great cats kill their prey usually by biting it in the neck so as to break the spinal column. They pursue, as a rule, the long-necked, thin-skinned ruminants, which are the most abundant herbivores of to-day, seldom molesting the short-necked, thick-skinned pachyderms, such as the rhinoceros and the elephant. The saber-tooth appears to have used his great canine fangs in a quite different method of attack; the whole structure of the animal indicates that he struck them forcibly into the side of his prey, the mouth gaping wide meanwhile, and then presumably withdrew them with a ripping, tearing stroke, leaving a great gash, whereby a large animal would soon bleed to death. It is fair to infer that the saber-tooth preyed upon creatures much larger than himself, for his means and methods of attack would be ineffective and unnecessary in the case of a small animal."

A SPELLING LESSON.

"Poor, very poor!" sighed mamma. "Queer, isn't it, that that child cannot learn to spell? Can't you help her, Katherine?"

Katherine was Lotta's oldest sister. She was in the High School, and was going to be graduated in June. You may think she had very little time to give to a little sister in the third grade who could not spell, yet she answered mamma's question cheerfully: "I'll try, mamma dear. Where is Lotta?"

Soon two heads were bendig over a book. "Spell 'pieces,'" said Katherine.

"P-e-i"—began Lotta.

"How do you spell 'pie?'" interrupted Katherine.

"Why, 'p-i-e,' of course," said Lotta, promptly.

"Now, would you like a piece of pie?" asked Katherine. "Think of the pie."

"P-i-e-c-e-s!" spelled Lotta.

"Can you spell 'wasp?'"

"W-a-p-s."

"Try 'was' first," suggested Katherine.

"That's easy. 'W-a-s.'"

"Now 'wasp.'"

"O! 'W-a-s-p.' Katherine, you are so good to help me spell!" said Lotta, earnestly.

One day Miss Lane heard Lotta and some of her little friends talking together very earnestly.

"You used to miss every day, Lotta," said one. "How is it you never do now?"

"Why, you just want to think of some word you know already that is like the one you want to learn. Take these words in to-morrow's lesson. 'Nothing' is 'no thing,' and anyone can spell both of those words, and then put them together. 'Father' is 'fat-her.' 'Many' is 'man-y.' And so on. I just love to spell now!"—Exchange.

MAKING A PANCAKE.

The farmer's wife said she was going to make a pancake.

"Ho!" said the flour. "She can't make it without me. I mix it."

The milk said, "She can't make it without me. I wet it."

The pan said, "She can't make it without me. I hold it."

The fire said, "She can't make it without me. I bake it."

When the woman went to get the flour, the mice had eaten it all up.

When she went to get the milk, the little boy had drunk it.

When she went to get the pan, a neighbor had borrowed it.

When she went to make the fire, the wood was wet and wouldn't burn.

"Dear, dear!" said the woman. "How shall I make my pancake?"

Then she walked three miles and borrowed flour of her mother-in-law.

Then she went and milked the cow.

Then she ran over to the neighbor's and brought back the pan.

Then she went and chopped wood and made up the fire.

"Ah!" said the farmer's wife. "It takes me to make a pancake!"—Anna Branch, in St. Nicholas.

An elder in a certain church, in the absence of the minister, had to take the pulpit at the last moment. He got through the first part of the service all right, but, on getting up to give the sermon, found his difficulty. He started with: "Brethren (pause)—b-b-brethren (pause)—b-b-b-brethren, if any of you wants the concert taken out of you, come up here."—Exchange.

A MICHIGAN BEIZZARD.

BY L. G. BRIDGES.

John had completed his college course at old Oberlin, and then had spent three years at Yale Divinity School. After completing his seminary course he had had the audacity to ask the gentle Mary, a sweet, happy, dainty maiden, to go with him up into the wilds of the great State of Michigan, to a village among the pine barrens, deserted of all who could get away, and populated only by those who were too poor to leave. John had received a call to the pastorate, and was commissioned as a home missionary at a salary of \$600 a year.

The foolish Mary turned her back upon her beautiful Ohio home and her face to the pine barrens, happy in the thought that she should be able to share with her lord the hardships of that desolate country. The father of Mary had made the young couple a present of a noble little black mare whose ancestry went back to the battle-fields of the old world, where they had borne many a knight through the perils of the conquests, or died with them upon the field of blood. Nancy had drawn her new master and her old mistress over many miles that lie between the undulating farms of the Western Reserve and the pine barrens of Michigan, in a neat buggy, also a present from Mary's father. The drive was delightful at first, but as they came into the more desolate regions the bride shuddered, and her heroic, handsome husband drew her to him and whispered,

"Shall we go back, Mollie Darling?"

"He that putteth his hand to the plow and looketh back, is not fit for the kingdom of heaven," murmured the brave young bride, and they went on.

I can not stop to record their many experiences now, for I want to tell you of just one this time. Maybe, if you like this, I'll tell you more, some time. There are volumes to tell, I assure you. I've had some experience up there myself, and the heroic Warren, who is now giving his splendid life to that great State, is a walking encyclopedia of facts and anecdotes.

It was a terrible day. The wind was sweeping across the great lake from the frozen northwest, and the breath of Boreas was bitter with the sting and threatening with menace. The Winter King was holding high carnival, and he rattled the windows of the houses, swept the fine snow into every crack and crevice, and sought out, with wicked cunning, every place, however small, into which or through which he might blow his pitiless breath. Howling, driving, screaming, hissing, rushing, he went on, shrieking out his defiance at the children of men!

"I dare you, ye mortals!" he cried. "You talk of subduing the forces of nature, come out and try it on me! This is my feast of revels and I am lord to-day! I know no pity, for I am a despot who rejoices in death and revels in suffering! Come out and try issues with me, and I'll hurl you into the snow drifts and freeze you into stone, and bury you out of the sight of mortals!"

And yet, in the parsonage, there were evidences that some one was about to enter the lists against Boreas. The soap-stone was in the oven of the kitchen stove. John's great fur coat was warming by the fire in the room, and Nancy's harness was hanging on the broomstick supported by two chairs. John always warmed the bottoms of these cold days, before putting on his sheepskin trunk mare. Just before retiring he always took a hot bath, and his feet were always especially warm.

warm blanket from Nancy, he adjusted the harness to her. Nancy shivered and looked at John questioningly, and then he removed the harness, took up a higher blanket and folded it over her and again adjusted them over the blanket.

"It will be a terrible drive, little girl," John said. "It is nine miles up the lake shore, right in the teeth of the gale, and we shall almost freeze. I know. But we must do it, Nancy. You see, there's a poor wife and mother to be laid in the ground. I'm the only preacher in all this country, and the people look to me to bury their dead. I am almost afraid to risk it, but think of that desolate husband and those motherless little ones."

And, as he spoke, John had hitched Nancy to the road wagon, (for the ground was so bare in spots that a cutter would not run), and then, throwing the great blanket over her, he went into the house to eat his dinner. Mary had prepared a meal of ham and eggs, fragrant coffee, her own baked bread, roasted apples, and many other good things, for the little assistant pastor was a famous cook, and John ate heartily. Then he got into his greatcoat and turned to kiss his sweet wife. Mary shuddered as she snuggled up to him, and said,

"O John, dear, you will freeze, I know. Won't you put it off?"

"He that putteth his hand to the plow," began John, but Mary placed her hand over his mouth, and said,

"I am rebuked, my husband. Go, and God go with you. But I shall pray every minute while you are gone, for I tremble for you."

"I know you will, precious," replied John. "And I know the good Father will hear your prayers, for fairer and holier saint never prayed for one who needs it more." And then, with a kiss upon her trembling lips, he was gone. As he drove out of the yard he waved his mittened hand at her, and thus went out into the lists.

It was fearful. The wind was hurtling along at a velocity which blew the fine snow right into the faces of these two. The hood over Nancy's face was soon hanging with icicles, and she bent herself to the hardest task she had ever undertaken. A mile in two nineteen, on a good track, was easy for the little mare the day she trotted herself into the twenty class, but this was nine miles in an awful storm which almost blew away her breath. Not a mile out of town they came to a place where the road was drifted full, and John had to get out and pull aside the rude fence so as to drive into the field around the vast snow heap! Time and again was he compelled to do this. They were due at the house of sorrow at half past two, and they had started, after an early dinner, at half past eleven. Nancy would have made the drive in fifty minutes, on a good road!

Step by step the brave little mare fought her way. Blinded by the wind and snow, chilled to the bone by the icy breath of the storm king, they at last reached the miserable cabin into which death had entered. There was no undertaker, and the coffin was made of planed boards from a deserted saw mill near by. The weather was so cold that there was but one woman at the funeral, and she was dead! Three men of the neighborhood composed the company of sympathizers. John had driven Nancy into a miserable shed and had thrown the heavy blanket over her, and then the great black robe. Inside the shed was a fire, and the fire was roaring in the chimney, and the glare of the light in the doorway, and the glow of the light in the eyes of the men who were especially so if they had any eyes at all.

was also a baby in the box with its mother, and that told a tale of another sorrow, for both mother and babe had died in childbirth.

John was half an hour late, and so he soon commenced the service. He was a fine singer, and, as he sang "The Home of the Soul," there were many tears on the faces of the little congregation. The three little children, left motherless, looked wonderingly upon the scene. Then John prayed,—a prayer of such sweetness and power that the storm was forgotten for the time and all were translated to the country "where the wicked cease from troubling and the weary are at rest." After this the preacher read the lesson in Revelation, beginning, "And He showed me a pure river of water of life," and then he spoke tenderly of the Love of the Father. He was a handsome man, John was,—the handsomest man in the world,—the proud Mary would say, but, his great, brown eyes were never more kindly, and yet never more commanding, than when, on that awful day, and in that desolate cabin, he bade the demon of despair be-gone.

"I never knowed th' Almighty wus thet kind," said one of the men. "Ef I'd a knowed thet, mebbe I might hev ben a better man. I thot He hated uf us. I'm sorry that I misjegg'd Him, en' I'll tell Him so, 'en then I'll pray fer forgiveness."

It was yet nearly a mile to the grave yard, and John assisted the men to place the coffin in the rude wagon, then walked with them to the place of burial. There he recited the services for the dead, and they walked back to the cabin. The bereft husband asked him to remain over night, but John courteously refused, stating that his wife would look for him until he arrived at home. Then, out again into the storm, he loosened the hitching strap, removed the blanket and robe from Nancy, climbed into the buggy, and they started toward home. The wind had died somewhat, but the snow still flew in gusts and the cold became terrible. The storm king had believed it would be easy to kill a preacher, but he had failed on the trip out, and so he adopted different tactics now, and he chilled the air again and again. Three men in that country froze to death that night and many head of livestock. The night was upon them before our home missionaries had gone half a mile, and it was pitch dark. John trusted to Nancy's unerring instinct and right royally did she prove herself worthy of the trust. When she stopped John would get out and trample the snow or pull down a fence, and then he would clamber in again. Four miles out of the village, the tire on one of the rear wheels snapped, and John was afraid that if he should ride any more the wheel would fall to pieces. So he secured the lines to the dashboard, and walked behind the buggy.

After a time Nancy became bewildered and stopped hesitatingly, and then John walked to her head, took the hitching strap and led her. Both master and little black mare were now mere automatons. They had very little mind left. Once Nancy stumbled and, for the first time in his life, John jerked the strap cruelly. The poor little mare was too far gone to notice it. They were both brutes, fighting for life with an instinct almost inhuman. Certainly they can not stand it much longer. The face of his sweet wife had been before John ever since she had taken her place in his heart, but now the face was indistinct and almost out of sight. As the sweet vision disappeared a tear flowed from John's eye and froze on his cheek. All at once Nancy lifted her head and gave a painful but whinny. John came back to his senses and lo! half a mile from the hill on whose crest they stood was one "beacon light! All others in the village were out, save the one which beckoned from the window of HOME!! There was home,—sweet, sweet home! Thank God, thank God! John was a man and a lover again, and he turned to the brave little mare and, throwing his benumbed arms about her neck, burst into a passion of tears! It was yet half a mile, but that was nothing, for there was home!

I need not tell how they made those last rods of the trip, nor how lovingly John looked after Nancy before he went into the house, feeding and watering her, rubbing her aching limbs, blanketing her warmly, embracing her lovingly. I need not tell of the welcome of the pure spirited Mary, of the steaming hot supper, of how she rubbed her lord's frosted hands and feet, and ministered unto him as an angel of mercy, or rather, as a wife to her husband! John was home again! That tells all!

Just before retiring Mary took the lantern and went out to look at the thermometer. It was twenty-six below! And the clock struck eleven! —The Advance.

Young People's Work.

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

HOT WEATHER RELIGION.

I met a rather remarkable woman yesterday. In addition to being housekeeper for a family of five, she gives twenty-four music lessons a week, sits in the choir as soloist and chorus singer, conducts a large and flourishing Junior Endeavor Society, and is in a general way the main stay of her church. Her oldest children are grown up, her husband is grey; but she herself appears to be about thirty, and bright and vivacious at that.

Now, I am not proposing that all the ladies who read these lines "go and do likewise." I mention her achievements above to show that she has earned a right to express her opinion upon the topic which we are about to discuss. She and the church to which she is devoted never take a vacation. That is, the church is run at full speed, summer and winter; and she herself, she said, had not had a vacation for twelve years. Of course, she must have meant by this that she had not deliberately taken up her journey to some far country for a visit or outing. She doubtless had "many a rest on the road of life," or her hair would not be the raven black that it is. Perhaps some time I can secure her methods of keeping fresh and young; but I am set now to the rehearsing of her idea about a church vacation.

The large edifice just across the way perhaps suggested the conversation. The church which occupies it is supposed to have a large and wealthy membership. But the congregations have been growing smaller, especially in the evening. On a recent Sunday the Bible school numbered only thirty-three. Every summer the pastor takes a long vacation and the church is practically shut up. The earnest dark eyes were full of conviction as she declared her belief that this means loss to a church. "We aim to be unusually wide awake in the summer," she said. "This week, although the weather was so hot, we had a fine congregation. Our Sabbath-school keeps up well, and we are in fine condition for the opening of the fall work. Ours are working people largely, but their hearts are in the

cause, and any good object usually gets about twice as big a collection from them as from any other church in town."

THE EDITOR'S SWAN SONG.

It has taken me a long time to learn the lesson, but it is committed to heart at last—that I have no business to be editor of this page of THE SABBATH RECORDER. This responsible position should be held by one who can give to it time adequate to its needs and possibilities. He should be continually on the track of individuals and societies for news. He should write keen, bright articles himself, short enough to be read. He should keep steam up and wheels rolling. He should do everything that this editor has not done. Somewhere in the denomination there is a young man or young woman who is just the one for the place, who will make these columns bristle and snap, who will consider this a mission and stick to it.

I could do it—if I didn't do so many other things also. (You must take this statement on faith; for it has never been demonstrated). But I mean to be pastor of my church and of the splendid company of young people who spend nine months of each year in Alfred, pastor in fuller sense than I have ever been before. (Father A. H. Lewis bows his head in grave approval at this.) We have a mighty mission. Every man to his work. To be effective we must concentrate. No one man should undertake too much. Let him, as far as possible, do well what he does. This principle cannot be carried out absolutely; but we can at least make it our constant aim.

May I ask, however, that you help me during these closing weeks to make this page approximate as near the ideal as possible? Items of news, short suggestive articles, questions, quotations that have touched you, send them on. Put your individuality into what you write. Stir some one else up. Get hold of a good article that another has written. Imagine that there is a five-dollar reward offered for every such effort. Then say to yourself: "I will do it for Christ's sake—that is highest of all rewards."

THE SUMMER CAMPAIGN AT ALFRED.

The kind of religious vacation needed is a change rather than a cessation. That is what most healthy vacations are, anyway. The man who has been busy in office and study finds best recuperation in being busy still—at something entirely different, away from all the usual surroundings, out in the open air.

Christian Endeavorers, introduce variety into your summer meetings. Take them out doors if possible,—and gird up your loins for a more vigorous campaign than ever. This is what we have been trying to do in Alfred for two or three years. Previous to this year the Y. P. S. C. E. and Intermediate have joined services for the summer, and the meetings were held in the park. This year the two organizations have kept up separate meetings, since the younger members do not take part so freely when older ones are present to bear the responsibility. The majority of the members of the elder society are away for the summer. Many even of those who are residents are out somewhere in this wicked world persuading people that they need a compendium of useful facts, or waiting on table at Chautauqua, or teaching the wild Indians of New York City how to shoot ideas, or working on a farm, or lying in a hammock—or something. Only a handful are left. Nevertheless it would have done your heart good to attend our meeting under the spreading chestnut Sabbath afternoon.

with thirty-six present, and a splendid meeting enjoyed by all. The aggregate attendance at the three C. E. meetings, including Intermediate and Junior, was one hundred and twenty. The Intermediates have raised nearly twenty dollars in the last month by selling ice cream in the park, and the interest in their weekly meeting has been gratifying. The Juniors last Sabbath, hot day that it was, registered the largest attendance for several weeks.

It takes thought and time and planning on the part of somebody, but it pays. There is a summer spirit in the air, but the work goes on and we enjoy it. After all, friend, there is nothing that rests the heart like useful service for Christ.

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-EIGHTH WEEK'S READING.

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

II. Chronicles (continued).

1. What was the secret of Hezekiah's conquests and prosperity?

2. Tell of the life of Manasseh after he was carried into Babylon.

3. What was the result of finding the book of the law?

First-day. Hezekiah's defence against Assyria; threatening messages from the hostile king; prayers of Hezekiah and Isaiah; destruction of the Assyrians; the king's sickness, pride and humility; his riches, honor and greatness; Hezekiah honored at his death. 2 Chron. 32: 1-33.

Second-day. Manasseh's evil reign; carried in fetters to Babylon; but on repentance brought back; the capital strengthened; religion reformed; the king's career and death. Ammon; a short and evil reign. 33: 1-25.

Third-day. Josiah; sought the Lord while young; extended religious reformation; temple repaired; finding and reading of the book of the law; message from Huldah the prophetess; king, priests, Levites and people hear the law, and covenant to serve Jehovah. 34: 1-33.

Fourth-day. Josiah instructs priests and Levites to prepare passover; Josiah slain in battle, and sorely lamented for. 35: 1-27.

Fifth-day. Jehoahaz; deposed by king of Egypt. Jehoiakim; after an evil reign carried to Babylon with the temple vessels. Jehoiakin after a few months carried with other temple vessels to Babylon. Zedekiah; wicked reign; messengers of God mocked and their words despised; Judah overthrown; in captivity in Babylon. Cyrus, king of Persia, proclaims his purpose to build a house for Jehovah in Jerusalem. 36: 1-23.

Ezra.

Sixth-day. The proclamation of Cyrus that a house should be built for Jehovah; stirred spirits; helpful gifts; restored temple vessels. Ezra 1: 1-10.

Sabbath. A list of those returning from Babylon; further gifts. 2: 1-70.

Singular as it may appear, when a man is working for himself he is always working for the devil.—Rev. Dr. Parkhurst.

Home News.

SHILOH, N. J.—Rev. D. Burdett Coon is giving his congregation wonderful spiritual feasts each week. The older members of the congregation and those competent to judge say he gets more out of a text than any one they have ever heard.—The time of the Christian Endeavor meeting has been changed from Monday night to Sabbath afternoon after Sabbath-school. The attendance is a great deal larger and much more interest manifested than a few months ago.—Rev. Coon had been associated with a more enthusiastic C. E. meeting than that he found at Shiloh and the pastor will spare no pains to bring this one up to his standard.—A summer school, with Professor W. B. Davis and Professor W. W. Sheppard as teachers, is in progress here.—Rev. D. B. Coon preached at the Canton Baptist church both morning and evening last Sunday.—The W. C. T. U. met with Mrs. D. B. Coon last Thursday, the 12th.—Mrs. N. O. Moore, Jr., and son, of Plainfield, are pleasant guests at the parsonage and Deacon J. B. Hoffman's.—Mr. and Mrs. Esie Jeffrey, of Milton, Wis., are being entertained by Mrs. Jeffrey's parents, Mr. and Mrs. J. B. Hoffman.

C. J. S. L.

SHILOH, N. J., JULY 20, 1906.

NEW AUBURN, WIS.—It has been some time since we have seen anything from New Auburn (Cartwright), Wis., in the columns of THE RECORDER, while we have many inquiries of people who are contemplating moving and to buy land. While the land near and about New Auburn is being settled up rapidly, yet we would like to see more of our people get some of this land and settle here. We believe that there is a good opportunity at this time to buy land at a reasonable price. Crops have never been known to fail. While we do not claim to have the best country for corn, as we are a little far north, still we can raise from 30 to 40 bushels to the acre. While oats and wheat cannot be beat, we also claim to have the best and as good hay country as there is anywhere. This country is especially adapted for cattle and sheep. We have thousands of acres that has the finest of pasture going to waste, and we want the Seventh-day Baptist people to take advantage of this opportunity. We have for sale 50,000 acres of land from one to fifteen miles from New Auburn. Prices, \$5.00 to \$40.00 per acre. Best of wild land at \$10.00 per acre. Terms to suit the buyer. Should any reader be interested, the undersigned would be glad to give you any information that you should want. If you are contemplating to buy land we urge that you buy land where there are Sabbath influences. We believe that many make this sad mistake to purchase land and move into a community where there are no Sabbath privileges. Wages are at a premium, at from \$2.00 to \$2.25 per day for common laborer, during haying and harvest. Our oats stand over four feet high, while the hay crop is immense, and potatoes are yielding from one acre as high as 200 bushel. We also have for sale lots on the lake for summer resort. We believe that we have as fine a place to spend the summer months as there is anywhere. All kind of fish and game. Do not forget that if you are in the vicinity of New Auburn you will hear on every Sabbath morning the old bell in the steeple ring, while the little congregation gathers for services and Sabbath-school.

J. E. Lewis.

July 20, 1906.

THE DEAD BABE.

Last night, as my dear babe lay dead,
In agony I knelt, and said:
"O God! what have I done,
Or in what wise offended Thee,
That Thou shouldst take away from me
My little son?"

Upon the thousand useless lives,
Upon the guilt that, vaunting, thrives,
Thy wrath were better spent.
Why shouldst thou take my little son?
Why shouldst Thou vent Thy wrath upon
This innocent?"

Last night, as my dear babe lay dead,
Before mine eyes the vision spread
Of things that might have been;
Licentious riot, cruel strife,
Forgotten prayers, a wasted life
Dark red with sin.

Then, with soft music in the air,
I saw another vision there;
A Shepherd, in whose keep
A little lamb, my little child,
Of worldly wisdom undefiled,
Lay fast asleep.

Last night, as my dear babe lay dead,
In those two messages I read
A wisdom manifest;
And, tho' my arms be childless now,
I am content; to Him I bow
Who knoweth best.

IN BETHLEHEM.

FRANK CRAMER in Four-Track News.

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda." Matt. 2: 6.

From the rocky summit of Mar Elias we obtain a magnificent view of a Palestinian landscape. To the north, partly shut off by the Hill of Evil Counsel, we catch a glimpse of Jerusalem, which we left at daybreak; and to the south the city of Bethlehem, on the crest of a long and narrow hill, is plainly seen.

On all sides rough and stony hills, interspersed here and there with waving corn fields and fertile valleys, lead the eye onward east and west and north and south, the mountains of Moab forming the eastern horizon. The agricultural aspect of the country as we approach Bethlehem presents a striking contrast to that of the rest of Palestine. On the hillsides vineyard upon vineyard stretches along the ancient terraces; below, herds of goats and sheep graze contentedly on the green slopes of pasture-land; and beyond the hills, in the fruitful valleys, rich corn-fields wave in the mild mountain breezes.

Everything bespeaks the superior industry of the Christian population of Bethlehem as compared with that of their Moslem or Hebrew neighbors, and the town itself seems more cheerful and bright than most other Judean villages. Is it that the holy memories awakened in the visitor's breast by treading on the ground on which our Lord wandered, fill the heart with gladness, and make it light with the buoyancy of hope? It well may be, for the view obtained from the heights of Bethlehem includes the scene of many a Bible story.

To the east the Church of the Nativity looms up amid the surrounding convents. It is supposed to stand on the site of the building in which Jesus was born, and beneath its central apse is seen the grotto, hewn out of the firm rock, which is believed to have been the caravansary in which Mary gave birth to the infant Saviour. The billowy corn-fields beyond the town-hill recall the adventures of beautiful Ruth; and a ruined tower surrounded by olive trees is pointed out as the place where the manna appeared to the shep-

herds, singing "Glory to God in the highest, and on earth peace, good will toward men."

In Spring when the ground is carpeted with beautiful flowers of various dyes; when the long, undulating ranges of rounded hills are covered with aromatic shrubs; when olive and fig trees have donned their new garments of silver and green, and when the blossoms of pomegranate and of citron send forth their sweet perfumes, then the grim aspect of the rocky country becomes sufficiently modified to allow the eye to find spots of real beauty. Here and there a giant oak lonely amid the trees of humbler stature—stands as a huge landmark for wayfarers; and in the valleys many a quiet pool affords refreshment, while many a winding brook sends forth its rippling song as it flows along over a stony path.

The hills of Bethlehem are full of caves—natural and artificial—and many of them have historic significance. There is the Milk Grotto, in which Joseph and Mary are said to have concealed themselves before their flight into Egypt to escape the evil designs of Herod. The snowy whiteness of the soft chalk out of which it is hewn is ascribed to the spilling of a few drops of the Virgin's milk when she nursed the infant Jesus. Another grotto is pointed out as that in which St. Jerome, for more than thirty years, led the life of a hermit, when bitter factional dissensions had forced him to leave Rome.

On a western hill a rock-strewn plateau, around which stately terebinths stand guard, marks a place where the ancient Hebrews brought their sacrifices unto the Lord. It is a solemn place, well fitted to excite devout thoughts—a place where a man might keep communion with his Maker. In its broader features Bethlehem is almost unchanged since the days of David. This is the more remarkable in view of the fact that no other city in Palestine has been ravaged as Bethlehem was for centuries. Fortified by Justinian in the beginning of the sixth century, it was at that time spoken of as a very flourishing town, and a number of monasteries and churches were built within its walls during the succeeding period of comparative peace. Then, toward the close of the eleventh century, came the crusaders under Godfrey of Bouillon, and on their approach the Arabs destroyed the town. It was rebuilt and fortified by the Franks, but was again devastated by the Kharezmians in the middle of the thirteenth century, and, during the next 300 years it was the theatre of many sanguinary battles between the Christians and the Moslems.

The Church of the Nativity escaped destruction during the times of turbulence because it was especially protected by the crusaders, but the Church of the Holy Sepulcher and many other sacred sites were destroyed by the Saracens.

To-day Bethlehem is, without a doubt, the most prosperous city in Palestine and, being confined within its original limits, the only feature that in outward appearance distinguishes the modern from the ancient town is the disappearance of the walls.

In the early afternoon a vapory mist which arises from the Dead Sea obscures the eastern view, and the distant mountains take on the appearance of rolling clouds. We descend the hill-side and leave the spot which, during the few hours we have lingered upon it, has filled us with memories of the time when our Lord came upon earth to fulfill his mission of peace. We follow the stony road that leads us northward, back to Jerusalem, and we enter the southern gate with the last rays of the setting sun.

GETTING READY FOR BIGGER THINGS.

Most of us think that we could do bigger things than we are doing. Many a man thinks so much about those bigger things that he has not time or patience to do well the things which he has been set to do. As a consequence, he never gets the opportunity he longs for, to show what he might do. For it isn't the thing a man "could do" that counts; it's the thing he does. And the young man in business who neglects the trifling details of his every-day work because he is confident that his ability deserves a much more responsible position, is judged, after all, by those trifling details, and is passed by when promotion day comes. The surest guarantee of promotion is to forget all about promotion in one's absorbing attention to the thing in hand.—*Sunday-school Times.*

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DEATHS.

BROWN.—In Chicago, Ill., July 10, 1906, Ella, daughter of Riley P., and Charlotte McWilliam Brown, aged three months and two days.

This little one came to Mr. and Mrs. Brown at their home in Prentice, Wis., April 8, 1906. Its brief life had been one of suffering and the mother had taken it to Chicago, hoping to find for it relief, when God gave to it the rest which he giveth to his beloved. The body was brought to Milton for burial. L. A. P.

CROSBY.—At the home of her daughter in Amsterdam, N. Y., July 7, 1906, Mrs. Lucretia Crosby, aged 67 years, 8 months and 23 days.

Fifty-four years ago Sister Crosby united by baptism with the Seventh-day Baptist church at Adams Centre, and had always been a loyal devoted member from the time of her baptism. In April, 1861, she was united with Ephraim C. Crosby, who is now lying at death's door. This marriage resulted in the birth of two children, Samuel, of Los Angeles, Cal., and Mrs. Charles Herrington, of Amsterdam, N. Y. Sister Crosby also leaves to mourn their loss, two brothers, A. R. Babcock, of Adams Centre, and Willis Babcock, of Adams. Funeral services were conducted in the Adams Centre Seventh-day Baptist Church, by Pastor E. H. Socwell, and burial took place in the Adams Centre cemetery. E. H. S.

GREENE.—At Three Mile Bay, N. Y., May 13, 1906, Mrs. Lusina Greene, in the 87th year of her age.

The body was brought to Adams Centre, where funeral services were conducted by the writer and interment was made in the Adams Centre cemetery. E. H. S.

MONROE.—Thomas Herbert Monroe was born in Albion, Dane Co., Wis., Jan. 11, 1854, and died at his home near DeWitt, Arkansas, Feb. 27, 1906.

Brother Monroe was baptized by Eld. J. L. Hoffman, and united with the Rock River Seventh-day Baptist Church when he was 15 years old. He continued a faithful Christian all through life. In the year 1881 he moved to the state of Arkansas and soon after became one of seven constituent members of the DeWitt Seventh-day Baptist Church, now the Little Prairie Church. He had served as deacon in this church eighteen years at the time of his death. He was married Oct. 20, 1874, to Sabera P. Knapp. To them were born six children. One died when six months old. The other five—two daughters and three sons—with his ever faithful companion are left to mourn the loss of a devoted and loving father and husband. A memorial service was held at the Little Prairie Church, July 6, 1906. "Blessed is that servant." C. H. P.

WHITE.—At his home near Adams Centre, N. Y., April 18, 1906, Mr. Herbert White, in the 49th year of his age.

Funeral services were conducted at his late home by Pastor E. H. Socwell, and the body was laid to rest in the Adams Centre cemetery. E. H. S.

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

INTERNATIONAL LESSONS, 1906.

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

LESSON VII.—THE PARABLE OF THE TWO SONS.

For Sabbath-day, Aug. 11, 1906.

LESSON TEXT.—Luke 15: 11-32.

Golden Text.—"Return unto me, and I will return unto you, saith the Lord." Mal. 3: 7.

INTRODUCTION.

The parable of the Prodigal Son well deserves to be called the gem of all the parables. It sets forth with the greatest vividness the boundless love of the heavenly Father for the sinner. It shows also the foolishness of sin. The man who wanders away from God is just as truly out of his proper environment as the lost sheep.

The Pharisees had criticised Jesus because he received the publicans and sinners. They thought that these outcasts were of no value in God's sight, and that no religious teacher ought to give heed to them. Jesus replies to their criticism by the three parables of Luke 15,—the Lost Coin, the Lost Sheep, and the Lost Son. Material things do not lose value because they are lost. In fact the owner has even more than usual interest in them. How much more does he long for that which is lost when it is a son! Thus Jesus shows the Pharisees that their point of view is logically wrong. The refrain at the end of the first two parables, (v. 7, 10) is omitted with the third to give place for an added paragraph about the Elder Brother which shows the Pharisees that their position is more illogical and morally wrong than that of a friend who would not rejoice with the man who found a lost sheep. If there is joy in heaven over one sinner that repenteth, what shall we say of the man that is sorry that the other has been found?

TIME.—Probably in December of the year 29 or January of the year 30.

PLACE.—Perea. PERSONS.—Jesus; the publicans and sinners; the scribes and Pharisees.

- OUTLINE:
1. The Prodigal Lost in His Sinful Pleasures. v. 11-14.
2. The Prodigal Coming to Himself. v. 15-19.
3. The Prodigal's Return. v. 20-24.
4. The Elder Brother's Lack of Brotherly Kindness. v. 25-32.

NOTES.

- 11. A certain man had two sons. They were both his. He loved them both. A different parable concerning two sons is given in Matt. 21: 28-32.
12. The portion of thy substance that falleth to me. As according to Jewish law the elder son had a double portion, the portion of the younger son, in the case that there were only two, would be one-third of the whole. Compare Deut. 21: 17 We are to understand that it was not altogether unusual for a father to divide his property when he felt his powers decaying. The younger son is asking him to hurry up a little. And he divided unto them his living. It appears that the portion for the elder son was not at this time delivered over to him.
13. And not many days after. He makes no delay in setting about his life of recklessness. Gathered all together. He is not the man to

leave a portion carelessly bestowed by general agreement a time of want. Into a few corners. He wanted to get away from the restraint connected with home. He wanted his substance with reckless living. Literally, living unsparingly. He was a spendthrift or prodigal. He spent his money in all sorts of pleasure and did not stop to count the cost. Doubtless he gave freely to his companions. He thought that he was having a good time; but was he? In this one verse we have the whole story of the use that he made of his inheritance. The pleasures of sin are but for a brief season.

14. And when he had spent all. He could not stop in his downward course while he had anything left. It so happened that just at the time that his money gave out a famine arose in the land where he was, and this of course contributed to his distress. In other times he might perhaps have begged from his former companions. In time of famine even the wealthy have difficulty in getting what they want, much more those without money. He began to be in want. The emphasis is upon the pronoun. He as well as others began "to fall behind" in satisfying his needs.

15. Joined himself to one of the citizens of that country. The verb implies that he secured this miserable opportunity to work only by shameful persistency. It is evident that he felt that he must join himself to this man or starve. And he sent him into his fields to feed swine. For a Jew this was the most degrading occupation imaginable. To what depths had this poor young man fallen that he should be eager for this place.

16. And he would fain have filled his belly with the husks. Evidently as a swineherd he did not get enough to eat. This is the last touch to the picture of his misery. The "husks" were the pods of the carob tree,—not really unpalatable, but despised as an article of food under ordinary circumstances. To explain why this fallen spendthrift did not help himself to the carob pods, it is suggested that these were probably fed to the swine by other herders at evening.

17. When he came to himself. Hitherto he had been beside himself. As he turned away from his duty to his father and to God he had been utterly away from his true self. Now when he begins to have right ideas about life and about his own responsibilities, he is coming to himself. How many of my father's hired servants have bread enough. It contrasts his own pitiable condition with the comfortable lot of his father's servants, and thus begins to think of his home, of his father, and of duty,—thoughts far from his mind in the days of his prosperity.

18. Father, I have sinned against heaven and in thy sight. He resolves to make a full confession. As he now thinks particularly of his sin, he realizes that he has been unkind toward his aged father, and that also he has fallen short of his obligations to God.

19. I am no more worthy to be called thy son. He is going to acknowledge that he has forfeited all rights as son, and plans to ask as a favor that he may have the position of hired servant upon his father's estate.

20. And he arose, and came to his father. So much for the prodigal. Now our attention is turned to the reception which he received. But while he was yet afar off his father saw him. The father had never lost love for his wayward son and was on the lookout for him. He could not go out and search for him as the man went for the lost sheep; for a son can not be brought back till he turns himself. Fell on his neck, and kissed him. The father's love for the lost son is far beyond that of the owner for his lost sheep. His forgiveness is not halfway forgiveness.

21. Father, I have sinned, etc. The prodigal makes the confession as he had planned, but he probably does not add, "Make me as one of thy hired servants." The father's overflowing love would forbid such a request.

22. Bring forth quickly the best robe. As soon as they reach the house the father does everything in his power to make the son realize that he is restored to his former place. The best garment that the house afforded is to replace his rag. The ring on his hand would indicate that he was a person of importance in the household.

Probably it was a silver ring, showing that he had authority to give orders in the name of the master of the house. The gleam on his feet would be the mark of a free man. Slaves went bare-foot.

23. And bring the fatted calf. No pains are spared to make the wanderer welcome. The fatted calf was probably being saved for some special occasion. What time could be more fitting than this for a glorious feast of rejoicing!

24. For this my son was dead. He does not mean physically dead, but dead so far as the family was concerned. He is now for the bereaved father restored to life as if by a miracle. He was lost. More really lost than the wandering sheep or the missing coin; for he had chosen to be lost. And they began to be merry. This sentence belongs logically with the following verse. Our Saviour has practically shown the propriety of his care for the publicans and sinners, and now goes on to show the Pharisees their own inconsistency.

25. Now his elder son was in the field. Attending to his usual work. There is no implication but that he was a dutiful son. Music and dancing. None of the participants in the feast were playing or dancing. This was performed by attendants for their entertainment.

26. Inquired what these things might be. Certainly a very natural curiosity.

27. Thy brother is come. This boy gives the desired information in simple straightforward language. Some have imagined that he expressed by his words disapproval of what was going on, and others have imagined the opposite; but both theories have too little foundation.

28. But he was angry and would not go in. As the word implies this was not merely temporary ill temper, but deep-seated wrath. This man had no love for the wandering boy. When he went away he thought that there was good riddance of bad rubbish. Now that the younger brother has come back, the elder not only thinks that this ado over him is entirely out of place, but even that he ought not to be received at all. And his father came out, and entreated him. The father loves the elder son also and can not bear that he should behave so ill. It is also of course a matter of sorrow to them that anything should mar the joy of this happy day.

29. Lo, these many years do I serve thee. Even in this line the elder son shows his mistaken conception of the relation of a son to his father. He had been laboring as a servant for a master and not as a loving son. And I never transgressed a commandment of thine. This is an illustration of the Pharisaic spirit. They regarded keeping of commandments such an outward and mechanical affair, that they could be sure that they had kept them. Thou never gavest me a kid. Not even a kid, much less the fatted calf. Make merry with my friends. That is, just a small celebration, much less than this great affair with the music and dancing.

30. But when this thy son came. He will not call him, "my brother." Who hath devoured thy living with harlots. Of course he did not know, but he puts the worst possible construction upon the conduct of the younger son.

31. Son. Literally "child," a word expressing affection. The father does not renege toward this son for his wrong attitude toward his brother, or even reprove him for his discourtesy. This is a day of rejoicing. The father reminds him that his complaint is not well founded. He has all the privileges that he chooses to use.

32. But it was meet to make merry. Even admitting that the younger son had no longer a legal right to claim anything in that household, surely it is fitting to rejoice at his return. We rejoice over the recovery of a lost coin, or of a lost sheep, why not over the recovery of a lost human being?

Courage and cheerfulness will enable you to bring comfort and help to the weak-hearted, and will console you in the sad hours when the music-tray you have no whistles that you may not weep.—Dr. C.

WARD.
Lead in the path where I must walk
With honey feet toward setting sun
If thou wilt lead, I'll follow on
Until the journey shall be done.
Whisper to me as night comes on
The milestones that I cannot see,
Grasp with thy power my failing strength,
And let my soul be stayed on thee.

So when I near life's closing day
May I be lost in sweet amaze,
As all the glory of the west,
Is flashed upon my eager gaze.
—Mary R. Baldwin in Christian Work and Evangelist.

THE BIBLE NOT A TEXT BOOK.

The theology of the church, or Christian thinking, can be made reasonable, and should be made so by reversing these processes through which it has become unreasonable. The Bible is supreme in its place as the story of how God progressively came into the consciousness of men, and as the unveiling in human experience of the moral nature of God. Jesus Christ is its apex, its key. It is misused when made a text book on science or history. The conceptions of the universe, and the literary methods of any given time were used because the writers had no other vehicles. Science and history must be learned from their own realms. Sane methods of interpreting the Bible must prevail. This will not only put it in its true place in many minds that now reject its authority, but will also cut away all ground from many absurd and grotesque religious movements and ideas that now find credence. The growth of the revelation in the Bible must be admitted, and men's gradually increasing apprehension of God confessed. The essential truths must be disentangled from their intellectual vehicles, and retranslated into the terms of our times. All unveilings of God, those in the physical universe which we call science, those in human history, those in the constitution of man, his image, as discovered in psychology, those in the Bible, and in the personality of Jesus Christ, must all, without exception, be gladly received and co-ordinated. No ray of light can be despised.

God never uses ignorance or untruths to bring men into fellowship with himself. He spurns no truth, no matter in what realm it is found, as a means to lift up men to himself. He is the unity of all truths, no matter how we divide them into Biblical, scientific, historical, etc. We must also realize that human experience widens and deepens. We know more, and feel more, and do more than any generation that ever preceded us. This means an enlarging conception of God.

Every generation, every person in any generation, inherits the riches of the past and increases it by his own experiences. So each age and person must reinterpret God. Experience whether cosmic, national or personal, can have no toleration for the thought of finality. This is true of earth, and heaven will be an eternal coming to know more and more of God. Theology changes, must change, ought to change if God is a living God, and makes himself known to a changing race of his creatures.

Sympathy is essential to a true theology. No man can be understood by his enemy. He will not bare his secret self to one who hates him. Even if he did, the unsympathetic could not have the qualifications for knowing him. This is more true of God and our knowledge of him than of any man. We must love him to understand him. —Dr. C.

must love the flowers to know botany, or aesthetics to know music and art, or love his friend to know him. It is both morally and intellectually impossible to know God if we ignore him, and rule him out of life. Theology is not a matter of sheer brain. It demands moral sympathy just as unity of selfhood with the facts of any realm is a necessary condition of knowing that realm. The unspiritual man must always have a false theology.—W. C. Bitting.

SHIPS THAT VANISH.

There are few things which are so full of mystery, or which make such a powerful appeal to the imagination, as the stories of ships that sail gallantly out to sea and of which nothing is ever heard or seen after the masts have dipped below the horizon. At present the papers are full of the records of these marine tragedies. Today it is the Claverdale, which left Hong Kong on November 23, for Vladivostock, and of which no trace has been found for over two months; yesterday it was the Royalist, which cleared a few days later from Singapore to Hong Kong, and which never reached her destination; the day before it was the Idum, from Norway, which has vanished from human view; and so on, through the long list of ships that have sailed and disappeared.

What are the secrets of these mysterious vanishings of stately ships with their crews and cargoes? In nineteen cases out of twenty the secrets lie with the ships many fathoms deep, and will perhaps never leap to light. To this day no one knows what became of the City of Glasgow, which set her sails so gallantly in the Mersey half a century and more ago, bound for Philadelphia, nor was she seen again after the hills of Wales were lost to view.

The Burvie Castle left London some years ago on a long voyage to Australia. She would have made a final call at Plymouth, but she never came within sight of the Hoe, nor has human eye ever seen her from the day she dropped down the Channel. It was on May 10, 1854, that the Lady Nugent spread her sails at Madras with 367 of the 25th Madras Light Infantry and other passengers on board. Her destination was Rangoon, but half a century has gone, and neither Rangoon nor any other port has sighted her.

Nearly two years later the Collins liner, the Pacific, dropped down the Mersey with 180 souls on board. She was accounted one of the stoutest and swiftest vessels of her time—and so, no doubt, she was. But she went the way the City of Glasgow had gone a couple of years earlier, and for forty-nine years has been lying at the bottom of the sea—but where, none may know till all secrets are revealed. The trading vessel Atalanta started, a quarter of a century ago, for a short cruise in Bermudan waters, and from that day to this no one knows what became of her and the 150 souls she carried.

On January 28, 1870, the City of Boston sailed from Halifax for England with 191 souls on board. She was an Inman Liner, a fine ship, splendidly equipped and handled; but she, too, was destined to vanish from the face of the waters.

The victim of another still remembered ocean mystery was the President, a fine vessel, which was expected at Liverpool in March, 1841. March passed and Liverpool saw nothing of her. The long delay in her arrival caused great anxiety, and the wildest rumors began to be circulated. On April 13 news came that her engines and boiler had been disabled in heavy weather and

that she had put into Madeira for repairs, and there naturally followed a reaction from gloomy forebodings to transports of joy. The vessel was expected at Liverpool on a certain day, and her arrival was awaited by hundreds of people who had friends aboard; but she never came, and it was found that the story of her arrival at Madeira was a heartless hoax. All the time the ill-fated vessel was at the bottom of the sea.

On November 30, 1888, a large vessel was seen from the beach at Deal, sailing toward the Goodwin Sands. She was a fair picture to look on, as she moved over the waters with her stately spread of sails. But as the eyes of the watchers followed her she was seen to pause, and within a few seconds she vanished utterly from their view. What caused this tragically sudden disappearance of a stately ship? That is another of the countless secrets which the ocean has in its jealous keeping.—Tit Bits.

THE VENGEANCE OF THE PEOPLE.

Nothing that has happened in a long time has been so impressive, so dramatic, as the fate which has lately overtaken those gentlemen who were chiefly concerned in the insurance scandals. In the Dark Ages such a fate would have been recognized as the direct vengeance of the unseen God, who at last had sent a bolt from a clear sky and blasted the evil-doers where they stood. Nowadays we call that bolt the force of Public Opinion. It is a form of social punishment that has been growing in power fast of late years. The chief agency by which it works is the press. Thanks to the activities of journalism, every man and woman in the nation has the power to judge—and condemn. And the verdict of these millions of private judgments gets itself registered, and with an irresistible impulse, like fate, exacts the penalty, ultimately. It is the only court that the big criminals are beginning to fear. In the force of this extra-legal power that lies in the popular conscience the safety of democracy rests.

But Public Opinion in its hearing of public causes depends pretty generally upon the daily press for the presentation of the case. At the best the daily press is an imperfect instrument, liable to prejudice and indirect influences. If the people are to sit in judgment and condemn the guilty to disgrace and even death, their sources of information should be above suspicion. Too often the newspapers misrepresent or ignore or suppress the facts. In the service of justice we need an absolutely fearless, honest and impartial daily press.—Saturday Evening Post.

Prayer is something that links human weakness to the strength of omnipotence.

Special Notices.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5605 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. Ed. FOSTER, Lecturer, Pastor, 260 W. 44th Street.

THE SABBATH RECORDER.

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SATISFIED.
In that far, glorious city
Where God the Lord is King,
Where through the wondrous spaces
Glad Hallelujahs ring;
Whose walls are jewel studded;
Whose pearl-gates open wide;
Where peace flows like a river,
I shall be satisfied.

In that most blessed country,
Of which the Lamb is light;
Where glows with radiant splendor
The day that knows no night;
Where grow the trees of healing,
Where the river of life beside;
Where loved ones wait my coming—
I shall be satisfied.

O city of foundations;
O land beyond compare;
O joy of all the nations,
My longing heart is there.
And there's earth's journey ended,
Safe beyond flood and tide,
With rapture and rejoicing,
I shall be satisfied.

—The Advance.

High Born Motives
It was a simple but effective sermon. It had pith, point and pertinence. The text was, "Brethren, I beseech you by the mercies of God." If he had taken notes that he might summarize the sermon, he would have written something like the following: It is difficult to know what motives one should appeal to that he may induce men to do what they ought to do. Low motives are weak because they are low. High motives are sometimes ineffectual because they belong to a plane of thinking and living above that with which people are familiar. The church is a family of which the pastor is at once parent and teacher. Being such, he seeks for the highest and most effective forms of appeal. He rejoices most when the family of God over which he is placed gains most in spiritual things. Success in worldly affairs should be sought, but only for sake of something higher. Worldly success is ephemeral. Worldly motives are not high-born. A life without high motives is poverty stricken, even though it gains worldly success. Only best things endure. Low motives are mortal, transient, delusive. God and truth are the great eternal realities, the enduring and perduring. Eternal life is the real object of your existence. This church needs to act from highest motives. The prevailing influences of these years favor low motives. This brings spiritual death, weakness, decay. Small weak churches abound in all this region, churches that were once large and strong. Low motives have been a large factor in their decay. This church has the solution that needs to be taken

warning. The malaria of low motives fills the air. You must breathe it, but with the help of God you can counteract it. We must see danger in order to avoid it.

THE question cannot be treated at a wholesale. General considerations are not enough. It is a personal matter with each of you; with each member of this church. The practical question is not what motives "the church" may have, but what motives you have. The preacher did not say, put your own name after each of the questions I ask, but that was what he meant. Come from the general to particular, from others to yourselves. From this point the sermon had a definite denominational tone. Men do not have high motives concerning that of which they are ignorant, nor concerning things in which they have little or no interest. One of the "mercies of God," by which I appeal to you is your religious and denominational inheritance. Every man is bound to make good use of legacies. A mercy is something you receive without cost, too often without deserving it. That fact puts double obligations on you, in view of what your ancestors were, and what they left to you. They were strong men, brave men, conscientious men. They believed in the truth God committed to their keeping. They kept the Sabbath well, and defended it nobly. I heard a man say—he is a member of this church and a thoughtful man—that the people of this church and others in this section "lack convictions." I fear he was right. If this be true it is because the individual members of the church lack convictions. What convictions have you about your place and profession as a Seventh-day Baptist? Are you familiar with the truths for which you profess to stand? Are you really interested in the work our people are trying to do, are called of God to do? You are bound to help do whatever this church ought to do, whatever our denomination ought to do. There is reason to fear that if an honest answer were given, too many would say: "I do not know much about our work, and I do not care much about it; I am too busy with other things." Such an answer is self-condemnation. No man can make it who is mindful of the "mercies of God," which inheritance and opportunity crowd upon the members of this church. Opportunity equals duty, and the call to duty is always the voice of God. You cannot put the responsibility off on some one else. Each one has a full load of his own. If you fail, the work will go undone and the failure will be charged against you. God does not keep account with this church as a church, any more than your grocer keeps an account with your neighborhood. Each

man's name is on the ledger. And bills go to each man when the month opens. God is a good book-keeper. What are you doing? What are you going to do? This question is for the person who sits where you do and bears the name your mother gave you. Thus the preacher said, and suggested.

WHY does THE RECORDER refer to that sermon? Because what was said and suggested has wide application. Who preached it? That does not matter. Truth is independent of the man who preaches it. Where was it preached? Truths like those belong to all places. The sermon was preached in a Seventh-day Baptist Church, by the pastor of that church. When? Not so long ago but that a good many people will remember it when they read the foregoing outline report of it. Ought such sermons to be preached in all Seventh-day Baptist Churches? Yes. Ought the pastor of each specific church to preach such sermons? Yes. Ought he to preach them frequently? Yes. That is much better than for some outsider to do it. A pastor ought to be the most influential man who can stand in the pulpit of his church. Other men may come in to help him, but he ought to be the best teacher and guide of his people. It is folly and weakness to think that a pastor cannot say anything and everything that ought to be said to the people over whom God has placed him. He ought to be prepared to say what is necessary. Will this report of that sermon aid other pastors? That is the main reason for making these references to it. The editor deemed himself fortunate in having the chance to hear the sermon, and he desires to share that good fortune with others. One important feature of a pastor's work is to fit his words and themes to times, circumstances and places. Specificness and timeliness are valuable elements in themes and sermons. Many pulpits are weak for want of these elements. Attendance at church would be larger than it is if sermon-makers generalized less. Abstract themes and metaphysical discussions do not appeal to the practical side of life. The present age may be over-practical in its disregard for abstract discussions, but we think it is not. Ordinary duties, troubles and temptations to do evil are much in evidence. They are importantly practical, and people like to hear about them from the pulpit. They want to hear such themes from their chosen pastor, the man above all others who knows their needs, is anxious to help them, and is in sympathy with them. "Thou art the man; ye are the people; this is the time; that is the duty of the hour." People like such themes, even though the truth hits them like a rifle shot.

The Sabbath Recorder.

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