BEAUTIFUL LIVING

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

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

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

- Unidentified

CONTENTs

EDITORIAL—The Central Association; Pastors of the Second Brookfield Church; Commencement Day at Alfred ........................................ 759-774

THOUGHTS FROM THE FIELD

Religious Education of the Adolescent............................................... 774
Woman's Work—Life, (poetry); Woman's Place and Work; Letter From Associational Secretary..................................................... 775

Teacher Training........................................................ 796

Educational Principles Applicable to Sabbath-School Work.................. 798

YOUNG PEOPLE'S WORK—Prayer Meeting Topic for July—Patriotism That Counts; Statistical Reports; Topic Cards; The Rally; Young People's Hour; From the President of the Young People's Board; Twentieth Century Opportunities; News Notes........................................ 796-799

"Keep the Sabbath" ........................................................................ 799

Fiftieth Anniversary of the Dodge Center Seventh-day Baptist Church ................................................................. 794

CHILDREN'S PAGE—The Hunt of Teddy and Kermit......................... 792

HOME NEWS............................................................................. 794

DEATHS...................................................................................... 795

SABBATH SCHOOL................................................................. 796
American Sabbath Tract Society

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T HE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held in August, 1899.


BOARD OF SYSTEMATIC FINANCE.


Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wisc.

The Central Association.

FRIDAY SESSIONS (CONCLUDED).

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

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

What the Woman's Board stands for.

Miss Babcock in closing the exercises of the Woman's hour stated briefly the things for which the board stands, as follows:

For missions at home and abroad. The board has become responsible for the salary of Miss Susie Burdick in China. It also stands ready to help in home mission work. It is pledged to help the school of Brother Randolph at Fouke to the amount of $200.00, and has taken a scholarship in each of the three colleges, Salem, Milton and Alfred.

Two wise suggestions were also made by Miss Babcock, which we heartily approve. First, let all the young girls and have them identify themselves with the work. This is good advice in more respects than one. If the children when they grow up are to be expected to take interest in the churches, schools and missions or in our denominations, they must learn and do so in early life. It is hard to work them in after they have grown to maturity in cold indifference. The example of a mother who loves to work for the church, whose heart is in the cause of missions, and whose example is followed by her children, is an example which is honored and followed, not in mere words and examples of the mothers but in the fruits of their lives. We hope that every worker in the Lord's cause, whether by the young or the old, will set a good example, as it were, for the children of to-day.

Plainfield, June 21, 1899.

THE SABBATH RECORDER.

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EDITORIAL.


Plaidfield, N. J., June 21, 1899.

ANDREW L. GARDNER, D. D., Editor.

N. O. Moore, Business Manager.
NEW CHURCH ADMITTED.

One encouraging feature of the association was the admission of the church recently organized in Syracuse, consisting of fourteen members. Dr. E. S. Maxson, who was the principal agent in this organization, was given the hand of fellowship, as representative of that church. People in West Virginia and in New Jersey were much interested and seemed anxious to see the subscription list enlarged, but in the Central Association this interest assumed such tangible form that they were loath to close the session until something had been done—some plan formulated. Accordingly, when the hour grew late, so that the farmers needed to go home and attend to chores, the meeting was formally dismissed, with an invitation for those who had interest in the matter to tarry and talk it over. In response to this a good number remained and tussled with the problem nearly an hour, until six pastors or church leaders were pledged to see that their respective churches were thoroughly canvassed for new subscribers. The cheering to see how wide-spread is this desire to enlarge the list of paying subscribers. The people really begin to feel a heavy burden for the success of the RECORDER. Young and old are taking hold of the matter and we shall be disappointed if the subscription lists are not greatly enlarged in many of our churches.

SUNDAY SESSIONS.

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

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

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

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

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

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

The associational letter, read in the last hour of the meeting, was a Christian greeting to the other associations' days' sessions that fifty-three have been baptized during the year, and that there is a net gain of sixteen members in the association. The closing conference meeting was especially good. It was the time when the last work could be left to the men who leaves that association this week to enter upon his duties as pastor at Alfred Station. Rev. Walter Greene is also clos-
The Sabbath Recorder.

Commencement Day at Alfred.

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

What a procession that was! President Davis in the lead, followed by the members of the faculty and twenty-seven graduates, all in caps and gowns; then the great platform and overflowed into a long row of front seats. It was a pleasant sight, well worth the wetting the multitude received in coming. Among those on the stage we recognized our old student friend, Prof. A. B. Kenyon, and Prof. E. M. Tomlinson, our honored and beloved teacher of thirty-five years ago; also several old-time students and honored guests, some of whom had not enjoyed a home-coming like this for many a long year. The salutatory oration by Laura E. Trowbridge, the "third honor" oration by Fred E. Rogers and the valedictory by Ethel E. Maxson were all excellent productions and rendered in a manner that brought great credit to both the speakers and the college. It would be impossible for me to do justice to these orations by trying to give a complete rendition of them here. Such efforts at reporting usually come so far short of doing justice to the speakers, that it seems like folly to me to attempt to do so at this time. It suffices to say that the orations dealt with practical, up-to-date questions and were well written.

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

When we see the wonderful advance in sciences, in sociology and in civic life; when we realize what the openings for education and useful work have been since we entered New York State; when we remember what we have but the few who will not open the windows of knowledge; when we think of the distress that cries aloud for relief; when we consider the great social problems of our country, it is only natural that the people should be filled with the desire to do something for the distress of the poor in this land. We can not be blind to the fact that the distress is caused by a social system which is rotten to the heart. We can not be indifferent to the distress of those who are working for the uplifting of the down trodden and masses was one of the most telling I have heard in years.

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

As the speaker closed and the applause subsided, the students broke out with college songs, and for several minutes they sang song after song as only students can. The great audience sprang to its feet and
stood while song and college yells made the
old chapel ring.
We hope to give the Recorder readers
the substance of the president's address,
which followed, so will make no further mention.

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

Then came the conferring of degrees
upon twenty-seven students who had com-
pleted their courses in a satisfactory man-
ner. As his name was called, each one
arose until all twenty-seven were standing.

The exercises were closed by
Honorary Associate Prof. Samuel B. Bond of
Thos. Franklin Lyle, who has gone forth to the
world's work, possibly, in their religious services.

The religious education of the adolescent
must begin in a period long antedating that
of the adolescent that ought to exercise the minds
of educators. It would be difficult to sum-
marize briefly their answers. They include
self-respect, reverence, the right kind
of a teacher and companion, the Bible, wise
supervision of athletics, wholesome ideals
from the more mysterious realm of man-
ness. This point:

We hope to
We hope to
our young people may feel that life:

I. A social interest, of

1. The Place of Forging.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow men,
One Sabbath day I strolled among
The green mounds of the village burial place:
Where pondering how all human love and hate
Find one sad level, and how, soon or late.
Wronged and wrong-doer each with miserable face,
And cold hands folded over a still heart
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Ached for myses.
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave.
—Christian Advocate.

Edwin Shaw from a sister who is troubled be-
cause our Sabbath schools do not make a
specialty of teaching why it is necessary to
keep the Sabbath.

I agree with her, and with Brother Shaw's
suggestion that time be given in the Sabbath
school for the special study of our tracts,
but want to add a thought from the field.
The Sabbath Recorder was, and is, a
potent factor in helping me to know for
sure why I keep the Sabbath. In my child-
hood home the Recorder came regularly
and constantly and we children were en-
couraged to read and see for ourselves that
it was not only good instruction but also
interesting, and my wife says it was the
same way in her family.

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

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

And here is wishing the Recorder may
enter every Sabbath-keeping family, and
that our young people may feel that life:

Yours truly,
LYLE E. MAXSON.
Delhi, Texas,
May 29, 1900.

Religious Education of the Adolescent.
REV. T. J. VAN HORN.
Address given at the Eastern Association,
Shiloh, New Jersey.

The religious education of the adolescent
must begin in a period long antedating that
era of development. G. Stanley Hall says,
"To be really effective, moral and re-
ligious training must begin in the cradle."
Life, after all, is a unity. Like epochs in
history, each stage in the development of a
life is vitally related to the preceding stages.
They stand co-ordinated together as
cause and effect. The material which
enters a child's consciousness in its earliest
dawn, makes its impress so deep as to be
traceable in the hardiest concrete of char-
acter in the latest years of the life. This is
a fact so startling that it ought to awaken
every one who has to do with the begin-
nings of earthly life out of indifference, and
cause him to place reverent hands upon
every plastic soul. But the experience
of the teacher proves the melancholy fact that
the adolescent under his tutelage has not been
thus handled. He must, therefore, adapt his treatment to a pupil who has not
developed normally and ideally. He has the task of training the sapling into
a straight tree, which even at this early period has been diverted from the pernec-
dicular by a hostile environment, and stum-
ed in growth by poisonous influences.

One successful teacher writes me that he has
talked with one boy of this age, who has
developed into an out-and-out nihilist.

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

In seeking to administer to the needs of
an individual at the beginning of ado-
clescence, it is of great importance for the
teacher to recognize that the student is standing at the threshold of a new life.
It is regarded as a matter of the highest
necessity that the physical birth be envi-
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cal attention and trained nursing are highly
desirable for the very important sense the
pupil at this age is being born. There are
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handicap it with harmful habits, not let his passions rule him, keep under his body." G. Stanley Hall says: "Education should serve the purpose of preoccupation and should divert attention from an element of nature, be it permanent or excessive development of which dwarks every part of soul and body." It is of more than parenthetical importance to observe here that abundance of pure air and wisely supervised athletics are not merely physical necessities, they are of positive religious value. Vice does not like pure air and bright sunshine and wholesome companionship, all of which ought to be supplied in the largest possible degree in some way by the teacher.

2. Closely related to this need is that of stimulating ideals. A superabundant life is demanding an outlet. It must declare itself. A wealth of incentives encouraging its expression in the direction of the holiest and most beautiful ideals is a strong fortification against temptations of the animal level. Let the imagination be fed with the best things in art and literature, and the heroic in biography. How can a young life be content with the low and vulgar companionships, after being saturated with the spirit of Devotion? Jonathan in friendship, of Moses and Savonarola in devotion, of a wholesome, sunny, beautiful ideals, is a 'strong instinct of stimulating ideals. A superabundant life of the teacher. The subject is, at this stage, coming forth from the chrysalis of the childhood years. As one of my esteemed correspondents has written, "Emancipation from a life of convention and custom in which things are taken for granted into a sense of individualism, and then into a personal hold on the things of life." He realizes that now he must begin in life for himself. The new life being born declares itself in an individualized personality. It is restive of restraint as it steps forth into a world so great and wonderful which it realizes in a new sense is all its own. And the command of the superior life is committed to those who are witnessing the wonderful birth, "Loose him and let him go." But how necessary a fifth lesson at this point.

5. Obedience. He needs to be taught that as he comes into this larger life where all things are his in God's world, yet they are his in a world governed by law. The new life has given him the faculty for the enjoyment of these things, yet there can be no liberty only as he submits to the law of the realm. Freedom can not be interpreted to mean liberty to do as one pleases without one wills to do right. The student needs to learn that the larger liberty means, after all, being a bond-servant to the eternal laws of truth. He will be sin's bond-servant unless he by his personal choice lays a strong hold upon the things of life. Obedience to the high, pure, true, lovely, blessed, and beautiful. The holy medium will be found, as always, between the ultra-conservative and the ultra-radical branches of biblical criticism. This medium method will welcome the scientific spirit of investigation of the Bible. That position will reveal the Bible as the Word of God, given to men in ignorance for their enlightenment and encouragement in religious things. The student has reached the age where he naturally wishes to search for the truth and the obedient? "Certainly to me," says the wise teacher. He must also be obedient to his own sense of right and duty. But that sense requires constant cultivation. That culture is stimulated by influences external to himself, to which he must be taught to give willing response. Help him to feel that as he steps forward in his freedom he is walking in the midst of sublime and sacred things in a world "where every bush is ablaze with God." From nature God calls him to a life of obedient service. But this is not a clear and definite call. God has reenforced it in the special revelation he has made of himself in his Word. A good deal is being said now to discredit the value of that Bible. But it is said on the assumption that man is in an ideal state of development. Perhaps the remark is not intended to apply to the student we are considering. But his interests, as the teacher very well knows, will require for some time the commandments of external authority. I feel no hesitation in saying that the Bible affords the surest ultimate foundation of up-to-date authority. Our student needs the Bible. There has been too much teaching of a character to break down respect for its authority. This influence has come from the old as well as from the new theology. There is much in the old style of interpreting the Scriptures and in the elaborated system of theology resulting from it that is repulsive because irrational, untrue and unlike God. The new attitude is seen to be a reaction against the absurdities of the old. And on the other hand, that danger must be avoided, namely, that the new methods of interpretation be as intolerant and dogmatic as the old. The interests of our developing youth demand an intelligent knowledge of the Bible. He needs for this the wise leading of his teacher. The holy medium will be found, as always, between the ultra-conservative and the ultra-radical branches of biblical criticism. This medium method will welcome the scientific influence of the teacher may be brought to bear. He himself must have the vision of this truth in paradox. As Professor Starbuck says, "A teacher without vision is a keeper of captives, while an inspired companion is an emancipator of souls." But to what must the obedient? "Certainly to me," says the wise teacher. He must also be obedient to his own sense of right and duty. But that sense requires constant cultivation. That culture is stimulated by influences external to himself, to which he must be taught to give willing response. 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The Love of Books.

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

Savine the Wasted.

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

Bureau Scarf.

You can make a pretty bureau scarf with four large homespun squares. Join them by putting an insertion of torchon lace between the handkerchiefs and a heading of the same lace around the whole.

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

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

Woman's Work.

Ethel A. Haven, Leonardsville, N.Y.
Contribution Editor.

He shall give his angels charge over thee.

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

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

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

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

Woman's Place and Work.

Phoebe S. Coon.

Written for Woman's hour, Eastern Association.

In this intensely practical age all are seeking the best things, the best ways and the best means. Especially is this true regarding the solution of the problems that press upon the thinking world today; and those who profess to follow the Man of Nazareth and exalt the ideas and principles which he came to establish can but believe that the only successful solution of these problems must come through the proclamation of the Gospel in its fulness.

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

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

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

It is too late to question the value of woman's work. Each year emphasizes the fact that woman has been called to the kingdom to meet the needs of the time, and women of the future will be inspired and encouraged by the record of the heroic lives of women of this generation that have been laid upon the altar of consecration and devotion to the great cause of God.
and humanity. The Scripture gives many instances of devoted women who in many ways had a large part in God's work; and when we remember that the first commission of our Lord on the resurrection morning was to Mary Magdalene, we can but think that he purposed that woman should have an important part in giving the gospel of love and salvation to a newly world. But it remained for a nineteenth century awakening to broaden the horizon of the Christian Church and lead out into broader fields of organized effort, and to give woman's work a place and power that history will pass as the most important era in the progress of the Christian Church. And may we not justly think it a part of God's plan of redemption?

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

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

Letter From Associational Secretary.

DEAR SISTERS OF THE EASTERN ASSOCIATION:

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

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

Now the enemy is seeking whom it may destroy, coming in many subtle ways, so that, unless we keep ourselves well filled with the teaching of God's Word, we will stumble and fall. The warning of Paul to the Colossians is applicable today: "Be not more zealous to be called Gnostics than to the individual membership which might be realized if greater interest were taken in mission study, evangelization and questions that directly or indirectly relate thereto. May we not, dear sisters, venture the hope that we may this year have a large increase in organizations and membership, and increased interest all along the line? Present-day opportunities challenge to service. The cause is worth our best efforts. Are we really interested in the future of our denomination? Then let us do our part to insure the future, and take our place among the forces of God and can and will use for the uplift of the world, remembering that God's purpose depends in part upon us.

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

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

Opportunities are open doors. So many can be reached who have been regarded as beyond reach. May we not, dear sisters, venture the hope that we may feel that the little that they can do individually is not worth while. The Lord wants us to be sincere, to serve with all our hearts, and to be ready to give an account of the hope that is in us.

Ours is the seed-time. God alone Beholds the end of what is sown. Beyond our vision dark and dim, The harvest time is hid with him. Yours in fellowship, ANNA C. RANDOLPH.

Teacher-Training:

MRS. H. C. BROWN.

Read in Sabbath-school hour, at the Central Association, June 4, 1900.

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

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

These chosen disciples he put through a most thorough course of training—a course which consisted partly in precept (teaching them how), partly in example (showing them how) and partly in practice (letting them try for themselves). At the end of this training he sent them forth, efficient and strong, to do the most stupendous work ever attempted by man.

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

Something like fifteen years ago the New York State Sunday School Association felt that the needy were not being served to carry out the great thought and purpose of the International Committee. Good work was being done, but they felt that better work could be done by having trained workers in the local schools. From this feeling of need was born what was known as the "normal class" in many Bible schools all over the State, until now over one hundred members complete one or more of the courses, pass examinations and receive certificates every year.

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

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

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

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

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

2. The gathering of the class. This
problem in most churches will be found the
hardest one to solve. The high-school girl
is too young to think seriously of Sabbath-
school teaching, and when she enters col-
lege she is too busy for anything else; so we
must look elsewhere for our material.

Do not be discouraged, there are resources
yet. As I look over our own school and learn
the history of its older teachers, I find that
a number of them began teaching when
their own children entered the Sabbath
school, and the same is true, Why
not take the young mothers? Do not wait
until they have three or four little ones, but
a mother with her first child is just as capa-
bility of study and has quite as much time as
any one you will find.

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

3. To determine the course of study.
This is an important but fortunately
nearly one that has been worked out for us.
The New York State Sunday School Asso-
ciation has a teacher-training depart-
ment and a fine course of study arranged,
the International Sunday School Asso-
ciation. 4. Time and place of meeting. In large
towns and cities this might be a serious
problem, but people living in the country or
small towns usually have plenty of time for
work of this kind. E. P. St. John and
others recommend using the Sabbath-school
hour, feeling that it is religious work and
will strengthen Christian character just as
much as the regular Bible lesson; but there
are some objections to this plan. This time
will be found short unless the class leaves
the main room immediately and does not
wait for opening exercises or return for
closing.

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

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

Educational Principles Applicable to Sabbath-
School Work.
S. B. EVERTS.

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

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

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

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

Coming before his class, the teacher may
well keep in mind in the presentation of the
lesson a number of great pedagogical truths.
First, he must command attention. Atten-
tion may be classified as compelled and at-
tracted. A third head of several
principles then is.

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

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

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

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

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

Seventh, Concentration—"the turning of the attention directly and persistently upon the principal truth to be taught. To secure this the truth taught should be that which the learner needs, not that which the teacher needs, which will help in sports, studies, in every-day trials. Then all the facts, ideas, questions and illustrations should be so marshaled as to bear directly upon that truth. Finally, the matter should be so memorized and outlined that the material will be readily available. The teacher must have the pupil to understand spiritual truths. It has been said that "the end of elementary education is not information but growth." The teacher must aim to develop the child's powers, to lead him to think, to judge, to reason. The act of the pupil must have self-control sufficient for the teaching of each lesson, to show how the truth applies to each individual life and to inspire each learner to the "practice of rightfulness," this is the ultimate function of the teacher. Toward this end the educational principles above set forth will aid. Let us be familiar with it. If we are not, we refer to the following:

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A PATRIOT'S TEARS.

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

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

A PATRIOT'S STRUGGLE.

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

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

HIGHER PATRIOTISM.

While it is good and right for us to love and honor our own country, we must not despise people of other nations, who are also God’s creatures. We must be loyal to our church and its doctrines, and bend all our energies to the spreading of the Gospel and all of the truths for which we stand, yet we must not sligt our brothers who are in error. They have souls to be saved.

We must love the sinner, though hating the sin. Peter said: “Gohad shewed me that I should not call any man common or unclean.” Again, “Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.” It is easy enough to love those who have beautiful faces and pleasing manners, or attractive gifts; but those who are not so pleasing outwardly may have cleaner souls than we. Let us be more kind to the unattractive; for “one is your Master, even Christ; and all ye are brethren.” Let us seek to become better citizens of that heavenly country, which is the only

ABIDING COUNTRY.

Earthly kingdoms rise and fall, nations prosper and decay. All things earthly are fleeting. Nehemiah’s plan was that which is for the King of heaven. We spend our span of life toiling for the body, that we may have good things to eat, fine raiment and beautiful homes. How greatly must it grieve the Father if we let these things come between us and Him. It should be so anxious about these things when he is preparing such wonderful things for us in our eternal country.

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

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

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

PATRIOTISM THAT COUNTS.

Read the whole chapter. Neh. iv.

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

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

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

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

We must “have a mind to work.” We must not fear those who oppose or become angry because of our work for God. We also must pray and watch day and night. Our sword, the “Word of God,” must always be carried. Our work also is great, and we are separated one far from another. Wherever the trumpet is sounded (the call for help), we must go. Let every one be true and loyal, that he may be ready to guard and to work for the Master Builder in just the manner and just the place that he directs day by day.

The Young People's Board.

Statistical Reports.

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

President.

Topic Cards.

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

The Rally.

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

Young People’s Hour.

MARTHA M. WILLIAMS.

The Young People’s hour at the Central Association was conducted by Mr. C. C.
Twentieth Century Opportunities.

ORLO PERRY.

Read by Sarah Williams.

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

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

What opportunities for accomplishing this purpose lie before us today? For the development of physical strength, tennis, golf, and trips abroad suggest themselves.

The hayfield combines usefulness with exercise.

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

Can they teach the boy to grow better corn or the girl to make better bread? It is because they can not do this that the Stata has stood fit to establish the new agricultural high schools. Here again the State prevents financial hindrances by making tuition free.

In the agricultural school one develops a love for nature, and becomes familiar with the life and habits of plant and bird; a practical knowledge in learning the possibilities of different soils; and accuracy and judgment in business affairs by solving the problems which confront the progressive farmer.

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

Again, we have excellent opportunities to add cells of moral beauty to our brain by doing little kindnesses to those about us and by interesting them in our Junior or Senior Christian Endeavor societies. One frequently overlooks these golden opportunities until they have passed and can not be recalled.

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

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

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

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

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

News Notes.

BERLIN, N. Y.—Pastor Hutchins and family arrived last week and we are all much pleased to have a pastor, after having been without one for several months. His sermon Sabbath morning was a very helpful one. The ladies of the Aid Society are busy putting the parsonage in order.
it has won victories all over the world until the knowledge of God covers the earth as the waters cover the sea. Some interesting reminiscences were then given by those present.

At 7:45 p.m., Pastor Sayre preached a short sermon from Rom. xii, 2. This was followed by a roll-call of all members since the organization of the church—four hundred forty-two. Those present responded, and friends of the deceased and absent ones spoke for them or reviewed their lives and devotion to the Sabbath morning.

Pastor Sayre, given a paper on what the people have done for the church the death of Miss Lena Forsythe, and on what the church has done for the young people. It is hoped that these papers may appear in the Young People's department of the Sabbath Recorder. The church clerk, Frank E. Tappan, gave a paper on the elderly people and the church. Most interesting messages were read from Revs. G. W. Hills of Salem, W. Va., O. S. Mills of Milton Junction, Wis., R. J. Severance of Alfred theological Seminary (these had gone out from the Dodge Center Church), Rev. W. A. Van, who could not be present, Dea. A. A. Whitford of Farina, III., who was ordained at Dodge Center, and Prof. Albert Whitford, Milton College, who spent two years with the church in its early history. These messages of love and encouragement were very appropriate and timely. Rev. G. W. Lewis, who was with his father, Rev. H. B. Lewis, in early days, gave added reminiscences of much interest and Rev. G. M. Cottrell told of things when he was a child, over thirty years ago. Pastor Cottrell came direct from Alfred University before his marriage to become pastor of this church and was ordained here. A few of his "old choir" were present and sang one hymn, "That will be Glory for Me." Their voices are still clear and any choir might yet be benefited by their presence. Rev. G. W. Lewis was the "old-time" chorister during this pastorate.

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

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

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

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

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

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

Cor. Pro Tem.

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

ALICE ANNETTE LARKIN.

There was great excitement in Africa. Not the real Africa, where the black people live, but make-believe Africa, which was Doctor Bennett's back yard. Theodore, Doctor Bennett's curly-haired boy, stood on the stone steps that led to the wagon-house, while Harold, his cousin, stood up and down the board walk.

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

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

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

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

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

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

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

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

"Oh, look! look quick!" Harold cried, pointing to something that was moving behind a big pine tree. "It's a wild animal. If you're Teddy Roosevelt, hurry up and shoot him."

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

"Whew!" he said to Kermit, "its a hippo just as sure as anything."

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

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

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

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

"Number one for me!" the hunter cried.

"You didn't shoot at one, if you are Teddy Roosevelt. You didn't have time to."

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

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

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

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

"Ha! ha!" laughed Teddy Roosevelt.

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

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

Maybe it was because he was working so hard.

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

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

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

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

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

"Bang! bang! bang!" suddenly went both rifle and gun and the third wild beast was destroyed. The boys didn't bother to see what had become of them because they thought America it might have been called a cat, but not in this wild country. Its eyes were big and staring and it looked quite ugly indeed.

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

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

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

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

"Ha! ha!" laughed Teddy Roosevelt.

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

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

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

And Harold guessed he would, too.

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

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

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

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

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

C. H. GREENE.

June 6, 1909.

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

G. M. C.

DEATHS


M. H.

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

When the average of age he came to William B. Worth, Wis., and in 1863 to Transit, Minn. In 1880 he moved to New Auburn where he has resided since. He was married to Cordelia Ann Green, October 6, 1866. He was converted to Christianity in 1871, under the preaching of Elder C. M. Lewis. He has been a most worthy member of the Seventh-day Baptist Church of New Auburn, and is greatly missed. He died in the faith, and last June 4, 1909, he died at the Sanitarium, New Auburn Cemetery. Told me die the death of the righteous, and let my last end be like his.

M. H.

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

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

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Sabbath School

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July 17. Paul's Second Missionary Journey—The Philippians.
Aug. 7. Paul's Instructions to the Thessalonians.
Sept. 11. Close of Paul's Third Missionary Journey.
Sept. 18. Review.
Sept. 25. Temperance Lesson.

LESSON I—JULY 3, 1899.

PAUL'S SECOND MISSIONARY JOURNEY—ANTIOCH TO PHILOPHILUS.

Acts xvi, 6-15.

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

DAILY READINGS.

First-day, 2 Tim. iii, 1-17.
Second-day, Phil. i, 15-30.
Third-day, Phil. i, 15-30.
Fourth-day, Phil. ii, 19-30.
Fifth-day, Phil. ii, 19-30.
Sixth-day, Acts xv, 36-xvi, 1.
Sabbath-day, Acts xvi, 6-15.

INTRODUCTION.

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

In the early part of our lesson we are told of a disagreement that arose between Paul and Barnabas. To those who have considered these men as ideally perfect this is certainly very surprising. But they were men of like passions with the rest of us. We do not know which of the two was right in this matter; but we certainly must admire the spirit which they showed in the treatment of their difference. They agreed to disagree, and each choosing another companion went about the work to which he felt called. Their difference was therefore no hindrance to the Gospel. They could do more work separately than they could together.

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

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

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

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

OUTLINE.

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

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

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

4. And they went through the region of Phrygia and Galatia. We are to understand that they were not merely traveling through this section to get to certain distant beyond, but were preaching the Gospel and establishing churches as opportunity offered. The expression, region of Phrygia and Galatia is probably to be interpreted as meaning Phrygian Galatia, that is, the district in which Antioch and Iconium were situated. This understanding of the passage adds presumptive evidence to the theory that the people addressed in Paul's Epistle to the Galatians are the members of the churches in Antioch, Iconium, Lystra, Derbe, and other places in their vicinity. And were forbidden of the Holy Spirit to speak the word in Asia. Just how this prohibition came to be is a mystery. The missionaries may not know; possibly by some external hindrance, possibly by a direct declaration through a vision, by the name "Asia" we are not to understand the continent of Asia, nor the peninsula which we call Asia Minor, but the comparatively small Roman province the chief city of which was Ephesus.

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

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

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

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

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

12. Philippi was named in honor of Philip the father of Alexander the Great. It was near this city that the decisive battle was fought that sealed the change of the Roman government from a republic to a monarchy. The first of the district. Its importance from a situation on the great Egeanian Way—the thoroughfare of traffic between the East and the West. A Roman colony. The Roman colonies were in their government and customs copies of the capital city of the empire. The citizens of a colony were recognized as citizens of Rome, and possessed many rights and privileges which were denied to inhabitants of less fortunate cities. A colony was not reckoned politically as a part of the dominions of the city. We may infer therefore that the people with whom the missionaries met on the first Sabbath in the city were for the most part Jews. Unto the women. The majority of the worshippers were evidently women. It is noticeable also that our narrative mentions women as especially prominent also at Thessalonica and Berea.

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

14. Lydia. This woman seems to have occupied a position of honor and influence. She was probably possessed of a considerable wealth, as her business evidently required some capital. Thyatira was a city of the Roman province of Asia, situated near the boundary of the regions of Lydia and Myria. It was famous for its dyers of purple. Very likely Lydia imported purple cloth from her native colony, Egnatian Troy. This clause suggests that Lydia was not a Jewess. She was a proselyte, or perhaps merely an adherent to the fundamental doctrines of the Jewish religion. Spoken by Paul. Luke ascribes this woman's conversion to Paul's words, although he has said in v. 13, "We speak unto the women."
A Japanese lieutenant with a wound in his left lung lay in the hospital next to an officer with a wound in each lung. The second was in a much more serious condition, yet he recovered far more quickly, and was dismissed from the hospital more than a month earlier. The lieutenant, when asked the reason, was told by the surgeon, "The other officer’s blood is not poisoned by alcohol and tobacco as yours is." The lieutenant is now an outspoken temperance man. Every soldier in his company has signed the pledge. — C. E. World.

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

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Seventh-Day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 3:30 o'clock in the hall on the second floor of New Union hall, 120 South Salina Street. All are cordially invited.

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The Seventh-Day Baptists in Madison, Wis., meet regularly Sabbath afternoon at 4 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

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