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The writer adds warm welcome to the coming editor and hearty congratulations to the readers of these pages, in view of Doctor Gardiner’s coming. The resolutions were adopted by the church at the morning service on the Sabbath after the call to Brother Gardiner had been placed before his church—Ed. Recorder.

RESOLUTIONS.

“Again confronted with the trial of being left without a leader in releasing at once, our especially able, efficient and beloved pastor, that he may accept a call from the Tract Board to assume the editorship of the SABBATH RECORDER and to become in a certain sense the pastor of all our churches, and recognizing the ability of the man and his especial fitness for this position, due to his high character, his educational work, and travel abroad and his full knowledge of our denominational needs, interests and possibilities, in the west as well as in the east and moved by a sense of duty and loyalty to our denominational interests, rather than by preference or personal choice, therefore, “Resolved, that waiving the interests of this church and the needs of this field, that we accept the resignation of our pastor, Rev. Theo. L. Gardiner, to take effect at
his own instance, Sept. 7, 1907, thus leaving him free to accept this call of the Tract Board and that we pledge him our good will and moral support in this broader field of work and usefulness; and we also at this time tender to his excellent wife and helper our thanks for the services she has rendered us as his co-laborer and as a teacher in our Sabbath School and a worker in all departments of the church.”

Respectfully submitted,
R. G. Thorngate,
MRS. DELIA CHASE,
MRS. SABRINA WILLIAMS,
E. J. Babcock,
Dr. Merton Burdick,
Plainfield, N. J., July 21, 1907.

North Loup, Nebraska.

On Sabbath evening, August 10, a farewell meeting was held, Walter G. Rood presiding. After appropriate words by Mr. Rood and prayer by Mr. Chace, a program consisting of music and papers from members of the church was presented, followed by a parting word from the pastor. The paper by Mrs. Angelie Abby and Mrs. Jessie Babcock are given below:

A FEW THOUGHTS.

The first thoughts which came to us, upon hearing of the call of Doctor Gardiner to the editorship of THE SABBATH RECORDER were: “You cannot go. Tell them that you cannot come. It is too much to expect. Only one short year! ‘The work has just begun. It is estimated that it takes about three years for a pastor and church of this size to become acquainted.’ It seems unjust and wrong that he should be required to leave when the work is scarce be­gun.”

But this is the selfish view of the case. Those worthy the name of disciples must deny themselves, take up the cross daily and follow Christ. Some days it must be heavier than others, but we must bear it patiently, lovingly and with praise and re­
joicing; walking in the footsteps of Him who bore the cross which was to be the instrument of his death and wore the crown of thorns for us.

When Paul, about to depart for Jerusalem, was besought by his friends not to go, he rebuked them by saying: “What mean ye to weep and to break mine heart?” This should not be a time of weeping or bewailing and of the “harrowing” of each other’s feelings. The pastor and his wife have enough to bear without being burdened with our grief. Rather it should be a time of rejoicing that they are called to a larger field of labor. Our pastor will still preach to us and to thousands of others from the printed page. His words may be treasured and kept upon our library shelves and re-read many times. Most people retain what they receive through the eye better than what they receive through the ear. We shall thus be able to profit by his instruction, while we have the satisfying consciousness that many others are being benefited by his wise words.

While we shall miss the loving handclasps and the genial smiles of our pastor and his wife, let us rejoice that God has called them to do greater work for Him.

One little year has gone.
What has been gained?
Have we great strength received
Of heart and soul
That we may better stand
The burden and the heat?
Courage and endurance learned to fight
This battle of the Lord’s?

One little year has gone
What has been wrought?
Has every soldier in his place
Performed his part?
Fought valiantly each day
To conquer sin,
To vanquish error swift
And truth enthroned?

One little year has gone
How have we wrought?
Has each one faithfully
Upheld the hands
Of these our leaders, both,
Seeking to lift and them
When courage waned,
By act, or word, or smile?

One little year has gone.
These two have wrought
With power to lift men up
From slough of sin,
And set their feet upon
The solid rock.
Dependent ones, and sin-sick souls
Have strength and courage gained.

A grand, new year has come!
What will it bring?
— “This great in possibilities,—
For our dear friends
Work strenuous and hard,
The honors may be great,
But great the cares.
So let us each and all
Uphold them with our prayers.”

— ANGELINE ABBEY.

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“HAIL” — “FAREWELL.”

But a year ago and a welcoming “Hail” was borne on the Western hills.
To a leader who came to our sunny plain
From the land of rocks and trees;
A leader who came with the beautiful strength
Of those native hills and rocks,
To labor with love, like that from above
For one of God’s struggling flocks.

He came from the land of the fruit and the vine
To our glowing Western hills,
Bringing with the seeds of truth,
And planting everywhere God wills.
Like the fruitful tree, he flourished and grew
And fed this hungry band,
And a helper true, by his side there grew
To strengthen his brave, right hand.

They’ve called him back to his Eastern home,
To the ocean’s majestic swell;
The “Hail!” has hardly died on our lips
Before we must say “Farewell!”
With sorrowful voice, we say “Amen,”
To this higher, better call,
But the faith in God, wherever we’ve trod;
Bids us hope it is best for all.

We send him back to your Eastern Land,
With the strength of your granite hills,
As broad as our prairies, as deep as our soil,
As gay as our rippling rills,
As cheerful and bright as our sunniest days,
As rich as our Western lands,
And wherever he goes, the Lord himself knows
How fruitful his loving hands.

Mount of Blessing.

With the age and the dignity of the East,
And the youthfulness of the West,
With faith in the Lord to equal both,
May he be supremely blest.
With the best of the East and the best from the West,
And the Lord’s best gift by his side,
We cry him “God-speed,” whatever our need,
With the tears that we cannot hide.
— JESSIE T. BARCOCK.
will the end of the highest worship be attained—not here, but in the consummation of God's Kingdom hereafter.

Inspiring as these considerations would be for our continued meditation, it is evident that we must pass to the proper subject before us, that of power in the outward acts of public worship; but in doing so it is well for us first to take up the matter of the end or object of such worship and thus limit to some extent the field to be traversed, lest too much of our time be taken up with the whole task. The end and purpose of such outward acts as sacrifice, prayer, praise, adoration and other elements of public worship has undergone a radical change in the history of the world and of the church. At first the end in worship was the inciting of the Deity; power in worship was conceived as directed towards God. Prayers, sacrifices, and the like were to secure the Divine favor or to determine the Divine agency to the accomplishment of some end for the benefit of man. This was always the pagan conception of worship, and the same was to a great extent the Hebrew idea. When Jacob, the progenitor of the Israel, race, was first inspired to reverence worship at Bethel, he said, "If God will be with me and will keep me in the way in which I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set for a pillar, shall be God's house." Gen. 28:20, 21. Indeed ever since there has been a large residuum of this notion. Worship in order to gain some end from God. But it is now clear to most minds, and upon a little thought becomes perfectly manifest, that, while the end in worship is the glory of God, the object toward which its power is directed is the spiritual improvement of the worshiper; and as the highest spiritual excellence of man is God's greatest glory, it is best to consider this as the tangible end toward which public worship is directed.

The inward source of power in worship to improve the worshiper is of course primarily the direct influence of the Divine Spirit, but we shall here leave this as already considered and pass to the other objects of worship. There are chiefly reverence, dignity, order, and impressiveness. It will also be borne in mind that under the head of worship is not included the preaching of the gospel or other means of evangelization. These in an age, the object toward which its power is directed is the spiritual improvement of the worshiper; and as the highest spiritual excellence of man is God's greatest glory, it will be best to consider this as the tangible end toward which public worship is directed.

Rowing, and suffering humanity, for erring Israel, for the unenlightened heathen, for the state, for those in authority, and for the coming of the Kingdom of Christ universally. The manner of the officiating minister and of the people ought to be reverent and devout, and everything done to increase the impressiveness of the service. The people ought to assume some appropriate attitude; as kneeling, standing, sitting with bowed head and covered face. No Christian ought to remain in an easy and comfortable attitude, lolling about, sitting with crossed legs, or occupied in gazing about the room.

Praise in the Christian church involves the use of psalms—and other scriptural canticles—hymns, anthems, orpsalm-songs; God and expressive worship; and spiritual songs, as addressed to God, but tending to lift the souls of the singers and listeners to a plane of spiritual exaltation. Psalms and hymns are more appropriate in public worship than other songs, though the latter are of great service in evangelistic meetings and on many occasions.

In all these three elements of worship power and impressiveness are usually gained by the avoidance of novelty and a use, as far as possible, of language, elements that have the sanction of antiquity. Just as the authorized version of the Bible is more impressive when read than the revised version, so ancient customs and language hallowed by long use in public worship are better than those matters of detail may be of great and certain services of an evangelistic character, but in the public worship of God by His people the more dignified and reverential forms and words should be used. Those customs which have been evolved from the worship of ancient Israel and that of the early Christian Church are on the whole likely to be better and more suitable than any form or order devised by those who have cast aside the ancient ways. Our puritan ancestors cast aside many beautiful forms, rich in language and noble in thought, and instead devised an over-plain, anti-formal form, stiffer and less appropriate.

Anciently the people took more part than we do in the regular public worship; prayer, praise and the Lord's Supper occupied the central position in the mind of the worshipers. Nowadays, at least in our own churches, the people regard themselves as passive receptacles, they go to church to be spiritually entertained. The minister and the choir do nearly everything. The human voice is the central feature, unless the music as entertainment rivals it. The church is turned into a religious concert and lecture hall, in which we are entertained and interested by what is presented to us and by the minister's views on questions of the day from the point of view of religion. It should be remembered that, while worship is for the spiritual benefit of those who participate in it or witness it, nevertheless sermons that are to instruct and not to interest (except as a means to instruction) and hymns and anthems of praise are rendered for the honor of God and not for the entertainment of the listeners. Worship ought to be such that every Christian will necessarily feel himself to be a participant and not merely an observer or listener. One not a Christian ought to feel himself a witness of an impressing act of worship and not one of an audience to be entertained. This is the ideal to be reached, and the most perfect possible in public worship. What conduces to this gives power; what hinders this takes power away.

Of course it is not necessary to go into the question of formalism versus spontaneity. That not the question; it is a question of how much and what is most impressive. So in regard to dignity, the time and occasion determine how much. There are those who might at some time and under certain circumstances find impressive the solemn, quiet, and direct form in the words, "Dear Lord," but in general the most powerful impression, the best and most lasting, is made by clinging to the use of the second person singular and not trying to be too familiar and too intimate.

Before closing I will enumerate some ancient customs that might with profit be brought back into use by the churches today. Some have, with sundry modern variations, been reintroduced here and there. Then I will suggest an order of prayer for the people. Finally I will give a few general and practical suggestions that increase the power and efficiency of worship in our churches, hoping that ministers and others may follow them or such of them as commend themselves to their good judgment.

Ancient customs that might be used are the following:

1. The saying of "Amen" by the whole congregation at the close of prayers and benedictions, instead of the use of this form of expression by the minister alone. The former is much more sensible.

2. The use of "Amen" also after hymns and assurcations of praise.

3. The use of the ancient doxology, known as the Gloria Patri, which was the origin of all poetical doxologies, after psalms and other scrip-
tural canticles when read, sung, or chanted by the congregation.

4. The singing or chanting of psalms and scriptural pieces by the whole congregation, led by the choir.

5. The more frequent use of the Lord's Prayer and some of the more ancient forms of response by the people.

6. Perhaps the most ancient creed, known as the "Apostles' Creed."

The use of a lesson from the Old Testament and one from the New Testament in the early part of the service and the regular introduction of the sermon corresponding to the service of the ancient synagogue, in which a lesson was always read first from the Pentateuch and then from the Prophets, with a sermon following.

The following order is merely suggestive; of the most appropriate way to arrange the elements of the service agreeable to what has been said:

1. A Scriptural ascription of praise.
2. An exhortation to worship followed by the Lord's Prayer.
3. Versicles or responses leading to the Psalm.
4. Psalm read or sung responsively followed by the Gloria Patria.
7. Apostles' Creed, if used.
8. Prayer or prayers.
9. Anthem by choir.

Then notices and the like would naturally precede the sermon, before and after which a hymn would naturally be sung. The service would close with prayer and benediction. The foregoing is a complete service of worship without the anthem, which forms a transition from the service of worship to the following service of instruction. The Lord's Supper would then, when celebrated, follow the sermon. I would suggest as appropriate that the congregation stand when offering praise, sit to receive instruction, i.e., during the reading of the lesson, not psalm, and during the sermon, and sit with bowed head during the prayer and benediction. The offering comes, of course, in connection with the sermon or the Lord's Supper.

I would recommend to all who conduct public worship the following matters, for their consideration:

1. More careful attention to all details.
3. More careful selection of hymns, having regard to the sentiment, the language, and the music.
4. The adoption of some of the more ancient customs mentioned, involving more participation by the worshippers, so far as the customs are found helpful and are better than new inventions.

5. Care in all things to secure reverence, dignity, order, and impressiveness in the service with reverence and decorum on the part of the people.

Power in Education.

PRES. W. C. DALAND.
Delivered at Conference, Education Society Hour.

In considering the subject of the power or efficiency of education, it seems to me that we must look at education as that process whereby the people of one generation consciously try to fit their children for the life of the next generation. In a wider sense, education is simply fitness for life or the means whereby we are fitted for life or any part of the duties of life. But this view of education is too wide, for according to this view, an accident that happened to one's grandfather in his boyhood might be part of one's education. So, likewise, the practical experience gained by the poor boy compelled to earn his living, blacking boots, is an education. The considerations of heredity or environment that enter into this wider notion are practically infinite. On the other hand, it will not do to limit education to what one obtains by pursuing a course of study in a given college or professional school. This is too narrow and special. The limitation first stated suggests that in general the people of a given country, at a given period of time in the world's history, think well to provide for their sons and daughters to prepare them for their future way of life. That in general, whatsoever is, is the prevailing education of that country at that time; it is the ideal held by the people of the fullest information and the best training for their youth. Thus we speak of ancient or modern education, of education in the seventeenth century compared with that in the eighteenth century, or of education in England, France, or Germany compared with that in the United States. We do not mean the provision a particular parent makes for his children, but the general provision consciously made and generally held. We have had the advantages of this prevailing course of training, we call an educated man or woman; one who, for any reason, has lacked this, and who in his life exhibits this lack, we call an uneducated person.

The idea of education we have in mind suggests that it is a special process of evolution within a certain community, and that it is a natural evolution of the individual within the larger evolution of society. We are reminded by it that the education of a son very likely ought not to be exactly like that of his father; that the education of a son must recognize not that of the distant past; also that the education in one part of the globe is not the same as that in every other. Plato was an educated man, but he could not state the law of gravitation; he never heard of it. Nevertheless, it is a necessary part of every school boy's intellectual outfit. Julius Caesar was a man of varied accomplishments and a super military genius, but he did not know the composition of gunpowder; nor is it likely that he could have explained and classified the uses of the Latin sub jective mood in his own commentaries; perhaps he never heard of those either. But we make our school boys master these things, after our manner, and we do well. The best education for a boy in Chicago about to go into business would not be the best for a London youth with aspirations toward a clerkship in Lombard Street. Still, in general as modern civilization is more nearly unified than any that has preceded it, so the word education suggests to us more and more the new and wider idea of the Latin subjunctive mood in his own commentaries; perhaps he never heard of those either. But we make our schoolboys master these things, after our manner, and we do well. The best education for a boy in Chicago about to go into business would not be the best for a London youth with aspirations toward a clerkship in Lombard Street. Still, in general as modern civilization is more nearly unified than any that has preceded it, so the word education suggests to us more and more the new and wider idea of modern education.

A further limitation of the subject seems to be necessary, and that is a confinement of it to the informing and training of the mind. While, truly, the training of the body is an important part of education, and the care and promotion of physical health is essential and fundamental, still for the purposes of this paper, these things will be taken for granted and omitted. According to the wording of the term, the idea of man may be weak or ill and yet we say he is educated. Another man may be well and strong and we have to admit that he is uneducated in spite of his ruddy countenance and stout frame. The idea, of course, is "a sound mind in a sound body." Education without good health is inefficient. Also a certain training of the hand and eye is indispensable to the training of the mind, as in writing or drawing. Nevertheless, to confine the subject within proper limits for treatment, it seems best to consider it as having to do chiefly with what we call the mind, which is after all, the man. Likewise, it seems best to leave religion, in the proper sense, out of account, although that is of the highest importance. We take refuge again in the operation of the word "education." A man may be educated and yet be what we should call an infidel; on the other hand, one may be very religious and yet uneducated.
of the mind and upon attention to these principles that power and efficiency in education depends. These principles blend together in their working, so that we cannot say that upon one depends one element of success or power, upon another another, and so on. For example, the principle of interest, that is, that the pupil’s interest must be awakened in what he is doing, if he is to succeed, applies just as much to the acquisition of information as to the gaining of skill. The principle of habit has just as much bearing on the production of a well-balanced mind as upon the forming of a good moral character.

Two most important principles, by our limitation of the subject, are left out: the interaction or relation between the mind and the body, whatever that relation is; and the interaction or interplay of heredity and environment in the development of the mind. These are absolutely fundamental, but they reach too deeply into the bodily conditions of mental activity and also into the fundamental, but they reach too deeply into the processes of the brain. Although the nervous system is forming, when the creative instincts awaken, the constructive age, the impressionable age, the age for literature, for ideals, for sentiments, the age of religious conversion, important as the age for the foundation of scholarship and character; maturity (the age from eighteen to twenty onward) when there is capacity for original and independent thought and action. Power in education is attained when these periods of development are considered and the proper subjects are brought to the mind at the proper periods. Unfolding of faculties goes on as they ripen and develop. In addition to this there are many subordinate principles of right teaching which grow out of the natural and orderly progress of the mind in its work, whatever the form of its activity. So efficient teaching proceeds from what is known to the unknown that is related to it, rather than to what is unrelated; from the concrete to the abstract rather than the reverse; from the simple to the complex rather than the reverse; and so forth.

Another principle quite fundamental is that of Apperception. By this is meant that all mental development, whether of the intellect, feelings, or will, proceeds through the interpretation of new experiences by means of those past experiences which have been assimilated by the mind. This interpretation is what is called apperception. It is always present in the acquisition of knowledge. In this case the reinforcement of perception by memories and imaginings. Because of the memories and imaginings of people, they see and hear, as we say, with different eyes and ears. The picture is the same; the tune is the same. Past experiences make one person see and hear much more than another. We say they perceive the same things, butapperception of them is very different. So efficient teaching is understood when advantage is taken of the various knowledge and experience of the pupil.

What is true of the gaining of knowledge is true of other mental processes. No two people would think, feel, or act exactly alike in the face of the same set of circumstances. Power in education is obtained when these facts are taken into account. Weakness is characteristic of that education that would treat every pupil like every other and present facts and give discipline in the same way to all.

Another principle, fundamental especially to the gaining of knowledge, is that of Interest. By this is meant that attention, which is necessary to the acquisition of knowledge, is increased. What interest there is in education comes. Interests, as we say, should be directed to the far-distant to be treated by the child. The creation of an interest is greatly important, and is probably the most important principle of all teaching. Interest, in teaching, is the very best means of keeping the pupil's attention, and observed so that we cannot say that upon one depends one element of success or power, upon another another, and so on. For example, the principle of interest, that is, that the pupil’s interest must be awakened in what he is doing, if he is to succeed, applies just as much to the acquisition of information as to the gaining of skill. The principle of habit has just as much bearing on the production of a well-balanced mind as upon the forming of a good moral character.

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What is true of the gaining of knowledge is true of other mental processes. No two people would think, feel, or act exactly alike in the face of the same set of circumstances. Power in education is obtained when these facts are taken into account. Weakness is characteristic of that education that would treat every pupil like every other and present facts and give discipline in the same way to all.

Another principle, fundamental especially to the gaining of knowledge, is that of Interest. By this is meant that attention, which is necessary to the acquisition of knowledge, is increased. What interest there is in education comes. Interests, as we say, should be directed to the far-distant to be treated by the child. The creation of an interest is greatly important, and is probably the most important principle of all teaching. Interest, in teaching, is the very best means of keeping the pupil’s attention, and observed so that we cannot say that upon one depends one element of success or power, upon another another, and so on. For example, the principle of interest, that is, that the pupil’s interest must be awakened in what he is doing, if he is to succeed, applies just as much to the acquisition of information as to the gaining of skill. The principle of habit has just as much bearing on the production of a well-balanced mind as upon the forming of a good moral character.

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knowledge becomes more clear and positive. Power in education is the key to which provision is made for adequate expression on the part of pupils of their ideas. When impressions are passively received and do not issue in action, they gradually lead to insensibility. Hence knowledge in education ought to be gained by active participation. A principle should be closely followed. Science is a thing that holds together; to make a good resolution, act upon it. If you feel and are convinced that you ought to do something, do it. If you omit the action, your knowledge and feeling for the right will afterwards be lost and acute.

All our mental processes are a mixture of knowing, feeling, and willing. Feelings supply the strongest—perhaps the only—motives to the will and largely determine thought as well as action. Character, which is the result of the will, is attained, therefore, not by the gaining of knowledge, but by a careful cultivation of the emotions, both in stimulating those that are weak and in repressing those that are too dominant.

The chief power in education comes, therefore, not when the greatest amount of knowledge is gained, nor the highest degree of skill attained, but when all the functions of the soul are justly balanced and well-rounded; so that feeling and sympathy do not unduly sway the judgment and neither the intellect nor a stubborn will prevent the due action of the feelings. When to the proper development of the intellect and the necessary skill in the chief departments of human activity there is added such a well-balanced soul and a good will, trained by habit to choose the higher rather than the lower motive, then the education and training may be said to be good. Then will be found the real power in education.

**Power in Education—Its Sources.**

**FRED. CORTEZ R. CLAYSON.**

Delivered at Conference, Education Society Hour.

In the process of education, evolution and individualism work together to bring about culture and power. Every great epoch bears marks of a prior influence. Every great intellect owes its inspiration to a preceding age. A thousand forests of oak may lie in the first acorn and the germ from which nations were to be evolved lay already in the first man, the different generations of men not being so many repetitions of the creative power but a serial exhibition of just one fiat of divine power. *** *** There is no new chapter in the history of education than the tracing back of epochs of special activity to the obscure source from which they arose. A river is a mighty power at its emptying point. Only as we trace it in its meandering back among the hills to some obscure streamlet do we realize where its mighty power was born. We delight to analyze the source from which noble examples of our race secured their original and vital inspiration. In this way we find on investigation that it arose from some obscure source. Young lives today lie all unconscious, of their power. ** * * What shall be the Master’s “Come forth” to awaken to newness of life, to a consciousness of great soul forces? To one, the hills and skies may become his instructor; to another, the fowls of the air, the flowers and fossils at his feet; while to still another the beauties of sea or plain may speak an unmistakable language. I know there is not a soul before me this afternoon with which there does not linger like a holy benediction to influence it the inspiration that has come from some work of art or nature; whose soul has not been lifted to holier heights by some sweet melody or whose heart has not been moved by a thousand ministering voices of nature. The plant at its feet was the “Ariste, come forth” of God in all the legitimate force of the great Swedish botanist. It was the great canopy of the skies that spoke to Copernicus, Galileo and Kepler. A responsive soul was wrought upon by an unseen power and the law of a holy mission in life. ** * * The offerings of a suffering humanity touched a responsive chord and, power awoke in the souls of Jenner, Morton, and Lister. Once awakened the task of directing becomes a vital question. The master hand in leading itself as a spark of the divine life and that in the unfolding plan he must play a winning or a losing part. ** * * In analyzing the source of the soul’s power one may, like Richter, picture the time and place of the birth of the power, while the great majority perhaps, may picture a Christian home and Christian influences of brothers and sisters, supplemented in every case by Christian training in Christian schools. In the class-rooms under the training of Christian teachers men and women come to themselves, find themselves, and become conscious of great soul forces. It may be in our denominational schools that young men and women awake to the consciousness of power and of a holy mission in life. ** * * This is what education ought to do. A college training is not limited to a store-house of facts that a student may take away with him from college. If he is trained properly he will take away with him brains fitted to think out some of the problems of life. He may never have occasion to use the

mythologies of the Greeks and Romans, but the hours of careful study by which he wrought the story into intelligible translation have added to his vocabulary of expression and increased his love for the beautiful in language. He may never use his algebraic formulas or his calculus, but years of study have increased his reasoning faculty and he goes into the world with brains more valuable than facts and figures. He may never have occasion to analyze the flowers that strewn his pathway, or geologize as he passes along the highways, but all this training has enlarged his view of life, increased his appreciative power and made him conscious of a great God—the Great Law-giver of nature. He may have the ability to see him and read his message as it is written across the earth. ** * * No arguments can be adduced to controvert the efficiency of college training for our boys and girls, not a superficial training, not a one-sided development—that always causes discord in life; it is the balance, the symmetry and the correct proportion of the faculties which give power and confidence and makes the whole life harmonious. A successful life must be self-propering, self-resources; its growth involved only by a well rounded development of the whole man intellectually and spiritually.

**Culture ought to set our mental qualities free, to enable us to be ourselves in the best way, to develop our ability of self-gravitation, to make us transparently sincere and simple in speech and habit.**

Life touches life so closely one of the greatest agencies in the making of characters is true, Christian teacher. His life is the power behind the throne in all, Christian education. His words, his manner, his interest, enthusiasm, and actions fit souls for eternity. All along life’s pathway character stands illumined by the influence of consecrated Christian teachers. The sacred influences of early life, together with proper school training have been the true sources of power all along the pathway of the centuries. ** * * **

**The Value and Use of a Sound Body.**

**MARTHA ROSE STILLMAN, M. D.**

Delivered at Conference, Wednesday, Aug. 21.

During the successive stages in development of the race different phases of human life have been the center of special attention. Man has a three-fold nature, the different parts so closely united that no dividing lines can separate them—a body, a soul, and a spirit. Health is evidence of harmony and well-being to one who studies the manifestations and powers of either part. No spiritual life and development is possible where the intellectual functions are wanting and the normal development of intellectual and spiritual power is usually reached only by those individuals possessed of a high grade of physical health and strength.

The reason that in medieval times there was in the church great inspiration for the body. Now the necessity for physical well-being is becoming extensively recognized.

A constant problem before thoughtful men and women of recent times is—How to bring the individual, and directly the state, be elevated and brought nearer the ideal? The day is passing when the task is considered to be one which can be left to pastors, priests and missionaries. Education is a powerful element in solving the problem, and in the classes established in connection with churches, Y. M. C. A.'s, social organizations, and even manufactories, and in the lecture courses made easily-accessible to the public, the people are being trained in the orderly use of the intellect as well as in gaining broader knowledge. Clergymen, teachers, and physicians are finding that their fields of labor are not isolated from one another—so that the health consciousness, the value of nature, the life and development of the organism and perfection is the same underneath each, the manifestations of activity overlapping and being interdependent. All the powers of the individual—spiritual, mental, and physical—must be brought into accord; the 'true education is without significance that in the institutions of learning so much prominence has been given to college athletics? While this has possibly been carried too far, the effort is to bring these things to their safe and legitimate use, rather than to abolish them, their value being everywhere recognized. The establishment and increasing activity of Boards of Health, improved sanitation of cities and towns, the additions to the model tenements in the large cities, the pure food law, child labor legislation, and similar movements point to the awakening of the people to the importance of public health.

The great law of health having been in direct communication with God, inculcated a remarkable system of hygiene into the religious life of the Hebrew nation. Care and thought for the human body was entirely consistent with the spiritual worship, and the results are seen in the unparalleled vitality of that people and their freedom from disease. It promises well for any nation or body of people that it gives due attention to physical health. It possesses well for any nation or body of people that it gives due attention to physical health. It promises well for any nation or body of people that it gives due attention to physical health.
There are some essential conditions for the development and preservation of a sound body. The mind must be well exercised. Muscular activity produces most of the heat of the body, the fuel being formed from the food, and the heat distributed by the circulation. When properly regulated, walking, bicycling, rowing and swimming are excellent exercises for the symmetrical development of the muscular system. When muscular activity is coupled with invigorating and elevating mental and spiritual enjoyment, the best results are obtained. Better pull an oar on the lake or river than use an exerciser in one's room; better climb a hill at sunrise than use parallel bars in the gymnasium. Exercise also improves the circulation, digestion, bony frame-work and lung power.

Work and rest should be in proper proportion; fatigue being produced by the development of waste products in the muscles and from the exhaustion of the nervous system in originating muscular activity. To change the form of one's work is of benefit, but there should be every day a period of absolute rest and relaxation when muscular and mental effort are suspended. Pain and fatigue are sentinels giving a warning which is not to be disregarded. Do not overwork. It means permanently lowering the stock of vitality more than you add; to use today the force that should not be used until tomorrow. Have a reserve for emergencies. The divine order for a weekly rest has its warrant not alone that God rests on the seventh day, but because this order is necessary for man's physical and intellectual as well as spiritual good.

Sleep should be regular and in generous amount. Sleep gives opportunity for the expenditure and restoration of energy, the healthfulness of which can be restored and regained their balance. The freshness, irritability and impaired digestion seen in children after attending an evening party, returning late from an excursion, or even enjoying a church social, leave one in serious doubt as to the propriety of allowing the unnecessary expenditure of force and loss of adequate sleep which lessens their vitality. Frequent repetitions of these irregularities cannot but permanently injure the child. And the committees of our Sabbath Schools, Christian Endeavor Societies and Ladies' Societies, may consider this with profit to the children, if not to the entertainment of the adults.

Cleanness in person and surroundings seems necessary alike to one's self-respect and to hygienic living. The present war against tuberculosis gives great prominence to cleanness, fresh air, and sunshine. When one remembers that each person should have forty to sixty cubic feet of fresh air a minute, he sees the absolute necessity for good ventilation when indoors and the greatest advantage of spending as much time as possible in the open air. But much worse than breathing air that is contaminated with waste products from the lungs is the inhalation of tobacco smoke. Here there is, passing over the delicate and absorbent mucous membrane, a poison classed with prussic acid in the rapidity of its killing when taken in poisonous doses. Men would be killed more often were they not habituated gradually to the drug.

Damage is wrought slowly, but none the less, the heart, brain, nerves, stomach, blood and mucous membranes being injured by tobacco using. Statistics show that among college students, fellowship is almost invariably in inverse proportion to the use of tobacco. A New York physician says: "The universal experience of all mankind will attest—that, precisely in the ratio that persons indulge in narcotic stimulants, the mental powers are unbalanced, the lower proficiencies acquire undue weight. Statistics show these proficiencies in the human being, at the expense, not only of vital stamina, but also of the moral and intellectual nature. Tobacco, even more than liquor drinking, disqualifies the mind for the exercise of the right and wrong grades the moral sense below the intellectual recognition."

Professor Hopkins of Williams College once said to a graduating class, "I may express to you my conviction that habitual narcotic stimulations of the brain is compatible with the fullest consecration of the body as the temple of God." An English physician, after his observations on the effects of tobacco, says: "If the evil ended with the individual who, by the indulgence of a pernicious custom, injures himself and impairs his own faculties of mind and body, he might be left to his enjoyment, his fool's paradise, unmolested. This, however, is not the case. In no instance is the sin of the father more strikingly visited upon the children than in that of tobacco smoking. Theervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of invertebrates, among the seeds of heavy breathing and unconsciousness of the constitution transmitted by this pernicious habit." There is a profound conviction among multitudes of people that a disciple of Christ whose model of life is the Master, cannot injure his body, lower his moral nature by the use of tobacco without spiritual loss to himself and injury to others.

From injudicious diet there may be produced in the body poisons which give physical debility and mental dullness. A variety of good food, taken regularly and slowly and in moderate amount does not make too heavy demands on the digestive system, and detract from other organs their due amount of blood.

Many, because of their duty or necessity, do not drink water enough. One should drink daily at least a pint and a half beside that which is taken in the food.

What of alcoholic drinks? In there a man, woman or child, who does not know of the injurious effects of even the moderate use of alcoholic liquors? Children in the schools are taught that alcohol, like tobacco, irritates the nerves, the restlessness demanding more of that which caused it, making it an evil which preys more and more upon the strength and vitality of the individual. The fact that all the organs of the body, as well as the working of the mind, and the soundness of the morals, are injured or destroyed by alcohol should turn every intelligent person from it, with abhorrence.

An old Jewish proverb says, "When Satan cannot go in person, he sends wind."

Vitality, that indefinable force which gives energy to the body, which aid and strength, which is necessary to abounding physical life, is most intimately associated with the nervous system. The amount of vitality is in proportion to the development and strength of the nervous organization. They say it is the nervous system that creates the mind. The brain is the point of contact between the intellect and the body. All voluntary and involuntary activity of the body has its source in the nervous mechanism and here alone does men express those true energies of the human spirit that are the product of the brain's efforts to rise up, as are other body cells, by the products of digestion carried to it by the blood; without exercise of the muscles, the development of the brain structure is incomplete. Yet from this same organ, dependent on the normal physical forces for its perfect formation, come the intellectual faculties which elevate man to a peculiar position among created things. Here reside consciousness, selfhood, the reason and the will. Any waste of the nervous system is especially injurious. No physical effort brings greater fatigue to the body than does the exercise of the stronger emotions. The oil of life is burned out when such passions as envy, jealousy, anger, and hate are kindled. In health, the pleasurable sensations from the satisfaction of normal appetites are keen and tend to a person's happiness, whereas ill-health causes lack of self-control and abnormal appetites leading to excesses which destroy his happiness and deprive one of his self-respect. The more one caters to the appetites they demand, True happiness comes from the satisfaction of our mind and spirit which is conducive also to ease of the body. Sanitary and temperate living and pure thinking give rest and soundness to the body and leave it free for the exercises of the mind. But there will be less incompetence, deceit and crime when men have learned to conserve their nerve force and trained their minds to self-control.

The value of a sound body is seen in every phase of life. In the commercial field, the man of perfect health has great advantages. Active and clear-headed, he endures the routine and plans for advanced work when a weak and exhausted man fails. The boy who can be regularly at his post with strength for the day's requirements will take precedence over the one who is frequently detained by physical indisposition. Men must come to definite standards of height, lung capacity and strength for certain positions; a man who is color-blind cannot be a locomotive engineer; no person using liquor or cigarettes can be an employee of the Pittsburg Railway Company, because physically and mentally unfit for such responsibilities. When one speaks of the body as the temple of God, it is not of the highest quality possible, is done with unnecessary friction and with lack of the best judgment.

The development of the intellectual faculties depends largely upon the physical stamina. The cultivation of any talent—art, music or literature—demands a well developed brain and a body under good control. Lack of vitality cannot be compensated by any force of will or persistence or effort, for the brain's ability, education, opportunity, and determination are secondary. The great men have been those with strong bodies and abundant vitality. Gladstone, Bryant, Tolstoi serve as examples, while Burns and Burns are sad pictures of men who were endowed with marked ability, but, died early at thirty-six and thirty-seven years—broken down by dissipation. In exceptional cases, nature seems to have given them greater brain development, to be compensated for a naturally delicate body. Mrs. Browning, always in feeble health, and Pope, who was naturally delicate, and deformed from his birth, gave to the world the products of their minds and beautiful spirits.

In the maintenance of right relations with one's fellowmen, the balance and poise based on normal functions of body and mind are of inestimable service. A night's refreshing sleep often replaces friction and misunderstanding with harmonious cooperation.
mony and patience. The man exhausted in mus-
cle and nerve is in a condition of lowered men-
tal tone and lessened moral resistance. Clear
judgment and rigid self-command are necessary
in the discernment of right and wrong, and in
holding one's actions to the standards of one's
ideals.

The soul as well as the mind is served by the
body. Where more than for the life of the
spirit shall the equipment be the most perfect
and delightful? A period of illness, over-
work or anxiety is often the cause of great de-
pression in the religious life. Man's hope and
faith are conspicuously influenced by his physical
condition. It is one's best requirements. Shall
it be a matter of indifference to perfect
the body as the servant of the spirit? Of their
reciprocal relation we have evidence in the
manifestations of the influence of the spirit over the
body. How often we have seen a person bea-
tified, and made erect and vigorous by a whole-
some change in the attitude of the spirit. Many
bodily functions are performed more perfectly
when mental quietness and peace in the spirit
exists. Moral freshness beautifies the body.

One's usefulness to the world is gauged to a
considerable extent by his health. Personal
influence is a great power, and the health and
beauty of the body adds much to the
force of a fine mentality and strong spiritual life. Those
rare persons possessing such a harmonious de-
velopment have tremendous influence in attract-
ing others to nobility and usefulness in life. If
we are to be useful servants of the Master, to
raise the standards of living to truth and right-
eousness, we need every equip-
ment. Only in man, the crowning work of God's
hand, do we find the union of spirit, mind and
body. And with its inherent divinity, the Father
has left this wonderful creation to work out its
own highest good. Let us not fail. To seek
perfection of the body is our honor to Him who
gives to the short-lived violet no less beauty, and
strength than to the vast spires of a
stadium.

What greater stimulus to honor the body, cul-
tivate the mind and strengthen the spiritual life
do we need than to remember that the Savior
came as a man, living the earthly life, loving
the men and women who knew him, as a Friend,
feeding the hungry, healing the maimed and the
sick, and redeeming from sordidness and sin
those who came into contact with this pure life?

We know that God has implanted in every human
body his own image. Know not that your body is a
temple of the Holy Spirit which is in you, which ye have from God?
and ye are not your own, for ye are bought with
a price; glorify God therefore in the body.

The semi-annual meeting of the Min-
nesota Seventh-day Baptist churches con-
vened with the church at Dodge Center
on June 28, 1907, at 2 o'clock. The praise
service was led by Miss Myrtelle Ellis and the
introductory sermon was preached by
Pastor C. S. Sayre. The meeting was
then called to order by the moderator, and
after the reading of the minutes of the last
meeting, the following program committee
was appointed: Mrs. Jennie Carpenter, Mrs.
Elsie Harris and L. H. North. In the
evening, the praise service was led by I.
N. Rounsville, and prayer and conference
meeting followed, conducted by Mrs. Rosa
Williams.

Rev. W. H. Ernst preached on Sabbath
morning, after which we were favored with
a selection, by the Milton College Male
Quartette. The C. E. Meeting in the after-
noon was led by Miss Nettie Crandall and
spoke of the work of the pastor and
Mrs. Sayre and the Quartette. The even-
ing meeting was in charge of the College
Quartette and was devoted to talks by dif-
fereut ones in the interests of Milton Col-
lege.

Business meeting was called to order by
the moderator on First-day morning at
10 o'clock. Prayer by Pastor Sayre. It
was voted that the name of the organization
be changed to the "Semi-Annual Meeting
of the Churches of Minnesota and North-
er Wisconsin." The Cartwright (Wis.)
church was then accepted as a member and
as such received a welcome, extended by
Rev. Sayre. Steps were taken at this time
to place a missionary on the Minnesota
and Northern Wisconsin fields.

An invitation was received and accepted
from the Cartwright church to convene
with them at the next Semi-Annual Meet-
ing. The officers for this meeting are:
Moderator: Mrs. Rose Williams; Clerk,
Mrs. Jennie Carpenter. Pastor Sayre
was appointed as our delegate to the next Iowa
Yearly Meeting.

In the afternoon, the praise service
was led by Mrs. Annie Churchward, and a
sermon was preached by Pastor Sayre, follow-
followed by a paper by K. R. Wells, which closed
the series of meetings.

D. T. ROUNSVILLE,
Corresponding Secretary.
The Bible as Literature.
PROF. W. C. WHITFORD.

The Bible is not a book of poetry written from a philosophical point of view. It is a religious book, in fact, the religious book par excellence, but the religious truth which it contains is not always or chiefly in the form of exposition or exhortation. The literature of the Bible is of the most varied character. It is a divine book, but also intensely human. Here we have prose and poetry, history, biography, legend, story, parable, sermon, riddle, prayer, hymn, letter, exhortation, prophecy, vision, and other kinds of literature in the richest variety.

Our Christian ancestors made the mistake of giving little attention to the distinguishing of this variety, but regarded the whole book as above the classifications of literature, and as a special message written by the Holy Spirit with very little human aid. We get the truest insight into the divine message by recognizing the human element in the authorship of sacred scripture, and in studying the Bible as literature.

The most obvious classification of writings is into prose and poetry; but it is not always easy to make this distinction. There is often a certain rhythm about prose, and poetry is often written in blank verse. Nevertheless, prose is much more so much in the outward form as in the kind of thought. Productions in prose abounding in figures of speech often approach nearer to the real poetic than some formal poetry.

The distinguishing of prose and poetry in the Bible is especially difficult from the fact that the scribes who preserved the manuscripts for us were of the most part ignorant of this distinction, and wrote poetry precisely as if it were prose. The authorship of sacred scripture, the real contrast of our Hebrew Bibles according to the Massoretic text are very far removed from the spirit of the authors of the various books. It is only by patient study that much of the poetry of the Old Testament has been rediscovered.

Much of the early part of Genesis is poetry. We have at the beginning two poems of Creation, and then a poem of the Fall. These are easily distinguished in the original by the length of the lines. The authorship is not always in long pieces like these. It very often happens that a few lines of poetry are inserted in the midst of a prose narrative. For example, about the sun standing still on the day of Joshua's victory in Beth-horon: 10:12-14.

Sun, stand thou still upon Gideon; And thou, Moon, in the valley of Ayalon. And the Sun stood still, and the moon stayed, Until the nation had avenged themselves of their enemies.

Compare the prose narrative in the previous verse, Josh. 10:11.

The discernment of poetry is one of the greatest aids to the interpretation of Scripture.

Many people have thought that all the statements of prose narrative in the Bible must be received as historically literal. But if we once admit that the Bible is a part of the world's literature, it is sheer assumption to hold that it must not be examined as other literature is examined to determine to what class its narratives belong. Not all is plain history which appears under the form of history. Read Gen. 6:1-4.

I scarcely think that we can avoid the conclusion that by "sons of God," our author means the angels. This is what, in other literatures, would be called a myth, a primitive religious story of the connection of the ancestors of the race with deity. Such stories in the Bible are far superior to those of Greekian, or Roman, or Assyrian mythology; for they are strictly monotheistic and altogether free from debasing elements that mar the religious teaching.

Modern historians in preparing their books have to examine and with care their sources; for many writers of history of the earlier days did not take pains to separate the facts of history from legendary embellishment. A legend usually has a foundation of fact, but has grown mostly from the imagination of those through whose hands it has passed. Now who shall say a priori that since the Bible is sacred literature, it does not contain legends as well as literal history? Knickerbocker's history of New York, a rather humorous book, the early history of this state and the city which is now the metropolis of America, by Washington Irving, was reckoned at one time in Germany as an authentic history, and credited to Diedrich Knickerbocker. There never was such a man, to be sure, but much that the book contains is literal fact. The author, however, had no scruple to alter the narrative to suit his fancy, and to introduce amusing features. His book has therefore no great value as history.

Now I am not going to say that the Pentateuch is full of legends, but I am rather inclined to think that the verse which we have just read from the book of Joshua (ch. 10:11) is a legend. And when we once admit the legendary element does it not present the explanation of many difficult passages? The Bible is none the less valuable. Take, for example, the stories about Abraham denying his wife twice, and Isaac once under very similar circumstances. Gen. 12:10-20; (J) 20:1-15; (E) 26:6-11.

A few years ago, a mother in sending her son to Alfred University, requested that he be not required to study geology, for she feared that his mind in the Bible might be undermined by it. It was not very long ago that most orthodox theologians understood that the world was made out of nothing in six days, and precisely 4004 years before the Christian era. It is no wonder that they were disturbed when the scientists who studied geology brought up the fact that many rocks of this earth have been formed at the bottom of the sea through countless centuries, and that the same process of world formation which we read in the rocks is still going on today.

After a while the prevailing interpretation of the first chapter of Genesis came to be that the days there mentioned represent indefinitely long periods of time. There has been manifested also wonderful ingenuity in reconciling the order of creation as there mentioned with the order that is shown from scientific research. But these efforts of reconciliation are all a mistake. Our author wanted to write in a scientifically accurate treatise, and could not have done so if he had tried. Moreover, if he had undertaken and succeeded in such a task as the harmonists propose, his work would not have had the value he had for the age in which it was written and for all other ages past and present.

The Bible has been written for the sake of religious instruction, and is adapted for that end. The writer of Genesis intended, only to present to us the world as it was then, the world in which he had a father who trusted that it was for the good of the world. The message of Genesis has the same purpose and intention. It contains the history of Abraham and his household, and the history of the children of Israel, and the names of the men who had a father who had a father who trusted that it was for the good of the world. The message of Genesis is adapted for that end.

The Bible is divided into the Old Testament and the New Testament. The Old Testament teaches us how to seek the kingdom of heaven, and the New Testament teaches us how to reign in the kingdom of heaven.

The idea of the "Kingdom of Heaven" was not new to the preaching of John the Baptist or Jesus Christ. Everyone says of the Old Testament teachings of this kingdom, "This rule of heaven and Kingdom of Jehovah was the very substance of the Old Testament; the object of the calling and mission of Israel; the meaning of all its ordinances, whether civil or religious; the underlying idea of all its institutions. It explained alike the history of the people, the dealings of God with them, and the prospects opened up by the prophets. Without it the Old Testament could not be understood; it gave perpetuity to its teachings, and dignity to its representations. This constituted alike the real contrast between Israel and the nations of antiquity, and Israel's real title to distinction. Thus the whole Old Testament was to be the basis of the rule of heaven, and of the kingship of its Lord." The Centuries of prophetic silence following the stirring message of Malachi were broken by the voices of John the Baptist and of Jesus Christ, saying, "Regent, for the kingdom of heaven is at hand." Many in Israel heard the message and looked for the setting up of the kingdom of heaven immediately. But their plans were to end in disappointment, for in a few short months they read the title above the central cross on Calvary, "Jesus of Nazareth, the King of the Jews."

His disciples had even before this wavered in their belief that Jesus was to set up the earthly kingdom; their great disappointment was voiced by the two on their walk to Emmaus, after the resurrection, when they said to Jesus, "But we trusted that it had been he which should have redeemed Israel." The assurance of Jesus, together with the illumination of the Holy Spirit, brought about a radical change in the opinions of his disciples as to the nature of his kingdom; its establishment; its advancement; and its triumph; and yet there has at last been for us there is not now a unity of belief that Jesus established his kingdom at the completion of his redemptive work. I believe that
the following are good evidences that Christ did set up his kingdom at the time of his earth
mission:
When interpreting the king's dream, Daniel said, "In the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed." * * * In accord with the inter-
terpretation of this dream and other Old Testa-
ment prophecies, the Jews of the time and some of
other nations, were at the time of the birth
of the ages, the hope of the messianic kingdom,
which would transform life and establish
him joyfully.'

The reign of God draws near. 2. John 1:14.
Of the Lord who was shortly to set
himself up as king. The wise men of the
Baptist believed that Jesus would
not all who heard these truths of
the kingdom from our lips and pens will heed
him, if we now and then direct souls to Christ,
and bend the knee before the King of Kings,
and be received into the kingdom of heaven
unite with his loyal subjects in accomplishing
the purpose of God.

The same message is ours. "The kingdom
of heaven is at hand," for "we are laborers together
with God." Not all who hear these truths of
the kingdom from our lips and pens will heed
them, but now and then direct souls to Christ,
and bend the knee before the King of Kings,
and be received into the kingdom of heaven
unite with his loyal subjects in accomplishing
the purpose of God.

The Nature of the Kingdom of Heaven.
REV. GEORGE W. HILLS.
not with observation: neither shall they say, Lo
here! or lo there! for, behold the kingdom of God
is within you." (Margin—Among you.)

The importance of the doctrine of the kingdom
of heaven, or, Kingdom of God, may be seen in
the fact that it was the keynote of our Savior's
message to the world; while the means by which
souls may secure citizenship in the kingdom was
the burden of His "good tidings of great joy." The
kingdom of heaven is a real kingdom, and we
may gather tangible facts concerning it. But
more, it is the central idea, as well as the end
and motive of all divine revelation.

If we look for the kingdom of heaven among
the popular "isms," and "isms" of our times,
we shall be seeking for the living among the
dead. Popular notions lead only to earthly,
material conceptions of the kingdom, as of a thing
that is subject to the senses and the finite under-
standings of man, while the Scriptures teach that
it is spiritual—a very present kingdom that will
endure when things of time and sense shall have
passed away. Jesus taught his disciples to pray
in the Father in heaven: "Thy kingdom come." This
prayer "brings the disciples in contact with the
King of Kings, and makes the benediction of
the interlocking strings of the longing of the
desi~ns of God, they went forward with great
life for they were conscious of the mighty struggle through
purer life, and regulated their government so that the
laws and regulations that stretch
for the coming of the heavenly
kingdom,' he said, "that it
imperative of conditions of righte-
ousness and readjusted relations.
It is the demand of the ages, the hope of the
race, that the inner voices of the soul call
in perpetual appeal. Without the many promises
of our Lord regarding the kingdom, which serve
as a lamp of hope, life, while tabernacled in the
flesh, would be a prolonged, starless night, en-
shrouded in all the blackness of desolation and de-
spair.

There are two eternal realities for which
the soul clamors in ceaseless demand. They are life
and satisfaction. Our Savior came to meet those
calls.

"Life," "eternal life," "the way of life," "the bread of life," the nature, source
and requirements of life, "the water of life," are the
strands of teaching that He vitalized by His
own inbreathed Spirit, and spiced into the eternally
reaching thread of gold and light, with which He
unites His teachings into a cord of sympathy
and binds trusting souls to himself. He taught
that life in the heavenly kingdom is the only life
worth while. He further taught that that
kingdom, is the only place where the soul's longings
for full satisfaction can be realized.

About these promises hover the halo of divine
glory as he instructs the trusting heart to voice
the prayer that is on every tongue: "thy kingdom
come." This is the colossus of divinely implanted hope, and hangs it against
the black cloud of humanity's sins that stretch
their gloom across the skies of time, and bids
us take courage and look beyond, to the certain
accomplishment of the kingdom of heaven that
begins on earth, "not with observation, but is
within you." (Margin—Among you.)

The Decalogue is the Constitution of the
kingdom of heaven. It was given, "as a king
speaketh to his servant," and it is
profited to all the and the soul's longings
for full satisfaction can be realized.

About these promises hover the halo of divine
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begins on earth, "not with observation, but is
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society, institutions or governments, and no progress in civilization.
In His sermon on the Mount, our Savior interpreted the principles of the Decalogue into laws for the citizens of His kingdom; He taught them with a new and higher meaning. His first word was "blessed;" its first paragraph are the beatitudes. To bless is the burden of the beatitudes. The highest claims, 

leaf in God's love, and sent it vibrating from all 

of life lived in God's love, and sent it vibrating 

out of His kingdom. His kingdom there shall be no 

their eyes to the dark things of life, and are seeking a short cut to 

the heavenly joy of a spirit-filled life and, in the deepest 

joy of a spirit-filled life and, in the deepest 

kingdom; and by the same power of love He binds them to Himself, and rules over them. In love is His power of government; and in love in his method.

In summing up the beatitudes, our Lord said to His disciples: "Ye are the salt of the earth," "Ye are the light of the world." "Salt may represent the conservative element in the politics of the kingdom, while "light" may represent the liberal element. These elements are in full harmony. They complement each other; both elements must dwell, at the same time, in the heart of every loyal citizen. The salt of the kingdom

conserves, keeps, saves, preserves, perpetuates, the principles and forces of His kingdom as they move forward into increasing life. By this conservative power in the heart, the citizen is prepared to perform his full mission as such.

Thus human hands are entrusted with the sacred responsibility of bearing the precious Ark of God. The King makes Christians His ambassadors and sends them into the world to sustain the relations between the kingdom of life and the kingdom of death. His ambassadors are not to be overcome of death, but are to overcome the death in sin by leading the world to accept their message of the Cross. They are to work and "pray in Christ's stead, be ye reconciled to God." They are "earthens vessels," but the message they carry is the precious jewel of eternal life. Mighty responsibilities! Yes. But they are strengthened for the service by the pulse-beat of divine love and the presence of the King, who bids them "abide in me and I in you," for the strength and grace they need to sustain them and give success.

Human history and the Word of Inspiration teach the lesson of great opportunities glide by with padded sandals... The highest claims lead quietly, with but a smile or a tear. The deepest responsibilities roll by on the noiseless currents of events, in all their strength, for the "kingdom of heaven cometh not with observation..."

We love God, but that He loved us, and His only begotten Son, who, through His followers, into the world to conquer and subdue the darkness of sin by the gospel light that shines out through consecrated lives, until "the kingdoms of this world are become the kingdoms of our God and His Christ and He shall reign forever and ever."

Conditions of Membership in the Kingdom of Heaven.

E. ADELBERT WITTEN

Since the nature of the kingdom of heaven has been set forth by another, there is nothing left for me but to suppose the treatment has been along logical and well established lines of theological thought and teaching. It is necessary to take heed that we may have some ground upon which to predicate the conditions of membership in the kingdom of heaven.

If we turn to Matt. 3:12, we will find that John the Baptist, the great forerunner of Christ, began His ministry with this invitation and statement, "Repent ye, for the kingdom of heaven is at hand." Had his teaching ended here, there would be in this no good ground for the claim that repentance was, by John the Baptist, considered necessary to entrance into the kingdom. But if we follow his subsequent chapter, we will have no doubt of his thought respecting this matter.

In the first chapter of Mark and fifth verse we find the Lord reported as beginning His public ministry in Galilee with this announcement, "The kingdom of God is at hand; repent ye and believe the gospel." By referring to the context, we find that Jesus had just returned from his great trial in the wilderness of Judea. John the Baptist had been put in prison. The atmosphere was heavy with the expectation on the part of those who, following John, had seen Jesus baptized and heard the wonderful declaration respecting him that broke so forcibly from the depths of blue, "This is my well beloved son, hear ye him."

At the very outset of his public ministry Christ declared that repentance and faith were conditions of admission into the kingdom. These are facts set forth, but what did he mean by the use of these terms? Is it necessary for membership in the kingdom? These are questions that naturally arise in the mind of the thoughtful seeker. These are questions that must be largely answered before we can hope to win a sinner to Christ.

The doctrine of repentance, as taught by Jesus the Christ can be fully understood only when we have become acquainted with other parts of his teaching concerning God, man, and the righteousness of the kingdom.

It is the idea of repentance must depend on the views set forth on these cardinal topics. If God be a Father, then repentance will mean, ceasing to regard Him under any lower aspect; if man be a being of infinite importance, as a moral subject and son of God, then repentance will mean realizing human dignity and responsibility; if the righteousness of the kingdom be spiritual and inward, having reference, not merely to outward acts, but to motives, then the summum bonum is to be found within you, not merely to a life for moral ends, but to self-criticism, so as to discern between true and false righteousness.

On this subject, as in reference to the idea of the kingdom, there is marked difference in view among Christians, and that of the Baptist. Both use the same form of words, but they do not mean the same thing. Christ's conception of repentance springs out of
His new thoughts concerning the kingdom of heaven. The concepts of Jesus and John is simply apparent at two points. First. There is an inaccuracy in Christ's doctrine that is wholly lacking in John's. To perceive this we have only to compare the Sermon on the Mount with the Sermon on the Plain. The Baptist to the publican, soldiers and others, who inquired what he would have them do. (Luke 3:10-14. A. B. Bruce.)

The Sermon on the Mount is an exposition of the righteousness of the kingdom; it may be used as an aid to self-examination and an exhortation as a basis of action. It vividly presents men look into their hearts, and examine their affections and motives from which their actions seem to arise. John, on the other hand, directed attention to meet a outward conduct. He exhorted penitents to practice honesty and contentment.

In a kingdom of this world a ruler can take notice only of external acts. If the people abstain from stealing, violence, lying etc., they are considered to be righteous people, and are treated as such among the kingdoms of the world. The fact that Christ turned the thoughts of His hearers from acts to dispositions, shows conclusively that He had in view a kingdom of another and higher nature. He said, "My kingdom is not of this world."

The second point of contrast is, that repentance, as set forth by John, was an affair of de- of Man,—B. The same may be experience in another element in man's nature. None can be moved to such inward and external change without a comprehensive view of the nature of the kingdom, and an unwavering confidence in the ultimate benefits of a citizenship in that kingdom, and in the power of God to realize these benefits to each and every citizen of that kingdom.

From the teachings of Christ it is evident that faith was a chief condition of admission into the kingdom. Where faith (beliefs) was wanting, He declared the impossibility of doing many mighty works. He lived a life of holiness by faith in the heavenly father, and thereby set forth for the world an example by which he teaches to us the office work of faith. All this was insignificant of a new departure. It denoted a new conception of the kingdom.

Jesus put very tersely the effect of faith and repentance necessary to admission into the kingdom of heaven, when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this child, the same is greatest in the kingdom of heaven."

In the midst of the jostlings and strivings of the world after its honors and emoluments, it is easy for the child of God to be entangled in these things, the great teacher seemed to think it necessary to forewarn his followers. The disciples themselves had been evidence of this condition of heart in their desire to know who was greatest in the kingdom of heaven. How beautifully was the lesson taught, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven;" how perfect was the example set by that great teacher.

Emptied of self-interest, He "bore our sins in his own body upon the tree." Forgetful of his own suffering, he "bore our sins in his own body upon the tree." The sacrifice of his body, the desertion of his soul, are the great lesson of the Sermon on the Mount. The thought is: the kingdom of heaven is not the kingdom of the world.

THE SABBATH RECORDER. 919

The Son of God and the Son of Man. A Bible Reading by Dean A. E. Main.

The following statements were based upon eighty-five Scripture passages read by persons in the congregation:

1. The fundamental and constructive factor in the faith, life and work of the Apostle Paul was his doctrine of the Person of Christ. All that he became and wrought was due to this. The doctrine of the Person of Christ was his doctrine of the Person of Christ.

2. Eternal relations of the Son of God, his pre-existence, were the basis and explanation of his life and work on earth.

3. In the writings of Paul, the Father and the Son are co-ordinated, placed in the same rank of being.

4. The confession of Christ's lordship by the power of the Holy Spirit makes one a Christian. For Paul, Christ was the law and the end of human effort.

5. In Christ man comes to know God and to have fellowship with him. In Paul's later epistles the Jesus of Nazareth and the cross is the essential Lord; the Christ of history is seen to belong to the universe.

Christ's doctrine concerning himself:

1. His Messiahship.

2. His Divine Son-ship.

3. The Son of Man—
   1. His majesty.
   2. His humiliation.
   3. The outcome of his humiliation.

The fourth evangelist interprets the name and mission of Christ in their high spiritual significance, and the nature of our experience in him.

The above Bible reading was supplemented by the following theological outline:

DOCTRINE OF THE DIVINE TRINITY AND TRINITY.

The doctrine of Christ has been the subject of controversy within the Church for ages. The results have ranged all the way from holding him to be a mere man, of sinful propensities like ourselves, to an extreme form of trinitarianism not much short of tri-theism.

The doctrine has taken four general forms:

1. Trinitarianism in some form. (a) Sabellianism. (b) Ariantism. (c) Socinianism.

2. There is a trinity, a three-fold, of divine manifestation, in the Scriptures and in Christian experience. We have a Biblical and an experimental knowledge of God as Father, Son, and Holy Spirit.

B. The Bible and experience are best explained, nor by Sabellianism, or Ariantism, or Socinian-
Education Society Board Meeting.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., August 11, 1907, at 8 o'clock P. M. Present, Prof. E. M. Tomlinson, Dean A. E. Main, Pres. B. C. Davis, Rev. J. B. Clarke, Prof. E. P. Saunders, Mrs. W. C. Titsworth, V. A. Baggs.

The President, Prof. E. M. Tomlinson, called the meeting to order and prayer was offered by Pres. B. C. Davis. The Treasurer's report of the Fourth Quarter, 52d year, May 1 to August 1, 1907, was presented and on motion it was voted it be approved when audited. Voted to pay the Treasurer of the Theological Seminary $600.00, and to the Treasurer of Alfred University $300.00 for general fund. It was voted that abstract of the Treasurer's report for the year be approved and forwarded for publication. Voted that it be the sense of this Board that the societies receiving the benefit of the labor of the Board of Sympathy should share proportionately in the expenses of the Board. On motion the report of the Trustees of Alfred University as presented by Pres. Davis be approved as a part of the report of this Board to the General Conference. Adjourned. V. A. Baggs, Rec. Sec.

When Sir Walter Moved.

Here is Sir Walter Scott's amusing account of his "fitting" from Ashiestiel to Abbotsford: "The neighbors have been much delighted with the procession of my furniture, in which old swords, bows, targets, and lances made a very conspicuous show. A family of turkeys was accommodated within the helmet of some preux chevalier of ancient border fame; and the very cows, for aught I know, were bearing banners and muskets. I assure you your ladyship that this caravan, attended by a dozen of ragged rosy peasant children, carrying fishing-rods and spears, and leading ponies, greyhounds, and spaniels, would, as it crossed the Tweed have filled no bad subject for the pencil, and really reminded me of the gypsy groups of Callot upon their march."—Edinburgh Under Sir Walter Scott.

Gleans from a recent examination in the San Francisco schools:

"Define fathom, and form a sentence with it."
"A fathom is six feet. A fly has fathom."
"Define species."
"Species is kind. A boy must be species to his mother."
"Define odorless."
"Odorless is without a scent. A man who is odorless cannot travel in Europe."

The Sabbath Recorder.

Education Society Treasurer's Report.

Fourth Quarter, 52d Year—May 1 to August 1, 1907.

I. Revenue and Expenditures.

Balance May 1, 1907:

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Interest on Note:

D. H. Goodwille, per Daniel Lewis

Interest on Theological Endowment Notes:

C. B. Hull

T. B. Titsworth

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Interest on Note:

D. H. Goodwille, per Daniel Lewis

Interest on Theological Endowment Notes:

C. B. Hull

T. B. Titsworth

Contributions for Theological Seminary:

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When Sir Walter Moved.

Here is Sir Walter Scott's amusing account of his "fitting" from Ashiestiel to Abbotsford: "The neighbors have been much delighted with the procession of my furniture, in which old swords, bows, targets, and lances made a very conspicuous show. A family of turkeys was accommodated within the helmet of some preux chevalier of ancient border fame; and the very cows, for aught I know, were bearing banners and muskets. I assure you your ladyship that this caravan, attended by a dozen of ragged rosy peasant children, carrying fishing-rods and spears, and leading ponies, greyhounds, and spaniels, would, as it crossed the Tweed have filled no bad subject for the pencil, and really reminded me of the gypsy groups of Callot upon their march."—Edinburgh Under Sir Walter Scott.

Gleans from a recent examination in the San Francisco schools:

"Define fathom, and form a sentence with it."
"A fathom is six feet. A fly has fathom."
"Define species."
"Species is kind. A boy must be species to his mother."
"Define odorless."
"Odorless is without a scent. A man who is odorless cannot travel in Europe."

The Sabbath Recorder.
Missions

Destitute Fields.

In several of the Associations at the time of the annual meetings an effort was made to meet the needs of some of the destitute churches and fields. At Leonardsville a committee was appointed to visit such places in the Central Association. I have recently learned of one of the pastorless churches in this Association which is being supplied by a consecrated business man during his summer vacation. Another church has written for a copy of the Seventh-day Baptist Pulpit to be used by the young people for the Sabbath service. The Lincllken Centre church has been visited by Brother Wing, pastor of the DeRuiter church and several meetings have been held.

In the Southeastern Association measures were attempted during the meetings to provide in some way for the destitute churches in their locality. This interest and spirit is very encouraging. Possibly the second chapter of Philippians is getting hold of us. Some of the business men, students and professors have consented to supply several of the pastorless churches until they can be otherwise provided. If we cannot have what we would like we can in some way keep up the appointments of the church, the Sabbath school and prayer meeting. We have the material with which to do this. I pray there is not a church which will allow its doors to be closed and appointments given up or even suspended. If you are discouraged, please write the Missionary Board. If we cannot do more, we can pray for you.

Rev. George B. Shaw tells of seeing written in large letters over a long bridge the following, "Keep to the right and keep moving." This was in one of his best sermons and is a good thing for Seventh-day Baptists to do.

E. B. Saunders, 
Cor. Sec.

The following letter to the Seventh-day Baptist Missionary Society from Summerplace, Mo., addressed to Secretary Saunders, will be of interest:

"Dear Brethren,—In behalf of the Benevolent Lord I address you for the purpose of informing you that many persons in and around here expressed themselves to me as being anxious for a Seventh-day Baptist evangelist to be sent here to hold a series of meetings. Many of the leading and oldest citizens say they are convinced that the Sabbath is the Sabbath of the Bible and that the manner in which Elder Randolph and Hurley conducted their services has given the people great anxiety to become better acquainted with our faith. This request has been made by people of every denomination and by many who are not members of any denomination. Very little preaching has been done here in any of the churches since our ministers were here, and when there has been services it has amounted to almost nothing. Will you, in earnest pray, and lay the demands of this people before the All wise God, that He will direct the Missionary Board in sending the right man to the people so that they may be taught to serve the Lord in "spirit and in truth." The door is open for this work at your hands. I am frequently asked, "when are those preachers coming again?" "I would be glad if they would come, I like to hear them." The people are ready to write to you and ask you to send preachers. I could get a long list of petitioners asking you to send an evangelist here. Praying the Good Lord to guide you in this matter I write this in behalf of many citizens.

Yours respectfully,
T. G. Helm.

There is something within us all that says "strive for something higher." Don't be satisfied with what you are. This is a natural longing of the soul and was implanted in us by our Maker. It is the guarantee of progress. It is a light within that never fails. The image of man is the candle of the Lord." The great Creator shines through us all. He made our natures with all their different modes of functioning. As nature about us bombards our souls through the five senses, it rouses the sensation of what is a natural exaltation to us and we hear the voice that says, "Forward, forward, upward, Godward!"

Woman's Work

Ethea A. Haven, Leonardsville, N. Y.

Blindness.

Mrs. H. L. Hulley.

What soul can say, "There is no God?"
"Tis he whose eyes are holden
To wonders of the earth and sky,
The star-lit heavens majesty;
The day-dawn's gilded symphony,
And sunset's glory golden.
The soul who says there is no God
Has written: for the mountain's strength and ocean's power,
And beauty of each wayside flower,
Proclaim their maker hour by hour,
As life is swiftly fleeing.
Oh Thou who healed in days of old,
These blind eyes open;
Dispel the darkness of their night,
Then may thy works, revealed to sight,
Be of Thy great Creative might,
Each, an unfailing token.

Opportunities of Christian Culture in the Home.

Mrs. A. C. Davis, J.R.

(Continued)

Never put a child to bed with thoughts of anger or fear.
There is a pathetic story told of a child who was dismissed to his bed un kissed because for the seventh time he had disobeyed. When afterward found his slumbering lashes were wet with tears and the parent bent over and added his own tears and then turned to God that he would in a like manner bend over him and forgive his folly and sin. If we would have our children know of the wonderful love and forgiveness of God, they must see something of these qualities reflected in our characters. Then there is the opportunity that comes to us on the Sabbath to teach love and respect for sacred things.

The following stories illustrate it:

"I.
"I'm not going to church!" said the oldest child. "It's no use. Sitting there listening to that old blatherskyte. He's too stupid for anything.

"Right you are," said Mr. Jennings. "If a man can't preach a better sermon than he does, he'd better stay out of the pulpit. "Oh, come, pleased Mrs. Jennings, I think it doesn't look well if we don't all go to church."

"Well," said Mr. Jennings, settling himself in his easy chair with a newspaper, get a minister that can say something and say it in an interesting way, and we'll go."

"Well, Annie, you and I will go," said the mother.

"All right!" laughed Mr. Jennings, "I think the preacher is about suited to the intellect of women."

II.

"Who is to preach today?" asked Mr. Barrows.

"The Rev. Mr. Porter supplies our pulpit today," responded his wife.

"Oh, mother!" exclaimed Phillip. "Must we go to hear that old stick?"

"My son," expostulated the father, "I can't allow you to use such an expression in regard to a minister who is also an old man."

"But, father," urged Phillip, "his sermons are so dry. I never can listen to them."

"I wonder," replied the father, "if you think that our only reason for going to church is to hear the sermon?"

"Why, what else do we go for, father?"

"To worship God," replied Mr. Barrows, "and the sermon really is only one means of directing our thought in the right channel. If you find the sermon uninteresting, you can withdraw into yourself."

"Well, father, I don't know how to do that. I get to thinking of all sorts of things."

It will be good training for you to try to follow the sermon. If you cannot understand it, then you might think of all the things you have to be thankful for, and don't forget that the privilege of church going is one of them. There are boys who never can go to church and I am sure you would not exchange places with them. You might commit a hymn to memory while you are sitting quietly in the church. You can't understand it now, but when you are as old as I am, you will realize that it is a very great pleasure to
have the memory stored with beautiful thoughts and now is the time when you can best commit such thoughts to your memory. Try it today. If you find the sermon tedious, see if you cannot learn the hymn, "How gentle God's commands," so that you can repeat it to me after church. And then my son, I want you never to speak of an old person with disrespect. This afternoon you might employ yourself to good advantage by looking up in the Bible the places where you are commanded to reverence age.

Such pictures as these are all too familiar to most of us. Let us try and emulate the last one and follow out the suggestions given. Help the children to feel that the Sabbath is a day of "Rest and Gladness." Help them in preparing their lessons for Sabbath school and Junior Christian Endeavor. Tell the little ones some Bible story in a simple manner, and sing with them some favorite hymn. It will not be long before the great one of the family will see that the day is one set apart for different things than those on week days.

Here is a pretty poem:

"In the morn of the holy Sabbath, I like in the church to see, The dear little children clustered, Worshipping there with me. I am sure that the good pastor, Whose words are like summer dew, Is cheered as he gazes over Dear little heads in the pew.

"Faces earnest and thoughtful, Innocent, grave, and sweet, They look in the congregation Like light and love and health. And I think that the tender Master, Whose mercies are ever new, Has a special benediction For dear little heads in the pew.

"When they hear 'The Lord is my shepherd,' Or 'Suffer the lambs to come,' They are glad that the loving Jesus Has given the lambs their home, A place of their own with His people. He cares for me and for you; But close in his arms He gathers The dear little heads in the pew."

If you would give new inspiration for Christian culture in the home, read the lives of such women as Frances E. Willard, Queen Victoria and Margaret E. Sangster, also the life and wonderful writings of Froebel who has raised the standard of the home so high and who has pictured so beautifully the "New Family" and "The Radiant Home."

But last of all let us not forget the perfect life of Christ, with his wonderful sayings, which have been the inspiration to so many homes.

Let me give you in closing a picture of an ideal home. A father and three children are sitting on the porch eating their supper of bread and milk and berries. The beautiful sun is going to sleep in the West. The birds are singing their night songs, and the frogs can be heard in the meadow not far away. Now and then a whippoorwill sends out her melancholy cry. The children have been telling father of their work at school. Presently mother's voice is heard within singing the old song:

"On the other side of Jordan
In the green fields of Eden
Where the tree of life is blooming,
There is rest for you,
There is rest for the weary."

Now we know that baby is drifting into dreamland. Of all the songs that mother sings, this is the most fascinating, with its vivid picture, its mystery and promise.

By and by mother joins them on the porch. Esther is watching steadily the evening star and presently low sobs are heard and she hides her face in her lap. Turning to her sister, she says, "I was thinking about little Raymond. Ray and I was a real nice little boy who used to play with them, but he had diptheria and died. Mother calls Esther to her and as she takes her in her lap, smoothing her long hair the following conversation begins: 'But mother, where—is—Raymond?' Then the mother says, looking at the stars above her, that she likes to think of them as the home lights of heaven, happy home lights, familiar and dear! Beyond them, there somewhere with our Father—God—is heaven, the true home of earth-pilgrims, from whence they shall go no more out, forever!"

Then the child says, "Do you think that God might have meant the sunset for the gateway into heaven? It looks so like a great beautiful gateway, lots of times, mother?"

Mother thinks that there are many gateways, but that undoubtedly this is one.

Then she says: "Here on earth we are all pilgrims—pilgrims seeking a City. But this City is more beautiful than any capital of earth—it is in God's right hand—beyond the reach of pain or sorrow and abides forever. This is the 'Holy City' about which we hear sung so beautifully at church sometimes. Our Saviour, Himself, was once a pilgrim, because He loved us He would walk our way! 'Pilgrims, all of us,' mother concludes, 'from father and mother down to baby! Each time we conquer a selfish impulse we have passed a little hill on our way; every time we sing happy songs, we are cheering other pilgrims. Every time we share our joys, every time we help even in every day matters as caring for baby or running errands, we are progressing on our journey toward the Heavenly City—the city that hath foundations!"

"Christian culture," how much it means! Let us all-strive to make our homes the very center of Christian culture and fit stepping-stones to our Heavenly Home.

The Torch.

The God of the Great Endeavor gave me a torch to bear.

I lifted it high above me in the dark and murky air,
And straightway, with loud hosannas, the crowd acclaimed its light
And followed me as I carried my torch thro' the starless night;

And, mad with people's praises and drunken with vanity,
I forgot 'twas the torch that drew them, and fancied they followed me.
But slowly my arm grew weary upholding the shining load,
And my tired feet went stumbling over the hilly road.

And I fell with the torch beneath me. In a moment the flame was out!
Then, lo! from the throng a striping 'spring
TheEed of the mighty shout.

Caught up the torch as it smouldered and lifted it high again,
Till, fanned by the winds of heaven, it fired the souls of men!

And, as I lay in darkness, the feet of the trampling crowd
Passed over and far beyond me, its peas proclaimed aloud,
While I learned in the deepening shadows, this glorious verity:
'Tis the torch that the people follow, whoever the bearer be!

—Elizabeth R. Finley.
Aaron and the guidance of Jehovah. Korah was the leader of a revolt against the exclusiveness of Aaron and his sons in the management of the priests' office. Dathan and Abiram tried to usurp the authority of Moses, and reminded him that he had not led the people into a land flowing with milk and honey. These rebels and their followers perished miserably at the hand of Jehovah.

When at length the people had reassembled at Kadesh they thought to go up to the Promised Land by passing through the territory of Edom, but the king of Edom refused the necessary permission. They were obliged therefore to make a toilsome detour to the southward, and to pass through a region that was desert in the strict sense of the term.

Just before our lesson the death of Aaron is recorded and the succession of Eleazar to his father's place.

TIME.—In the fortieth year of the Exodus. (Apparently in the fifth month or a little later.)

PLACES.—In the wilderness just south of Canaan, in the vicinity of Mount Hor, and in the neighborhood of the Red Sea.

PERSONS.—Moses and the Children of Israel; the Canaanites.

OUTLINE:
1. Conflict with the Canaanites. v. 1-3.
2. The People Murmur and are Bitten by Serpents. v. 4-6.
3. The Brazen Serpent a Means of Deliverance. v. 7-9.

NOTES.
1. And the Canaanite, the king of Arad. The first three verses of this chapter present a number of difficulties. In the first place the first line as it stands in the common Hebrew text is hardly grammatical. It is probable that the expression, "the king of Arad," should be omitted. It is Horamah that our author is talking about. From Joshua 12:14 it is seen that Arad and Horamah are two distinct cities. In the second place it is hard to understand how if the Israelites conquered these cities and destroyed them now, they should be rebuilt and have to be conquered again when the people entered the land under Joshua a year or so later. It is very probable that our author mentions the victory of the Israelites by anticipation, and that the time is after the Israelites had crossed the Jordan. Afterwards they had no occasion to conquer elsewhere. Possibly it is the name of a caravan route. Some have imagined that it is a misspelling for the word "spies," but that does not seem very probable.
2. And fought against Israel, and took some of them captive. Compare the earlier defeat at Hormah mentioned at the end of ch. 14.
3. If thou wilt indeed deliver this people into my hand. A conditional vow is not to be considered as a bargain. Compare Jacob's vow Gen. 28:20-22. The people pled for the help of God in overcoming their enemies, and promise that when they are victorious they will put the conquered under the ban of utter destruction, thus devoting them to God.
4. And they journeyed from mount Hor. Where Aaron died. If Aaron's death was before the crossing of the Red Sea, the present arrangement of the narrative, we are inclined to look for Mt. Hor in the vicinity of Hormah. It is accordingly located by many geographers northwest of Edom. There is however strong testimony in favor of a mountain fifty miles south of the Dead Sea, just south of Petra. By the way to the Red Sea. In order to get around the territory of Edom the Israelites had to march directly away from the Promised Land. And the soul of the people was much discouraged. Under the circumstances we can have some sympathy with their utter discouragement; but it is one thing to be in unfavorable conditions and quite another to turn aside to sin in view of that discouragement.
5. And the people spake against God and against Moses. It was the old story over again. They were ready to throw up their allegiance to God whenever discomfort or danger appeared, to forget past deliverances and lose all faith in the blessed promise for the future. Brought us up out of Egypt to die in the wilderness. They so far forgot all gratitude as to intimate that the great deliverance from Egypt amounted to nothing. Our soul loatheth this light bread. That is, we are tired of this manna. Later tradition magnified the excellence of the manna; but probably it had a sweetish taste. If one is in a mind to complain, he will be able to find as Lord and Master, desiring to partake of his life.

It is not by what you try to get out of the world that your life will be enriched; it is by what you give to the world.—Washington Gladden, D. D.
something to complain about even if it be associated with the greatest of blessings.

6. And Jehovah sent fiery serpents. The serpents are called fiery possibly from their appearance, but very likely from the terrible effects of their bites filling the body with inflammation and poison. To this day there are many venomous serpents in the southern part of the great valley called the Arabah connecting the Dead Sea with the Gulf of Akaba. They bit the people. The verb translated "bit" means to bite with fatal effect.

7. We have sinned. The terrible calamity brought the people to repentance. Our narrative is very much condensed. We don't know how long the people suffered before they reflected upon their errour, and came to Moses with full confession; it may have been days, or it may have been months.

8. Make thee a fiery serpent. The means of deliverance was to be such as to test the faith of the people. They were not wounded by one serpent and healed by another. Their salvation came through trust in the God against whom they had formerly complained. The serpent upon the standard was the symbol of the power of God over the serpents of the serpents that crawled upon the earth. The deliverance wrought by means of the serpent of brass shadyside of the great deliverance that has come through Jesus Christ our Lord who like it accomplished his mission through being lifted up. Compare John 3:14, 15 where the verb "lifted up" is a technical expression meaning crucified.

9. A serpent of brass. It seems that this image was preserved after it had served its purpose, and having become an object of worship on the part of the people was destroyed by Hezekiah.ListItem of associations, which was the worship was not uncommon among ancient peoples.

SUGGESTIONS.

Our Savior's words in the gospel according to John that show this brass serpent is really a type of Christ; but the likeness should not be pressed to closeness. We should note also that in either case it is not an idle glance that counts for deliverance. If a man who had been bitten by the serpent had accidentally let his eyes rest on this brass serpent he would not be healed. He must look, and repent, and think of the God of Israel against whom he had murmured. The man who curiously studies about the crucifixion of Jesus is not getting salvation for his soul unless he gives allegiance to the crucified one.

Some people think that it is their sacred privilege to complain. There is great danger in that in that complaining, they will dishonor God. For it is in the divine providence that the circumstances of our lives are ordered.

We do not know that there was an Israelite so unwise as to refuse to look at the brazen serpent and be healed on the standard. What would you say of a man who thought so little of his eternal salvation as to refuse to give heed to the Saviour who has been lifted up for his sake?

Time in European Nations.

DIFFERENT STANDARDS IN USE IN GROUPS OF CONTINENTAL COUNTRIES.

The German Empire has a uniform time, adopted April 1, 1903, the central European time, so called, which is one hour faster than the time of the Greenwich meridian. The same standard, says the Chicago Chronicle, is in use in Australia, Hungary, Italy, Switzerland, Denmark, Norway and Sweden.

The west European time is the time of the Greenwich meridian, and is used in England, Holland, Belgium, Luxembourg and Spain. France, out of national vanity, holds to the time of Paris, both for herself and for her colonies in Algiers and Tunis, only nine minutes faster than Greenwich time.

The east European time is the same as the time of St. Petersburg, which is 2 hours, 1 minute and 13 seconds faster than Greenwich time. This standard is used in European Russia, Turkey in Europe, Romania and Bulgaria.

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 in the second floor of the Lynch building. No. 120 South Salina St., every Sabbath at 2.30.

Tax Seventh-day Baptists of New York City hold services at the Memorial Baptist church, Washington avenue, at a clock P. M. Regular meetings the third Sundays in September, December, and May, and every Sunday in June.

HERBERT G. WHIPPLE, PASTOR.
St. Paul building.
320 Broadway.

HAGG W. WRENTICE, D. D., "The Northwest."
220 Broadway.