FORTY YEARS AGO.

Our only hope as a people is in aggressive work. We cannot reasonably expect men to yield until the battle smokes thickens. It is time we were freed from the spirit of conservatism, which only soothes troubled consciences. Every concession that gives Sunday observers to understand that they differ from us only in unimportant doctrine is damaging. While Christian charity should always abound and the rights of those differing in sentiment be most carefully guarded, it must be remembered, that the observing of the Seventh-day is established by divine law. Therefore, the obligation to keep it rests on every one, and the excuse of ignorance is, the only one that will avail them. It is our work to dispel this ignorance, and urge men to accept the truth. Year after year brings its new and increasing demands. May God give us wisdom and zeal to meet them all.

—Ira J. Orkway

September, 1869

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June 7, 1909.
The Sabbath Recorder

SOUTHEASTERN ASSOCIATION

SIXTH-DAY MORNING SESSION.

The second day of the association came after a steady all-night rain, with everything saturated, and the rain still coming down. Notwithstanding all this a good audience assembled in the little church among the pines, and the session opened somewhat late, by a short service of prayer and praise. The rains had so delayed those on the program from other parts of the state that a hour who had to come from Salem, that it was necessary to postpone that part of the regular work, and the Missionary Society's program was placed first. This was introduced by Walter L. Greene. T. J. Van Horn spoke of the mission fields of the great Northwestern Association. He made a strong plea for the "ungospceled" people of the several States in the Northwest. The Macedonian cry for help is great, and our people ought to feel, more than they do, their responsibility.

Mr. Crawford spoke upon the subject of the foreign field, especially that of China, and the editor was asked to give an account of the new Italian movement in New York City, in which the Missionary and Tract boards have recently united. This seems like a good opening for our people, and the union of the two boards is a move in the right direction.

Mr. Seager gave a very interesting report of his labors in the West Virginia field and urged the people to do more aggressive work. He thinks we have suffered immense losses by not improving our opportunities. We have stood still and allowed other people to enter many a door that was open to Seventh-day Baptists.

Mr. Seager asked the people to contribute toward the support of Mr. Clyde Ehret, a student at Salem, who would supply churches on Saturdays during the year when the regular missionary cannot be there. Even Mr. Seager as associational missionary should see fit to send him. Also he spoke of needed work in large towns near by, where several Seventh-day Baptists have gone. This hour was indeed interesting and inspiring to those who had the privilege of hearing the addresses.

The Tract Society's hour was occupied by the editor of the Recorder, and the audience seemed greatly interested in what he had to say.

The noon hour in this association has always possessed a charm for visitors. The people bring provisions, and tables are spread in various places about the church, around which the people gather at noon day meal. Simple provision is made for all, and after the dinner the entire noon time is spent in renewing acquaintances and in pleasant conversation. Today the long rain stopped in time to allow the tables to be set out doors, and the scene all about the church house was quite old-fashioned.

Switzerland is the home of many Seventh-day Baptists, and the seventh-day Baptist Missionary Society has just published a new edition of the Come Down/Sabbath Visitor.

Board of Examiners, Plainfield, N. J.

SABBATH VISITOR:

This publication will contain a sermon for each of the seven days of the week, and will be of value to all. The publication will contain sermons for each of the seven days of the week, and will be of value to all. The publication will contain sermons for each of the seven days of the week, and will be of value to all.

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one come in the Northwestern in the last week of September, and to reverse the order of holding them. If this committee see fit during the year to recommend such a change, or something in its place, it is to report to the gatherings in 1910. Evidently there is a growing feeling that some changes are needed in the associations if there are to maintain the Sabbath-school with the denomination. It is evident that interest in the associations has been on the decline for some years, and it is well for our leaders to take the matter to heart and devise some plan to make them more effective.

The first session in the afternoon was opened by Rev. H. C. Van Horn, who had charge of the Sabbath-school hour. We hope to be able to publish the papers and addresses given at this hour. Mr. Van Horn was followed by Maleta Davis and Walter L. Greene, both of whom said some excellent things.

The Woman's hour was introduced by devotional services by Mrs. Hills of Salem, and an interesting program was given. Mrs. Meathrell of Berea presided over the session. No one has cared toulp our the work of the Woman's Board since its first appointment years ago at Conference in Lost Creek without being impressed with its importance. It was a good day for our cause when the women took upon themselves the responsibility of bearing denominational burdens. The paper from Phoebe S. Coon, the corresponding secretary of the Woman's Board, brought an inspiring message. We hope to give all the papers and reports to Recorder in due time.

Mrs. Wardner Davis and Mrs. Ila Randolph read reports from Salem and Lost Creek, and little Frankie Lowther gave a recitation which charmed us all. Then came a sweet solo by Miss Susie Seager, every word of which could be distinctly understood all through the great audience. This was followed by a duet by Mrs. Hills and Mrs. Wardner Davis, which made a beautiful close to this good session.

The last half-hour of this afternoon was given over to words of tribute to Dr. A. H. Lewis. The Journal Board since its first hour in the morning session had initiated his purpose to call for volunteer remarks in memory of Doctor Lewis at the close of that hour, but the time was too short and it was forgotten. Therefore when the Woman's Board had a little free time to adjourn, by common consent the matter was taken up. Brother Hills began by telling how much Doctor Lewis had done for him when in school at Alfred, and how, from that time on, he had found in Doctor Lewis a constant friend, a wise counselor.

The story of the last journey to Conference and his illness at Watch Hill was listened to with the greatest interest. Every one could see how dear our fallen leader was to the people of all classes in West Virginia.

SABBATH DAY.

Sabbath morning came clear and beautiful, and everybody was glad to see the sunshine. The two preceding days of rain made all the hills and vales look the fresher when the sunshine came. Long before time for services teams loaded with people began to arrive, and men on foot came from every quarter, until the yard and grove about the church were full.

Every available hitching-place all about the church was made use of for teams, and then carriages placed in the open field were used as posts for horses. Those who had seen such gatherings in West Virginia know how these fitted into the very spirit of sociability until they were called to order for service.

The Sabbath school came first, under the charge of Roy F. Randolph, superintendent of the local school. The house was literally packed, and hundreds of people stood outside at door and windows. After an introduction to the lesson by Rev. A. G. Crofoot, delegate from the Western Association, the lesson was taught to the entire audience as one great Bible class, by the editor of the Recorder. Many people in this large class took hold of the work so promptly that there was not a dull moment from beginning to end of the recitation. The lesson was the Council at Jerusalem, in the fifty-first Acta. As the close Walter L. Greene gave a blackboard review, in which the two points, "Do nothing to harm yourself, and nothing to harm your fellows," were well brought out.

Really, would not this sentence make a good motto to live by? The main thought is contained in the fourteenth verse, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

Mr. Van Horn stood at the front door and preached both outdoors and in. The lessons he drew from Gideon, the "mighty man of valor," will not soon be forgotten. It was indeed a helpful sermon, and we trust it will bring forth fruit unto righteousness.

The music of this session was furnished by the Salem quartet. It certainly seemed good to hear the boys sing once more.

YOUNG PEOPLE'S HOUR.

The excellent papers read by the young people on Sabbath afternoon will appear in their department in the Recorder, so we need not attempt to give the substance of what they contained. The Young People's hour in West Virginia is always good, and this one was especially so. Miss Draxie Meathrell, the associational secretary, presided, and short addresses were given by Orville Bond, Olive Swiger, Bessee Davis, Clyde Ehret, Coral Davis, Earl Ford and M. H. Van Horn. The recitations and music was exceptionally good. This proved to be one of the best hours in the association; for it were not for the Education hour, where the young people told what Salem College had done for them, we could easily say, the very best.

The evening after the Sabbath was given to evangelistic work, led by Pastor Hills of Salem. After devotional services by Clyde Ehret, a young man studying for the ministry by Mrs. Hills, Brother Hills preached from Exodus iii. 2-10, upon the Call of God. That was the greatest day of Moses' life, when God called him from out the bush to go and liberate his brethren in bondage. It was a call that involved interests in all coming time. Moses was no longer an ordinary man after that call of God. If God speaks to you, and fills you, you are no longer ordinary.

God is calling souls here. He called Samuel and Gideon. When God goes out to call men, he calls the best. He found David away down in the back lot tending sheep. The humble-boy in the field, or shop is not hidden from God. He found Doctor Lewis at the threshing floor. John Huffman on a prairie farm, Jonathan Allen on a hillside in New York State, and Thomas R. Williams in a back-country home. God is calling others to a life-work. Don't excuse yourself because you can not be a Lewis or Allen or Williams. God wants you to be yourself, developed to the best of your ability. Who will heed the call of God?

Education in the Southeast.

The crowds at the association on Sunday morning far exceeded those of the preceding day. The hour from nine to ten was given to reports, but ten o'clock found the house filled to its utmost capacity and a yard full of people waiting to hear the strong program of Salem College prepared by Salem College teachers and students. President Charles B. Clark presided and offered the general theme, "What Does Salem College Stand For?" Professor S. B. Bond said, "It stands for intellectual culture." This means more than mere learning. It means to put to bad uses. It also means more than a mere preparation for a life of ease; it means preparation for service. The college would make life easier by acquainting men with the facts of success. It stands for this broad, thorough preparation which_rounds out the life and makes an all-sided man with all his powers developed. Understanding precedes obedience. Intellectual understanding is essential to moral culture.

Prof. M. H. Van Horn said, "The college stands for moral culture." The school that ignores the spiritual nature of man is not worthy the name of college. This school stands for honesty. Drill in genuine honesty is essential to the life practiced in life. The student should learn to be honest because this only is worthy of a spiritual being. The college stands for clean living. Impurity undermines all that is good and true. The college stands for practical life, for there is too much time wasted in amusements. Young people should learn to discern between the wise and the unwise use of time. The college stands for obedience to laws, both of nature and of mind. These times demand careful drill in obedience. The college stands for careful observance of duties, both to man and to God.

President Clark said, "The college stands for religious culture." The national life is
being endangered by irreligious school training. It is a great misfortune that so many of the great universities are unspiritual and that the atmosphere in them is so irreligious. Our prayer is, "Make the college safe in its spiritual atmosphere." Students surreptitiously drink to become accustomed to this atmosphere. Religion covers the whole life. It is not something to be put on particular days, but it should be lived seven days in the week. All truth is sacred.

It is God's thought in the universe. All the great universities are unspiritual and that the atmosphere in them is so irreligious. Our fellow universities.

The noon hour Sunday presented a most interesting scene. It reminded me of the many of the great universities are unspiritual and that the atmosphere in them is so irreligious. Our prayer is, "Make the college safe in its spiritual atmosphere." Students surreptitiously drink to become accustomed to this atmosphere. Religion covers the whole life. It is not something to be put on particular days, but it should be lived seven days in the week. All truth is sacred.

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of the Lord. They walk in the old paths and build upon the old foundations.

After a happy response by President Asa F. Randolph, to Pastor Coon's remarks, Rev. W. L. Burdick preached an excellent sermon from the seven words of Christ upon the cross. Mr. Burdick tried to cheer his audience by assuring them that bad weather never makes him blue; that God is as near as rain in as sunshine. Then he took up the seven sayings of Christ; Luke xxiii, 34, 42, 43; John xix, 26-28; Matt. xxvii, 46; John xix, 30; and Luke xxiii, 46.

A sumptuous dinner in the room below made the noon hour pass most pleasantly and delegates improved the social hour to good advantage.

The Afternoon.

After a few moments spent in praise service and prayer, the delegates from sister associations presented the greetings of their respective bodies and told how the hand of God had been through the year, and what blessings had attended the workers in each particular field. Prof. S. B. Bond, delegate from the Southwestern Association, told of the mission interests and good work among the churches, and spoke of the great work being done in Salem College.

Rev. G. C. Chipman, representing both the Central and Western associations, after reading their letters, now a year old, spoke of the growing interests and gains during the year just closing. The Central Association has thirteen churches and six pastors, and the Western has sixteen churches with twelve pastors. The Missionary Committee of the last-named association cooperates with the Missionary Board and provides missionary help for each one of the pastorless churches. This help is furnished largely by the pastors of the association. This is a good plan. The missionary spirit that sends pastors out from their pulpits to help the pastorless is the real spirit of Christ.

Theodore J. Van Horn spoke for the Northwestern Association. The mission work of Rev. James Hurley in northern Wisconsin, that being done in Nebraska by the North Loup Church, and the fact that Brother Kelly is again in the work at Nortonville, were all mentioned as causes of encouragement in that association. We do hope that Brother Kelly's health will permit him to go steadily forward in the work he so much loves.

The Second Day's Sessions.

The evening of the first day of the association was given to praise service and to an excellent sermon by the youngest pastor in the association, Rev. Erlo Sutton of Rockville, R. I. Since it is expected that this sermon will appear either in the Seventeenth-day Baptist Pulpit or in the Recorder, we give no report of it here. The audience was much pleased with Mr. Sutton, whom most of them had never met before. A gathering thunder-storm hustled the people out of church for home as soon as possible after the benediction, but they listened attentively to the close of the sermon.

The morning of the second day found only a small handful of people in the church fifteen minutes after time for opening. There were seventeen present counting the president, secretary, organist, song leader and the editor. This number included also the "foreign delegates." It seemed too bad that a program which had been taken weeks and months to prepare and which denominational leaders had come hundreds of miles to render, should meet with an empty house, or at best have to be given to a little sprinkling of their friends. Perhaps the proposed change of time from spring to autumn might remedy matters a little. Some think that, if held after Conference, beginning in the Northwest the last week in September and reversing the order, would be more convenient for farmers, and would remove these gatherings far enough from commencement week in three colleges. Let us hope that we may be able to devise some satisfactory remedy for the indifference to the associations, and some way to increase attendance.

The hour given to the Sabbath School School Board was filled with good things. Walter L. Greene was called upon, and made remarks upon the need of better Sabbath-school work. He was followed by Rev. Edgar Van Horn upon normal work, and Rev. T. J. Van Horn read a strong and excellent paper upon "Religious Education of the Adolescent." This paper will appear in due time. We regret that the other addresses were not on paper also. Still we have the promise that these addresses, too, will be prepared for the Recorder soon.

By the time announced for preaching, the audience had become quite respectable in size; so the empty seats, though mostly in front, were not quite so conspicuous. The sermon on "Commitment," by Rev. T. J. Van Horn, of Albion, Wisconsin, was listened to with great interest. It was so full of good thoughts that we hope to secure it for our readers.

The Education Society's hour on Friday afternoon was unusually interesting, with Rev. A. G. Crofoot as leader. T. J. Van Horn spoke in the interest of the work and needs of Milton College. S. B. Bond spoke for Salem College; C. C. Chipman for Alfred University; Edgar Van Horn represented the Theological Seminary; and T. L. Gardiner supplemented the remarks of the other speakers by making a plea for all these schools. He showed the relations be-
"O Lord, remember the homes all over the land, and hasten the day when many workers shall go forth therefrom to gather sheaves for the Master."

"In our own strength we shall fail. Poor Peter learned this lesson well, and it made him the mighty preacher of Pentecost."

"It is our privilege to make each day better than the one preceding it."

"It is my prayer that Christ will keep me near to him; then I know I shall be a blessing to others."

"Create in me a clean heart, O God, and renew in me a right spirit."

"I am thinking of the homes where there are no family altars and where the influences are all against those whose characters are being formed there, and whose destinies are being fixed for eternity."

"I don't want to go from this meeting without the blessing that comes by bearing personal testimony for Christ."

"Too many are creeping and crawling in the Christian race who ought to be up and running. I want to be a runner."

"We can have no greater joy than that which comes when we know that our children are walking in the way of life."

"I don't want to miss the blessing that is ready for me if I will accept it."

"There is no joy like the joy of service."

Many said, "I want to be a blessing."

Sabbath-Keeper Wants Work.

The following letter explains itself. It may be that some Seventh-day Baptist seeking help can find what he wants in Mr. Burr. He does not state what kind of work he can do, but any one desiring help can easily address him. He wants to see the Sabbath Recorder and learn more about us.

"EDITOR SABBATH RECORDER:

"Dear Sir—I am a Seventh-day man and would like to get work among your people. The people around here keep the First-day, and it is inconvenient to lose two days in the week. Please let me know if I can get work with Seventh-day Baptists and oblige "Yours truly,"

"HARRY BURR.

"Lindley, Catt. Co., N. Y."

Alfred Theological Seminary Circulating Library—Book Review.

REV. A. J. C. BOND.

Among the good books in the Circulating Library of Alfred Theological Seminary which I have read recently, and which I can heartily recommend, is "The Religious Value of the Old Testament," by Professor Vernon.

The author says there is a change of attitude toward the Old Testament. His view is revealed in his definition of the Bible as a great body of literature; and in the statement that as it lies before us it is misleading, because the historical framework is untrustworthy. But, if the Bible is to be of any use to us, we must believe in it and live upon its religion. This Professor Vernon helps us to do, in the intelligent and reverent attitude which his book bears toward the Old Testament.

He says our attitude has changed from one of awe to one of sympathy. According to the older view the miracle of Gideon's fleece was a stronger argument for the existence of God than was the moral law. The divinity of Christ was proved through Old Testament prophecies regarding him, rather than by an acquaintance with his life. The allegorical method of interpretation prevailed. The Bible was an oracle which one might search for hidden counsel for one's personal life. Opening the Bible at random, the one desiring direction would find it in the first passage that presented itself.

The author recognizes certain religious value in such an attitude. It made certain the existence of God and the divinity of Jesus. The proof was of such a character as to convince men to whom the moral argument would not appeal.

The first defect suggested, of the older view, was, that men failed to apprehend the actual religion of the nations and heroes of the Old Testament, and to appreciate the fact that our religion is the outcome of centuries of struggle after God. In the second place, this view externalized religion. Belief in God's existence and power, and not the appropriating of his holiness, constituted faith. The most serious defect, however, was the trivial conception of God.

His message to man was thought to be more adequately conveyed in plays upon words than in the heart of man.

A large proportion of the book is given to a constructive treatment of what the author calls the modern view. We no longer regard the Old Testament as a demonstration of the existence of God to immoral men, nor as a demonstration of the divinity of Christ to those unattracted by his person. It is of greater religious value, and of more vital worth. "It is the fixed mountain peak from which the soul, if it ascend on a clear day, may catch sight of the 'hills where its life rose,' and a suggestion at least of the 'sea where it goes'."

The first fundamental service which the Old Testament renders to men of our time is in presenting personalities worthy of the profoundest reverence. The author considers the awaking of reverence as the beginning of all ethical religion. He says we are far enough removed from the characters of the Old Testament to see that their greatness lies in their relation to God. The path of our time has made plain to us the greatness of these men. David and Jeremiah are used as illustrations, and the author treats them as flesh and blood men made great through a practical faith in God. He says David's highest moment was when he sent the ark back to Jerusalem. He would not jeopardize the sacred thing by taking it with him upon his enforced and uncertain pilgrimage. And he felt that somehow the God in whom he trusted would be with him without its presence, and if he pleased, would bring him back again.

The book is full of such refreshing statements as the above, by which the God of these Old Testament characters is commended to men of our time. The truths which they discovered are pertinent to the problems of our day, and vitally necessary to the religious life.

If one wishes a book that will hold the attention like a romance and at the same time will help him to a view-point refreshing and inspiring, he should read "The Religious Value of the Old Testament."

The book contains less than 100 pages.

Milton Junction, Wisconsin.

DEAR EDITOR:

May I have space in the Recorder for just a few words? In the last number there appeared an article under the heading "Keep the Sabbath." It was unsigned, but I am sure that it did not express the sentiments of the editor. It is only with the greatest effort that I can refrain from saying some very harsh things to the writer of the article, or to any one who entertains similar feelings. I sincerely hope that there are very few such people. It sounds like the sort of complaint of some one who because of inability, or lack of interest, has lost a position; like one who thinks that because he, or she, is a Seventh-day Baptist, other Seventh-day Baptists (the denomination) owe him, or her, a living.

The statement that many Seventh-day Baptists upon whom the duty of employing others rests, are partially disposed against people who keep the Sabbath, and that they favor those who are not Sabbath-keepers, is false, absolutely false. I do not question the truthfulness of the person who wrote the unsigned article, but I do most emphatically affirm that he, or she, is mistaken, and is saying that which is not true.

Sincerely yours,

EDWIN SHAW.

A Dog and a Man.

He was a dog, and guarded the family night and day.

That didn't roam.

He lay on the porch or chased the stray——

The tramps, the hanger, the hen, away;

For a dog's true heart for that household beat.

At morning and evening, in cold and heat.

He was a dog.

He was a man.

And didn't stay.

To cherish his wife and his children fair.

He was a man.

And every day

His heart grew callous, its love-beats rare,

He thought of himself at the close of day.

And, cigar in his fingers, hurried away.

To the club, the lodge, the store, the show.

But! he had a right to go, you know.

He was a man.

—London S. S. Times.
Missions

Letter From India.
Lizzie Nelson Fryer.

Rangoon.

I must not neglect to write something for the Recorder of our visit to India while it is fresh in mind, although the task is not an easy one as our steamer is rocking and pitching in turns. It is really the first day of anything like a rough sea that we have had since leaving San Francisco on August 25, last year.

After a stay of five days in Singapore, we took one of the British India steamers for the north, and reached Rangoon, Burma, five days later, having spent a part of one of those days in visiting Penang, where the “Pentakota” anchored in the harbor to take on more freight.

It is a distance of about two miles from the steamer-landing in Rangoon out to the Baptist College where we made our home at the “Guest House” during our stay there of two days and nights.

This college has long been one of the intellectual lights of Burma, and we were more than glad to have an opportunity to learn something of its work and history. During the last year there were 1,117 students enrolled and we were interested to learn that they represent at least six peoples, all speaking different languages. These were, as I recall them, Karens, Telugus, Burmese, Tamils, Hindoos and Chinese. I was introduced to one of the professors who is a mixture of Chinese and Burmese, which, I was told, formed a race superior in many ways to either of the component parts of which it is made up. There are many of these people here and what is strange in their appearance is that the men all dress in Chinese costumes while the women are dressed like the Burmese. This they do in order to keep the women of the stationaries! Doctor Hicks has been president of this college for fifteen years. As several members of his family live near our home in Berkeley, Cal., he and Mrs. Hicks seemed almost like old friends.

It was in Rangoon very near the present steamer-landing where Dr. Adoniram Judson and his wife spent some time in the early days when mission work was first beginning. The first Mrs. Judson was buried on the other side of the Irawadi River in the old city of Mainlain.

We did not take the trip to Mandalay, made famous by Kipling’s description of the journey there, though some of our fellow passengers did so.

The noted Pagoda-Shwae-dagon, in Rangoon, is well worth taking a long journey to visit. It is quite unlike anything found in China or elsewhere in the world. In fact it is a city of pagodas in itself, there being many hundreds of these peculiar structures close together in a cluster around the great one which is seen for a long distance in the surrounding country. No two of these many structures or buildings are exactly alike, though all resemble one another in many ways. The fresh gilding on the thousands of Buddhas and the general cleanliness and care of the place is in great contrast to the tumble-down temples one sees in China.

These temples or shrines are of wood, brick, concrete or marble, some of which are covered with inlaid work of many-colored marbles and precious stones, but those most interesting to us were made wholly of elaborate and delicate wood-carvings that are not excelled anywhere. From the ground up to as far as the eye could see—some twenty feet or more—the groups of scenery and figures represented by this workmanship are indeed masterful, to say nothing of the mind or minds that conceived the general plot of the whole scheme. The number and variety of objects seen in this place are past one’s comprehension. They can not be described.

Many hundreds of people were performing their devotions or making their offerings to their favorite gods or goddesses, before which lighted candles were placed and flowers strewn about them. There was no jostling or crowding on that early morning, but an air of earnest devotion seemed to pervade the whole grounds, as if those masses of people were really feeling after the Higher Power to which their souls belong. “Whom therefore ye ignorantly worship, him declare I unto you,” said the apostle Paul when he beheld perhaps a scene similar to the one we were looking upon.

CALCUTTA.

We left Rangoon on March 11, steamed across the Bay of Bengal and up the River Hooghly to the great city of Calcutta, where we arrived on the afternoon of March 14. Here are electric cars, good streets and many fine buildings, both mercantile and private. While in Calcutta we saw the principal sights, the chief of which were the Museum, the Jain temple and the Kalighat temple, from which the city derives its name.

I think a few words about this last temple will give the readers of the Recorder a better idea of the masses of the people one sees in this place than anything else I might write about.

This temple has no merit of architecture, but spreads itself out in a large area and has a wide series of steps leading down into the river, along whose banks it extends. Here thousands of people bathe in its sacred waters daily, since once here flowed the very Ganges River itself!

This temple is over three hundred years old and is dedicated to the goddess Kali, the wife of the great god Shiva, so much worshiped by the Hindoos. She has a bloodthirsty tongue and demands offerings of blood daily. On special occasions buffaloes are offered here, but every day many goats and kids are slain to appease the goddess Kali. Our guide, who was a Hindoo priest himself, and spoke English, told us that the priests always have some of the meat that is offered here, but that those bringing the offering take the rest of it back to their homes after the blood has been shed. On great occasions as many as five hundred goats and sheep are offered, but in a single day. We saw the place where the animals are slain and where the blood flows, but were glad we were not so early to witness the butchery, as that always takes place at one o’clock. Here we saw men and women holding themselves in rigid positions with faces and bodies covered with white ash. The women were torturing themselves in other dreadful ways, such as sitting or standing on sharp points, or holding...
tops emerge from their hiding. We only saw where they are and felt the cool breezes of the place and enjoyed the change from the damp and heat of Calcutta.

We also had fine views of some of the greatest tea plantations in India on the journey up those mountains, and passed through the section where the plain will be covered with poppies. One of British India's chief sources of wealth—when the rains come next May or June. It was a refreshing trip and well repaid us for the time and extra expense it had meant for us.

Darjeeling, situated as it is on many mountain sides, is a place of elegant homes, and of fine churches and schools.

S. S. "Africa"—In the Red Sea, April 9, 1909.

Brother VelthuyseH's Illness.

The following, from a letter written to Corliss F. Randolph, explains the condition of our beloved brother, G. VelthuyseH, in whom all our readers are deeply interested. Brother Randolph visited Brother VelthuyseH while in Europe.

Dear Brother Randolph,—My father is staying in one of the best hospitals here in Amsterdam, where he has been for about ten days, to a dangerous operation. I am receiving all his correspondence and doing the most needful work for him. So your kind letter of April 4 reached me here, in the middle of last week. At first he looked very much to go home “and be forever with his Saviour,” but now he rejoices in the hope of saving his Master again a few years on earth, though with reduced powers, as to his body.

We sympathize very sincerely with you in the long and weary struggle your weak frame had with cold and climate and the other hardships of your journey to the Old World, and hope you will have found health and vigor now under the clear American sky. Surely, you will sympathize the more with my father when he will be taking up again his burdens with reduced strength. I told my father of your letter but not in particulars yet. He sends you his loving greetings. Your Holland friends are greeting you. I hope my father will be able to write you a few lines before long himself.

Very many thanks for your much appreciated gratuitous gift of Juliana. The Queen and Princess are well. The Queen is giving an example to every mother in the world, nursing the royal baby herself. We are proud, or rather humbly thankful, for all the Lord granted Holland in the glorious House of Orange, from past ages up to the present day.

May the Lord bless you with renewed health and with his grace to glorify his Name under every circumstance.

Yours faithfully,

G. VelthuyseH.

Amsterdam, May 16, 1909.

Since receiving this letter, another, written to Frank J. Hubbard, treasurer of the Tract Board, has come to us. It bears date May 22, 1909, and gives more particulars about Brother VelthuyseH's sickness. A serious tumor in the abdomen rendered the operation necessary. It was the only thing that could save his life and proved quite successful; so they have great hopes now of his recovery.

His son says:

Our united and constant prayers are being heard. His food is tasting good to him. . . . He is very thankful to the Lord who saved him from a horrible death. At first he was longing "to depart and be with Christ;" but now he rejoices in the expectation of being again used in the Master's service on earth, though he probably will not be able to do what he did before. The doctors are contented with his condition. They think it, however, will remove the tumor, so we do not know what the future will be; but it is in the hand of a loving and merciful Father. I hope he will soon be able to write you a few lines himself. The Lord be with you and with all his faithful people in America.

Yours sincerely,

G. VelthuyseH Jr.

The Orator's Epitaph.

Here, reader, turn your weeping eyes, and mirth that has no bitter springs; For we are all subjects of evil done. And love to all men 'neath the sun!—From Puck of Pook's Hill.

The Great Essential.

In the days when we were solving problems in algebra we were perfectly familiar with one fundamental rule that was always to be followed before anything further could be done. We must clear the equation of fractions, combine all terms of the same power of the same letter, and reduce the equation to its simplest form. Then we were ready for work.

Now there may be some people who think that the way to solve an algebraic problem is to solve it. "All this fuss about rules is nonsense. You may think you have the theories perfectly clear in your mind, but when you come up against real problems you'll find your theories all upset. Rules are of no use, anyway. It's absurd to try to make use of a general rule like that of reducing an equation to its simplest form.

Go ahead and solve your problem! That's the only way to do it."

Or was it about some other class of problems that I have often heard these remarks? Maybe it wasn't about algebra at all that these cavaliers were talking. Come to think of it, I believe they were talking about the problems of child-training. But their remarks would have been just as reasonable applied to algebra as to child-training.

Every problem is more than half solved when it has been reduced to the simplest form of expression. Thus reduced, what appeared to be a multiplicity of problems often resolves itself into a variety of statements of the same problem. This once discovered, the application of that method of solution which the form of the problem thus expressed indicates as the proper one is comparatively easy.

Can the mother's problems, endless in number and of infinite variety in form, be reduced to corresponding simplicity? I believe they can, and I am willing to attempt to demonstrate this belief.

The mother's great problem, the fundamental task that underlies all her efforts, is to teach her child the necessity of obedience to law. An appreciation of this as the great essential would simplify for her the great majority of her problems.

Is it necessary to convince you that this is the great lesson for every individual to learn? Let me, then, apply, as best I can, the convincing Socratic method.

What do you desire for your child? Happiness, you say; lasting happiness; happiness in its best form. What can you give to your child to insure happiness? You shake your head. That's a big question, you say.

Will money insure happiness? No. We do not need to theorize on that; we have too many examples at the present time of the unhappy rich. Will lack of it? No; we have the unhappy poor as well. Will freedom from responsibility? No; the unhappiest mortals are those who, having nothing required of them, wear themselves in a vain effort to find amusement.

Will health? Health maintained is an element of happiness. Will education? Education of the right kind, yes.

Our last two questions bring us near our
goal. What man maintains health? The man who has learned to obey physical law. The education which renders man happy is the education that teaches him obedience to law, that leads him to prefer obedience to disobedience.

We boast of our country as the "land of the free." Does the criminal who spends the greater part of his life behind the bars think of it? Probably not. Who, then, is the free man? The man who obeys the law, who desires only that which is lawful. He is free to follow his wishes because his desires are right. It is only the breaker of the law who finds obstruction in his path.

Freedom, health, happiness, come from obedience to law. Is there, then, any more important, more fundamental lesson for a mother to teach her child? But does the knowledge of this simplify her problem? Does it help her to decide her course of action?

Let us take the first problem which the mother has to decide: Shall she feed her baby whenever it cries, or shall she feed it at stated intervals?

The law of the body is obeyed when regularity is the rule. If she feeds her infant only at stated intervals, the little unconscious soul will be influenced by the rhythm of bodily experience that results. A habit will be formed of regularity, of obedience to law. Do you see how the thinking mother, making use of this formula, is driven relentlessly to her decision? Will understand why I say this decision in reality covers all questions of irregular eating that may later arise. Shall the baby be fed to quiet its cries when hungry? Shall the two-year-old be allowed to eat between meals? Shall the six-year-old be permitted freedom of access to the pantry? The only right answer to these queries is, "No;" for the children must be taught obedience to the law of regularity in eating, which is a law of the body and should be observed for the sake of the preservation of the health.

When the child reaches the age that he begins to rebel against taking a nap, does the rule have to be enunciated offer any assistance? I think it does. I know of one mother who looks upon her little boy's, "But I don't want to take a nap," as an opportunity to teach the meaning of that important word "must."

"I'm sorry you don't want to," is her quiet reply, "but I can't do anything about it. You must go to bed, whether you want to or not. It's one of the things that must be done."

This ends the argument. He is put in his bed and left there, and eventually falls asleep. He is learning the necessity of obedience to law.

When a child comes home with the complaint that his teacher has punished him for whispering, what does the wise mother say?

"No, there's nothing wrong in whispering itself. But it's one of the rules of the school that you mustn't whisper there, and you must learn to obey the rules. Otherwise you can't go to school."

"I don't want to go to school."

"But you must go to school. There is a law which compels you to go. If you were to stay away from school, an officer of the law would come to ask me why I didn't make you go. I could even be punished for letting you stay at home. So, you see, you must go to school and you must obey the rules."

The mother who wishes to teach her child the necessity of obedience will seldom say to her boy, when he asks, "Why must I?" upon hearing a command from her, "Because I say so." Her answer will more probably be, "Because you must. I can not explain it all to you now; some day you will understand why I say you must do this. You have to learn to obey, because every one in this world must obey."

"You don't have to obey anybody," will doubtless be his rejoinder.

Yes, I do. I have to obey myself, my own ideas of right; I have to obey the laws of our country; I have to obey the laws of God. So, you see, you must learn, from your childhood, to obey. You have to obey me now, because I am older than you and know what is right and best for you, and, as your mother, I am responsible for you. As you grow older I can let you decide more and more for yourself, for you will understand better what is right and can make yourself obey your own decisions."

Obedience to physical law, obedience to moral law, obedience to the law of kind-ness—how many of our present-day problems would be solved if these were universally observed? Ah, yes, you say, that would be the millennium. So it would, and we mothers must do what we can to hasten the advent of that glad time by the way in which we train our children, the future citizens of this country, the future citizens of the world.

Mrs. Rose Woodall, Chap- man, in The Union Signal.

Homesteads in Montana.

EDITOR OF THE SABBATH RECORDER.

Will you allow me a little space to answer a few questions of people who have written me about homesteads?

The country is being settled very rapidly. Within a radius of ten miles of this place (Ismay, Mont.) there were homesteaded this week 5,000 acres. When I was west in March, there was some land left in Butte County, South Dakota, but the best is all gone. But in the next county west, Custer, Montana, there is as good land to be had. I have made the selection of a township six miles from railroad. We have some timber, plenty of coal, good water, productive soil (18 inches of rainfall last year) and invigorating climate. It costs $18 per quarter-section of 160 acres to file on the land. You can take 320 acres if you want to, under new law recently passed. It will cost $50 locating fees for 320 acres. If you want this land you will have to come in June. Railroad fare from Chicago or Milton to Ismay and return is $27.50. Ismay has electric lights, a fine schoolhouse recently built and presented to the town by a wealthy sheep ranchman who lives here and has made all his money here, also a $50,000 department store. The excursion trains are the first and second Tuesdays in June, over the Chicago, Milwaukee and St. Paul Railway. Go out and see for yourselves. I will go again in June.

Address

EDW. D. COON,
Milton Junction, Wis.

For information other than pertains to colony matters, address

GEO. B. HAYNES,
348 Marquette Building,
Chicago.

Unsigned

H. V. JAQUES,
W. W. L. HUMMEL,
W. W. C. TITSWORTH,
Committee.

Note the distinction clearly.

A genius, my son, is merely

A crank who has succeeded.

—Chicago Tribune.

A man or a woman in tolerable health has no moral right to indulge in an unpleasant mood, nor to depend upon moods for the performance of the duties of life.

—J. G. Holland.
THE SABBATH RECORDER.

Young People's Work

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

And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.—Heb. x, 24, 25.

The Prayer Meeting.
REv. E. D. VAN HORN.
Sabbath, June 19, 1909.
Pilgrim's Progress Series, 5. The Hill Difficulty. Rom. vii, 14-25; 2 Cor. vi, 1-10.
DAILY READINGS.
Sunday, Difficulties to be Met (Acts xiv, 19-22).
Monday, How to Meet Difficulties (Rom. v, 1-5).
Tuesday, The Value of Difficulties (Rom. vii, 9-17).
Wednesday, A Friend in Difficulty (Heb. ii).
Friday, Triumphing in Difficulties (Rom. viii, 31-39).

We come now to another point in the history of Pilgrim's Progress. Pilgrim in his journey had reached the bottom before coming to the hill of Difficulty. After trying in vain to arouse and help Simple, Sloth and Presumption to make the journey with him, he passes on until he reaches the foot of the hill Difficulty. Here there are diverging roads; one turns to the left, another to the right, apparently going around the hill, while the third goes straight over. And notwithstanding the fact that others take the diverging roads, Christian keeps straight up the hill. The further he goes, however, the more difficult he finds the way. Finally it becomes so steep and rugged that he is compelled to crawl upon his hands and knees; but at last reaches a cool arbor designed for a resting-place, where he is glad to stop awhile. While there he takes from his pocket a roll which had been delivered to him by an angel before he started upon his journey, for his instruction and comfort. While reading this he falls asleep, and the roll slips from his hands. When he awakens he finds that it is near nightfall and he hastens on with sorrow that he has lost so much time. At the top of the hill he meets running towards him two frightened men, Timorous and Mistrust, who have been frightened back in their course by two lions in the way. Christian is dismayed at such news and with the coming darkness is filled with dread. In his fright and remorse at having met these dreadful beasts in the dark he puts his hand into his bosom for the treasured help and comfort in the roll, but is still more dismayed when he finds it is gone. So he turns back greatly lamenting over his folly for having slept and brought upon himself so many troubles. After much anxiety, grief and tears, he finds the precious roll and hastens back. On coming to the lions in the way he is terrified but is reminded by the watchman in the castle a little way ahead that the lions are chained and are there to test his courage and faith. So safely passing he at last finds rest and lodging in the stately palace, Beautiful.

What Christian today does not find his pathway beset with many difficulties? His way leads up the hill. There is no road leading around it. Many think to avoid the toilsome way by taking diverging roads, but sooner or later find that they are led into danger, pervariance, of destruction. “Our up-hill difficulty is the way to the greatest comforts. Burdens are more felt when comforts are near at hand.” After all, what the world needs more than anything else is young people, whose moral and spiritual fiber has been made strong through strenuous endeavor, through the mastery of the difficulties of life. We need more young people who have climbed high enough to get a clear, healthful, sane view of life.

In climbing life's hill we must be sure that we sleep not by the way nor let slip from our hands the sacred Word which is so full of comfort, instruction and help.

SUGGESTIONS.

Let the leader get as many as possible to read the story beforehand of the hill Difficulty in Pilgrim's Progress, so that when it comes to the meeting interest and
understanding will prevail. Use any other
helps you can find in preparing the
lesson. Make a list of questions sug-
gested by the daily readings and get
the younger members to answer with
Bible references. Have the Music Com-
mittee select hymns in harmony with the
topic, then let the leader see that the meet-
ing results in practical suggestion for meet-
ing and profiting by the difficulties of life.
Close with a number of prayers, brief and
pointed, for help to meet in a successful
way the trials of our faith and courage.

Young People's Hour at the Southeastern
Association.
Sabbath afternoon was a lovely time
with the sun bright, grass green, and the
flowers nodding their welcome to the young
people as they came from far and near
to the service. Much commendation is due
the associational secretary, Miss Draxie
Meathrell, for her excellent work in pre-
paring the splendid program which every
one enjoyed. Much also is due the writers
of the various papers for their painstaking
preparation. These addresses, the written
ones, appear in the department this week
and next, and I am sure will be enjoyed by
every one.

The meeting was called to order by Miss
Meathrell, and prayer was offered by Luther F. Sutton, treasurer of the board. A
beautiful song was rendered by the Salem
male quartet. Then followed the papers as
arranged below. Mr. Clyde Ehret delivered
his address without having it committed to
manuscript. He said that the Young People's
Board could not exert any more life than
the societies have. Hence the relation
of the societies to the board is a vital one.
We must be familiar with the board's needs and
purposes, and loyally follow up the program
it outlines. We must have organization suf-
cient to accomplish the work undertaken,
and to keep our members all busy. And fi-
nally, we must adopt a more systematic plan
of finance. President M. H. Van Horn gave
us a short address on "How to Get the
Young People to Read the RECORDER." He
urged that it must be accessible. We must
have it in all our homes. Our young people
are to read it. Get them to use it when it is
accessible. This can be accomplished by
mothers beginning to teach the children to
love it before they are able to read. They
can not be forced to read it, but may be led
to taste and to drink. He strongly urged
pastors to make a habit of calling the atten-
tion of the young people to the things of
special interest in the RECORDER. The hour
was closed with a song by a young ladies'
quartet. Then followed a sermon to young
people, by the Rev. G. Croft, of In-
dependence, N. Y., on the theme, "True
Manliness." As this will probably be report-
ed elsewhere, it may here be summed up
in a sentence or two. "True manliness comes
from the heart. It includes respect for law,
choice of the right, honesty, courtesy, re-
verence, and confession of Christ." It is
greatly to be regretted that so many
young people left the room at the close of
their part of the service; courtesy, if noth-
ing else, demands our presence and attention
to the very close of a session.

Christian Endeavor Work as a Training for
Life's Religious Activities.
ORVILLE BOND.

In this age of advancement, leaders in
every kind of work must have the best possible
training. It is not sufficient to possess
knowledge; one must know how to use his
knowledge, must be able to act intelli-
gently, to bring things to pass. This is
no more true in the business world than in
religious activities.

The Christian Endeavor Society offers an
excellent opportunity for training Christian
workers. In fact, it is to the church work-
er what the normal and training-school is
to the teacher; or the technical school to the
professional man.

Our success in any thing depends upon
a sense of responsibility. How keenly does
the feeling of responsibility come to us
as Endeavorers, as we carefully consider
the pledge and solemnly promise before God
to make it the rule of our lives. We call
into exercise the very best that is within
us when we promise that, trusting God for
strength, we will strive to do whatever he
would have us do. Of course, it is a fore-
gone conclusion that every true Endeavorer
will faithfully live up to the pledge. This,
then, finds us the most regular, systematic
Bible students, for we read it every day.
It finds us in close communion with the
Divine, daily if not hourly lifting our souls
to him in prayer. It also finds us faithful
church attendants, always present unless
hindered by something of consequence
which in our judgment will be considered
by him an honest excuse. Nor do we attend
church as idle spectators, but to put some-
thing into each service and to get something
out of each service that will make us bet-
ter Endeavorers, of more use to the world.

With such a pledge faithfully carried out we
have certainly laid a good foundation
for all the Christian workers.
Again, to truly succeed one must be
deeply interested in what he is doing. The
farmer who tills the soil simply and only
to keep the wolf from the door will never
get the best results from the soil. The
lawyer who pleads at the bar of public
justice for the money value alone will never
become an eminent statesman. The physician
who visits the sick simply because he feels
he must will never become a specialist. The
minister, who preaches for fame or fortune
will never win souls to Christ. In other
words, to be truly successful the heart must
never go with the hand.

We naturally become more and more in-
terested in the work as we are brought into
closer touch with it. Here again the En-
deavor Society offers an excellent oppor-
tunity for the needed training. To serve
as an officer in the society or as a member of
the various committees not only brings
one into closer relations with those with
whom he works, but makes one familiar
with the various phases of Christian work.
As a member of the Prayer Meeting Com-
mittee one acquires the faculty of getting
others to work, of selecting the individual
to suit the topic, and of helping the timid
ones to take up the work. As a member
of the Flower Committee one develops
the faculty of watching over others for
good, which is one of the sacred duties of
church fellowship. As a member of the
Flower Committee one learns to appreciate
the beautiful, to combine the ornamental
in life with stern and rigid duty, to scatter
sunshine wherever one goes.

As a member of the Music Committee one
learns to select suitable music for each occasion, to clinic
a thought by an appropriate song, to make
the general song service such as to add
much both to the interest and impressive-
ness of the meeting. The same might be
said of the other committees as each gives
training in work in its own particular line.
And as one learns best to do by doing,
so no better training for public church work
can be found than that which leads the En-
deavor prayer meeting. Thus when one has
faithfully performed the duties of the vari-
ous offices of the society, has served as a
member of the different committees, has
performed all duties that come to him as
a true Endeavorer, he has not only become
familiar with the needs of the work in each
department, but acquired a knowledge
of human nature and an ability to use
his knowledge in helping others. In
other words he has obtained an excellent
training for life's religious activities.

How to Increase the Interest in
the Young People's Work.
OLIVE SEAGER.

We may take a very small object, the
honey bee, to illustrate how the interest
can be increased in the young people's
work.
Place a piece of honey in the open and
the bees, one after another, will collect
there. This honey satisfies the demand of
their nature and their hunger. It is
drawn to it. Place, for instance, a pickle in
the same place. The bees will not collect, for
there is nothing in this that attracts them.
So it is with the Christian Endeavor
societies. There must be something in
the society that appeals to the young people.
They will not come if there is nothing to
bring them there.

There is inherent in each person an appre-
ciation for what Christ represents, a hun-
gering for spiritual things. This spiritual
nature can only be satisfied with spiritual
things. Let a devout, spiritual atmosphere
prevade the whole meeting. Let each one
come in a spiritual mood, but especially
let the leader be in a state of spiritual exal-
tation that the rest may be endowed with
the same feeling. It is said in the Book of
Joshua, "One man of you shall chase a thou-
sand." May we not therefore ex-
pect that one person in touch with God
may carry our a hundred careless things?

Through the higher nature they are
drawn to the meetings, for this is their
design. But this can reach only those who
are accustomed to attend. It might be
asked, "How can we get others to become interested also?" That is a simple matter. With the bees, so many come that it seems as if one, having tasted, scatters the news to others, and they also quickly come, to obtain a share in the honey.

So also in the Christian Endeavor Society, those who attend may tell others, get them interested, and they will come. If the skating-rink is talked about, every one is eager to go to the skating-rink; if a game of ball is talked about, every one wants to see it; if a picnic is talked about, every one is eager to go. So in the Christian Endeavor Society, if the meetings are talked about, they are desirous to go to Christian Endeavor.

Many ways are tried for the purpose of keeping up the interest in the young people's work. Christian Endeavor socials and literary programs rendered. These aid in keeping up a social spirit among the young people, but too often interest is detracted from the regular Christian Endeavor work and centered upon these things.

Another good thing is to give each member a work to do and to keep him busy. Let him have some responsibility in the society, that of teacher or as a member of some committee. They will then feel that the Christian Endeavor belongs to them, that the responsibility rests upon each to do his part well, and that he is of some use to the society.

**Why Every Society Should Have a Definite Amount of Work to Do.**

**BESSIE DAVIS.**

If I were called upon to select the most epoch-making moment of the centuries which lie between us and Calvary, I should choose that moment when a Jew said upon his way to Damascus, "Lord, what wilt thou have me to do?" It has been said that when the Jews returned from captivity, the little group, as it crossed the desert, carried with it the future and ultimately founded the religion of humanity. It may be said that Saul of Tarsus, as he entered Damascus that day, carried with him the future of Christianity. Many forces had already attacked those fortresses of imperial paganism and failed: this man was to succeed. The birth of a single strenuous purpose in his heart was destined to transform the entire character of Europe. Such is the force of an idea, such the victory of a purpose. We can not measure the ultimate horizon of any human purpose or forecast the future of any great idea. When a man collects all his powers and says, "This one thing I do," he has clothed himself with a force before which time is mere impotent.

We all can measure the outward triumph of a man's life, but we rarely measure the forces out of which the triumph sprang. Men suddenly emerge into the blaze of fame and then the world wakes up and wonders how it has all happened.

We have a conspicuous instance of all that this means in General Booth. Today the press of the entire world speaks of him and he has been announced as a new savior of society. Yet twenty-five years ago he was penniless and friendless. Is it luck which has thus suddenly made him the observed of all observers? There is no such thing as luck in any world over which God presides. What then is the secret? It is *purpose*. The great victories which men praise are won first of all in a man's own soul. The great men who stamp themselves on the ages are always the men who are capable of conceiving a purpose clearly, and time and again, in the multitude of the work of the societies broadens, proving increased interest among the members, it becomes necessary to raise the ideals and standards by laying down a greater and more definite amount of work to do.

The Bible is the same now as when societies began, but its truths must be so opened up to the world that the old landmarks may not be lost to view, else the society is a failure. It has been said of the Bible that it is a stream where alike the elephant may swim and the lamb may wade, and in order to induce both to do so we must open the way; even so the work of the societies is one of the means by which the way may be opened.

The societies must day by day either be stirring up sunshine or be giving out the heat and light already gathered. Today's duties faithfully performed, however insignificant they may be, are stepping-stones for something greater on the morrow. It was the servant who had been faithful over a few things that the Lord made ruler over many things.

Faithfulness to God in each day's duties as they come will secure the Master's "Well done," at close of day and he will throw open the gates of a new life, where every pure aspiration of the soul will be satisfied. The work of the societies must be carried on in the very eye of God, yet conscripted to the complete service of humanity. It must err neither in the direction of mysticism nor asceticism. It must be practical and brotherly, broad and high, intensely human, yet truly divine. Then to be all this we can readily see that it is quite necessary that every society should have a definite work to do and not fear doing too much since it is far better to wear out than to rust out.

**The Spiritual Preparation of the Teacher.**

**MRS. MARTHA H. WARDNER.**

Read at Sabbath-school Institute, Salem, W. Va.

When a person consents to become a teacher in Sabbath school he accepts all the responsibilities growing out of that relation; and unless he has the settled, definite purpose to do his best, he has no right to accept the position. What may be one's best may not be another's, but each in accordance with his ability is morally bound to do his best. Paul's admonition to Timothy was: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This advice is as applicable to the teacher in the Sabbath school as to the minister of the Gospel. What difference does it make whether a person stands before a class numbering but half as do with the Sabbath-school lesson under consideration or in the pulpit, with a hundred people before him, speaking from one passage of Scripture. The object is the same—expounding the Word of God—and it is as necessary that the one be right as the other. The prime object of the Sabbath-school work is the birth and development of the spiritual life in the pupils. Whatever work is done in the Sabbath school as a whole or by the teacher for his class must be a means to this end. It is necessary to know the books of the Bible, something of the geography of the world, even where the events narrated in the Bible took place, to be able to repeat passages of Scripture, the more the better; but unless the spiritual truths are clearly brought out by the teacher, received and incorporated into the souls of
pupils and they become the moving power in their lives, the teacher's work will not stand the test when the day comes which is to try every man's work by fire, but it will be consumed like wood, hay, stubble, and only that which has administered to the spiritual needs will endure like gold, silver and precious stones.

Last fall I had the privilege of attending a series of meetings conducted by an evangelist from the Moody Institute. I distinctly remember one sermon he preached on sowing the seed, which is the Word of God. In that sermon he said the question was often asked, why it was that so many children who were put into the Bible school when young and kept there wandered away after they had reached maturity and became lost to the church.

"Well," he said, "I will tell you why it is. In my work among all denominations I have taken great pains to visit the Bible schools in all departments and I find the same conditions existing everywhere." Then he gave as a sample question the following:

"Johnny, can you tell me how far a certain influence is from Jerusalem?"

"Yes, sir, it's eleven miles, three-quarters and four rods."

"You've done well, Johnny; I'm proud of you." And so it goes, while the spiritual truths which should be taught at this age, capable of receiving the deepest and most lasting impressions, are almost entirely neglected.

Now it necessarily follows that unless the teacher has grasped the spiritual truths in the lesson he can not give them to his pupils. He can not teach of which he himself knows nothing. He would not be expected to tell his class about Jerusalem and Antioch if he had never heard there were such cities and he is just as impossible for him to tell them of spiritual truths of which he has no knowledge.

The Holy Spirit is the great revealer of spiritual truths and the Sabbath-school teacher must be like Barnabas, "a good man, full of the Holy Ghost and faith." The Holy Spirit alone reveals the spiritual truths contained in the Word, but we must know the Word in order that the Holy Spirit may do its work. Picking up the lesson half an hour before starting for Sabbath school with no previous preparation will not be sufficient. It requires study every day in the week accompanied by the most earnest prayer, that the Holy Spirit will reveal to you its inmost meaning. An earnest prayer alone in your room just before going to Sabbath school is imperative. When the class has separate rooms, which should be the case wherever it is possible, a short prayer before taking up the lesson, asking for the enlightening influence of the Holy Spirit upon teacher and pupils is one of the greatest helps. The teacher cannot go to his class with his mind full of the world and its pleasures and impart to them spiritual instruction. His own soul must be aglow with the sacred flame if he kindles the fire in the souls of others.

Kindly permit a word of personal experience. Several times in the past three years, when preparing my lesson, I have caught glimpses of truths so far beyond anything I had seen before that a sense of my own inability to present them to my class has so overwhelmed me that I have felt as if I could not go before the class and attempt to speak of those things; and although I had made the most thorough preparation I could, and had pleaded with God for help, I went to perform my duty with my heart weighted down with the burden of inability, feeling as if I wanted to sink out of sight, for who was I that I should be a mouthpiece of God and declare to others these priceless truths of which I myself had only caught a glimpse. If there is anything that will more completely clothe a person with humility than to have God, in the person of the Holy Spirit, reveal to you the unsearchable riches of Christ, with a depth of meaning never before dreamed of and then commission you to go out and proclaim them to others, I know not what it is.

Well, in my prayer I confessed to God, before God, my utter inability to do anything with the lesson that would be acceptable in his sight without the enlightening influence of the Holy Spirit. Believe me, this was no form of words. It was a cry to God for help that came from the depths of my soul; and I say it in all humility, but in all thankfulness and earnestness, these were the occasions when the greatest blessings came to both teacher and pupils.

Let us bear in mind that being filled with the Holy Spirit and being helped and blessed by him in the preparation and teaching of one lesson will not suffice for the next. The same carefulness, earnestness and guidance will be needed in the preparation and teaching of each lesson. The Holy Spirit will supply today's needs, but he will not supply tomorrow's needs with today's blessings.

The Junior Society—What It has Done for Me.

HELEN M. COTTRELL.

What has the Junior done for me? The training has been so gradual and the benefits so blended together that I can scarcely separate one from another. When I first entered the Junior at the age of six, I knew some of the simple stories of the Bible. In the Junior we were taught the life of Jesus and other stories of the Bible and our knowledge of these increased as we grew older; but I find that which we learned about the Bible in the earlier years has remained with me.

Our superintendent taught us always to be ready to do whatever we were asked to, whether it was to lead the meeting or the singing, or when we were older, to teach a class when the teacher chanced to be absent. This developed a spirit of willingness to help and aided in sustaining the interest which is so necessary for a good Junior. In the last year or two of our Junior work, in which we were preparing to enter the Senior Endeavor Society, we were led to testify for Christ or manifest our love for him in some way. At first this seemed difficult to do but gradually it became pleasure and always formed an important part in our meetings. THIS, I think, was one of the greatest benefits, because it prepared us to take part in the Senior Endeavor and Friday evening prayer meetings. It was then not so difficult to begin among our fellow Juniors as it would have been therefore people much older than ourselves and who could not appreciate our timidity.

Now nearly two years have elapsed since I graduated from the Junior, but my work in that department has not ceased. Shortly after I graduated I was called to fill a vacancy as teacher in the Junior, and I am still holding that position. I find that the benefits which were received while a pupil in the Junior have continued since I became a teacher. One of the most important of these is the fact that I have to keep a watch over my conduct, for I have found that the children naturally lock to the teacher as a model and are ready to imitate her in their actions and words, although they may not always be the best.

There have been numerous other benefits which have been influential in forming my character, but those which I have mentioned I consider as the most important.

News Notes.

ADAMS CENTER, N. Y.—The Christian Endeavor service on May 21 was one of unusual interest, owing in part to its being a union meeting with the Juniors. The prayer room was beautifully decorated with flowers which the Juniors had gathered. The meeting was conducted by Mrs. J. E. Hull and the Junior superintendent, Mrs. Anne Tremaine.—The Christian Endeavor Societies in several places have had the church newly papered and painted.—We are planning to do some work with the postcards on the Sabbath, by Geo. B. Shaw. We have ordered 500 of them.

HARTSVILLE, N.Y.—The proceeds of the box social held May 22 were three dollars. —Our pastor who has been with us for several years, Mr. J. E. Hutchins, has gone to his new field at Berlin, N. Y., and we have with us now our new pastor, Mr. C. F. Bakker.

SALEM, W. Va.—Pastor Hills has been filling the appointment at the Industrial Home for Girls through the month of May. In his absence the Rev. Mr. Backus preached for us on the Sabbath, May 22.—The Rev. H. C. Van Horn of Lost Creek, and the Rev. Walter L. Greene of Brookfield, N. Y., held a Bible-school Institute at our church May 8-10. A paper presented by President Clark, "Child Study as a Factor in Moral and Religious Education," was presented by his wife. This address will appear in this department later.—Mrs. M. H. Wardner, La Porte, Indiana, who has been visiting with Pastor Van Horn's folks at Lost Creek, gave a splendid paper on
He is survived by his wife, LuE E. Card Babcock, and four children: Herbert E. Babcock Jr., of Laton, L. Elvira Pickrel, of Coalinga, Edwin A. Babcock and Edna A. Davis of Fresno, Cal., also five grandchildren. One daughter, Mena Belle, preceded him in death.

Of his father's family two brothers and two sisters are living: O. W. Babcock and Angelina Babcock of Nortonville, Kansas, M. S. Babcock of Battle Creek, Michigan, and Mrs. J. G. Spicer of Plainfield, New Jersey.

When he was four years old his parents moved to Adams, Jefferson Co., N. Y., and settled near Adams Center, where he passed his boyhood. In early life he became a Christian, was baptized and joined the Seventeenth-Baptist Church, wherein he found his life's work.

The winter that he was nineteen he went to De Ruyter and attended the De Ruyter Institute two and one-half years, after which he spent three years in Albion, Wisconsin, attending the Albion Academy and being one of its first graduates. The last year he taught two classes in Latin with marked success.

He commenced teaching school soon after, and at various times during his life taught for about thirty terms in all. This work was done in New York, Wisconsin, Minnesota, Illinois and Kansas.

In 1863 he was elected deacon in the Adams Seventh-Baptist Church where he was a member. In 1865 he was given a license to preach. In 1867 he entered the Junior class of Alfred University, classical course, graduating in 1869, when he was ordained to the ministry.

He at once went as missionary pastor to the Woodville (R. I.) Church, remaining there one year. In the fall of 1870 the Missionary Board of the Western Association engaged him to work as general missionary in that association. However, arrangements were made that for the present he was to serve the Hebron (Pa.) Church, and this he did, afterward feeling that his work there was one of the most important of his life. While in Pennsylvania he had preaching stations at twelve different places and the most of travel was on foot. His health was not good much of the time and it was only through great courage and consecration to his life's work that he was able to keep on.

In September, 1872, he was married to S. Elvira Stillman, of Hebron, Pa., who died five months later.

In June, 1874, he married LuE E. Card, of Roulette, Pa., and they went to Alden, Minn., where he was engaged as pastor. He served this church about one and one-half years, when he consummated a union between the Carlson and Alden churches and resigned his pastorate in favor of Rev. J. N. Backus, then pastor of the Carlson Church.

He then moved to Trenton, serving that church for a time, after which he moved to West Hallock, Ill, where he lived until 1878, when the Missionary Board requested him to go to the Republican Valley, Nebraska, and look after their church interests there.

While there he organized the Orleans Seventh-Day Baptist Church and Rev. S. R. Wheeler and he organized the Walnut Creek Seventh-Day Baptist Church. The existence of both of these churches was short, owing to removals and the scattering of membership.

In 1887 he moved to Scott County, Kansas, where he organized the Friend Seventh-Day Baptist Church; and in 1896 he with Rev. Madison Harry organized the Dighton Seventh-Day Baptist Church. The conditions of living, owing to the aridity of the climate, tended to lack of permanency in these societies. Indeed, it was the great factor in their discontinuance.

In 1897 he with his family removed to Nortonville, Kansas, and in 1901 he with his wife came to California on a visit, making that their home until his death. He was interested in the church and its work until the last, although failing health prohibited active work.

Heavenly Father, Save Thy People.

H. S.

Heavenly Father, save thy people!
In Jesus' name we now implore:
Save them from the power of evil,
That we may know thee more.

To salvation's joys restore us,
And in thy law, Lord, make us free.
Then shall thy ways be taught transgressors
And then will sinners turn to thee.

Turn to thee with heart and purpose
To all thy perfect law obey.
Then in thy love, O Lord, keep them
In thy perfect, blessed way.

Make us holy, Lord—so holy
That we shall live thy holy day;
And from pollution keep thy Saints
In thine own appointed way.

If we keep it, Lord, so keep it
That we think we never stray.
Do we in business or in pleasure
Keep transgressors from thy way?

Lead them on in desecration?
Lead them with each broken vow?
Lead them into condemnation?
Come, O Lord, and save us now!

Thou hast called and set, for watchmen,
Chosen ones to vigil keep;
Thou hast said, O give the warning;
What I tell thee thou must speak.

Come, each watchman, blow thy trumpet,
Never stop for greed or kin;
Show my people their transgression,
My own household, now, their sin.

If thou but fail to give the warning
And they sins the loved ones die—
Die in the grief of condemnation.
To me, the Lord, their blood will cry.

Will they so die? sad thought foreboding!
Then, condemned, thy soul will stand,
And thy life shall pay the forfeit;
I will require it at thy hand.

Hear the voice of Wisdom calling:
"To know the law, my son, and live—"
Write it on thy heart's own table,
Thy heavenly manna there I give.

Bind it, in all its ten blest precepts,
Securely on thy fingers ten,
That it may be with thee,
To help and bless thy fellow men.

Lord, write it in our hearts' affections,
Thou art the One we should adore.
Keep us in the love of Jesus,
Blessed Lord, forevermore.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah viii., 20.

Do the best you can where you are, and when that is accomplished, God will open a door to a higher sphere.—Beetcher.

I find nonsense singularly refreshing.—Talleyrand.
Children's Page

With Wit and Will.

(The following, taken from a story by Anna Burnham Bryant in Zion's Herald, tells how a lad got along with his first day's work in a hardware store.)

Dan did not have to wonder long. There was an instant call for a boy of his size and appearance to take his place and help out. He bought his little pin-tacks into boxes.

And he felt to work again. Suddenly he stopped, and stuck his head on one side and whistled softly.

"See here, sonny, that don't get the screws out!" admonished the head clerk, and Dan took his hands out of his pockets, blushing deeply. But he only stepped over to a counter where he had seen some magnets, and picked out a good-sized "horse-shoe." Then he came back and deliberately poured out the boxful upon a big sheet of brown paper on top of the showcase. Then he began digging with his new tack-finder. The tiny tacks jumped at it as he dragged it slowly through the brass- and-iron "junk heap." He drew it out fringed with thick clusters of them. He brushed them off with his hand into an empty box and set the magnet to work again. The tack-box filled quickly and soon there began to be a shining heap of brass screws ready for the other box.

Dan couldn't help whistling softly at his success.

"There was another part to that motto," he said to himself. "Tisn't all will — you got to use your wits, and it's lucky I thought of you, you beauty."

The whistle, however, drew the attention of the clerk again, and he looked up in a temper, thinking he should find the boy dawdling. They had an order for those screws, and wanted them badly. The thing he saw made him come over to Dan to see what he was up to.

"Well, you've got a head on you!" he exclaimed, admiringly. "Here, give me that pile you got clear; will you? Right in this box; I want 'em."

He took the boxful and stepped to the door of the inner office. "Here's your screws — part of 'em; and the rest will be done in a half hour. That boy of yours has got a headpiece that's worth money. Took a magnet, and did in half an hour what I'd been half a day about. He's in on trial, but I guess you'll say he's worth keeping."

The "boss" did say it. He came out and leaned on the counter and watched Dan finishing up the job, and chuckled softly to see him do it. He did not say much to Dan, beyond, "Good work," and a word or two of that sort. But to the head clerk, who also was spending valuable time watching the performance, he remarked in a low voice.

"Guess we can do better than waste him on piling up kindling wood. Shove him along as fast as he'll go naturally. I'll make a place for him."

"Twas father's motto did it!" said Dan, joyously, telling mother and Dave about it that night at supper.

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**HOME NEWS**

**FARINA, ILL.**—Bro. J. A. Davidson of Campbellford, Ontario, a recent convert to the Sabbath, who has been, engaged for missionary work in southern Illinois, stopped off at Farina on his way to his field of work to make acquaintance with our people. Coming on Thursday, May 6, he remained with us until the following Monday. He was at our prayer meeting on Friday evening and gave a short discourse. On Sabbath morning at the usual hour for Sabbath service, he gave a talk, telling some of his experiences in connection with his change of Sabbath observance in his own country, and other facts of his life.

On Monday he went on his way to Stone Fort. The Farina Church was the second Seventh-day Baptist Church he had seen; the church at Shiloh being the first. He is a member of the church at Alfred, having been received into that church through the agency of his representative.

Pastor Burdick has received a letter from Brother Davidson since the beginning of his work at Stone Fort and vicinity, in which he expressed himself as well pleased with his acquaintance with our people there, and with the country as a field for missionary labor.

The writer would say here to the friends who have expressed much sympathy for us in our experience of losing our home by fire in October last, that we have just moved into our new house, built on the site of the house that was burned, and find it an exceedingly pleasant and commodious dwelling. We would hereby express our thanks to the friends who in various ways gave us help during the building of the new house; and especially is grateful acknowledgment due to Brother Seager and family, by whose generosity was enjoyed the use of their very pleasant home on their farm south of town, from the time of the fire until now, rent free. May the good Lord, who has been our watchful friend in all our experiences, recompense them for this generous deed.

Tomato growing and canning is coming to be quite an important industry here. Two or three years ago a plant for canning tomatoes was built, which gives employment to a number of people, old and young, during the canning season.

For the support of the business, farmers in the neighborhood have a certain number of acres of land during the season to the growing of tomatoes, which they deliver at the plant at the ripening, to be canned and shipped away. About 200 acres are promised this season to be devoted to the business. If, after trial, the business proves to be successful, it may come to be a rival of strawberry culture.

There are some cases of sickness among us; and Mrs. Oliver Irish, who has many friends in the East, is on the sick list; but her sickness is not thought to be especially serious.

C. A. BURDICK.


ADAMS CENTER, N. Y.—On Monday evening, May 22, a meeting of the men of the Adams Center Seventh-day Baptist Church and community was held in the church under the direction of the pastor. Music of a commendable nature was furnished by an orchestra of the town and by a male quartet of the church. Professor S. B. Everts of the Adams High School gave a very interesting and inspiring address upon "The Value and Place of Edu-
Pastor Witter writes in the Jefferson County Journal, "These monthly meetings are held to bring the men together for a personal consideration of some of the questions that touch closely our community life."

MARRIAGES


DEATHS

Maryott—Henry C. Maryott, son of Nathan and Nancy Clark Maryott, was born in Independence, Allegany Co., N. Y., May 25, 1834, and died March 14, 1909. He was the last survivor of his father's family. When four years of age his parents moved to Crawford Co., Pa., and he later to Milton, Wis., where he has since resided on the old homestead. He enlisted in the Civil War, in the 6th Regiment, Company D, Rock County (Wis.), Volunteers. On July 18, 1866, he was married to Mrs. Adelia P. Maryott. To this union were born three daughters, Ella and Eva Maryott and Mrs. Alta Young. These together with a step- son, Elbert Maryott, grandchildren, many other relatives in heart of friends are left to mourn their loss. At an early age he was baptized and united with the Seventh-day Baptist Church at Rock River, Wis. His home was always open as a shelter to those who were in need. He was sick for a long time, but bore his illness with great Christian patience. He was fully resigned to the will of God, and fell peacefully asleep. The funeral was held at the home, conducted by Elder W. W. Stebbins, assisted by Elder W. H. Holmes.

Maryott—Adelia P. Maryott was born in Pennsylvania, October 14, 1840, and died April 18, 1909, at her home near Milton Junction, Wis., in her 69th year. She came to Milton, Wis., with her parents, Lyman and Ruth Palmer, August 25, 1852; she was married to John H. Maryott, Rev. Mar. 25, 1866. To this union was born one son, Elbert Maryott, July 18, 1866, who was again united in marriage to Henry C. Maryott, brother of the former husband. To this union were born three daughters; Mrs. Alta Young and Ella and Eva Maryott. Besides the four children and one brother, Sylvester Palmer of Natoma, Kan., she leaves nine grandchildren, one great-grandchild and other relatives to mourn their loss. At an early age she was baptized and united with the Seventh-day Baptist Church at Rock River, Wis. In 1900 she united with the Seventh-day Adventists at Milton Junction, Wis. She was closely connected with the Master's work. She felt her life-work was done; and after the death of her husband, which occurred just five weeks ago, she felt herself willing to go. The funeral was held at the home, conducted by Elder W. W. Stebbins of Janesville, Wis.

Forystie—Eva Lena, daughter of Austin E. and Alma (Pierce) Forystie, was born in Welton, Iowa, May 3, 1892, and died in Milton, Wisconsin. With the exception of the school year of 1907-8 and a part of the current school year, which she spent at the University of Wisconsin, she has lived at the place of her birth. Her sunny disposition and quiet ways endeared her to all who knew her. November 20, 1909, when she was a little past her twentieth birthday, she was baptized by the writer of this notice and became a member of the Welton Seventh-day Baptist Church. Though not entirely in the performance of religious duties, she gave unmistakable evidence of the sincerity of her profession and her loyalty to the principles of her faith. She expressed satisfaction that she had heeded the exhortation of Eccles. xii, 1, "Remember the days of thy youth." After an illness of about six weeks in the home of Mrs. Laura A. Rogers, she suddenly and at an early age was led to her father, her mother and sister (all the immediate members of her family) being in the presence of the Eternal. The news of her death, brief religious services, attended by many of her schoolmates, were conducted by President Daland of Milton College. Services at 4 P. M. and on Sunday, May 23, at the church at Welton, were largely attended. The profusion of floral decorations was in esteem in which she was held in the community. All feel a personal loss in her early death. Her pastor was assisted in the service by Mr. F. F. Fiddicord, pastor of the Methodist Episcopal Church at Delmar and Welton. Text, Jas. iv, 14. This week.

Barcock—Suddenly, at his home in Laton, Cal., May 12, 1909, Rev. Herbert Eugene Babcock, at the age of seventy-five. (See obituary on another page.)

Webb—At her home near Rome, N. Y., on May 12, 1909, Mahel Decker Webb, wife of John Webb, interred.

Mrs. Webb was the eldest daughter of Melford H. and Delia Decker, and was born September 15, 1830, at North Loup, Neb. She was received into the Seventh-day Baptist Church at an early age, and at fifteen years of age, was united in marriage to John Webb. To them were born three children, one only of whom, Hazel Bertha, the oldest, is now living. She resides with her husband and daughter, she leaves to mourn her loss her father and mother, two sisters, two brothers, and a large circle of relatives and friends.

Mrs. Webb died very suddenly, after a brief illness. Her death adds another sad chapter to the history of the family. She is the third daughter to be summoned home within the past twenty-two months. Besides her, the same period of time two infant children of Mrs. Webb have been transplanted to beauty and peace. "His feeble ones were gathered together; his little ones were delivered." Farewell services were held from the First Verona church, Sabbath day, May 15, at one o'clock, conducted by past and attended by a large number of relatives and friends. Text, "Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh."

The body was laid to rest in Rome Cemetery.

Spergoen's Proverbs

Neither a lender nor borrower be, unless you would often a sorrower be.

Better an honest penny than a dishonest pound.

'Tis foolish to weed all gardens but our own.

They who have most time have no time to waste.

Idle people never have leisure.

There are no good bargains in the devil's market.

Awls and needles work best when bright.

Even two calves' heads are better than one.

Love your neighbor, but keep up your fences.
**Sabbath School**

**CONDUCTED BY SABBATH-SCHOOL BOARD.**

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


**LESSON XII.—JUNE 19, 1909.** REVIEW.

Golden Text.—"With great power gave heapaul the apostles witness of the resurrection of the Lord." Acts iv, 33.

**DAILY READINGS.**

First-day, Acts x, 1-48.

Second-day, Acts xii, 1-19.


Fourth-day, Acts xix, 38-41.

Fifth-day, Acts xiii, 1-52.


Sabbath-day, Acts xv, 1-35.

The eight Lessons of this Quarter from the Book of Acts are grouped about the names of Peter and Paul. There is something about Barnabas; but as we look back upon the narrative he seems to be an assistant of Paul. The three Lessons from the Epistles do not have a very close connection with the others. The Epistle to the Hebrews belongs to a time after the death of Paul.

In Lesson I we see a token of the world-wide mission of the Gospel as given to the Apostle Thomas, who taught Peter to look kindly at the Gentile. It was a remarkable encouragement that he mentions him at the Jerusalem Council, Acts xv, 1-21. The missionary spirit had been turned toward the Gentile from the beginning of the church, Acts xi, 15-18.

Lesson II presents to us the amazing growth of the church, Acts xi, 19-30. It was a token of the world-wide mission of the Gospel as given to the Apostle Thomas, who taught Peter to look kindly at the Gentile. It was a remarkable encouragement that he mentions him at the Jerusalem Council, Acts xv, 1-21. The missionary spirit had been turned toward the Gentile from the beginning of the church, Acts xi, 15-18.

Lesson III presents to us the precious promises of Christianity, Acts xii, 1-20. The story of Peter’s deliverance is one of the greatest triumphs of the Church of Christ, Acts xii, 3-9. The story of Peter’s deliverance is one of the greatest triumphs of the Church of Christ, Acts xii, 3-9.

Lesson IV introduces us to the name of the Gentile, Acts xii, 21-23. The name of the Gentile, Acts xii, 21-23.

Lesson V turns to the names of Peter and of James concerning faith. It was a very great help to the church in its trials of persecution. The appearance of the new—still at last, when the old had wholly gone, there stood forth in majesty, obscure still, but nevertheless splendid, a picture of the sea, the mountains, and the stars overhead. The eternal had taken the place of the transient. It was a lesson in compensation. The same lesson is read to us every morning. The bright day departs. The curtains of night are drawn. We see no more the features of the accustomed earth; but when earth is hidden, heaven begins to unfold its treasures; when the transient scenes of time are shut from our view, the watch-fires of eternity are lit; when we lose this little world, we gain innumerable worlds.—Joseph Lockie, D. D.

**They Were Partners.**

A sturdy little figure was trudging bravely with a pail of water. So many times had it passed our gate that morning that curiosity prompted us to seek a better acquaintance.

"You are a busy little girl today?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled and perspiring, but cheerful and homely.

"It takes a heap of water to do a washing.""And do you bring it all from the brook down there?"

"Oh, we have it in a cistern mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, and she is washing."

"Well, you are a good girl to help her."

There was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her! Mother's me's parters.—Jews.

"Children wander from houses, seldom from homes."

"The richest life is the one that has been willing to lose all."

What we like determines what we are and is the sign of what we are; and to teach taste is inevitable to form character.—Ruskin.

**WANTED.**

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

**SPECIAL NOTICES.**

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

The Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoons at 3 o'clock every Sabbath at 3 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services in the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10 A. M. preaching service at 11 A. M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago, holds regular Sabbath services at 3 o'clock in the hall at 111 South Halsted Street, N. E. Cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially invited.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 217 South Court Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock, every Sabbath afternoon in Music Hall, Blanchard building, 234 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2:30 P. M. The chapel is third door on right, between the clock. Visitors are most cordially welcome. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

**Individual Communion Service.**

Made of several materials. The Seventh-day Baptist Church in Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2,30 P. M. The chapel is third door on right, between the clock. Visitors are most cordially welcome. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

*WANTED—Some good hunters on a collecting proposition. Territory, Eastern or Central States. Write W. M. Davis, Mgr., 512 W. 61st Street, Chicago, Ill.*

**The Transient and the Eternal.**

I watched once a series of dissolving views. One especially riveted my attention—a beautiful scene in Italy, where Nature appeared in her loveliest and richest dress. On the verge stood a ruin, which lent itself to the scene paths and romance, tenderness and humanness. It was not without a feeling of regret that I observed this scene begin to fade. But while it faded there rose, dim at first, but ever clearer, the outline of another picture—the one keeping pace with the other, the vanishing of the old, the appearing of the new—still at last, when the old had wholly gone, there stood forth in majesty, obscure still, but nevertheless splendid, a picture of the sea, the mountains, and the stars overhead. The eternal had taken the place of the transient. It was a lesson in compensation. The same lesson is read to us every morning. The bright day departs. The curtains of night are drawn. We see no more the features of the accustomed earth; but when earth is hidden, heaven begins to unfold its treasures; when the transient scenes of time are shut from our view, the watch-fires of eternity are lit; when we lose this little world, we gain innumerable worlds.—Joseph Lockie, D. D.

If "Clothes Make the Man" we want to help make all men who wear Tailor Made Clothes, at the same price as handy-made clothing, if the same materials and workmanship are used.

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A BIOGRAPHICAL SKETCH

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