

The Sabbath Recorder

BEAUTIFUL LIVING

Keep the sunshine in your heart,
 Wear a smile;
 Live a happy, hopeful life
 All the while;
 Do some helpful work each day
 As God's leading lights the way.

Ask for calmness from above;
 Keep your place:
 Let the Master's mind and thought
 Help you trace
 Heaven's purpose day by day,
 In a noiseless, tender way.

Days will come and days will go,
 Yet 'tis well;
 For in joy or sorrow-time,
 Life shall spell
 God's dear message line by line
 In this life of yours and mine.

—Unidentified

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The Sabbath Recorder

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

VOL 66, NO. 25. PLAINFIELD, N. J., JUNE 21, 1909. WHOLE NO. 3,355

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the **SABBATH RECORDER, Plainfield, N. J.**

EDITORIAL

The Central Association.

FRIDAY SESSIONS (CONCLUDED).

The afternoon of Friday at Brookfield was given largely to the Sabbath-school interests and the work of the Woman's Board. These interests were set forth in a very interesting manner, and some of the best papers of the association were presented. Considering the fact that a steady rain had set in about noon, the afternoon session was well attended. The papers read will appear in due time and we need make no summary of the addresses. The interest taken by the women of the association is truly encouraging. When the hearts of the women are united in any work, we thereby have the assurance that it will succeed. The mothers, wives and sisters of this country have the power to determine what causes shall prevail. Let them all unite with devotion and enthusiasm in any good work, and it must go forward. The meeting this afternoon was led by Miss Agnes Babcock of Leonardsville, who was well supported by several faithful workers.

The suggestion made by one of the ladies in Woman's hour, that the Woman's societies organize and conduct classes for mission study, was a good one. If our people are to be interested in missions they must be informed regarding the work and the workers. We are sometimes surprised to see how little our young people know about our own mission fields and their needs.

How many could name all the home and foreign fields and all the workers?

WHAT THE WOMAN'S BOARD STANDS FOR.

Miss Babcock in closing the exercises of the Woman's hour stated briefly the things for which the board stands, as follows: For missions at home and abroad. The board has become responsible for the salary of Miss Susie Burdick in China. It also stands ready to help in home mission work. It is pledged to help the school of Brother Randolph at Fouke to the amount of \$200.00, and has taken a scholarship in each of the three colleges, Salem, Milton and Alfred.

Two wise suggestions were also made by Miss Babcock, which we heartily approve. First, bring in all the young girls and have them identify themselves with the work. This is good advice in more respects than one. If the children when they grow up are to be expected to take interest in the churches, schools and missions or in our denominational papers, they must be led to do so in early life. It is hard to work them in after they have grown to maturity in cold indifference. The example of a mother who loves to work for the church, whose heart is in the cause of missions until she talks and prays and works with the women who band themselves for such purposes, is of untold value to the child who must be trained to do the Master's work after the mother is gone. The future depends largely upon how well the children of today are taught and trained for church work. If they live in the atmosphere of homes where mothers are in love with the cause of missions, where the interests of benevolent societies are cherished and where mothers labor to give strength to the church, the children too will grow strong as Christian helpers. Let all the mothers early lead their children to love the Master's work and we need have no fears for the future of our denomination.

The second suggestion given was that we try to divorce as far as we can the

social efforts from all efforts to raise funds. If I understood the speaker, she favors making social gatherings purely and simply social. She favors raising all funds by voluntary offerings rather than by any of the many ways and contrivances to secure money in connection with some social movement. For one, I rather like this idea. Is it not better to secure the willing heart that shall bestow gifts freely for God's service, than it is to get funds for the church out of people by giving something in return for their money? If all social gatherings could be made absolutely free, and every comer could be made to feel perfectly at home without any money basis for entrance or for privileges, the highest object of the church social would be gained, the ties that should bind all hearts together would be strengthened and there would be no financial barrier in the way. Again, if hearts can be cultured in the spirit of loyalty to God's cause, until they are willing to give money freely for the work simply out of love for it rather than to obtain some entertainment or a good dinner, then will be secured the best results from Christian giving, so far as the giver is concerned.

THE PRAYER MEETINGS.

The prayer meetings of the Central Association were all deeply interesting and revealed the real spiritual life of the churches. One thing was apparent from the very first—that the people here have a burden of soul for the feeble and dying churches of the association. Their fervent prayers were offered day after day that some missionary evangelist may be found soon, who can spend his entire time upon this field, to strengthen the things that remain and to build up the pastorless little flocks in the association. Every morning at six o'clock a good number of delegates assembled to pray for these churches. This matter became the burden of the entire four-days' session and was several times mentioned as "our burden."

There was much interest in the conference meetings held each evening after a short sermon, and many were greatly helped by them. It was a happy thought that provided so many evangelical services in the program here.

NEW CHURCH ADMITTED.

One encouraging feature of the association was the admission of the church recently organized in Syracuse, consisting of fourteen members. Dr. E. S. Maxson, who was the principal agent in this organization, was given the hand of fellowship, as representative of that church. We are glad for the Sabbath-keepers in Syracuse, that they now have a church and that they can thus help to build each other up and at the same time offer a church home for any who may cherish the Sabbath truth there, or any Sabbath-keepers who may seek a home in that vicinity.

The Missionary Society's hour was given largely to the question: What can be done for the small pastorless churches?

SABBATH AT BROOKFIELD.

In the midst of a regular deluge of rain, two large audiences assembled on Sabbath day of the association. The people came from Leonardsville and West Edmeston, several miles away, and from Brookfield and surrounding country. The sermon of the morning was preached by Rev. T. J. Van Horn of the Northwestern Association, former pastor at Brookfield. His old parishioners gave him a royal welcome by coming out en masse in spite of the storm. After a few remarks in the line of pleasant memories, Brother Van Horn preached a rousing sermon upon God's choice of Gideon to go forth in his name and overthrow idolatry in Israel.

The two causes of Gideon's success were (1) God could approve and call him a "mighty man of valor," and (2) Gideon "made good" as a humble man of God. He rose above his surroundings and stood upon the hilltop of spiritual life. He became mighty because he lived above the contagious immorality of his time, and God was with him. He was courageous as well as humble. He had everything against him in his surroundings, but a man with God's help can be just what he chooses to be, no matter how unholy may be his environments.

Today, wherever a loyal soul feels the burden placed upon him by the Master and is willing to go forth in God's name, of him it may be truly said, "God is with thee, thou mighty man of valor." It is God's plan that his work is to be done by his children,

and he stands ready to help every one who heeds his call and goes forward to work for Christ and the Church.

The afternoon of the Sabbath was given to the Sabbath school and the Tract Society's work. We have not seen so great interest manifested in the SABBATH RECORDER in any other association. People in West Virginia and in New Jersey were much interested and seemed anxious to see the subscription list enlarged, but in the Central Association this interest assumed such tangible form that they were loath to close the session until something had been done—some plan formulated. Accordingly, when the hour grew late, so that the farmers needed to go home and attend to chores, the meeting was formally dismissed, with an invitation for those who had interest in the matter to tarry and talk it over. In response to this a good number remained and tussled with the problem nearly an hour, until six pastors or church leaders were pledged to see that their respective churches were thoroughly canvassed for new subscribers. It is truly cheering to see how wide-spread is this desire to enlarge the list of paying subscribers. The people really begin to feel a heavy burden for the success of the RECORDER. Young and old are taking hold of the matter and we shall be disappointed if the subscription lists are not greatly enlarged in many of our churches.

SUNDAY SESSIONS.

The audiences were again large. The sermon of the morning was given by the editor of the RECORDER. The feasting at the hall was prepared by the people of Leonardsville and was greatly enjoyed by all. West Edmeston also took one day. It was pleasant to see the different churches thus helping each other.

The afternoon was occupied by the young people and the representatives of education. The papers read will appear in due time. A most touching tribute was here paid to Dr. Arnold C. Davis, in a sort of memorial service held in honor of the young people's fallen leader. A letter written by Arnold's father melted all hearts and filled all eyes with tears. It was the most touching tribute from a father to the memory of a beloved son that I ever remember hearing read. The loss of Doc-

tor Davis is most keenly felt in this association. He was a sweet-spirited leader of great promise, and it is hard to see how it was best for him to leave his work on earth in the morning of his life. But God knoweth best. He doeth all things well; and by and by we shall know. Until then we must walk by faith.

In the Education Society's hour the leading theme was that of educated farmers and the opportunity now given in Alfred for education in agriculture. Milton and Salem were represented by Brothers Van Horn and Bond. The people were deeply interested in all three schools. The theological seminary also holds a warm place in the hearts of the people. We pray for the blessing of God upon all these educational interests.

The missionary interests culminated in the passing of resolutions that the churches of the association unite with the Missionary Board, as has been done in the Southeastern, to secure and settle an associational missionary pastor over the feeble churches at the earliest possible date. There is great hope in the missionary spirit that now prevails in the Central Association. A committee was appointed to carry into effect the suggestions and plans proposed by the resolutions.

The next session of the Central Association will be held at Adams Center, N. Y., on Thursday before the first Sabbath in June, 1910. The delegates from this association to the others for the coming year are: Rev. L. A. Wing to the Southeastern and Eastern associations, with Rev. E. A. Witter as alternate; Rev. A. L. Davis to the Western in 1910, with Rev. H. C. Van Horn alternate; and the Central Association endorses whoever is made delegate by the Western to the Northwestern and the Southeastern for 1910.

The associational letter, read in the last hour of the session, is full of Christian greeting to the other associations and shows that fifty-three have been baptized during the year, and that there is a net gain of sixteen members in the association. The closing conference meeting was especially good. It was led by Brother I. L. Cottrell, who leaves that association this week to enter upon his duties as pastor at Alfred Station. Rev. Walter Greene is also clos-

ing his labors in Brookfield, to take up work in the seminary at Alfred. The prospect of these changes gave a tender tone to the spirit of the closing service, which will long be remembered by some who were present.

Pastors of the Second Brookfield Church.

I was much interested in four crayon pictures belonging to the parsonage at Brookfield. They were brought into the church and hung there, two on either side of the pulpit, during the sessions of the association. In 1823 the Second and Third Brookfield churches were organized as missionary churches on the outskirts of the First Brookfield Church at Leonardsville.

Elder Eli S. Bailey was the first pastor. He had lived in this vicinity for years when the church was organized. Here he had acted as a missionary and a family physician and was already enthroned in the hearts of the people when the church was constituted. Thus he became the first pastor and served as such until 1850, a period of twenty-seven years.

The second pastor was Rev. Joshua Clarke, who served the church from 1850 to 1858.

Then followed the pastorate of Rev. Julius M. Todd, whose service lasted thirty years, from 1859 to 1889. When this good man had to lay down his work, Rev. Clayton A. Burdick accepted the pastoral care of the church and served from 1889 to 1899.

Thus for the first seventy-six years of church life the Second Brookfield had only four pastors. During Brother Burdick's pastorate, Mrs. Burdick, who was an artist with the crayon, kindly made these four pictures of all the pastors who had then served the church. They are very life-like and are beautifully framed in gilt for use in the parsonage. It was a happy thought that brought the portraits of these worthy leaders into the church to look down upon the congregations during this association.

Since Brother Burdick's leaving in 1899, the church has enjoyed the services of Herbert L. Cottrell, Theodore J. Van Horn and Walter L. Greene. Mr. Greene soon leaves the pastorate and is to be followed by Herbert C. Van Horn of Lost Creek, West Virginia.

Commencement Day at Alfred.

RECORDER readers are familiar with the story of rain in the "write-ups" of the associations, and they might enjoy a ray of sunshine if we could give one. But alas! the face of old Sol has been hidden nearly every day since we entered New York State. In West Virginia we had two days of down-pour, in Shiloh two, in Brookfield two, and since reaching Alfred yesterday morning we have had a constant deluge and the end is not yet. To be sure the Alfred Alumni Association with its purple badges and streamers did bring a gleam of sunshine in the midst of a dark day; but sunshine of that kind can not last forever, and here we were on Commencement morning surrounded by darkness that could be felt! The day was ushered in with thunderings that foreboded ill for all feathers and silks and promised to interfere with every movement planned for Commencement exercises. It kept its promise well. As the hour of ten drew near and the old chapel began to fill up with those who had braved the drenching to come, the hall became so dark that it was difficult to read, and for a few moments we almost wished for some one to light the gas. Of course it did not last long, and when that bright procession of teachers, graduates and honored guests marched in there was plenty of light. The day no longer seemed dark and every one appeared happy. The hall was packed. Old and young sat in expectancy, ready for the feast which had been prepared. One glance at the elaborate program convinced the observer that it would be a rich one, with a class of twenty-seven graduates to be represented by its three most honored speakers, and a doctor's oration, with excellent music interspersed.

What a procession that was! President Davis in the lead, followed by the members of the faculty and twenty-seven graduates, all in caps and gowns, crowded the great platform and overflowed into a long row of front seats. It was a pleasant sight, well worth the wetting the multitude received in coming. Among those on the stage we recognized our old student friend, Prof. A. B. Kenyon, and Prof. E. M. Tomlinson, our honored and beloved teacher of thirty-five years ago; also several old-time students and honored guests, some of whom

had not enjoyed a home-coming like this for many a long year. The salutatory oration by Laura E. Trowbridge, the "third honor" oration by Fred S. Rogers and the valedictory by Ethel E. Maxson were all excellent productions and rendered in a manner that brought great credit to both the speakers and the college. It would be impossible for me to do justice to these orations by trying to give a condensed statement of them here. Such efforts at reporting usually come so far short of doing justice to the speakers, that it seems like folly for me to attempt to do so at this time. Suffice it to say that the orations dealt with practical, up-to-date questions and were well written.

It is wonderful when we think of the changes that have come in social and business affairs since 1870. Questions that were considered practical in those days have drifted out of sight, and the student of today is confronted with problems of which the fathers never dreamed. We can not overestimate the worth of schools that keep pace with the onward march of scholarship and civilization, and so are competent in every way, to fit the young people of today for the solving of today's problems in the light of present demands.

When we see the wonderful advance in sciences, in sociology and in civic life; when we realize something of the openings for the future, something of the grand work just before these young people of the class of 1909, we almost wish we could be young again and so be able to stand with them in the glorious work of the years just before them. We feel assured that they will be eventful years. We are also assured that our alma mater will be equal to the task of furnishing the right kind of men for the work of the new era. The world moves. This is an age of progress; and we are more convinced than ever that the young man who neglects these opportunities for education now will in a few years to come find himself clear out of sight behind the times.

The doctor's oration was delivered by the Rev. J. Patterson Smith, Litt. D., Rector of St. George's Church, Montreal, Canada. His subject was "Social Service," and he treated it in a masterly way, which called forth the repeated applause of his audience.

His picture of the distresses of the helpless poor in this land was most vividly drawn, and the great social problems of our country were laid upon the hearts of the people until they were compelled to feel something of the distress that cries aloud for relief.

The sparkling wit of the speaker was a forcible weapon which made the home thrusts effective and at times started uncontrollable waves of laughter and applause, which spread throughout the vast audience. His arraignment of governments that insist upon licensing, for revenue, evils that necessarily keep full the ranks of criminals and paupers was clear and strong. It is folly for any government to make it impossible to help the unchurched and unschooled multitudes, who must still be kept in poverty and distress so long as present conditions prevail. His strong appeal for ministers and church leaders to arouse to the necessity of faithful work for the relief of our land from the oppression of the rum power and for the uplifting of the downtrodden masses was one of the most telling I have heard in years.

The speaker was fully alive to the great question of the Church and the changing order. I wish his plea for Christian people to cease the merely theoretical efforts of temperance meetings and gushing talk and to take up some really practical work for the lower classes could be heard in every church and in every home in America. The speaker contended that not comfort but character should be the real aim of all true social effort. Any benevolent work with an aim that comes short in this respect is worse than nothing; it is effort misguided and wasted. We must learn to give wisely, or we had better cease giving altogether. His closing words about the glorious opportunities of this age and the grand work being done by missions, Salvation armies and benevolent institutions, and his assurances of the glorious victory to come through Christ were most inspiring; and if we judge by the prolonged applause, were fully appreciated by all.

As the speaker closed and the applause subsided, the students broke out with college songs, and for several minutes they sang song after song as only students can. The great audience sprang to its feet and

stood while song and college yells made the old chapel ring.

We hope to give the RECORDER readers the substance of the president's address, which followed, so will make no further mention of it here.

The president spoke of the financial distress of the university and stated that only about \$2,000 had been added to the endowment fund during the year, which is the smallest gain for several years. He spoke of the terrible strain upon the trustees owing to the annual increase of debt amounting to nearly \$3,500 a year for several years, and expressed thanks to some unknown friend who had sent a check to meet the interest upon the debt for the year.

Then came the conferring of degrees upon twenty-seven students who had completed their courses in a satisfactory manner. As his name was called, each one arose until all twenty-seven were standing. They then filed across the stage and each, as he passed President Davis, received the diploma to which he was entitled.

When the diplomas were all given, the president faced the departing class and with a few tender, fitting words sent them on to join the more than eight hundred alumni who have gone forth to the world's work.

Honorary degrees were conferred upon Prof. Samuel B. Bond of Salem College, West Virginia (M. S.); Thos. Franklin Hamblin of Bucknell University (LL. D.); Hon. William John Tulley of Corning, N. Y., (LL. D.); Hon. William S. Armstrong (LL. D.); Rev. J. Patterson Smith of Montreal, Canada (D. D.).

The exercises were closed by singing the "Alma Mater" song.

The Place of Forgiving.

My heart was weary, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow men,
One summer Sabbath day I strolled among
The green mounds of the village burial place:
Where pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrong-doer each with meekened
face,

And cold hands folded over a still heart
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Awed for myself, pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave.
—*Christian Advocate.*

THOUGHTS FROM THE FIELD

EDITOR SABBATH RECORDER:

I have just read in the RECORDER of May 3, page 561, extracts from a letter to Edwin Shaw from a sister who is troubled because our Sabbath schools do not make a specialty of teaching why it is necessary to keep the Sabbath.

I agree with her and with Brother Shaw's suggestion that time be given in the Sabbath school for the special study of our tracts, but want to add a thought from the field.

The SABBATH RECORDER was, and is, a potent factor in helping me to know for sure why I keep the Sabbath. In my childhood home the RECORDER came regularly and constantly and we children were encouraged to read and see for ourselves that it was not only good instruction but also interesting, and my wife says it was the same way in her family.

No doubt I was more fortunate in home training than are many, but surely it is no trouble to give an answer to the question why I will not join with others and keep Sunday, although I find no hindrance to meeting with Sunday-keepers or to assisting, possibly, in their religious services.

But I assure you that I am not a lone Sabbath-keeper from wilful choice, but rather from a supposed, if not real, obligation to some others, and shall embrace my first good chance to return to a Sabbath-keeping community.

And here is wishing the RECORDER may enter every Sabbath-keeping family, and that our young people may feel that life is worth living right if it is worth living at all.

Yours truly,

LYLE E. MAXSON.

Delhart, Texas,
May 29, 1909.

Religious Education of the Adolescent.

REV. T. J. VAN HORN.

Address given at the Eastern Association,
Shiloh, New Jersey.

The religious education of the adolescent must begin in a period long antedating that era of development. G. Stanley Hall says, "To be really effective, moral and re-

ligious training must begin in the cradle."

Life, after all, is a unity. Like epochs in history, each stage in the development of a life is vitally related to the preceding stages. They stand coördinated together as cause and effect. The material which enters a child's consciousness in its earliest dawn, makes its impress so deep as to be traceable in the hardened concrete of character in the latest years of that life. This is a fact so startling that it ought to awaken every one who has to do with the beginnings of earthly life out of indifference, and cause him to place reverent hands upon every plastic soul. But the experience of the teacher proves the melancholy fact that the adolescent under his tutelage has not been thus handled. He must, therefore, adapt his treatment to a pupil who has not been developed normally and ideally. He has the task of training the sapling into a straight tree, which even at this early period has been diverted from the perpendicular by a hostile environment, and stunted in growth by poisonous influences. One successful educator writes me that he has talked with one boy of this age, who has developed into an out and out nihilist.

There is, therefore, no rule of the book which can be an infallible guide, valuable as it doubtless is to know the law which would apply in a normal development. The general rule, if useful, must be elastic in its adaptability. Each case must be a study in itself, as each patient under the doctor's care requires his special study.

In seeking to administer to the needs of an individual at the beginning of adolescence, it is of great importance for the teacher to recognize that the student is standing at the threshold of a new life. It is regarded as a matter of the highest necessity that the physical birth be environed by the best conditions. Skilful medical attention and trained nursing are highly desirable. In a very important sense the pupil at this age is being born again. There are great physical changes taking place in the organism. The currents of life are surging upward and seeking an outlet. One is crossing the troubled waters that separate the mysterious realm of childhood from the more mysterious realm of manhood and womanhood. Parallel with this transformation is a physical process going

on, and these two, the physical and the psychical, act and react upon one another producing a complete change in the organism, like a new birth. One may say, almost without hesitation, that the influences brought to bear upon him now have a more momentous influence upon character than those attending his first birth. Professor Starbuck calls attention to the remark of Socrates to the men of Athens that he regarded himself as performing the office of midwife to the youth of their city. What is, then, the first need at this stupendous crisis in the career of a soul? It is a help to be born.

In reply to an inquiry submitted to thirteen men vitally interested in this subject, I have received their opinion regarding the religious interests of the class we are considering. There is practical unanimity in four or five religious interests of the adolescent that ought to exercise the minds of educators. It would be difficult to summarize briefly their answers. They include self-respect, reverence, the right kind of a teacher and companion, the Bible, wise supervision of athletics, wholesome ideals, an understanding of the laws of nature, a sense of the majesty of God in his universe.

Without insisting that I put them down in the order of their importance, let us assume that the religious interests of the class of youths we are studying are:

I. A social interest. This follows from the beginning of a development called by a prominent psychologist the "dawning of a higher self-hood." On its physical side it is the birth of the sex life. The paramount need now is a wise, warm-hearted teacher. It certainly is not first of all to be confronted with a text-book or any definite course of study, but a teacher, who, if not trained in the laws of psychology, has yet a reverent and sympathetic regard for, and a wise understanding of, the great changes going on in the soul and body. How much he needs at this time a kind, wise, tactful teacher or parent who can impart the necessary instruction regarding the law of sex, and wisely direct the social impulses into channels of a normal and healthful development. A correspondent writes concerning this point: "He needs reverence for God and his works which will lead to reverence for body, develop it in healthy ways, not

handicap it with harmful habits, not let his passions rule him, keep under his body." G. Stanley Hall says: "Education should serve the purpose of preoccupation and should divert attention from an element of our nature, the premature or excessive development of which dwarfs every part of soul and body." It is of more than parenthetical importance to observe here that abundance of pure air and wisely supervised athletics are not merely physical necessities; they are of positive religious value. Vice does not like pure air and bright sunshine and wholesome companionship, all of which ought to be supplied in the largest possible degree in some way by the teacher.

2. Closely related to this need is that of stimulating ideals. A superabundant life is demanding an outlet. It must declare itself. A wealth of incentives encouraging its expression in the direction of the holiest and most beautiful ideals is a strong fortification against descent toward the animal level. Let the imagination be fed with the best things in art and literature, and the heroic in biography. How can a young life be content with the low and vulgar companionships, after being saturated with the spirit of David and Jonathan in friendship, of Moses and Savonarola in devoted consecration, of Gideon and Grant in heroism, of Washington and Lincoln in patriotism.

It is hard to overemphasize the value, to the individual whose interests we are studying, of a wholesome, sunny, vigorous and healthy ideal of true life in the concrete form of the teacher himself. It is a time when the pupil is studying life in the concrete more critically than he studies his text-book. Happy is that student whose teacher can and does interpret for him in terms of conduct the great ideals of religious life as set forth in the New Testament.

3. Expression would naturally follow as a third religious interest. "There is no impression without expression." Provide channels in which the religious impulses quickened by high ideals may flow out in action. He has heard the call to duty and responsibility. See that there is definite work provided, the doing of which will, in a definite way, be a response to that call. Teach the practical correlation between the

call to a higher life and the honest and faithful and thorough performance of the assigned work in the class room as well as the practice of the Golden Rule, and the rest of the code of ethics in the sports of the recreation hour. Here also the performance of the conventional duties of Bible study and punctual and soulful attendance upon the appointments of the church will find their place.

4. Freedom, or emancipation of the life, is the next related need of our student. It will not do to say that these duties performed perfunctorily or of necessity are valueless. But they ought to be the expression of a spontaneous religious life. Our subject is, at this stage, coming forth from the chrysalis of the childhood years. As one of my esteemed correspondents has written, "Emancipation from a life of convention and custom in which things are taken for granted into a sense of individualism, and then into a personal hold on the things of life." He realizes that now he must begin to think and act for himself. The new life being born declares itself in an individualized personality. It is restive of restraint as it steps forth into a world so great and wonderful which it realizes in a new sense is all its own. And the command of the Great Author of life comes to those who are witnessing the wonderful birth, "Loose him and let him go." But how necessary a fifth lesson at this point.

5. Obedience. He needs to be taught that as he comes into this larger life where all things are his in God's world, yet they are his in a world governed by law. The new life has given him the faculty for the enjoyment of these things, yet there can be no liberty only as he submits to the law of the realm. Freedom can not be interpreted to mean liberty to do as one pleases without one wills to do right. The student needs the lesson that the largest liberty means, after all, being a bond-servant to the eternal laws of truth. He will be sin's bond-servant unless he by his personal choice lays a strong hold upon the things of life. Obedience to the high, pure, true, lovely, is bondage, but it is the bondage of the eagle in his flight. It is the bondage which surrenders every faculty of the soul to the air and light and every uplifting influence of the universe. Here again the

influence of the teacher may be brought to bear. He himself must have the vision of this truth in paradox. As Professor Starbuck says, "A teacher without vision is a keeper of captives, while an inspired companion is an emancipator of souls." But to what must the student be obedient? "Certainly to me," says the wise teacher. He must also be obedient to his own sense of right and duty. But that sense requires constant cultivation. That culture is stimulated by influences external to himself, to which he must be taught to give willing response. Help him to feel that as he steps forth in his freedom he is walking in the midst of sublime and sacred things in a world where "every bush is ablaze with God." From nature God calls him to a life of obedient service. But this is not a clear and definite call. God has re-enforced it in the special revelation he has made of himself in his Word. A good deal is being said now to discredit the value of external authority. But it is said on the assumption that man is in an ideal stage of development. Perhaps the remark is not intended to apply to the student we are considering. But his interests, as the teacher very well knows, will require for some time to come the restraints of external authority. I feel no hesitation in saying that the Bible affords the surest ultimate foundation of up-to-date authority. Our student needs the Bible. There has been too much teaching of a character to break down respect for its authority.

This influence has come from the old as well as from the new theology. There is much in the old style of interpreting the Scriptures and in the elaborated system of theology resulting from it that is repulsive because irrational, untrue and unlike God. The new attitude is seen to be a reaction against the absurdities of the old. And on this account there is the danger to be avoided, namely, that the new methods of interpretation be as intolerant and dogmatic as the old. The interests of our developing youth demand an intelligent knowledge of the Bible. He needs for this the wise leading of a reverent teacher. The happy medium will be found, as always, between the ultra-conservative and the ultra-radical branches of biblical criticism. This medium method will welcome the scientific

spirit of investigation of the Bible. That position will reveal the Bible as the Word of God, given to men in ignorance for their enlightenment and encouragement in religious things. The student has reached the age where he naturally wishes to search the Scriptures for himself with reference to their validity and authenticity it may be. It is a period of doubt and skepticism. Let these doubts be met fairly and frankly. Let there be wise guiding and instruction as to the character of the content as well as the intent of the Bible. Let him not be left in doubt as to the field of life's activities where it claims authority. It is not in the field of science or philosophy or history where its authority lies. But it claims jurisdiction in the realm of ethics. The religious interests of the student certainly demand the study of the Bible from this point of view. The Bible as literature would doubtless be a valuable factor in the curriculum, but the student needs for his highest interests to accept the Scriptures as "profitable for doctrine, for reproof, for correction, for instruction which is in righteousness," or as we might as accurately translate, "for instruction in ethics."

6. A sixth religious interest is the Sabbath. It will be an abnormal development if the student fails to understand that he is essentially religious. If the facts of science and history have been properly taught in the schoolroom they will have been factors in his religious development. But these facts affect the lower strata of the religious consciousness. He needs the Sabbath when the wearying rounds of duties is to be dropped, and the privileges which the Sabbath brings are to be enjoyed. In reposeful attitude he has now to meditate upon God and his spiritual relation with him. It is a time for renewing in the consciousness the reality and the immanence of an all-powerful and an all-loving Creator in his world of time. God, during other days of the week, may be regarded as speaking to him in science, art, literature and music, but today it is to be a more personal interview, with as little as may be of material things to mediate between the soul and God. With spirit-quickened perceptions he may feel the thrill and catch the grander harmonies from the wide universe of God. How needful then that

the formal duties of worship in public, of Bible study and prayer be divested of hollow and meaningless conventions, so that the young worshiper may feel in these services the pulsation of the heart of Infinite Love, and his heart respond in worship and adoration that shall be "in spirit and in truth."

Other religious interests might be brought into this category, but the wise and sympathetic teacher will anticipate the need. He will recognize that in this sensitive, alert and growing organism there are powers that will respond to the appeals to practical duty and responsibility. It will not be hard for the student to understand that the instruction he is receiving is not to be regarded by him as merely a selfish asset. These virile powers will naturally, with the adolescent's altruistic tend, seek an attachment to the practical affairs of the world, and by wise direction will find adjustment to the machinery that carries society forward in the direction of the ultimate good. The teacher can help him to go out as a factor in social, industrial and political relations. This training is to fit him to be not a selfish competitor in these arenas of action. It does not stand for a mere competency but for character. It is not to make him an easy breadwinner, or a shrewd market manipulator, but it is to make him a moral force. It is intended to fit him to be a successful fighter against sin in politics, in society, in business. In short, that educational career is for a symmetrically developed manhood and womanhood with a high purpose.

Let the teacher, then, with these religious interests in view, so train his pupil that he shall go out into the world a sample product of an educational system that elaborates the plastic materials into character that shall stand for more than the professional trade-mark they bear. More than lawyer, merchant, doctor, politician or priest, help them to be full-orbed, well-equipped *men* and *women*, with the deep moral impress of the Divine mind, who shall bring things to pass for truth and righteousness in the sphere where their work is done.

"The true and the false speak the same language."

The Love of Books.

"I have learned to leave books alone," spoke a rather intelligent person. He continued: "I have no love for books. I know I am to blame. But when a boy of fifteen I gave up reading and by habit I am left today without a desire to read the best books. A few years ago I might have had a good position, but my knowledge was so sparse they could not employ me. I have made a grave mistake, and I hope while young you will not be as unwise as I have been, for it is hard to change the habits of an old man. If I were to speak from my own experience, I would say: 'Begin early to cultivate a love for the best books, books which have influenced men, manners and matters. Not many, but a few books will work wonders in a young person's career.'"—*Selected.*

Saving the Wasted.

We are especially to look at things that appear to be useless, lest they turn out to be the raw material of the garments of heaven. Sir Titus Salt, walking along the quay of Liverpool, saw a pile of unclean waste. He saw it with very original eyes, and had the vision of a perfected and beautiful product. He saw the possibilities in discarded refuse, and he bought the opportunity. That is, perhaps, the main business of the successful citizen of the kingdom, the conversion of waste.—*Christian Advocate.*

Bureau Scarf.

You can make a pretty bureau scarf with four large handkerchiefs.

Join them by putting an insertion of torchon lace between the handkerchiefs and a beading of the same lace around the whole.

Finish the edge with a ruffle of torchon and run narrow wash ribbon through the beading, finishing it at each corner with a rosette of the ribbon. Embroidered handkerchiefs can be used with good effect.—*Christian Advocate.*

Better methods may simplify the social question, it can be solved by nothing less than better men.—*Francis Greenwood Peabody.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

He shall give his angels charge over thee.

Life.

Give me a taste of life!
Not the tang of a seasoned wine;
Not the drug of an unearned bread;
Not the grape of an untilled vine.
The life that is really life:
That comes from no fount afar,
But springs from the toil and strife
In the world of things as they are.

Give me the whole of life!
The joy, the hope and the pain,
The struggle whose end is strength,
The loss that is infinite gain.
Not the drought of a cloudless sky,
Not the rust of a fruitless rest:
Give me the sun and the storm;
The calm and the white sea-crest.

Give me the best of life!
To live in the world with God,
Where the seed that is sown and dies
Lifts a harvest over the sod.
Where beauty and truth are one,
Where the right must have its way,
Where the storm-clouds part for stars,
And the starlight heralds the day.

Give me the toil of life!
The muscle and mind to dare,
No luxury's lap for my head,
No idly won wealth to share.
Whether by pick or plane,
Whether by tongue or pen,
Let me not live in vain;
Let me do a man's work among men.
—*Charles Poole Cleaves, in Youth's Companion.*

Woman's Place and Work.

PHOEBE S. COON.

Written for *Woman's hour, Eastern Association.*

In this intensely practical age all are seeking the best things, the best ways and the best means. Especially is this true regarding the solution of the problems that press upon the thinking world today; and those

who profess to follow the Man of Nazareth and exalt the ideas and principles which he came to establish can but believe that the only successful solution of these problems must come through the proclamation of the Gospel in its fulness.

How and by whom is this result to be accomplished? It must be accomplished, if at all, by carrying out the great commission of our Lord: "Go ye into all the world, and preach the gospel to every creature." The impossibility of the task is not to be considered, in view of the promise he gives to his servants: "And, lo, I am with you always." A knowledge of the mission of Christ brings responsibility to pass it on to those who have it not.

God has placed wonderful agencies at the command of the present generation to carry forward the work of uplifting mankind and bringing the world into harmony with his will and beneficent purpose. These agencies unless used in extending and building up the kingdom of Christ in the world will be used by the forces of evil to waste and destroy. Let us not forget that the undertaking is God's. Christ is its leader. The Holy Spirit sustains, and "Faith is the victory that overcomes the world."

Faith in the final triumph of righteousness is the sure foundation of all effectual service for its promotion. And to all God's people is committed the honor and privilege of working with the great Head of the Church for the accomplishment of his purposes. How to most effectively work to this end is the problem pressing for solution; and the progress made each year in larger and better organized effort for good, and the wonderful results of this method, suggest the thought that future achievements in the cause of righteousness will be measured by the effectiveness of organization and earnestness of purpose.

It is too late to question the value of woman's work. Each year emphasizes the fact that woman has been called to the kingdom to meet the needs of the time, and women of the future will be inspired and encouraged by the record of the heroic lives of women of this generation that have been laid upon the altar of consecration and devotion to the great cause of God

and humanity. The Scripture gives many instances of devoted women who in many ways had large part in God's work; and when we remember that the first commission of our Lord on the resurrection morning was to Mary Magdalene, we can but think that he purposed that woman should have an important part in giving the gospel of love and salvation to a needy world. But it remained for a nineteenth century awakening to broaden the horizon of the Christian Church and lead out into broader fields of organized effort, and to give woman's work a place and power that history will pass on as an important era in the progress of the Christian Church. And may we not justly think it a part of God's plan of redemption?

We believe that the woman's work of our own denomination has far greater possibilities than have yet been realized. When all our women of all our churches come to realize fully the value of *united, definite* effort, we may be led out into broader vision and larger purpose; Christianity will come to mean to us more than our own home church, while at the same time enthusiasm for the interests of our home church will be quickened.

The organized society is an avenue for the small gifts and services of those who may feel that the little that they can do individually is not worth while. The Lord wants all these services and expressed his commendation of such gifts of devoted hearts. While these considerations are of very great importance, we believe it well to emphasize the *educational value* to the individual membership which might be realized if greater interest were taken in mission study, evangelization and questions that directly or indirectly relate thereto. May we not, dear sisters, venture the hope that we may this year have a large increase in organizations and membership, and increased interest all along the line? Present-day opportunities challenge to service. The cause is worthy our best efforts. Are we really interested in the future of our denomination? Then let us do our part to insure the future, and take our place among the forces which God can and will use for the uplift of the world, remembering that God's purpose depends in part upon us.

Letter From Associational Secretary.

DEAR SISTERS OF THE EASTERN ASSOCIATION:

Once again you gather to devote the Woman's hour to the service of God and the advancement of his kingdom. This association represents the oldest churches of the denomination, and as we look backward and think of the troublesome times through which they passed, we can realize what it meant to those pioneers to build as wisely as they did.

It was the privilege of the writer to visit the old church building at Newport. Upon the wall, back of the pulpit, there hung a tablet of the Ten Commandments—the raised brass letters, so bright. A gentleman present, who was the secretary of the Historical Society, which afterward bought the building, said that in the time of the American Revolution the British were in Newport and they were ravishing the churches. Opening the door of the Seventh-day Baptist church they saw the Commandments upon the wall, thought it was the Church of England, closed the door and the building was saved. Thus it is, the Commandments written upon the heart, kept bright and clear, save that which is of more value—men and women, boys and girls.

Now the enemy is seeking whom it may destroy, coming in many subtle ways, so that, unless we keep ourselves well filled with the teaching of God's Word, we will stumble and fall. The warning of Paul to the Colossians is applicable today: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." It is the day of books and theories, many of which lead far from the truth of the Gospel and faith in him who says, "I am the truth." How necessary that we as his followers should do what we can, in every way we can, to spread the truths that are found in the Bible—the best of books!

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." The Sabbath that he made for man is his whether man honors it or not. When he says, Remember it, it is a command to all men, whether they recognize it or not; and when he gave the loving gift of his

Son and said: "This is my beloved Son, in whom I am well pleased; hear ye him," it was for the redemption of all men if they would accept it. Many not only will not accept, but try by false teachings to draw others away.

The Scripture says, "Who is a liar but he that denieth that Jesus is Christ?" How shall men know unless they are taught? Christ says, "Go, . . . teach all nations." The mission command is laid upon every one of his followers. It is the thought of the Gospel that light should be carried to those that do not have it.

Opportunities are open doors. So many calls are coming to us, may we be able and willing to respond. Yes, meet in council, anywhere we can teach the truth as given us, "keep sweet" and abide God's time. The truths are his. Christ says, "Be ye therefore wise as serpents and harmless as doves."

"Ours is the seed-time. God alone
Beholds the end of what is sown.
Beyond our vision dark and dim,
The harvest time is hid with him."

Yours in fellowship,
ANNA C. RANDOLPH.

Teacher-Training:

MRS. H. C. BROWN.

Read in Sabbath-school hour, at the Central Association, June 4, 1909.

"Follow me, and I will make you fishers of men;" I will show you how to reach the hearts of the weak and the strong, the rich and the poor, the old and the young, the wise and the simple; I will teach you how to lead a sinning world to a redeeming Saviour. "And they . . . left their nets, and followed him."

This was the beginning of a teacher-training class, and the teacher was the Master himself. This was not the beginning of teacher-training, for we might look back even to Elijah and Elisha and the school of the prophets; but we prefer to begin with the Master and his twelve pupils.

These chosen disciples he put through a most thorough course of training—a course which consisted partly in precept (telling them how), partly in example (showing them how) and partly in practice (letting them try for themselves). At the end of

this training he sent them forth, efficient and strong, to do the most stupendous work ever undertaken by man.

We might also mention the training Saint Paul received at the feet of the learned Gamaliel, but we hasten to our own time.

Something like fifteen years ago the New York State Sunday School Association felt the need of more efficient helpers to carry out the great thought and purpose of the International Committee. Good work was being done, but they felt that better work could be done by having trained workers in the local schools. From this feeling of "need" developed what was known as the "normal class" in many Bible schools all over the State, until now over one hundred members complete one or more of the courses, pass examinations and receive certificates every year.

In January, 1908, denominational leaders from all over the United States and some provinces of Canada, together with members of the International Committee, met in the city of Philadelphia for a teacher-training conference. Here were something like forty of the best Bible-school workers in the country spending two days in a convention, discussing plans and arranging courses that might be consistently followed by the different denominations.

When great men like these are giving so much time and thought to the subject and consider it of so much importance, can we as a denomination afford to be idle and allow our own teachers to go untrained? Our denomination has always stood for education; it is a question of vital importance to us; we as a people are willing to deny ourselves the luxuries and what to some might seem the necessities of life that our children may be thoroughly educated; and shall we in this particular fail to come up to the standard other denominations are reaching? Shall we have to admit to ourselves that we are not doing our best (and no man is worthy who is not doing his best), not taking advantage of the opportunities God has given us, not seeing that the coming generation is better equipped for service than we were—I say, shall we have to admit it? Nay, verily, rather let us have a teacher-training class in every church. This is a day when every occupation and profession requires trained workmen. We would

not admit a physician into our home who was not a graduate from a reliable school and a trained worker, and shall we take less thought for the souls of our boys and girls than we do for their bodies?

The Sabbath-school teacher has an opportunity all her own. No other individual in the church or out of it can say the things that a live, active, consecrated Sabbath-school teacher can say. It is sometimes said that the preacher talks over the heads of his hearers, but not so the teacher. She comes in close touch with the individual pupil in a heart to heart way, without diffidence or reserve—can feel the pulse, as it were. How important that she have the training that will enable her to use this power to the best advantage for those who come within range of her influence.

In organizing a teacher-training class there are four problems to be solved: to find the teacher, to select and interest the pupils, to determine the course of study and to discover a suitable time and place of meeting.

These will be considered in order:

1. *To find the teacher.* Doctor Little says: "The educational problem of every century is to find the schoolmaster, not to found the school;" but in every church there will be found some person suitable to take up this work. The pastor or superintendent can well afford to spend a little time each week in order to make the working force of his school more efficient. In some communities there are teachers who have received normal training who might be induced to do it with even greater advantage to the pupils.

2. *The gathering of the class.* This problem in most churches will be found the hardest one to solve. The high-school girl is too young to think seriously of Sabbath-school teaching, and when she enters college she is too busy for any outside work; so we must look elsewhere for our material. Do not be discouraged, there are resources yet.

As I look over our own school and learn the history of its older teachers, I find that a number of them began teaching when their own children entered the Sabbath school, and the thought comes to me, Why not take the young mothers? Do not wait until they have three or four little ones, but

a mother with her first child is just as capable of study and has quite as much time as any one you will find.

Show her that by taking this course of study she will not only make herself of more value to her church and community, but will be of much greater value as a mother to her child; then when he is old enough to enter the school, she will be prepared to take her place and do her work in an easy, systematic, efficient way. These young mothers are too apt to fall into the habit of light reading and you will do them a kindness if you succeed in interesting them in this study. Do not wait for a large class. Doctor Davis used to say if he had but two boys he would start a Junior Society; and if you have but one available pupil, start a teacher-training class. Doctor McKinney says that a large number of the pupils throughout the State are either studying alone or in groups of two or three.

3. *To determine the course of study.* This is an important problem, but fortunately one that has been worked out for us. The New York State Sunday School Association has a teacher-training department and a fine course of study arranged, also the International Sunday School Association.

4. *Time and place of meeting.* In large towns and cities this might be a serious problem, but people living in the country or small towns usually have plenty of time for work of this kind. E. P. St. John and others recommend using the Sabbath-school hour, feeling that it is religious work and will strengthen Christian character just as much as the regular Bible lesson; but there are some objections to this plan. This time will be found short unless the class leaves the main room immediately and does not wait for opening exercises or return for closing.

If the class is small, why not meet for a little time each week at the homes of the different members and then feel that that is the work of the hour and give it your undivided attention? What is worth doing at all is worth doing well.

Having considered these four problems and settled each one to accord with your own needs and opportunities, remember it is not what we would like to do, but what we do that counts.

Educational Principles Applicable to Sabbath-School Work.

S. B. EVERTS.

Read in the Sabbath-school hour of the Central Association.

The educational principles best suited to Sabbath-school work are evidently those by which we can secure a maximum of results in a minimum of time. We may conveniently consider these principles as related to the Sabbath-school lesson under three heads: Preparation, Presentation and Application.

The first principle then is Preparation—the thorough mastery on the part of the teacher of the lesson material and of the methods and manner by which it is to be taught. Lacking such preparation, no teacher can successfully teach a lesson. As one great teacher has said, "I want my pupils to drink from a flowing brook, not from a stagnant pool."

In mastering his lesson the teacher should first read very carefully the lesson text presented in its entirety. He should then make a mental or written outline, then read as fully as possible, secure illustrations, decide on the central truth to be taught and how this shall be enforced upon the minds of his pupils. He must strive in every way possible, by prayer and by study, to become self-controlled and self-mastered, ready for every situation and able to cope with every difficulty, thus insuring a forceful and effective presentation of the truth.

Coming before his class, the teacher may well keep in mind in the presentation of the lesson a number of great pedagogical truths. First, he must command attention. Attention may be classified as compelled and attracted, the first being of no real educational value. To secure real attention we may take advantage of several facts. First, the unusual attracts. A strange object, a picture, a chart, a searching question, may arouse attention. Second, we may appeal to the mind more readily and successfully through the eye than through the ear. Hence comes the use of objects as stated above. Third, one gives attention to that which is worth while. The lesson must be so well prepared by the teacher that he will command his pupil's attention, not beg for it. Attention secured, the teacher must

strive to turn this into interest in the truths presented so that they may live them out in daily life.

The second great principle then is Interest—there can be no real learning without interest. The amount of interest the pupils of a class have in a certain fact is proportionate to the degree in which that fact touches upon those things which they hold dear. To secure interest the teacher must know first the every-day life of the pupils. From this as a basis he must be able to show the class how the truth taught affects their lives. He must in order to do this be himself thoroughly convinced of the value of this truth, for nothing convinces like conviction. The subject must be presented in a language that the pupil can understand and on the plane of his personal experience.

The maintenance of true interest will depend also upon the teacher's personality, his condition at the time of presenting the lesson, and his knowledge of the Bible. The most powerful force in the Sabbath school is not the instruction given and the facts presented, but the influence of the devoted, consecrated personalities of many of its teachers. The aim of each teacher should be self-mastery—a calm, quiet, forceful grasp upon himself. Interest is sure to follow such a leader. Interest is contagious, and through self-culture and broad reading and study the teacher will find his own interest aroused and his interest will awaken a similar interest in his pupils.

The third principle is Adaptation—the giving of each pupil the truth he most needs in the way in which he can most easily receive it. To do this the teacher must, as in securing interest, know his pupil—his home, his companions, his interests, his disposition. Second, he must know his lesson so that he may wisely select the truth best fitted for his class. Third, he must learn to apply this truth to as many as possible of his class. Fourth, he must know what fits different ages. For example, beginners are very sensitive to suggestion; primary pupils have very vivid imaginations; juniors want literal facts; those from twelve to sixteen years old like to learn about people who have done things, people who have illustrated by their lives the principles taught; those from sixteen to twenty are interested in that which is practical and

want to see the results in the cases of those who have tried these truths; those older are interested in the social and doctrinal truths contained in the text studied.

Fourth is Apperception—"The truth to be taught must be learned through the truth already known." The teacher must begin with something familiar to the child and proceed gradually from the "known to the unknown," "the near to the remote," "the concrete to the abstract." God's love may be described after mother's love; the water in the well at Samaria helped Jesus to describe himself as the living water.

Fifth, the principle of Correlation—"the act or process of putting a number of truths or facts in proper relation to a truth or fact to be learned." To do this properly, more attention should be given to outlines, mental frameworks for biblical history. An outline of Old Testament history, the life of Christ, and the Acts of the Apostles should be learned by every student. Hence the teacher should determine what is essential to biblical history, teach this by outline, place each lesson in its proper situation, correlate the lesson in the Sabbath school with the work of the day school, and at regular intervals review and impress the lessons learned.

Sixth, the principle of Illustration—*anecdotes* for the purpose of making clear and impressive the lesson truth. First, the best illustrations come from the Bible, hence the teacher should be familiar with it. Second, excellent illustrations may be found in the life of nature, where Jesus found so many, such as the sower, the shepherd, the flowers, the birds, the wind, etc. Third, illustrations from immediate personal experience are always effective if suitable. Illustrations should always be adapted to the learner's life and experiences, should never obscure the truth to be taught, should be few in number, and the same one should not be used too often nor in reference to too many truths.

Seventh, Concentration—the turning of the attention directly and persistently upon the principal truth to be taught. To secure this the truth taught should be that which the learner needs, not that which the teacher needs—that which will help in sports, in studies, in every-day trials. Then all the facts, ideas, questions and illustrations

should be so marshaled as to bear directly upon that truth. Finally, the matter should be so memorized and outlined that the material will be readily available. The teacher must have self-control sufficient to hold himself and his class strictly to the consideration of the matter in hand, avoiding by-paths.

Eighth, Development—an increased ability on the part of the pupil to understand spiritual truths. It has been well said that "the end of elementary education is not information but growth." The teacher must aim to develop the child's powers, to lead him to think, to judge, to reason. The pupil should develop in honesty, earnestness, truthfulness, love for God and for his fellows, and be filled with an increasing desire to do the right.

The great work of the teacher must be done in the last five minutes of the period. On these last few moments will depend how deep an impression is made, how firm a determination the pupil has to live out what he has learned. The last and greatest principle is, therefore, that the truth learned must be expressed in the life. To put into practice in his own life the teachings of each lesson, to show how the truth applies to each individual life and to inspire each learner to the "practice of righteousness," this is the ultimate function of the teacher. Toward this end the educational principles above set forth will aid. Let knowledge of the Bible be emphasized; let its truths, its stories, and its lessons be faithfully taught; but most of all emphasize the necessity of living out these truths for the benefit of our fellow men and to the greater glory of him who was and is the Master and Teacher of us all.

Old-fashioned Faith Cure.

Hix—I don't take any stock in these cures brought about by the laying on of hands.

Dix—Well, I do; I cured my little boy of the cigarette habit that way.—*London Fun.*

"To go about doing good is the way to go about being good."

"He who can not wait for his reward has, in reality, not earned it."—*Coleridge.*

Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

"Let my lips utter praise; for thou teachest me thy statutes." Ps. cxix, 171.

Prayer Meeting Topic for July 3—Patriotism That Counts.

MRS. ANGELINE ABBEY.

Daily Readings.

Sunday, June 27—Passion for home (Ps. cxxxvii, 1-6).

Monday, June 28—A patriot's faith (Isa. vii, 1-9).

Tuesday, June 29—A patriot's tears (Lam. i, 1-12).

Wednesday, June 30—A patriot's struggle (Judges vii, 15-23).

Thursday, July 1—Higher patriotism (Acts x, 28, 34, 35).

Friday, July 2—The abiding country (Heb. xi, 10, 13-16).

Sabbath, July 3—Patriotism that counts (Neh. iv, 6, 12-18).

Who is your favorite patriot? Why?

Give some modern instances of patriotism.

Give an argument for the higher patriotism—human brotherhood.

Notes on the Readings.

PASSION FOR HOME.

Psalm cxxxvii, 1-6.

Was ever song more sweet and sad than this one hundred thirty-seventh Psalm? Too heavily weighted down with grief and homesickness to take an interest in anything about them, the children of Israel sat down and wept by the streams of Babylon.

An added cause for grief was that these heathen captors required them to sing their sacred songs and to be merry for their amusement. How could they sing Jehovah's praises in the heathen festive halls, amidst drunkenness and reveling?

Then comes the vow of loyalty to home:

"If I forget thee, O Jerusalem,
Let my right hand forget.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy."

Is not this a fitting vow for every child of God to make? May I become speechless and inactive if I forget the church and have not greater joy in the advancement of God's kingdom than in any earthly pleasures. It were better to become helpless than to become a traitor!

Here is Longfellow's translation, "The Native Land," from the Spanish of "Francisco De Aldana":

Clear fount of light! my native land on high,
Bright with a glory that shall never fade!
Mansion of truth! without a veil or shade,
The holy quiet meets the spirit's eye.
There dwells the soul in its ethereal essence,
Gasping no longer for life's feeble breath;
But, sentinelled in heaven, its glorious presence
With pitying eye beholds, yet fears not, death.
Beloved country! banished from thy shore,
A stranger in this prison-house of clay,
The exiled spirit weeps and sighs for thee!
Heavenward the bright perfections I adore
Direct, and the sure promise cheers the way,
That, whither love aspires, there shall my dwelling be."

A PATRIOT'S FAITH.

In troublous times there is need of great faith in God. Isaiah was a true patriot of heaven as well as of his own nation.

The following is quoted from Matthew Henry's Commentary:

This chapter is an occasional sermon, in which the prophet sings both of mercy and judgment, to those that did not perceive or understand judgment, piped unto them, but they danced not, mourned unto them, but they wept not. . . . Jotham, Uzziah's son, reigned sixteen years; all that time, no doubt, Isaiah prophesied as commanded, yet in this book we have none of his prophecies dated in Jotham's reign; but this which is put first, was in the days of Ahaz, Jotham's son. Perhaps in the reign of Ahaz, a wicked king, he had not opportunity to preach so much at court as in Jotham's time, and therefore wrote the more for a testimony. . . . v. 3, God appointed the prophet to meet him, though Ahaz did not send to him, nor desire him to inquire of the Lord for him. God is often found of those who seek him not, much more will he be found of those who seek him diligently. . . . The prophet must rebuke their fears. . . . v. 4, "Take heed and be quiet." In order to comfort there is need of caution; those who expect God should help them must help themselves. . . . He must assure them the present design should come to nothing, v. 5-7. That very thing Ahaz thought most formidable, is made the ground of defeat—the depth of their design, and height of their hopes: Therefore they shall be baffled, and sent back with shame, because they have taken evil counsel against thee, which is an offense to God. They are very spiteful and malicious, therefore they shall not prosper. . . . Whatever stands against God, or thinks to stand

without him, can not stand long. Man purposes, but God disposes. . . . He must urge them to mix faith with those assurances he had given, v. 9, —The things told you are very encouraging, yet will not be so to you, unless you believe them and take God's word. Faith is absolutely necessary to quiet and compose the mind in the tosses of this present time."

A PATRIOT'S TEARS.

It is no sin to weep or to laugh. A people's danger is in apathy or indifference. It is right to weep and mourn because of sin, but not to the extent of becoming discouraged. Such sorrow ought to send one to God for help. Some one in our times has said that if a nation forgets God it goes to pieces. Jeremiah gives the reason for the afflictions which have come: "Jerusalem hath grievously sinned; therefore she is removed (or wandering): all that honored her despise her."

In the 18th verse of this same chapter he confesses that he himself has sinned also: "The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow."

A PATRIOT'S STRUGGLE.

In striking contrast to the sighing and weeping of Jeremiah is the activity of Gideon and his three hundred men. The reason for their success was that they acted in harmony, and simultaneously. One servant of God may be ever so devoted, enthusiastic and active, but if his hundred or so associates are weak in faith and negligent of their duties, he is greatly handicapped. Even a discouraging word from one such will sometimes hinder or even prevent a good work which would otherwise be accomplished.

Those who are fearful and afraid are a detriment to the Lord's cause. Such a large proportion—twenty-two thousand of this class from Gideon's army were sent home. God was not quite satisfied yet; so he made another test. Out of the ten thousand that remained, only three hundred were chosen. They were alert and watchful. While drinking from the hand, they could look about them, so that it would be impossible for the enemy to come upon them unawares. It is not a great host which is going to win in the battle for the Lord, but it will be a devoted, united and obedient people; also a people who carry their lamps with them.

HIGHER PATRIOTISM.

While it is good and right for us to love and honor our own country, we must not despise people of other nations, who are also God's creatures. We must be loyal to our church and its doctrines, and bend all our energies to the spreading of the Gospel and all of the truths for which we stand, yet we must not slight our brothers who are in error. They have souls to be saved. We must love the sinner, though hating the sin. Peter said: "God hath shewed me that I should not call any man common or unclean." Again, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." It is easy enough to love those who have beautiful faces and pleasing manners, or attractive gifts; but those who are not so pleasing outwardly may have cleaner souls than we. Let us be more kind to the unattractive; for "one is your Master, even Christ; and all ye are brethren." Let us seek to become better citizens of that heavenly country, which is the only

ABIDING COUNTRY.

Earthly kingdoms rise and fall, nations prosper and decay. All things earthly are but for a moment, as the blade of grass. The only work worth while is that which is for the King of heaven. We spend our span of life toiling for the body, that we may have good things to eat, fine raiment and beautiful homes. How greatly must it grieve the Father if we let these things come between us and him. Why should we be so anxious about these things when he is preparing such wonderful things for us in our eternal country?

"A tent or a cottage, why should I care? They're building a palace for me over there."

Would it not be better for us to deny ourselves comforts and luxuries that more souls might be saved to adore the King who has done all for us? Where is our gratitude if we can not do this?

Is there one of us, dear Endeavorers, who can not pay at least fifty cents more to the missionary cause than we did last year? Do you know what this would mean? Only eternity would reveal the results. Who will do this? Only one cent a week more! *Can you not—will you not do this?*

PATRIOTISM THAT COUNTS.

Read the whole chapter. Neh. iv.

Patriotism. Love for one's country; the passion which aims to serve one's country, either in defending it from invasion, or protecting its rights, and maintaining its laws and institutions in vigor and purity.

That which counts the most of all is *work*. One may profess great love for his fellow man, for his church, or for his God, yet unless he proves it by his works, who is going to believe it? A husband and father may claim to think much of wife and children, yet if he is not willing to work for them, and seeks his own ease and pleasure without regard to their comforts, he is not believed. If one professes to love his church and yet sits with folded hands, making no effort to build it up, he is making false claims. Can one love his country and not honor and work for it? How can one love and honor God and yet not work for him? It is impossible.

The child of God must perform whatever work he sends, cheerfully and well. If you are called to work in some dark corner and to perform some disagreeable task, know that it is the dear Father's plan. He desires you to shine in that dark corner. He knows how important that light be sent there just at this time. He knows what souls need this help; perhaps you do not, but he knows.

This story of Nehemiah building the wall is a striking example of practical patriotism. Are there not lessons in this for us? Are there any gates broken down in our denomination? Will you help build up these broken places? First, efforts must be made to improve and strengthen the local church and society, and the individual. Are there any broken places—bad habits—in you or me? Let us mend up the broken places. Begin with the small tasks, and as strength increases, larger ones shall be accomplished.

We must "have a mind to work." We must not fear those who oppose or become angry because of our work for God. We also must pray and watch day and night. Our sword, the "Word of God," must always be carried. Our work also is great, and we are separated one far from another. Wherever the trumpet is sounded

(the call for help), we must go. Let every one be true and loyal, that he may be ready to guard and to work for the Master Builder in just the manner and just the place that he directs day by day.

North Loup, Neb.

Statistical Reports.

The Young People's Board has adopted the method suggested last year at Conference for gathering statistics. This gives the associational secretaries together with the corresponding secretaries of the local societies a large share of the responsibility and work. The secretary of the board, Miss Maleta Davis, has sent to each of the associational secretaries blanks which are to be sent to the corresponding secretaries of the various societies. The corresponding secretaries should fill out these blanks in full and with great care, and return them to their respective associational secretaries not later than July 10. The board sincerely hopes that all the corresponding secretaries will promptly perform their part of the work; for after that is done the associational secretaries must make up their reports, and from these the secretary of the board must make her report to Conference. May we not have a full and complete report, and have it ready early?

PRESIDENT.

Topic Cards.

Much disappointment was felt by many of our Endeavorers over the failure of the board to publish topics and daily readings for the present year. That failure is to be accounted for in several ways. But we are glad to announce that booklets containing the topics with daily readings from July to December are now ready for distribution and may be obtained at the RECORDER office.

The Rally.

Are you making your plans to attend, or send representatives to Conference and the Post-Conference rally? Be sure to go or send. Meanwhile *think* about the work, and pray for its success.

Young People's Hour.

MARTHA M. WILLIAMS.

The Young People's hour at the Central Association was conducted by Mr. C. C.

Williams, associational secretary. The program was as follows:

Song, "Rescue the Perishing."
 Reading of President's Letter.
 Paper, "Twentieth Century Opportunities"—Orlo Perry, read by Miss Sarah Williams.
 Music, Duet.
 Paper, "Freedmen"—Martha M. Williams.
 Song, "He Knows It All"—Male Quartet.
 Collection for Young People's Board, amounting to \$7.92.
 Memorial service for Dr. A. C. Davis Jr.
 A loving tribute to his memory by Dr. A. C. Davis Sr., read by Rev. T. J. Van Horn.
 Collection to apply on fund for his memorial tablet, \$8.48.

It was requested that the Secretary and Treasurer send a letter of remembrance and sympathy to Mrs. A. C. Davis Jr.

From the President of the Young People's Board.

TO THE YOUNG PEOPLE OF THE CENTRAL ASSOCIATION:

I shall not ask you to listen to a paper on any fixed subject but, instead, will talk to you in this way about several phases of the work which we all hold dear.

In the first place, I wish to announce that the Young People's Board is trying to carry out the suggestion of its former secretary, A. L. Davis, in regard to the gathering of statistics. In this we need the prompt help of every corresponding secretary in the denomination. By the time this is read to you, I presume the report blanks for gathering the statistics will be in the hands of the six associational secretaries. The associational secretaries will forward these blanks to the corresponding secretaries of the various societies, who should at once fill out the blanks full and complete and return them to the associational secretaries. The six associational secretaries will then forward the complete statistics to the secretary of the Young People's Board. It is believed that a much fuller report can be made in this way than by the secretary of the board working alone. We shall hope for a full and complete record of all the doings of all the societies to carry up to Conference next August.

You probably know of the plan of the board to hold a young people's convention, denominational wide, immediately after the closing of Conference. This is to be held

with the Milton Junction Church. We hope each society in the Central Association will have one or more delegates present. There is no limit to the number allowed. Send all who can possibly come, that we may together lay out our work for another year and gather enthusiasm sufficient to last us a full twelve months. Many of our societies are doing excellent work; we want them all to enjoy the blessings and reap the rewards of work well done. Let us talk it over together at the convention where plenty of time will be given for discussion and consideration, and see if we can not, by becoming more closely united, do more for him who has done so much for us.

Arrangements have been completed with the RECORDER office for the printing of topic and daily reading cards covering a period of six months beginning July 1. Of course all societies that have not bought cards for the entire year will order from the RECORDER office for the remainder of the year.

The board is much pleased with the reports that come from some of the societies in regard to securing subscriptions for the RECORDER. One society reports that after the committee had finished its canvassing, there was but one Sabbath-keeping family in the whole church society not taking the RECORDER. What a blessing it would be if each society in the denomination could make so clean a sweep as that.

Much interest has recently been manifested in mission work in the Southwest. The board has been hoping that sufficient funds would be forthcoming to encourage placing a missionary at some point, as Gentry, Ark., to be wholly supported by the young people. But it has not so far seemed wise. We can, however, help the Missionary Board carry out their plans for that field, which have been matured since our board decided we were unable to take up the work alone.

Finally, let us all work earnestly and faithfully that much may yet be accomplished during the present conference year. May the Father's choicest blessings rest upon you in all your work.

Fraternally yours,

M. H. VAN HORN.

May 27, 1909.

Twentieth Century Opportunities.

ORLO PERRY.

Read by Sarah Williams.

"An opportunity," says Webster, "is a convenience or fitness of time or place for executing a purpose."

The purpose is therefore one consideration. Shall we take for our purpose so to round out our lives that they may be the greatest possible honor to our Maker? This necessitates healthy development of our physical, mental and moral natures.

What opportunities for accomplishing this purpose lie before us today? For the development of physical strength, tennis, golf, and trips afield suggest themselves. The hayfield combines usefulness with exercise.

In educational lines exceptional opportunities are open to us. Free academic tuition is provided by the State for pupils living in the rural districts. This places an opportunity before young people of the country to get a high-school education on equal terms with residents of high-school districts; and let no one doubt that the former are quick to appreciate it.

But can the city high schools meet the needs of pupils from the country? Can they teach the boy to grow better corn or the girl to make better bread? It is because they can not do this that the State has seen fit to establish the new agricultural high schools. Here again the State prevents financial hindrances by making tuition free. In the agricultural school one develops a love for nature by becoming familiar with the life and habits of plant and bird: a practical knowledge in learning the possibilities of different soils; and accuracy and judgment in business affairs by solving the problems which confront the progressive farmer of the twentieth century.

But physical and mental development is only of secondary importance compared with the education of the soul. The soul only is immortal. What opportunities have we today for moral education? First of all, most of us have Christian parents, if they be still spared to us; and if they have passed on to the golden shore, their blessed memory should inspire us to seek that which is noble and true.

Again, we have excellent opportunities to add cells of moral beauty to our brain by

doing little kindnesses to those about us and by interesting them in our Junior or Senior Christian Endeavor societies. One frequently overlooks these golden opportunities until they have passed and can not be recalled.

In college life we may identify ourselves with the work of the Y. M. C. A. or the Y. W. C. A., where there is always an opportunity for earnest Christian work. Many a boy has been kept from growing wild by the influence of Christian comrades in these associations, and not infrequently the comrades are of the Y. W. C. A. But if you doubt the benefit of their influence, see what the associations are doing for the young men of our cities, or note their magnificent work in Japan.

Then when vacation comes there is opportunity for work as student evangelists. The overworked pastor of a church will welcome the earnest enthusiasm of a quartet of college boys; and by this work, if our motive is sincere, we aid both the cause of Christ and in establishing the prestige of our college.

And where in this broad land can we find a more complete correlation of these opportunities than at our "dear old Alfred"? Free tuition in the academy for pupils from rural districts; State-school courses in ceramics and agriculture; broadest foundations for life work in the regular college courses; excellent opportunities for Christian Endeavor and Y. M. C. A. work; and above all, the broad culture, quiet refinement and Christian fellowship of its faculty—these can not be surpassed.

Truly Shakespeare's words apply to us when he says:

"There is a tide in the affairs of men,
 Which, taken at the flood, leads on to fortune;
 Omitted, all the voyage of their life
 Is bound in shallows and in miseries.
 On such a full sea are we now afloat;
 And we must take the current when it serves,
 Or lose our ventures."

News Notes.

BERLIN, N. Y.—Pastor Hutchins and family arrived last week and we are all much pleased to have a pastor, after having been without one for several months. His sermon Sabbath morning was a very helpful one. The ladies of the Aid Society are busy putting the parsonage in order.

RICHBURG, N. Y.—Our Senior and Junior societies held a joint session on May 22.

WELTON, IOWA.—Our society was saddened by the death of Miss Lena Forsythe, who was taken sick while attending school at Milton, Wis., and died there May 21. Funeral services and burial at Welton, two days later.

LITTLE PRAIRIE, ARK.—Our pastor, Rev. G. H. F. Randolph, of Fouke, Ark., was with us on the second Sabbath and Sunday in May and preached five interesting sermons. We also reorganized our Sabbath school, May 22, with a good attendance.

GENTRY, ARK.—The Rev. G. H. F. Randolph of Fouke preached for us Sabbath, May 22. It was a good sermon, a great treat and a refreshing season. Following these hours of worship one hundred and fourteen attended the session of the Sabbath school. Our attendance at Sabbath school, however, is often above ninety and seldom below seventy-five. The total membership is one hundred seven; resident Sabbath-keepers about one hundred thirty-five.

"Keep the Sabbath."

DEAR EDITOR:

Will you allow me also an opportunity to say a few words?

I was much interested in the unsigned article entitled "Keep the Sabbath." I sympathize with the writer, whoever he may be, but I fail to see the matter in the same light that he does. I perhaps may be mistaken, but, to me, it seemed that he made prominent the thought that our young people are excusable for leaving the Sabbath if they fail to find employment with Sabbath-keepers.

As I read the Bible the commandment to keep the Sabbath does not rest on condition of employment. It is ours to keep the Sabbath because God requires it. If we have fitted ourselves to do good, honest work of any kind, it is ours to get out and hustle. God will help those who help themselves. Even though we hustle and then fail, there is no excuse for disobedience. God wants men tried and true—men who will not stoop to disobey even though life may be at stake. He wants men that can and will practice what Habakkuk declared he would do. He said, "Although the fig

tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

Entire consecration is what God desires. It may be our portion to come up through "great tribulation." If so, we should rejoice that we are counted worthy to suffer for the truth. We have no right to lay blame on others, neither have we any right to sit with folded hands and pray, "Give us this day our daily bread." This prayer we must pray, but then we must act as though everything depended upon our own exertion. "Whatsoever thy hand findeth to do, do it with thy might."

God has not forgotten his promise, "Lo, I am with you alway." He will never forsake those who are willing and obedient. Our loyalty may be tested severely, but if we stand the test, our reward is sure. The words of the apostle ought to comfort any that are cast down by reason of trials endured for Christ's sake. He says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter iv, 12-13).

W. D. TICKNER.

Fiftieth Anniversary of the Dodge Center Seventh-day Baptist Church.

The church at Dodge Center, Minnesota, has been enjoying a great feast in the celebration of the fiftieth anniversary, June 4 to 6, 1909.

On Sixth-day, June 4, at 1.45 p. m., after a song and devotional service, the pastor, Rev. C. S. Sayre, spoke of some reasons why this anniversary should be observed, and some benefits expected by it. This was a well-delivered and earnest presentation of the thought. Following this was a sermon by Rev. S. R. Wheeler, Owing to circumstances beyond his control, ex-Pastor Wheeler could not be present and Rev. H. D. Clarke delivered the sermon for him. It was very optimistic in view and pictured the grand results of the gospel message as

it has won victories all over the world until the knowledge of God covers the earth as the waters cover the sea. Some interesting reminiscences were then given by those present.

At 7.45 p. m., Pastor Sayre preached a short sermon from Rom. xii, 2. This was followed by a roll-call of all members since the organization of the church—four hundred forty-two. Those present responded, and friends of the deceased and absent ones spoke for them or reviewed their lives and devotion to the church.

Sabbath morning, June 5, ex-Pastor G. M. Cottrell of Topeka, Kansas, preached from Rev. xiv, 6 a most earnest and interesting sermon, giving a somewhat new exposition of the passage, the power of a united church spreading the everlasting Gospel. The Sabbath-school exercises for the occasion were arranged by the superintendent, Mrs. Flora Tappan.

Sabbath afternoon, at 2.30 o'clock, Mrs. Mabel Clarke Sayre gave a paper on what the young people have done for the church these fifty years, and K. R. Wells, another, on what the church has done for the young people. It is hoped that these papers may appear in the Young People's department of the SABBATH RECORDER. The church clerk, Frank E. Tappan, gave a paper on the elderly people and the church. Most interesting messages were read from Revs. G. W. Hills of Salem, W. Va., O. S. Mills of Milton Junction, Wis., R. J. Severance of Alfred Theological Seminary (these had gone out from the Dodge Center Church), Rev. J. H. Hurley, ex-pastor, who could not be present, Dea. A. A. Whitford of Farina, Ill., who was ordained at Dodge Center, and Prof. Albert Whitford, Milton College, who spent two years with the church in its early history. These messages of love and encouragement were very appropriate and timely. Rev. G. W. Lewis, who was with his father, Rev. H. B. Lewis, in early days, gave added reminiscences of much interest and Rev. G. M. Cottrell told of the days when he was pastor, over thirty years ago. Pastor Cottrell came direct from Alfred University before his marriage to become pastor of this church and was ordained here. A few of his "old choir" were present and sang one hymn, "That will be Glory for Me." Their voices are

still clear and any choir might yet be benefited by their presence. Rev. G. W. Lewis was the "old-time" chorister during this pastorate.

First-day morning Rev. G. W. Lewis preached from 1 Cor. iii, 9, 10. The text will quickly give to the reader the outline of the good sermon. The founders of this church did well and laid a good foundation. Let us beware how we continue the building.

From noon until 3 p. m., the anniversary dinner was served on the lawn of Dea. Joel Tappan and on the spot where he first camped with his prairie-schooner fifty-three years ago in June, and later built his log house and where the Sabbath school was started two years before the church was organized. A photographer was present and took a "bird's-eye" view of the happy group sitting at the long table. The Dodge Center Seventh-day Baptist Cornet Band of about twenty-three pieces, under the leadership of Rev. C. S. Sayre, the pastor, gave a concert on the lawn.

At 3 p. m., in the church, a concert was given, followed by a historical sketch of the Sabbath school by Mrs. Flora Tappan. Then Rev. H. D. Clarke gave a carefully prepared history of the church since its organization, he having thoroughly consulted the church records and secured valuable information from many lawful sources. This history is intended to be valuable for the future historian and to be preserved. A church prophecy was also given.

In the evening Rev. Mr. Cottrell again preached, from the theme, "Waiting for Power," and led in a farewell conference.

During the meetings a male quartet, the Misses Ellis in duets, and Pastor Sayre and his wife in duets, besides the choir, gave appropriate music.

It was an occasion long to be remembered and will serve to unite the membership in more faithful work in the future.

COR. PRO TEM.

A little girl was told by her nurse that, if she did not think so much by day, she would dream less at night. "But I can't help thinking," she said, and added, pathetically, "I can not make my mind sit down."—Selected.

Children's Page

The Hunt of Teddy and Kermit.

ALICE ANNETTE LARKIN.

There was great excitement in Africa. Not the real Africa, where the black people live, but make-believe Africa, which was Doctor Bennett's back yard.

Theodore, Doctor Bennett's curly-haired boy, stood on the stone steps that led to the wagon-house, while Harold, his cousin, strutted up and down the board walk.

"No, siree!" Theodore was saying, "you can't be Teddy Roosevelt, 'cause my name's Theodore and I'm the biggest and—you'll just have to be Kermit."

"But I don't want to be Kermit," his little cousin replied. "It's my rifle and my Indian suit and my everything."

"Well, if you're going to quarrel about it, Harold Anderson, you'd better come down to the grove. If our mothers hear us, they'll make us come into the house and stay there, too. Come along!"

"Huh! you think you know everything just 'cause you're nine years old. But I'll come. 'Spose I'll have to be Kermit or else not play 'tall."

When Theodore and Harold reached the little grove of pine trees back of the barn, they sat down to talk about the big animals they were going to kill.

Harold's rifle was only a home-made one and would shoot nothing more dangerous than little white beans. Theodore carried his bat, which they could imagine was the best kind of a gun.

Harold and his mother were spending the summer vacation at Doctor Bennett's. He and his cousin had been hearing a great deal said about Colonel Roosevelt and Kermit and the wonderful animals that they were shooting in Africa.

So the two boys thought it would be fun to make believe that they were the Roosevelts and they had been talking about what they were going to do when their little quarrel almost spoilt the whole plan. But not quite.

"Oh, look! look quick!" Harold cried, pointing to something that was moving

behind a big pine tree. "It's a wild animal. If you're Teddy Roosevelt, hurry up and shoot him."

And Teddy Roosevelt, carefully watching the big animal, grabbed his gun and prepared to shoot.

"Whew!" he said to Kermit, "it's a hippo just as sure as anything."

"Tain't either!" his cousin replied scornfully, "it's a white elephant. Shoot him! shoot him!—"

But he got no farther for the hippo or white elephant or whatever he might be was trying to say something to them. To Doctor Bennett this terrible animal would probably have looked very much like his own gentle old white cow. But the big wild animal was saying:

"Attention! Teddy Roosevelt,
And your big, important son,
Throw down your tiny rifle
And that big, old-fashioned gun!
I tell you I'm a hippo
And these woods belong to me;
Pack up your tents and scatter
To your home across the sea."

Perhaps the hippo would have said more but Kermit's rifle went "bang! bang!" and the big white animal was gone.

"Number one for me!" the hunter cried. "You didn't shoot 'at one, if you *are* Teddy Roosevelt. You didn't, I say."

I don't know what answer Teddy Roosevelt would have made to this remark, for just then another wild animal appeared very near to the place where the two brave hunters were standing.

In America it might have been called a cat, but not in this wild country. Its eyes were big and staring and it looked quite ugly indeed.

"A giraffe!" Teddy Roosevelt cried, pointing his gun at the intruder.

"A kangaroo!" Kermit said excitedly, as he made ready to shoot. "One, two, three—"

But the wild-looking animal was saying in a very angry voice:

"Hold on there, Mr. Hunters!
What right have you to come
To this, our dear old forest
And drive us out from home?
You can bang that gun till midnight,
I'm safe, for my skin is tough;
I'll warn you to leave this country,
And perhaps I've said enough."

"Ha! ha!" laughed Teddy Roosevelt.

"He's a brave one, isn't he? Well, here goes!" And his gun went "bang! bang! bang!" When he looked up after pulling the trigger the animal was gone.

"Pretty good luck today," he said to Kermit, who was trying to unfasten the belt of his Indian suit. That belt always was tight, but it hurt worse than usual today. Maybe it was because he was working so hard.

"Wish we'd brought 'a lunch," he said aloud. "Hunting animals makes me hungry. Don't it you?"

But Teddy Roosevelt didn't answer, for he had suddenly spied another animal lurking in the shade of a tree. He thought it must be a polar bear, but Kermit declared that it was a 'merican zebra.

"Who ever heard of a 'merican zebra?" Teddy said laughingly. "Zebras don't grow in America. Where's your geogfry?"

But the polar bear or 'merican zebra or it might possibly have been old Rover, the dog, was saying in a very gruff voice:

"Hello there, Mr. Hunters!
Where did you get your gun?
I should think by the way you use it,
It wasn't a number one.
You call me a 'merican zebra,
Or else a polar bear;
I'll teach you my name and nation,
Unless you use me with care."

"Bang! bang! bang!" suddenly went both rifle and gun and the third wild beast was destroyed. The boys didn't bother to see what had become of them because they thought they could do that later.

"Whew, I'm tired!" Teddy Roosevelt at last declared. "Say, Kermit, you keep watch and let me have a nap. Then I'll do the same for you."

"All right!" Kermit answered. "Maybe you'll be sorry, 'cause I think there's another animal behind that tree." But Teddy Roosevelt was already fast asleep.

Kermit paced up and down before the sleeping hunter. That was the way guards did, he said to himself. But what was that noise? Another animal?

He had just placed his rifle in position when, glancing behind him, he saw the biggest animal that had yet appeared.

"Must be a giant," he thought.

And the animal, that looked a great deal like Ned, Doctor Bennett's big black horse,

was speaking as though he might be very angry with somebody or something.

He was saying:

"Hello, you wise old hunter!
You don't know a man from a bear.
I'm a roaring, African lion,
See my beautiful, shaggy hair!
I'll give you five minutes to vanish,
No more will I let you stay;
So pick up your tents and rifles,
And never come back this way!"

Kermit tried to shoot but the rifle wouldn't go off at all. He suddenly found himself sitting under a little pine tree and rubbing his eyes very hard to make them stay open.

"I wonder what makes me so sleepy," he said to Teddy Roosevelt, who was also rubbing his eyes.

On the ground beside them lay old Rover, the dog, fast asleep. On a fence post, washing his face, sat Peter, the black cat, while Ned and the white cow were contentedly eating grass.

Mother was calling from the house: "Theodore Wells Bennett! where are you? My wood box has been empty for the last two hours and it's long past time to feed the chickens."

"Why! I thought I was in Africa," Teddy Roosevelt, or rather Theodore Bennett, said as he hurried toward the house. "And I'm most starved to death."

Everybody laughed when they heard about the wonderful animals that had been shot that day. Doctor Bennett suggested that somebody might have been dreaming, by the looks of their eyes. But our two hunters were sure they couldn't possibly go to sleep in the daytime.

"Anyway," Theodore declared, "I guess I'd rather fill wood boxes and feed chickens than shoot animals any day."

And Harold guessed he would, too.

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

"Every dollar spent in vain show is a dollar of a trust fund misappropriated."

HOME NEWS

BATTLE CREEK, MICH.—Six years ago the Rev. J. G. Burdick fell and hurt his spine. From this he so far recovered that he was able to resume his ministerial labors and call himself well. Soon after he came to Battle Creek last spring, he slipped on the sidewalk, hurting his knee and severely shaking him. He thought little of it at the time and went about his usual pastoral duties. Later, complications set in, his old spinal hurt began to afflict him and withal rheumatism gave him much trouble both day and night. At last the sanitarium doctors said he must drop all ministerial labor and care or progressive paralysis would get him sure. There was, therefore, nothing to do but obey orders and take a vacation. After being with us just about six months, Pastor Burdick returned to his home at Alfred, N. Y., to rest and regain his health. Let us all pray that he may soon be again in his wonted vigor and activity. He and his wife started for Alfred the third of June. When Elder Burdick came, the outlook was far from promising, and discouragements were on the right hand and on the left; now the clouds have lifted somewhat, a vigorous, growing church has sprung up and courage and hope abound. May this desirable state of affairs long continue.

The regular monthly social of the Christian Endeavor Society was held at the home of Brother Perry Lippincott, May 20, 1909. About fifty were present. We have endeavored to make the Endeavor socials a reunion for all Seventh-day Baptists in this vicinity, at which time we can get together, get acquainted and have a social good time. Every one present pronounced this one the best social yet attended. There were Seventh-day Baptists present from ten different states.

We had the pleasure of listening to a very helpful gospel sermon, on May 22, from Rev. William Robinson, formerly a Seventh-day Adventist preacher of this city. This brother is an Englishman, born in Wales, of Irish ancestry. He is a man of unblemished character and, like Enoch of

old, he walks with God. His text was, "I can do all things through Christ which strengtheneth me."

A new Sabbath interest has recently developed at Hastings, twenty miles north of here. This interest centers around Rev. W. H. Davie, who was formerly a Protestant Episcopal preacher. There are some eight or ten Sabbath-keepers there at present and more on the way. Secretary Saunders has visited Hastings once and Elder Davie will preach for us in the near future.

When it became known that Pastor Burdick was likely to be laid by for a season, it fortunately happened that our missionary secretary, E. B. Saunders, was at Milton, Wisconsin, and to him we sent requesting him to come to Battle Creek. He and his wife both came and are now comfortably located at 71 University Avenue, just northwest of the Sanitarium. Secretary Saunders will make this city his headquarters for a few weeks and be acting pastor of our church here while he stays.

At a recent church meeting a Labor Committee, consisting of H. V. Jaques, A. E. Babcock and Mrs. W. L. Hummell, was appointed. Any one who may be desirous of securing employment here at Battle Creek will please correspond with one of this committee. Elder Burdick was the employment bureau as long as he staid; now this duty is shared by the three mentioned above. Do not hesitate to write; a job will be found for you in due season. Address care of Sanitarium.

Our congregations have grown from about twenty to an average of over sixty. The way has been wonderfully opened up for us to go forward, opposition is melting away, and now we want you to prepare to come to Conference at Battle Creek in 1910.
C. H. GREENE.

June 6, 1909.

DODGE CENTER, MINN.—Dodge Center has just celebrated the 50th anniversary of our church there (June 4-6). There were four of her pastors present and an interesting and varied program was enjoyed, of sermon, song and story or history. It will doubtless be fully reported by those who had it in charge, so we will say no more, except that it was good to be there.

G. M. C.

RIVERSIDE, CAL.—The monthly business meeting of the Christian Endeavor Society, followed by a literary program and social time, was held at the home of Mr. and Mrs. P. B. Hurley on the evening of May 29. —Last Sabbath night the ladies of the Dorcas Society served ice-cream and cake at the home of Pastor Loofboro and wife. —We are to enjoy a rare treat this week in the way of a visit from "Father Endeavor Clarke," who comes to Riverside June 10. All Endeavorers of the city are expected to meet him at the train and escort him to the Baptist church, where he will address the Endeavorers and as many others as the church will hold.

June 8, 1909.

DEATHS

McDOUGALL—Mrs. Jane Brownson McDougall died in New Auburn, Minn., April 11, 1909, aged 79 years. Buried in New Auburn Cemetery. M. H.

RICHIE—John Miller Richie was born in Cumberland Co., N. J., February 20, 1835, and died in New Auburn, Minn., May 31, 1909, aged 74 years, 3 months and 11 days.

When twenty-one years of age he came to Walworth, Wis., and in 1863 to Transit, Minn. In 1880 he moved to New Auburn where he has resided since. He was married to Cordelia Ann Green, October 6, 1866. He was converted to God in 1871, under the preaching of Elder C. M. Lewis. He has been a most worthy member of the Seventh-day Baptist Church of New Auburn, and is greatly missed. He died in the faith. Burial in New Auburn Cemetery. "Let me die the death of the righteous, and let my last end be like his." M. H.

VAN HOESEN—Mrs. Sophena Wilcox Van Hoesen, at Plainfield, N. J., June 4, 1909, in the seventy-fifth year of her life.

She was the daughter of John W. and Farozina Bates Wilcox, born in Little York, Cortland Co., N. Y. She was the wife of John F. Van Hoesen, who died in 1860 leaving her with two baby daughters, twins, Frances Stella and Fanny Luella. When grown to womanhood these daughters married brothers, Arthur L. and George B. Titsworth. Then it was that she and her mother went to Plainfield to live near the daughters. Here she was a regular attendant at the Seventh-day Baptist church and a Sabbath-keeper, although she never became a member of the church. She leaves in life her aged mother almost ninety-seven years old, an only brother, Joseph W. Wilcox of Preble, N. Y., and one son-in-law, Arthur L. Titsworth of Plainfield,

N. J. Farewell services were held at the home Sunday, June 6, conducted by Rev. Edwin Shaw, and the casket was placed in the receiving vault at Hillside Cemetery, later to be buried at Preble, New York. E. S.

Dividing healthy young men of twenty years into three classes their average expectation of life is as follows: Total abstainers of 20 may expect 44 more years—live to be 64. Moderate drinkers of 20 may expect 31 more years—live to be 51. Drinkers of 20 may expect 15.5—live till 35. The total abstainer of 20 will live on the average 29 years longer than the drinker, and 13 years longer than the tippler.—*American Temperance Life Insurance Company.*

The best tonic which any person in fair health can take is nature's own stimulants of fresh air, sound sleep, wholesome food, plentiful exercise and due moderation in the expenditure of the bodily forces. Don't think about tonics. Keep about your work and let yourself alone. Nature will bring you out all right if you use common sense in personal habits.—*Morning Star.*

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Edited by

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Biblical Languages and Literature in
Alfred University.

- July 10. Paul's Second Missionary Journey—The Philip-
pian Jailer. Acts xvi, 16-40.
July 17. Paul's Second Missionary Journey—Thes-
salonica and Berea. Acts xvii, 1-15.
July 24. Paul's Second Missionary Journey—Athens,
Acts xvii, 16-34.
July 31. Close of Paul's Second Missionary Journey,
Acts xviii, 1-22.
Aug. 7. Paul's Instructions to the Thessalonians,
I Thess. v, 12-24.
Aug. 14. Paul's Third Missionary Journey—Ephesus,
Acts xviii, 23-xix, 22.
Aug. 21. Paul's Third Missionary Journey—The Riot in
Ephesus. Acts xix, 23-xx, 1.
Aug. 28. Paul on Christian Love. I Cor. xiii, 1-13.
Sept. 4. Paul's Third Missionary Journey—Farewells,
Acts xx, 2-38.
Sept. 11. Close of Paul's Third Missionary Journey,
Acts xxi, 1-17.
Sept. 18. Review.
Sept. 25. Temperance Lesson. I Cor. x, 23-33.

LESSON I.—JULY 3, 1909.

PAUL'S SECOND MISSIONARY JOURNEY —ANTIOCH TO PHILIPPI.

Acts xvi, 6-15.

Golden Text.—"Come over into Macedonia, and help us." Acts xvi, 9.

DAILY READINGS.

First-day, 2 Tim. iii, 1-17.

Second-day, Phil. i, 15-30.

Third-day, Phil. i, 15-30.

Fourth-day, Phil. ii, 1-18.

Fifth-day, Phil. ii, 19-30.

Sixth-day, Acts xv, 36-xvi, 5.

Sabbath-day, Acts xvi, 6-15.

INTRODUCTION.

The importance of the council at Jerusalem for the peace of the church and for the efficiency of missionary enterprise can hardly be exaggerated. Although there really was some trouble after this in regard to the position of Gentile Christians in the church as we see from the Epistle to the Galatians, the liberal view as held by Paul was officially accredited. There was therefore nothing in the way of further evangelizing efforts on the part of Paul and Barnabas.

In the early part of our lesson we are told of a disagreement that arose between Paul and Barnabas. To those who have considered these men as ideally perfect this is certainly very surprising. But they were men of like passions

with the rest of us. We do not know which of the two was right in this matter; but we certainly must admire the spirit which they showed in the treatment of their difference. They agreed to disagree, and each choosing another companion went about the work to which he felt called. Their difference was therefore no hindrance to the Gospel. They could do more work separately than they could together.

We are very glad to notice that Mark showed that he had good metal in spite of his withdrawal from the missionary enterprise at Perga. Paul himself subsequently makes very favorable reference to him.

TIME—Probably in the year 51 or about that time.

PLACES—Barnabas journeys from Antioch to Cyprus. Paul journeys from Antioch westward across that region which we now call Asia Minor to Troas, and then to Philippi in Macedonia.

PERSONS—Paul and Barnabas; John Mark, Silas, Timothy, Lydia, and others unnamed. It is almost certain that Luke met Paul at Troas and accompanied him to Philippi.

OUTLINE:

1. Paul and Barnabas separate v. 36-41.
2. Paul finds Timothy. v. 1-5.
3. Paul journeys to Troas. v. 6-10.
4. Paul begins work at Philippi. v. 11-15.

NOTES.

1. *A certain disciple was there.* Timothy had already become a disciple of Jesus. Very likely he was converted at the time of Paul's previous visit to this region. The preponderance of the evidence is in favor of the view that Timothy's home was at Lystra rather than at Derbe.

3. *Because of the Jews.* Paul was willing to do anything that was lawful for the sake of the Gospel. In Jewish communities Paul's work might be hindered if it should be known that he was traveling with a man of Jewish parentage who did not heed the most fundamental requirement of the ceremonial law. And Timothy also would not have great influence over his fellow Israelites.

4. *They delivered them the decrees to keep.* Paul thus showed his loyalty to the Jerusalem council.

6. *And they went through the region of Phrygia and Galatia.* We are to understand that they were not merely traveling through this section to get to certain districts beyond, but were preaching the Gospel and establishing churches as opportunity offered. The expression, "region of Phrygia and Galatia" is probably to be interpreted as meaning Phrygian Galatia, that is,

the district in which Antioch and Iconium were situated. This understanding of the passage adds presumptive evidence to the theory that the people addressed in Paul's Epistle to the Galatians are the members of the churches in Antioch, Iconium, Lystra, Derbe, and other places in their vicinity. *And were forbidden of the Holy Spirit to speak the word in Asia.* Just how this prohibition came to the missionaries we may not know; possibly by some external hindrance, possibly by a direct declaration through a vision. By the name "Asia" we are not to understand the continent of Asia, nor the peninsula which we call Asia Minor, but the comparatively small Roman province the chief city of which was Ephesus.

7. *And when they were come over against Mysia.* Mysia was the northern portion of the province of Asia. The missionaries evidently had some thought of engaging in work here. *Bithynia* was the province to the northward, bordering on the Black Sea. In this direction also they were hindered by the divine providence.

8. *Passing by Mysia.* This probably means not that they went around Mysia (for it seems impossible that they should have reached Troas without crossing either Bithynia or Mysia), but that they passed through this region without stopping to preach the Gospel. *Troas* was a seaport town, a Roman colony, not very far from the site of ancient Troy—made famous by the poems of Homer.

9. *A vision.* That is, something seen. The word does not necessarily imply unreality. This appearance may have come to Paul in a dream, or just as likely in his waking moments. *A man of Macedonia.* There have been various conjectures as to how Paul knew that the man was a Macedonian; possibly from his dress, but more likely from what he said. It has been suggested that this man was Luke, but there is hardly sufficient evidence for this supposition.

10. *Straightway we sought to go forth into Macedonia.* The form of the narrative here abruptly changes from the third person to the first person plural. The most plausible explanation of the use of the word "we" in this and in the following sentences is that the author of the Acts joined Paul's company at Troas. We need not think of Paul's crossing into Europe as marking a distinct epoch in his missionary work. The voyage from Troas to Philippi was not nearly as great an undertaking as the land journey from Antioch to Troas. It is doubtful that it even occurred to Paul that he was transferring his work from one continent to another.

From the highlands near Troas the mountains of Macedonia are in sight.

11. *Setting sail therefore from Troas.* It is worthy of notice that the author of Acts tells more about the management and use of sailing vessels than any writer of his times whose work has been preserved for us. *Samothrace*, an island of the Aegean Sea about half-way between Troas and Neapolis. *Neapolis*, the port of Philippi, was about ten miles from the city which it served.

12. *Philippi* was named in honor of Philip the father of Alexander the Great. It was near this city that the decisive battle was fought that sealed the change of the Roman government from a republic to a monarchy. *The first of the district.* Its importance arose in part from its situation on the great Egnatian Way—the thoroughfare of traffic between the East and the West. *A Roman colony.* The Roman colonies were in their government and customs copies of the capital city of the empire. The citizens of a colony were recognized as citizens of Rome, and possessed many rights and privileges which were denied to inhabitants of less fortunate cities. A colony was not reckoned politically as a part of the province in which it was situated.

13. *Where we supposed there was a place of prayer.* This may possibly have been a building, but more likely an open place. In case there were not enough Jews in a city to maintain synagogue worship, it was customary for them to have a place of prayer. We may infer therefore that the people with whom the missionaries met on the first Sabbath in the city were for the most part Jews. *Unto the women.* The majority of the worshipers were evidently women. It is noticeable also that our narrative mentions women as especially prominent also at Thessalonica and Berea.

14. *Lydia.* This woman seems to have occupied a position of honor and influence. She was probably possessed of a considerable wealth, as her business evidently required some capital. *Thyatira* was a city of the Roman province of Asia, situated near the boundary of the regions of Lydia and Mysia. It was famous for its dyers of purple. Very likely Lydia imported her goods from that city. *One that worshiped God.* This clause suggests that Lydia was not a Jewess. She was a proselyte, or perhaps merely an adherent to the fundamental doctrines of the Jewish religion. *Spoken by Paul.* Luke ascribes this woman's conversion to Paul's words, although he has said in v. 13, "We spake unto the women."

15. *She was baptized.* Evidently very soon

after she believed. *And her household.* Some who desire to support the doctrine of infant baptism have maintained the probability that there were little children in this household; but there is no sure basis for this assumption. Her household may have included a number of slaves and freed-women assisting in her business. Confession of faith is so often mentioned as a condition for the reception of baptism that it is legitimate to infer that it was required in those cases in which it is not specifically mentioned. *If ye have judged me to be faithful.* We are to infer that Lydia was modest and unassuming, and so uses the word "if" where *since* would really be more appropriate. *And she constrained us.* Paul often showed himself reluctant to accept favors from the converts to Christianity. Sometimes he seemed to dread lest he might be a burden, and at other times his motive was anxiety lest he might seem to be preaching the Gospel for pecuniary reward.

SUGGESTIONS.

Some have thought that Paul showed vacillation in his conduct in that he induced Timothy to conform to Jewish ceremonial requirement, but firmly resisted any encroachments upon the liberty of Titus as we are told in the Epistle to the Galatians. But the cases are not parallel. In our lesson no principle was at stake. Paul and Timothy conformed themselves to Jewish ideals for the sake of harmony and efficiency. In the case of Titus there was a principle at stake. If Paul had yielded in the case of Titus, he would have appeared to agree that circumcision was necessary for salvation.

Our lesson teaches that Paul and his companions were specifically guided by the Holy Spirit in regard to the localities in which they should work. If we are determined to do the will of God we may be just as certainly led today. There need be no question whether we are in the place that God desires us to be or not.

As in the conversion of Lydia, so in every conversion there is something of the divine and something of the human. God opened her heart and she gave attention. It is vain for a man to say, If I am one of God's elect he will convert me at the proper time and I have no need to concern myself about the matter.

WANTED.

Seventh-day Baptist men or women to canvass for Dr. Hale's Household Ointment and Tea on very liberal terms. Address, KENYON & THOMAS CO., Adams, N. Y.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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 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.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome.

I cannot spell—I wish I could!

The dictionary is no good
To aid a boy in spelling write,
And mother is too busy quight;
She never can take time to seigh
Whether a horse should "ney" or "nay."
Whether to pen: "The pretty flour
Came up and withered in an ow'r"
Or not, and anyhow I trigh
It's not correct or even ny.
I'd like to be a savage, thain
I'd never need to spell agen!

—The Bohemian Magazine.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich. tf.

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A Japanese lieutenant with a wound in his left lung lay in the hospital next to an officer with a wound in each lung. The second was in a much more serious condition, yet he recovered far more quickly, and was dismissed from the hospital more than a month earlier. The lieutenant, when asked the reason, was told by the surgeon, "The other officer's blood is not poisoned by alcohol and tobacco as yours is." The lieutenant is now an out-

spoken temperance man. Every soldier in his company has signed the pledge.—C. E. World.

A pretty little girl of three years was in a drug store with her mother. Being attracted by something in the show-case, she asked what it was. The clerk replied, "That is a scent bag."
"How cheap!" replied the little girl. "I'll take two."—Lippincott's.

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A BIOGRAPHICAL SKETCH

This is the title of a book being issued by the American Sabbath Tract Society. The author is Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER, who has probably had as intimate an acquaintance with the subject of the sketch as any man now living. The sketch was printed in the RECORDER, running through several weeks, and has now been reprinted in attractive book form and will be

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