THE COLLEGE COMMUNITY.

A community that is engaged in upbuilding, not simply stone walls, or houses, or shops or sought else material; but mind, to the end of enlarging and enriching Christian civilization, is engaged in one of the greatest enterprises that the world knows. . . . To this high work a college community is specially called, and should be unreservedly consecrated. This calling is emphasized, made significant and potential from the fact that it has to do with mind in its plastic, formative period. . . . Youth is the time to give bent and training to character. . . . The college community should produce impressions, control influences, touch springs of actions, awaken latent energies, mould characters, determine destinies. . . . If these fountains of influence be made and kept pure and sweet, then will the outflowing streams impart life and health and strength to all peoples. As our college students so will ultimately be the world in its highest reaches of civilization. . . . The college community should be surcharged with spiritual magnetism, delicate, sensitive, ethereal currents that thrill and quicken all coming within its influence.

-June, 1888

—President Allen
The Sabbath Recorder

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


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EDITORIAL

Alumni Day at Alfred.

It was the editor's good fortune to spend two days in Alfred during Commencement week. I am not sure that we could call them fortunate days in all respects, for Alumni day was cold and rainy, and this put a damper on the ball game that had been advertised to take place between the Alfred Alumni Club of New York City and the varsity team. But no amount of cold Allegany rain could put a wet blanket on the alumni public session in the afternoon, and we can truly say it was a good fortune for any old student to be able to attend that. These Alumni days are full of interest to the old-time students. Now and then some "old fellow" gets "mixed with the boys," but as a rule they are all boys as in days of old, when the students of long ago meet in these annual gatherings. If any "old fellow" really tries to seem old, he makes a complete failure of it, and before he is aware finds himself as jolly and rollicking as ever. No cloudy day is dark enough to blot out the sunshine when Alfred's alumni meet for an afternoon public session and an evening banquet. Even the storm-king of the skies could not succeed in making such a day gloomy, and so, weary of the effort, withdrew from the contest before the hour of closing arrived, and allowed nature to smile upon the afternoon session. It was held in the old chapel hall at 2:30. Charles Potter Rogers presided with characteristic grace, while students of other days performed well their parts in the program.

It was the twenty-third annual session of the association, and President Rogers' opening address ran full of good cheer and words of hope for his alma mater. He urged the organization of local associations in various sections of the denomination, all of which should labor for the welfare of Alfred University. He gave as an illustration of some lines of work can be made helpful a brief sketch of the work being done by the New York-Alfred Club. His closing words were eloquent in appeals for the true college spirit throughout the land that were greeted with cheers. The music of this year consisting of quartets, duets and solos, was greatly enjoyed by all.

Prof. T. F. Hamblin of Bucknell University made several good hits in an address upon literary criticism, which were received with applause. His comments on some of the scientific critics of the Bible were timely and his points well made. He used apt illustrations to show how far short certain critics come of establishing their views, and of how little value criticisms of any ancient literature are when thoroughly sifted. He spoke of the origin of literary fads and showed the folly of building upon the theories of many so-called critics; also of accepting the criticisms and theories of secular Greek writers and at the same time rejecting the same kind of things in the Bible. Cheery upon cheery greeted his closing words.

The Rev. William H. Rogers, a valiant soldier of fifty years ago, said that only this year, following the call of the large class of 1859 are now living. Mr. Rogers was greeted by the rising of the entire congregation, and the Chautauqua salute. His words stirred every heart. It is a rare thing for an alumnus of fifty years ago to be able to receive his fellows. It is jubilee year for all such. He felt that for him to be asked to mitten to view Alfred from the heights to which it had climbed was indeed a glorious jubilee to him.
Dr. Daniel Lewis was called upon and responded in his own happy way with an impromptu speech. He asked if more could not be done for the university proper in order that it might keep pace with the State schools that are being established here in Alfred. Something more should be done if it is to hold its own and avoid being swallowed up by technical State schools. If the alumni of Alfred really join hands to raise one hundred thousand dollars for the re-enforcement of the college as much as they want to buy things for self, the money will certainly be raised in short order. This is undoubtedly true. Why can not every one of the alumni and all friends of Alfred join hands to raise this much needed fund. It is too bad to have all our schools so completely handicapped for want of funds when we have it in our power to prevent it.

Dr. Alfred Prentice was very practical in his remarks about showing our colors and aroused quite an enthusiasm for the effort to improve the conditions in farming schools that are being swallowed up by technical State schools. He said that one of the things that can raise the standard of living in all our country homes. This new school should become a great blessing to all this land.

The subject of "Agricultural Education" was discussed by Director O. S. Morgan, who set forth the facts regarding the State of agriculture, showing that only about half of the land in New York State is under good cultivation. His comparison between the results of agriculture in America and in Europe showed conclusively the need of improvement in our own land. The effort to improve the conditions in farming communities through education is indeed commendable. We are two hundred years behind some European countries, in schools for the practical education of the farmer. Without such schools there is not hope to see the best results in farming or in domestic science. The need of such a school in Alfred was forcibly demonstrated.

Hon. W. J. Tully of Corning told about the passage of the Phillips' Bill in the New York Legislature, providing for the establishment of this school. It was interesting to hear him speak of the various steps in securing the bill. Public sentiment had to be educated in its favor before progress could be made in the Legislature. Then step by step it had to be pushed through both houses. The struggle was severe and, therefore, the success was prized all the more when victory came.

The sum already appropriated amounts to $150,000. The work upon both school building and farm barn is now well under way, and by another year the school will be in operation in Alfred. The speaker closed his remarks by formally presenting to President Davis a certified copy of the bill with the governor's signature. At this point the audience sprang to its feet in recognition of the important event and to show its appreciation.

The next speaker was Hon. W. W. Armstrong, who spoke upon "The State's Policy Toward Agricultural Education", and in behalf of the committee that made formal conveyance of the school of agriculture order the board of trustees of Alfred University and to the people of the State.

The wit of this speaker was simply indescribable as he told how Judge P. B. McLennan tried to convince him two or three years ago that this school should be established in Alfred. The preservation and conservation of our natural resources, the speaker said, is one of the important living questions of today. New York State is behind in these things and this movement is full of hope. The practical forms of education now being introduced speak well for our future. Education has been too bookish in the past and we hail with joy the movement toward the practical in all its departments. The policy of the State is to furnish practical education in agricultural lines in every part of the State where such education is needed. Alfred University has a great mission in caring for this school and carrying out its purposes. His eloquence and charm of harmony between this school and the other branches of the State agricultural schools. The university was considered by the speaker as fully competent in every way to carry on this work. At this point the speaker turned to Judge McLennan, who had been appointed to receive it, and formally delivered the agricultural school to the trustees.

After a song by the quartet and two encores which brought down the house, Judge McLennan responded in happy vein to Mr. Armstrong. His picture of the future of a farm for the school as he had seen it in his dreams was amusing, and everybody was interested in his story of how the consent of the State legislators had been gained. He pleaded in his plea for better conditions in farmers' homes to be brought about by making the elements do the hard work upon the farms which has hitherto been done by the hardest till. Any movement that will double the production upon the farms of the country while it lightens the toil will bring an untold blessing to all the people. The movement that thus helps Alfred University, at the same time carries inestimable help to all the people of a great country.

Representatives of the State Grange were also present and spoke briefly of the efforts of farmers for many years to improve farming conditions in the State. Since agriculture is a science, people were urged to recognize the need of education in order to succeed in the farmer's calling. The fact that boys are crowding these schools to their utmost capacity bespeaks better days to come.

### Another Corner-stone Laid.

A most interesting part of Commencement week at Salem College was the laying of the corner-stone for a new college building. The school had outgrown the old building and something had to be done. The West Virginia people rose to the occasion and generously pledged nearly $13,000 toward a fine, new, up-to-date building, which will cost not less than $25,000 when completed. The work on this building is now being pushed, and every one was interested in the corner-stone laying on the day before Commencement. Prof. Waitman Barbe of the State University was the orator of the day and brought congratulations from the university president, Jesse F. Randolph laid the stone, and addresses were made by L. D. Lowther and Prof. M. H. Van Horn. The Salem people are making a brave effort to secure a much needed building for the college work. It will contain physical and chemical laboratories, a gymnasium, fine class rooms and a large auditorium. The auditorium is expected to be of sufficient size to accommodate the sessions of General Conference whenever this goes to the Southeastern Association.

We bid them Godspeed in their great undertaking and trust that their friends throughout the entire denomination will not only wish them well, but rally to their assistance. We have cherish the interests of our good cause in the Southeast for a hundred years; and now when it puts forth budding and blossoming friends with a mighty outburst, it would be criminal for Seventh-Day Baptists to allow it to suffer for want of proper care.
Good For Milton College!

We are glad to see the friends of Milton College rallying to her help in time of need. The Journal gives an interesting account of Commencement week at Milton. The class of graduates was unusually large. One great attraction was the address of Hon. David Eugene Thompson, ambassador to Mexico, who was induced to go to Milton by his friend, Warder C. Williams, of Denver, Colorado.

Mr. Thompson is a native of Nebraska and at one time was consul to Brazil. For a quarter of a century he has been in diplomatic service. His address on "The Past, Present and Future of Our Country" showed a keen insight into the educational problems of our time. His appreciation of the value of the small college won for him a host of friends in Milton. The college conferred upon Mr. Thompson the honorary degree of doctor of laws. President Daniel, in conferring the degree, said:

"David Eugene Thompson, self-made man, typical American, tactful diplomat, able representative of the United States in Latin-American countries, who has done much to advance the interests of American citizens in our neighboring country of Mexico, I have the pleasure of conferring upon you the honorary degree of doctor of laws."

At the close of Commencement exercises, Warner Williams, who is also one of the trustees, stepped forward and announced a gift of $1,000 from the graduating class toward a new auditorium and gymnasium for Milton College. He added a gift of $800 in honor of his father, Thos. R. Williams, of blessed memory. Several other gifts were announced, and the people responded to Warder's plea with the sum of $8,635 was pledged. There were twenty-six pledges ranging from $100 to $500 each; and most of the others ran from $10 to $50. It was a happy start; and coming as a surprise to the Milton trustees and teachers, made the rejoicing all the greater.

We are glad that Milton has such friends, and we wish Warder Williams and a few others might be taken into such cases our colleges would soon see better days. But let us not wait for a few friends to get rich. Do as they did at Milton, all join in giving what we can and before we are aware we will have a million.

It is the Sabbath Sad Story.

I was riding last night with a friend, as a little let-up from constant work. The scenery was beautiful and inspiring. The setting sun illuminated the hills and as its last rays gilded their tops the entire valley seemed to fall asleep, and the gathering shadows bespoke the coming of night. We were close beside the spot where once stood a Seventh-day Baptist church, and near by was an old burying-ground. So far as I could learn the only names of Seventh-day Baptist families now to be found in that beautiful valley of farms are on the tomstones! Farm after farm was passed that once belonged to our people; now they are owned by others. I felt as if the sun had set there long ago, and that the shades of night had settled down upon that fair spot in another sense. To me it was a sad sight. My soul was filled with regrets as I looked upon that scene and tried to picture the life of other days that had filled that vale with songs and services, and made the mountain homes of Milton a land of light. A land of pleasure of conferring upon the Williams, of blessed memory. Other gifts were announced, and the people to complain about how hard it might become others might become easier.

At the close of the Sabbath, Milton gives an interesting account of the post-office Department. It was certainly a good start; and we wish Wardner Williams and a few such a home. That mother is dead, and the children, save possibly one, make no pretensions to keep the Sabbath. If one of them does pretend to be true it is in such a doubtful way that people are by no means certain that she is a Sabbath-keeper. Of course, nothing else could be expected of children who had to breathe the moral atmosphere of such a home. O for homes where the Sabbath is a delight instead of a burden! O for homes where the spiritual influences are so strong and helpful that parents and children together glory in the privilege of being loyal to God's holy day! Such homes in the entire denomination would soon make it impossible for men to taunt us with the remark sometimes heard that "all this land is a Seventh-day Baptist burying-ground." It would then be a land of living, spiritual Seventh-day Baptists.

A Good Thing for the Young Men.

The Young Men's Christian Association of New York State has arrangements by which its officials in the cities can be brought into touch with any young men who leave the country for city life either in schools or in order to help them secure suitable society and good influences. The Executive Committee urges parents and friends of young men about to leave the farms for the city to write and send their names and the city address of the boys to number 215 West Twenty-third Street, New York City. When this is done, the officials of the Y. M. C. A. agree to give such boys letters of introduction to the association near which they reside, and to assist them otherwise to make the right start in the city.

CONDENSED NEWS

The Postoffice Department is holding up fifteen to twenty thousand post-cards every day and sending them to the dead-letter office because they are not properly mailed. Cards that are tinselled or frosted are not mailable unless enclosed in tightly sealed envelopes so that flakes of the frosting or mica can not escape in the mails.

These particles of frosting dust are injurious to the men who have to handle great quantities of mail; and the transparent envelopes often used are not regarded as a sufficient protection. This will explain why four or five hundred thousand missives fail to reach their destination every month.
DENOMINATIONAL NEWS

We are glad to note that the church at Walworth, Wisconsin, has given Rev. H. G. Stillman a unanimous call to remain their pastor. Brother Stillman resigned some time ago; now, after looking the field all over, his old church has recalled its pastor, urging him to remain. This was a most gracious thing to do and showed a kindly spirit on the part such as might cheer any pastor. Brother Stillman and the Walworth Church have our congratulations.

We are sorry to learn that Rev. L. E. Livermore of Lebanon, Conn., met with a serious accident in a runaway, in which his left shoulder was dislocated and severe injuries to his left leg were received. This is a hard experience for a pastor of his age, and am a member of the Eastern, where among the associations our people are glad to note that the church at

Thoughts from the Field

What Shall We Do for the Associations?

Editor Sabbath Recorder:

I am deeply interested in the associations and am a member of the Eastern, where among the associations our people are glad to note that the church at

not hold Bible readings upon the truth about the Sabbath and make the associations short campaigns in Sabbath reform.

A Friend.

"I have read with much pleasure the editor's report of the Central Association, especially that part referring to the interest in feeble churches, and the effort to secure help for them. The Eastern Association is also interested in home missions. Rev. D. B. Coon of Shiloh and Rev. H. N. Jordan of New Market are to spend six weeks among the needy churches under the auspices of the Tract Society. Their churches give them up for this purpose. It is fitting for churches to spare their pastors in this way to help other churches.

"What a blessing would come if all our churches should take upon themselves the burden of soul for pastorless fields until they are willing to carry on the home work while they send their pastors to help less fortunate churches! . . . Would that the membership in every church could unite in urging the pastor to go forth in evangelical work a part of his time, while the rank and file keep up all the services during his absence."

There is that scattereth, and yet increaseth; and there is that withholdeth more is than meet, but it tendeth to poverty. Proverbs xi, 24.

Tract Society—Directors’ Meeting.

The Board of Directors of the American Sabbath Tract Society met in regular session, the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, June 13, 1909, at 2 o'clock p.m., President Stephen Babcock in the chair.


The Advisory Committee reported having spent some time and effort in trying to secure representatives of the society on the field, and reported correspondence with Rev. G. B. Shaw, Dean A. E. Main, Rev. W. R. D. Byers, Dr. G. W. Post, B. Coon, Dea. J. B. Hoffman, Rev. H. N. Jordan, Corliss F. Randolph, and Col. T. W. Richardson.

As an outgrowth of this correspondence the committee has probably secured Dean Mansell perhaps for another three months’ labor in the Central and Western associations; Rev. H. N. Jordan for a time in the Southwestern Association; Col. L. T. Richardson in England; Corliss F. Randolph among the German Seventh-day Baptists in Pennsylvania during the summer and Rev. D. B. Coon in the Eastern Association.

Voted that we gratefully accept this report of the committee as a report of progress.

Voted that we appropriate the sum of $1,200 to the committee for the proposed aggressive work.

Voted that the Treasurer be authorized to pay all requisitions of the Advisory Committee made for the furtherance of this work.

The Supervisory Committee reported matters as usual at the Publishing House.

The following report was received.

The Committee on Distribution of Literature would report that since the last meeting 5,817 tracts and booklets, making over 100,000 pages, have been sent out to various places and persons very largely in answers to requests for such literature. Third, May it not be a good plan for the local pastor to arrange beforehand for extra evening meetings in the surrounding schoolhouses and halls, to which some of the ministers in attendance shall be sent with singers, for evangelistic work? So much for the preparation. Let everybody feel that no event proves successful without most careful attention to the details. Thursday and Friday mornings seem to suffer most from non-attendance. Let it be understood that these mornings shall be especially given to prayer and conference and united efforts for a rich feast of good things. Where two or three are united there is gain; but where they gather in God’s name until he is pleased to manifest himself, there is strength. I would have those extra meetings show to the world that Seventh-day Baptists are anxious first to bring men to Christ, and also to proclaim the Sabbath truth. Why
Voted that the encouraging report of the committee be adopted, and the committee continued for the balance of the fiscal year.

The committee to supervise the work of publishing the biography of Dr. A. H. Lewis presented the following report:

An edition of 500 copies of the biography of Doctor Lewis has been printed, using the type set from the wood type, and bound in cloth, and 150 in leather, leaving 25 copies unbound. The total cost of the work has been $26.57, a bill for this amount has been rendered and approved by the Supervisory Committee. The cost of the cloth-bound book is 29c. each, and 60c. each. They cost 8c. and 6c. respectively to mail, thus making the cost delivered 37c. and 67c. each. There have been 28 cloth-bound and 25 leather-bound books sold thus far. There are several copies in each style of binding here now and any members of the Board have not yet bought copies, this is an excellent opportunity to get them.

Twenty-five copies were left unbound so that if any one wanted a different style of binding, they could be supplied. It was the intention of the chairman of the committee to ask the Board for authority to have several copies bound in special style for presentation to members of Doctor Lewis' family, least to Mrs. Lewis. As the chairman of the committee is not here to present this matter, the other member of the committee mentions it so that the Board may consider and act on the suggestion if it wishes.

Respectfully submitted for the committee by N. O. Moos.

Report adopted.

Voted that Editor Gardiner be authorized to prepare specially bound copies of the biography and present them to the members of the family of Doctor Lewis.

The Treasurer presented statement of receipts and disbursements since the last meeting. He also reported the receipt of a letter from G. Velthuysen Jr., noting the serious illness of his father, Rev. G. Velthuysen Sr., and pursuant thereto, the following preamble and resolution were adopted by a rising vote:

Whereas, This Board has learned with deepest regret of the serious illness of our beloved brother, Rev. G. Velthuysen, therefore Resolved, That we send to Brother Velthuysen our sincere sympathy and that we assure him of our united prayers for his recovery, if it be God's will, and of our belief that should the outcome he may be conscious of the Divine Presence comforting and sustaining him in every experience into which the heavenly Father may lead him.

Voted that the questions arising in connection with the bequest of S. R. Babcock of Jackson Center, Ohio, be referred to W. M. Stillman and Treat. F. J. Hubbard.

The Corresponding Secretary reported correspondence from Wm. L. Clarke, Western Reserve, R. I., Rev. E. B. Saunders, Battle Creek, Michigan, J. W. Bimrose, Morgantown, Ontario, Canada, Isador Mathe, Almon, Wisconsin, Pastor W. W. Olifan, Mathias, L. H. Lewis, Deacon J. K. Gaw, Newlands, Cape Peninsula, S. Africa, and others.

Voted that the situation in South Africa as noted in the correspondence be referred to Corresponding Secretary Edwin Shaw for further information.

Minutes read and approved.

Board adjourned.

Arthur L. Titsworth, Rec. Sec.

Notice to the Western Association.

In the minutes of the Western Association for 1908 there is a mistake in the statistical report of the Friend ship Church. The total should read 159 instead of 151. The 8 standing in the column of additions by baptism is not carried out in the summary. Those having copies of the minutes of 1908 should write in this correction in order that a discrepancy may not appear between the report of 1908 and that of 1909. The report in the Year Book of 1908 is correct.

JAMES L. SKAGGS.

Nile, N. Y., June 16, 1909.

"The heaven that does not in some sense begin on earth is not likely to begin anywhere."
cially those of the latter calling. A false impression is abroad, too, that the schools largely make men and women. I think it is more especially so in the ministry. The school does teach how to think while it utterly fails to teach men to do things. The demand now made on the minister is that he shall actually bring things to pass—be a man of affairs. The world prizes (whether rightly or not) actions more than thoughts. In the business world we never think of giving the keys of the bank, store or factory to the graduate of a commercial college. Why turn the care of the Church and the destiny of lost men over to the graduate of the seminary? The results cannot appear as soon in the latter as in the former case, but they must finally be somewhat similar.

Elijah taught the schools of the prophets at Gilgal, Bethel and Jericho, but he chose his successor, Elisha, not from among the students of those schools but from the plough-field. He could successfully handle twelve yoke of oxen after pouring "water on the hands of Elijah," hearing his words and feeling his breath for several years, could successfully handle men. Christ, the greatest teacher; teacher and leader the world has ever had, called men from the fish-market, from among the physicians and tax-collectors. They were said to be unlearned men, and were, as compared with men of the schools, though they evidently had something of an education.

Would he have succeeded had he called men from among the scribes, Pharisees and doctors of the law? He said to his disciples, "I have chosen you." He made no mistakes. I am afraid we are making mistakes just along this line. I have not spoken exhaustively on this subject, but I have tried to represent it truthfully. It is too important to be looked at only one point of view or misrepresented in any way. Let us with our closets ask God what kind of men we most need and where they are to be found.

**Facts Concerning Battle Creek.**

**My Dear Friends:**

For the last two years Battle Creek has been one of the places to which Seventh-day Baptists have been coming to find employment, education of certain kinds and business opportunities. Perhaps as few have gone away disappointed as from any of our new settlements. Letters of inquiry continue to come and each week brings new faces from some of our churches. The sanitarium is the chief center of employment, but there are at least two other institutions or factories where Sabbath-keepers are principally employed. They are health-food factories.

While our people are not looking especially for hard work, many of them are willing and good workers. The greater part of those who have come here are both competent and willing. I write this article with a hope of giving a correct impression to prevent people from coming here expecting too much. There is employment here, but no "snaps." Day wages for good men run from about one and a half to two dollars in the factories; for carpenters and mechanics a little higher. Ordinary or unskilled labor in and on the grounds of the sanitarium ranges from twenty to thirty dollars a month with board. When work is light the hours of service are usually long. People accustomed to outdoor labor find indoor confinement hard. I think rents and the price of living are very moderate for a city of this size and accommodations. Table board and furnished room can be had for from four to five dollars a week; several rooms unfurnished or small house for small families at from eight to ten dollars a month. Small fruit farms about the city and on the trolley line can be purchased for a little more than cost of buildings.

From twenty-five to thirty-five hundred dollars will buy a five to ten acre farm. The land ranges all the way from fifty to two hundred dollars an acre. Some lands are fairly good and some sandy and badly worn. It is a good fruit and berry country. It abounds in lakes. The city with twenty-four thousand people this spring voted out forty-seven or all of the saloons. The jail which has previously had forty or fifty inmates has now only three, and the sheriff is going on a vacation. Several thousand Sabbath-keepers live here, primarily in the western part of the city. In decision it is spoken of as an Advent town. But they stand for the best things and they are the people who have made this city better than others about it.

When the sun sets Sabbath evening the bell on the barnacle tolls on the week of toil and in the Sabbath rest. This is one of the happy experiences of my life when my heart joins this chime of Sabbath bells. I have heard the call of Mohammed from the minarets in the land of the Turk, but oh, how this solemn music of the bell which calls us to worship and rest in him who died for us! In this tabernacle from one to two thousand Sabbath-keepers meet for worship and Sabbath school. There are several hundred children. I think the price of admission is one cent. The ladies elsewhere, has here gone into the contribution box, for the latter is most in evidence at this great gathering. I sat in the body of the house and actually saw the minister, and heard a good sermon from a college professor of California.

A like forenoon service and Sabbath school is held in the sanitarium chapel. This is attended by students, nurses, patients and employees of the institution. They come from all countries and are of all nationalities and religious denominations.

The service of our church is held at 2:45 in the afternoon, in the chapel of the medical college. Visitors have been in attendance each Sabbath since I came here. Our congregation is larger, I think, than that of either the New York or Chicago church, and the friendly custom of shaking hands together and with all strangers is much the same.

At the sanitarium, work on the Sabbath is suspended as far as possible. There are several hundred patients, guests and employees who are to be fed and cared for. The part of the plant necessary to do this has to run, though the hours of employees are shortened as far as possible.

The hours of service or necessary work may tend to make young people careless unless they look upon it from the right point of view. It may even then have its influence. We can not be too careful. Again, the brigade of wheel-chairs in evidence every morning, lawn, trolley, elevators and walks, at all lectures and services, some of the occupants with pallid faces and bony fingers, makes our hearts either hard or soft. My heart cries out, Oh, God, how good you have been to most of us; we have been spared. As a rule people in broken health come here, as a rule people who have gone away disappointed as from any of our schools. There is an extra strength that many of them are beyond recovery.

But it is to those who come for employment or an education that I am speaking. If you come, bring with you clean habits, your Bible and your religion. Smoking and profanity are not allowed by employees or by patients on the premises. The whole trend of influence is upward. Of course, you are thrown in with all classes of people. There are temptations here as there are everywhere. The kingdom of God is "within you" and if we live in it, we must carry it with us.

Not many days ago I overheard a conversation by two ministers at the restaurant. One said: "This is the only institution in this country where a boy or girl can work his or her way and obtain a medical missionary education." You can obtain an excellent education here, whether or not in the Sanitarium. It is a way for the poor to educate themselves.

Again, the brigade of carpenters, a gang of law dressers, of dish washers and of scrubbers and janitors who keep everything clean. When a new applicant comes for employment, you may be told to put to work in one of those groups of hands. From here they are promoted to positions, not so much on their desire as on their qualifications. Those who employ have largely to decide this matter. Dissatisfaction arises when a man has two prices, the one he sets on himself and the one set by others. If young people come here who have had trouble of this kind elsewhere they will doubtless have it here.

Of work there is no end, and so of advantage. There are reading-rooms, libraries and lectures, some of the very best. Commencement and graduating exercises have been in progress for three weeks. The programs have been most excellent and...
adventures very large. The graduates are evidently well qualified for work.

Since I have been in the city I have dictated and had much of my correspondence work done at the Graham School of shorthand. I have attended some of the law lectures given, one on the Sunday-law question by a Sabbath-keeping lawyer. At one of those hours I spoke to the students on banking. The principal of this school is a fine Christian man and Sabbath-keeper and some of the students keep the Sabbath. There were twenty-two graduated, mostly young women, and all of them had positions waiting for them. The address of the evening was by a neighboring business man from Kalamazoo, Mich. He challenged them to find him a well-qualified young person of clean life and character who was out of employment.

My letter is too long and rambling. Our church has grown to almost fifty members and there are more than a hundred of our people, counting children. Some thirty of them are young men.

Your brother, E. B. Saunders, Cor. Sec.

The Mission of the Efficient Church.

REV. H. L. COTTRELL.

Address given at the Western Association, Independence, N. Y., June 11, 1909.

In a certain large summer resort a young woman of education and refinement is engaged in a work that has as its aim the social and moral welfare of the women servants. Various "Christian" women of the wealthy class who provide the financial support of her work will now and then take this young woman on a outing or invite her at convenient seasons to their homes. When however they meet her in public, they are oblivious of her presence. Publicly to recognize this servant of Christ and fellow human being would compromise their social position.

A wealthy girl of New York church wishing to do practical Christian service offered her help in the church's mission Sunday school. She soon found it necessary to stop — it was "so embarrassing" to meet her girls at work behind shop counters and not be able to give them.

At a Sunday-morning service in a Fifth Avenue church the pastor had received several young married people into fellowship. He requested the church members to call. "I ask this," he said, "as the recognition of your relations within the church; it will not in the least, you understand, involve social recognition." These are some of the echoing voices of the so-called Church of God today in some of our great cities where the demands for a true church which will meet their needs and human suffering are so great.

You may think that these illustrations represent extreme conditions but perhaps we do not need to go beyond the realm of our own experience in order to see this proud, selfish and worldly spirit possessing the Church of Christ today and destroying its original Christlike character and usefulness. Can it be true that in some communities that institution which bears the name of the Church of God is a living monument of hypocrisy, a false representation of its ideal? Where, what a living contradiction, a Church of God, controlled by the spirit of the world! If Christ were to enter all the churches of the land, look into the hearts of their members and see their hidden motives and desires, upon how many churches would he find a faultless work? You are none of mine for you possess not my Spirit. "Back to Christ, back to Christ," should be the motto of every church—a motto, not simply to be looked at, but to be lived up to. The burning question in every Christian's mind, when he faces some problem of life, should be, What would Christ do in my place? Would he make the Church over into a social club and conduct it for the benefit of only a certain class of people; would he establish caste in the society and place arbitrary limits upon our kindness and love? No, not at all. How it refreshes the mind of the true Christian to meditate upon his mottoes of life! Listen, if you will, to one of them. "Tender as a garden rising, come seeking to seek and to save that which was lost." "I am come that they might have life, and that they might have it more abundantly." And there is no restriction as to the class of people who may become the recipients of his love and goodness, in the Good Book. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The spirit which always prompted Jesus to do kind deeds was the spirit of love and good-will. When he found a man he was glad. He longed to come into the closest touch with human life in all of its conditions. He knew no Jew, no Greek, no barbarian, no white, no black as such. Each one, regardless of his condition, had an immortal soul of great value and Jesus longed to save it. He was just as willing to labor for and love the thief on the cross as the best dressed young parlor reader. His hatred of caste and social preference is seen in his attitude toward them. When dining at the house of a Pharisee he openly criticized his choice of guests, or rather the spirit with which he chose them. Instead of inviting his social equals and closest friends, it would have been better to have invited those who were poor and miserable and lonely, those from whom he could expect no return for his kindness. Jesus Christ, the spirit inspiring the inspiration of the early Church lived a life of service and died a cruel death that the world might be molded by the power of his example and principles into ideal types of Christian manhood and womanhood. And when the Church of today puts itself in the mirror of the life of Christ, how ashamed it should be when it realizes how sadly it has failed in giving to the world a true representation of the Gospel of Christ and its Founder and how earnestly should it determine to reflect Christ more perfectly to humanity in the years that are to come.

But in striving to become a church after God's own heart it is necessary that we have the highest conception of what the ideal church ought to be. An eminent theologian defines the ideal church as a "body of men and women who have been touched by His spirit and who live for the ends which He approves. The Church though existing under different names is one in spirit, unified by a common religious experience which is shared by all whose lives are lived under the influence of the Master." The Church is the organ by which the Spirit of Christ finds expression in the world. Will that definition describe our church? Then its mission is to give to the world a revelation of God. And the only way this can be done is through the lives of its individual members. But just as the mathematician would be unable to reveal to the student the wonderful laws of the parabola, the hyperbola and the ellipse unless he himself thoroughly understood them, so no life can truly reflect God to the world until the individual has thoroughly understood the control of the principles of righteousness, which has not experienced the influence of God's Spirit, which does not have a deep love for humanity.

No man can be truly fitted to reveal God until he has been absorbed and meditated upon the Bible, that Book of books, until the example and precepts of Jesus find continual expression in his every-day life. There are many in the world who may never read the Christian's Bible, but there is a Bible which the world reads for the sake of gaining an estimate of God and Christianity and that Bible is the Christian. The true value of God, religion and the Church is determined in the eyes of the world by the genuineness of each individual Christian life. Whether the Christian realizes the fact or not, he is to the world the mirror of God; in other words the world looks into his life and gets an idea of his God and his religion. Are you willing that God, religion and the Church should be judged by your life? So I hope we, as Christians, see more clearly the necessity of living such pure and Christlike lives that the character of God and religion will not be misjudged. We may not reflect God perfectly at first yet if we strive with a dogged determination to overcome the evil within us, we may grow more and more into his likeness. As Michael Angelo began working with his chisel upon that great block of marble before him, perhaps no one could tell at first what beautiful image some day would be revealed to us and our chisel was not yet able to do its work, we may be able to do the work of Matthew, Mark, Luke and John of the Gospel of the life of Christ, how ashamed it should be when it realizes how sadly it has failed in giving to the world a true representation of the Gospel of Christ and its Founder and how earnestly should it determine to reflect Christ more perfectly to humanity in the years that are to come.

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be just as good a Christian as the man within. But the duty of the Church is not only to reveal God but to be the means in God's hands of bringing reformation of life, and redemption to humanity. But if we have been successful in revealing God to the world, our success must depend upon something in our lives which makes us purer, happier, and more Christlike—something which they do not possess, then our task of bringing redemption and reformation is half accomplished. The test of the true Church is, "Is God's Church? Is that making men Christlike?" and if every member in the Church is Christlike, then every thinking man and woman of the world who is sorely tried by the disappointments and temptations of life will be eager to learn how to be Christlike and willing to accept a Christlike gospel. But this will never happen until the church member is different from the world and infinitely better. When such conditions come to pass, then the result of the study and devotion of his life will not fail to bring converts. Then the sinner can easily say: "If this wonderful story has changed the life of the church member, it can change mine." This fact must be emphasized, that all real success in true evangelism, social service, and the character of the Christian worker.

After the sinner has felt the love of Jesus and been brought into the Church, the church member's work is not all done; then there comes the work of instruction, training young lives—youth in their knowledge of God—for service. This should be the most enjoyable and fruitful work of the Church. How careful are parents in giving to their little children the most wholesome food; and then what a pleasure it is to see them grow and develop into well-rounded men and women. The Church may have this same pleasure. Little children come into the Church, and their spiritual lives must be fed with the choicest spiritual food.

The primary teacher has a blessed privilege of forming Christian character in these little ones. Hers is an important position. As she tells them in simple language the stories of the Bible, the commandments of Jesus and the principles that form the foundation of a happy life she has it in her power to help mold their destiny. Every person who has this divine faculty to mold these little ones should always be ready to use and cultivate it. Could the Sabbath truth be indelibly engraven upon the hearts of the children, could they be filled with a never-dying love for principle by loving teachers, then our task of making Christ the center of the world must be a practical Christianity. His ideal of a Christian is not simply one who goes to church and makes beautiful prayers, but one who is willing to work and help answer his prayers; one willing to lay down his life for the sick when necessary, to heal the broken in heart, and to sum up in a word, make man's pathway in life smoother and brighter. Missionary societies have recognized the fact that Christian philanthropy, honest efforts to relieve the social ills of the heathen, best paves the way to the conversion and enlightenment of their souls. What better method could be employed in showing to the heathen the real beauty of Christianity? Is the Church doing this work today as much as it could?

Another important phase of the social duty of the Church, which I fear has been neglected to some degree in the past, lies in providing proper amusement for its young people. It may be natural for the Church, in emphasizing the spiritual needs of its members, to forget that there is a social nature which has certain demands which must be answered just as much as the demands of his spiritual nature; and again, in condemning a certain class of amusements as questionable and even disgraceful, it has failed to find any proper form of recreation as a substitute. These failures have doubtless turned many promising young people away from the Church and given some ground for the oft-repeated statement, "I can't have any fun if I'm a Christian." The Christian young people should be the happiest young people in the world; and the Church should be the soul's guide, not only in spiritual things, but in wholesome and attractive amusements which would bring out the happy side of the Christian's life. I am glad to see Young Men's Christian associations placing pool and billiard tables in their rooms—excellent games, when surrounded by proper environment—for the recreation of all good people. The man whose social life is best developed will possess greater lines of progress, when competition is keen and many times heartless, there is a time when all men, more or less, fall in the race for success; and it is at just such times that they need comfort, encouragement and help. The Church, for the manhood of the world must be a practical Christianity. His ideal of a Christian is not simply one who goes to church and makes beautiful prayers, but one who is willing to work and help answer his prayers; one willing to lay down his life for the sick when necessary, to heal the broken in heart, and, to sum up in a word, make man's pathway in life smoother and brighter. Missionary societies have recognized the fact that Christian philanthropy, honest efforts to relieve the social ills of the heathen, best paves the way to the conversion and enlightenment of their souls. What better method could be employed in showing to the heathen the real beauty of Christianity? Is the Church doing this work today as much as it could?

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And if we as Christian people will strive to become the ideal Church of God, "a body of men and women who have been touched by his Spirit and who live for the ends which he approves," if we strive to reveal God in all his loveliness, uplift humanity, instruct the unlearned and inculcate in the world the purest and most wholesome social ideals, then, when our life work is finished, we may be among that innumerable company of whom the poet sings:

Ten thousand times ten thousand,
In thankful rapture, call on him.
The armies of the ransom'd saints
Throng up the steeps of light:
"Tis finished, all is finished,
Their faith in God, their trust in sin;
Fling open wide the golden gates,
And let the victors in.

Proving Too Much.

A professor in philosophy was lecturing upon "Identity," and had just argued that parts of a whole might be subtracted, and other matter substituted, yet the whole would remain the same, instanting the fact that, although every part of our bodies is changed in seven years, we remain the same individuals.

"Then," said a student, "if I had a knife and lost the blade and had a new blade put in, it would still be the identical knife?"

"Certainly," was the reply.

"Then if I should lose the handle from the new blade or another handle made to fit it, the knife would still be the same?"

"That is so," said the professor.

"Then, in that case," triumphantly rejoined the student, "if I should find the old blade and the old handle, and have the original knife together, what knife would that be?"—Exchange.
Commencement at Milton.

It is with feelings of deepest satisfaction that all those who attended Commencement at Milton look back upon one of the finest weeks that it has ever witnessed. Friday night, June 11, the exercises began with the sermon before the Christian associations by the Rev. J. C. Hazen of Janesville. The text was, "Ye are the light of the world" and "Ye are the salt of the earth." His words were, according to his usual style, forceful and inspiring to the students.

On Sabbath evening the joint session of the three literary societies was held in the chapel. Owing to the usual excellence of these programs, the room was filled to its greatest capacity. Even the hall was lined with chairs. More than once the greatest need of a suitable auditorium for Milton's commencements was made evident. In this program Miss Mabel Wilson, who has been secured as instructor in vocal culture and elocution for the college, made her first appearance in a pleasing manner 'The Man in the Shadow.'

The Baccalaureate sermon Sunday night by President Daland before the seniors was strong and inspiring. His text was 2 Cor. xiii, 8: "We can do nothing against the truth, but for the truth." President Daland certainly knows how to make a lasting impression upon his seniors.

Six students received diplomas from the academy at the exercises Monday night. The two young men gave orations. Mr. Garey spoke on "The Negro Question" and Mr. Nelson on "The Immigrant Problem." Following these, Supt. H. C. Beel of the Janesville public school's six school lyceums spoke on the subject of "Distributed Emphasis." His address was interesting and to the point, an appeal for powerful minds in every line of activity.

Tuesday afternoon at the Commencement of the school of music, three students were graduated from the pianoforte course and nine from the vocal music course. The musical program rendered was excellent.

Tuesday night the three literary societies presented their annual Shakespearian play, "The Merchant of Venice." Mrs. Janet B. Day, who has had charge of these plays for the last three years, showed excellent judgment in the choice of characters, and skill in training amateurs for such good work. The play was a complete success in every way.

On Wednesday afternoon at three o'clock, the president, accompanied by the seniors, faculty and Firemen's Band, met the Hn. D. E. Thompson, ambassador to Mexico, at the depot and in parade escorted him to the tent where the Class-day exercises were held. The class had a burning, representing a last farewell to books and classes. They also presented three scenes typical of their freshman, junior and senior years. After this President and Mrs. Daland very pleasantly entertained Ambassadors Thompson and his party and the seniors and several friends at dinner.

Wednesday evening the annual concert by the school of music took place. Every number rendered showed the skill and training of Milton's instructors in music. The results of Doctor Stillman's long years in the service made all feel what his loss will mean in vocal and chorus work in the future. The Doctor has been compelled to give up his place on account of old age and poor health. His work has not yet been arranged for for next year.

Commencement morning dawned cloudy and gray, but the sun came out bright in time for the exercises. The campus was alive with interest and excitement. Music by the Firemen's Band, College Orchestra and choruses made the day lively. The address of the morning was made by the Hon. D. E. Thompson on "The Past, Present and Future of our Country." Appreciation of the address is shown in the fact that it is to be printed in booklet form and it is hoped that all friends of the college may have a copy. He began by speaking of the place Milton College has had in the history of Wisconsin's educational interests and then told of the changes which have taken place in our country during the life of Milton College. The greatest enthusiasm of the day came when, at the close of the Commencement exercises, Mr. Wardner Williams rose and, after a few well-chosen words in regard to Milton's need of a new gymnasium and auditorium, announced that the senior class had pledged $1,000 for a building which should answer both purposes. He then gave opportunity for any one in the audience to add to this sum. The excitement of the moment was intense. Soon pledges began to come in and before the day closed $8,653 had been pledged for the new building. Alumni and friends of the college rallied to the support of the project. The students went wild with enthusiasm and all three lyceums made pledges. The trustees of the college have already formed plans for the new building and are now discussing the question of the most appropriate site. It is to be hoped that many other friends will give liberally for this worthy object.

The Alumni banquet followed the exercises. The enthusiasm was still running high and Prof. H. T. Plumb, class of 1896, toastmaster, called on old and young alumni to respond to toasts. From there the assembly again gathered in the tent and listened to speeches by Doctor Bailey and others.

The final event was the reception given by President and Mrs. Daland at their home in honor of the graduating class. 'An unusually large crowd shook hands with the seniors, and after refreshments went home, feeling that this Commencement was one which should ever be remembered in Milton College circles.'

MILTON.

Inspiring Examples.

If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are just a little strong-headed, go and see Moses. If you are getting week-kneed, take a look at Elijah. If there is no song in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of the future, climb up to Revelation and get a sight of the promised land.—Word and Work.

This truth comes to us more and more the longer we live, that on what field or in what uniform, or with what aims we do our duty, matters very little, or even what we do for small things if we do them well and with a true heart and with pure motives, and in the faintest degree do our work with skill. The soul will hold us up in this world and in the world of God. Phillips Brooks.
**Woman's Work**

ETHEL A. HAVEN, Leonardville, N. Y.
Contributing Editor.

Teach me thy way, O Lord.

How Can the Ladies' Societies Make the Church More Efficient?

Paper read at Western Association, in Woman's hour.

It is the mission of the church to teach the Gospel of salvation in Jesus Christ and to help those who have been born into the kingdom to lead a Christlike life—to grow toward the perfection of the divine ideal. The ladies' societies, the Christian Endeavor Society, the Sabbath school, etc., are instruments which the church uses in its efforts to fulfil its mission. Each is a member in particular of the whole working body of Christ—his church. As a member of the church body, the ladies' society has a service to perform in helping the church to its greatest possible efficiency in doing its work. The ladies' society exists only that it may help the church in its onward and upward movements. So it should ever be borne in mind by the ladies that their society is an organized force of the church.

In every church, there is the power of an organized body, if it can be always relied upon to help in small ways as well as greater. Much is being done now by the societies of this association. Many hearts are opened by the thoughts of love and helpfulness; many burdens are lifted or made lighter; missions in home and foreign lands are being cheerfully helped in some degree. But we are not satisfied with partial attainments, for they have not been equal even to our imperfect ideals. My task is to tell how the ladies' societies may help to make the church more efficient.

Two of the grandest and most inspiring expressions which we hear are these: The Fatherhood of God and the brotherhood of man. We express our religious ideals in the most tender relationships of earth. How in a true brotherhood or sisterhood to manifest the love of God our Father seems to be the problem of the present age. The solution of this problem is the work of the church, also of the ladies' society. Each ladies' society must consider the needs of its own church and community. Methods and means successful in one might not be adapted to the work of another. Perhaps if the ladies of these societies should sit down—each organization in its own little upper room—and prayerfully and most sincerely consider the work of their own church and the needs of their community, they might see new opportunities for helping to make their church more efficient in the work for a complete and loyal kingdom of Christ. The church is a family pledged together in the Christian life. It is made up of individuals pledged together to help one another. This sometimes calls for words of encouragement and commendation, at other times for firm but loving reproof—and that is so hard to give; when given it often means more love. Those who have moved away from the church home need letters of remembrance and encouragement to live true to the great Head of the Church wherever they may be. It would be a splendid work for the ladies to take the absent list and see that a letter is written to each with special reference to their common interests in the work of the church.

There is nothing like individual consecration to fit any organization for efficient work for the Master. The ladies of the society must be a genuine interest for a deep spirituality in the church. In all our churches there seems to be a lack of interest in the church prayer meetings. This is shown by a small and irregular attendance. The prayer meeting has often been called the thermometer of the church. A praying church is a warm spiritual church and that is what all our churches must be to be most efficient. This problem is within reach of the ladies' society—that is, if they will go to the prayer meeting and be sure to take their husbands with them.

For efficiency it is necessary that our interest should be broad. Every church of our denomination should be interested in every line of its denominational work and needs. We ought to be familiar with the present work and plans of our Missionary, our Tract Board, and our Education Board, as we study what is being done by the Women's Board. The RECORDER is our chief source of information. I trust that every woman of the Western Association has access to its pages. Do we eagerly watch for the reports of the regular meetings of the Women's Board? Do we watch for the treasurer's report? We can not become most efficient in our own work or in our cooperation with the other boards without this source of information in our homes. We can do much for the efficiency of our denomination as a whole by solving ourselves into a committee of the whole to zealously canvass for subscriptions for the RECORDER. Not that the Tract Board needs the subscription price—though that would be true—but because the people need the RECORDER. A familiar knowledge of the work that is being done and of the needs of the boards will make us and our home church more efficient.

A ladies' organization study is practical for a ladies' society and would tend to quicken a missionary zeal and interest. Many of the ladies have not time for an extensive course in reading, but courses of study in connection with all our interests could be carried on at a large extent through committees. Let a committee be appointed for each of the interests whose duty it shall be to find out both what work is being done and the crying needs and then report the results of their study at stated times. Let them call upon the church workers for the missionary interest and bring them to the society meetings. Let them have a representative at Conference who will bring back a definite and full report of the work and plans. We need knowledge and system for the strengthening and the efficiency of our church in every respect.

The efficient church is the one that is reaching out in every possible direction to serve. It is the church that is making the religious and social atmosphere that will answer the cravings of the hearts of men and women and boys and girls. To do this the internal life must be full of thought and loving interest. Can the ladies' society make the church more efficient in this respect? Surely it can. But the inner life of the society itself must be what it should be. There must be a real fellowship of love in the society. Personal desires and ambitions must be sacrificed for the welfare of the society. At their meetings work should be done and plans for the use of their money should be made, but far more important is the social life the inspiration and Christian spirit that should pervade these meetings. Take care that the conversation is what it should be, that the members may go away with their minds filled with higher and nobler ideals.
The Infidelity That Hurts.

The infidelity and sin of the outside world is not hurting the Church, but the infidelity and sin on the inside of the Church is hurting it. The man who professes to believe in Christ and at the same time lives a life contrary to the fundamental principles enunciated by Christ does infinitely more harm than a blatant infidel.—Baptist Chronicle.

Many people look for happiness everywhere but the place where alone they could find it. They think if they had this or that, if they could live here or there, if they could do a certain great thing, or if they could enjoy certain honors and favors, they would be happy. The fact is, happiness always lies right before our eyes. We will find it when we do the next thing.

I do not know when or how it may please God to give you the quiet of mind that you need, but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting God even for this.—George MacDonald.

The Jews of Salonica have celebrated the triumph of the Constitutional army by a great street procession. Jewish bands played Turkish hymns and patriotic speeches were delivered by both prominent Jews and Turks.—Sabbath Journal.

Young People's Work

The Prayer Meeting—The Palace Beautiful.

MRS. ANGELINE ABBEY.

Daily Readings.

Sunday, July 11—Lions in the way (Dan. vi, 16, 23, Ps. xci, 13).
Monday, July 12—in good company (Col. iv, 2-6).
Tuesday, July 13—How to overcome the flesh (Heb. xii, 1-3).
Wednesday, July 14—the Peace Chamber (Isa. xxvi, 1-4).
Thursday, July 15, Divine provision (Matt. xxii, 1-14).
Friday, July 16—Armor for the fray (1 Thess. v, 8).
Sabbath day, July 17—Topic. Pilgrim's Progress series, VII. The Palace Beautiful (Eph. iv, 7-16; Titus, 1-17).
Mention other promises of God's rich provision.

What are the ministrations of faith, hope, love?

What lions are in my way?

The Palace Beautiful.

Why is there a longing in the human heart for a beautiful home unless it be to cause one to anticipate the beautiful things in store for the Christian in the next world? There is a palace by the way where each follower of God may rest awhile, gaining strength for the journey to the heavenly home. No path of roses leads to this Palace Beautiful. Many difficulties must be overcome. Some dangers which seem to threaten, however, are not real dangers when we come close to them, but only some device of the enemy to make us afraid and hinder us in our journey.

Are there any such lions in your way, young Christian—difficulties which you feel that you can not overcome? Do not be discouraged; know that obstacles have always been found in the path of the pilgrim. The adversary tries to persuade every one that these lions are impassable; that the only thing which can be done is to turn out of the way. Do not be like Mistrust and Timorous, but press onward, and you shall surely be protected. The power of God is stronger than any lion. Hide ever fearful and unbelieving. Remember no harm came to Daniel "because he believed in his God."

Seek good company. Do not associate with Simple, Sloth or Presumption; but cultivate Pedigree, Conscientiousness, and continue in prayer, and watch in the same with thanksgiving.... Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv, 2, 6).

How may we overcome the flesh? First, let us not carry our own burdens, and let us cease yielding to the temptation of our "besetting sin." Let us be strong to "run with patience the race that is set before us." How is this possible? Look unto Jesus the "beginner and finisher of our faith; who for the joy that was set before him endured the cross despising the shame, and is set down at the right hand of the throne of God." Can we not endure our small trials? Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "Be­hold, we count them happy which endure." After this battle with the flesh, if the victory is one for Christ, we shall enter into the Chamber of Peace. Some one said, "There can be no sacrifice for the Christian," because the joy which the Lord gives more than compensates for any self­denial or sacrifice he thinks to make. The Quiet Hour is one of the best doors through which we may enter into the Peace Chamber. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." How wonderful that God has provided all that we need for the great fight wherein we have been involved; those who are too indolent to doff their own righteousness, which is but "filthy rags," and to put on the robe of his right-
The Sabbath Recorder.

The Possibilities of the Christian Endeavorer.

The Possibilities of the Christian Endeavorer.

We have been hearing how our lives, the lives of Christian Endeavorers, develop and grow richer by each new experience that comes into our field of labor. Now we come to the question: What can such an ever-growing, ever-enlarging life hope to accomplish? Will there ever be a limit, a stopping place in this growth? I would say, no; for no one knows more fully than does the educated man how little he has really learned about his inmost self in comparison with the great field as yet untouched and unexplored. Each day, as long as life shall last, every one of us will learn something more of God.

How then can we set any definite possibilities for the Christian Endeavorer to accomplish? What is the common ground on which this class of individuals stand? The Christian Endeavorer, as the very term signifies, is he who is striving to make the principles which governed the life of Christ the prime factors in determining his own thoughts and acts. What are some of the fundamental principles which are common elements in the experience of all Christians? How did the Christ to the frontier of our land stand? What are the possibilities of the Christian Endeavorer? Do they mean any one thing in this common ground of the experience of all Christians?

All biblical, historical and philosophical evidence goes to show that Jesus possessed a fuller understanding of God and that he lived in closer harmony with him than has any other man. Yet Jesus was a human being in every sense of the word. He was a man, living among men, facing the problems of his time as he saw them and solving them as best he could. He was born in a time when his people were under the political tyranny of the corrupt Roman influences. It was a time when wealth and licentiousness flourished among the leisure class, and extreme poverty and crime among the peasant class.

To the extremely sensitive and sympathetic nature of Jesus all these wretched, degraded people seemed a part of his own life. He said he had been put upon a duty to perform for them. How could he best serve them and help them up from their sin and suffering? Surely there was

What are the Possibilities of the Christian Endeavorer?

ANNA L. BURDICK.

Read at the semi-annual meeting at Nile, New York.

We have been hearing how our lives, the lives of Christian Endeavorers, develop and grow richer by each new experience that comes into our field of labor. Now we come to the question: What can such an ever-growing, ever-enlarging life hope to accomplish? Will there ever be a limit, a stopping place in this growth? I would say, no; for no one knows more fully than does the educated man how little he has really learned about his inmost self in comparison with the great field as yet untouched and unexplored. Each day, as long as life shall last, every one of us will learn something more of God.

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To the extremely sensitive and sympathetic nature of Jesus all these wretched, degraded people seemed a part of his own life. He said he had been put upon a duty to perform for them. How could he best serve them and help them up from their sin and suffering? Surely there was
much good in their lives which would grow if they only knew how to develop it. Jesus knew something of what it meant to live in accordance with God's will, and he believed that the sin which he saw everywhere about him was but the result of a discord in that harmonious will. He could not condemn their evil. He must rather look upon it as "the result of a past history which it was his task to trace out with an understanding sympathy," and he saw that this first step away which had put them out of harmony with God had been taken, oftentimes, in utter ignorance of the suffering it would cause.

These, I imagine, were some of the things which were filling the lad's mind when he came, as all young people do, to the time when he must choose his life work; and so it was chosen.

"But," you are saying, "it was plain enough what he ought to do. I can scarcely choose. There are so many things I might choose."

Yes, and there were many things Jesus might have done. He might have become a carpenter or an architect, won worthy laurels and deserved his own day of praise. He might have become the political leader which the Jews were expecting to free them from Roman tyranny. Conquering Rome would have meant conquering the whole world at that time. Were not these callings worthy of any man's ambition?

I believe that the question of what "his Master's business" was, was just as difficult for Christ to solve as for any one of us. He chose to teach the whole world how to live in accord with God's law. He believed that this was the problem which he must solve for the world and that he came that we might have life and have it more abundantly. True it is, that he did not take all the sin and wretchedness from the world. We see it everywhere about us. He could not have done this without taking away the power of choice between good and evil, and to have done this would have been in direct violation of the very will of God which he was striving to maintain. He has shown us how we may put sin farther and farther away from our lives, by learning all we can of God and of his will.

By the very statement then that we are Christian Endeavorers, we mean that we will serve our fellow men. Our life is to be a life of service, not to self, but to the whole world.

The next question is, How can I serve all most efficiently? One may think that certain characteristics of his life will best help to solve the problems which are to be met by the theologian of today. He can best serve his fellow men by teaching his congregation through his weekly sermons and through his relation to their homes as their pastor. Another may choose to become a farmer and help to solve the problems of cultivating the fields that the maximum production may be obtained at minimum loss of nutrition. For those who farm, there is a world to be fed with the best quality of food which the land will yield. Then the housewife has the problem of making the home healthful, cheerful and attractive. Theologian, farmer and housewife are all trying to serve others in the most efficient way, if they are truly Christian Endeavorers.

The common governing principle in each life is service; and each one must meet the responsibilities which come to him or her. Would the farmer be truly a Christian Endeavorer who tried only to produce enough food to maintain himself and those immediately dependent upon him, without trying with every means within his power to satisfy the world's demand for food? The Christian Endeavorer's key-words are "service to the world" and this means assuming the responsibilities which the world is thrusting upon us.

The men and women who are meeting these responsibilities in every activity of their lives today are those who hope for the State, the Nation and the world. It is to the Christian Endeavorer that the world is looking today for its progress and civilization. Are you and I attempting to meet the problems that surround our lives? Will we assume the responsibilities that the world is thrusting upon us? We must if we would call ourselves Christian Endeavorers.

By assuming these duties, some may accomplish one thing, some another, but all will be helping the world by making it a grander place to live in. The assuming of our responsibilities toward society, it seems to me, is what we may expect each Christian Endeavorer to accomplish. This is within the possible attainment of all.

Law Breakers to Law Makers.

Theo. G. Davis.

In one of the great cities of the country, a young lad, full of the energy of life and craving public notoriety, had determined to do something worthy of his manly vigor, which would bring him into the public limelight. In the environment in which he lived, that which seemed most formidable was the law, made by those who knew not and enforced by the arbitrary "cop." Collecting his comrades about him, he led them in a round of depredation. Before another day had passed, he had been captured by the police, brought before the court and sentenced to the jail. The morning papers were filled with accounts of his deeds, together with pictures of himself and his "gang." He had succeeded well in his purpose, could have become a worthy leader. "A man was condemned and sentenced. Why? Because his attitude toward life and society was wrong and needed changing? No. Because he needed training for some definite work in life, through which he could give expression to his abundant energy? No: but because he had destroyed property or infringed on some man's rights, and because that property and those rights should be protected. These things the law deems far more important and of greater value than the character of a mere boy.

The picture changes, and we see the lad after a number of months or years, when he comes out of the city prison, or penitentiary. What are we to look for? Has his attitude toward life been changed? Is he better fitted to take up some honorable enterprise? Has the community to which he returns any assurance that he will not repeat his deeds of the past? The answer is invariably, No. Having associated with mature criminals during his detention, and having been made to feel that his punishment was an act of retaliation in the part of the world he inhabited, he comes out as from a school of crime, with the feeling that he has a grudge to settle against the world, and he proceeds to settle it. This is not a fanciful picture, but a statement of just what is happening every day in the year.

In a little community in Central New York, another boy, with the same attitude toward life as the first, set out in the same manner. He was arrested, tried, convicted and sentenced. But some way the affair was dealt with at the end. His associates did not look upon him as "the idoi of the hour;" the papers were not filled with glowing accounts of his deeds, and while serving his sentence, he was brought to feel the folly and disgrace of that deed. What difference? Because in this community the citizens are all boys like himself. The law which he has broken is one he has helped to make. The policeman who arrested him is no older than himself. The judge who convicted him is impaneled from among his peers. The judge who pronounced his sentence is one whom he has helped to place in office. The keeper who directed his prison labor has been a comrade. He discovers that before breaking the law he was arrested, tried, convicted and sentenced. Why? Because his attitude toward life and society was wrong and needed changing? No. Because he needed training for some definite work in life, through which he could give expression to his abundant energy? No: but because he had destroyed property or infringed on some man's rights, and because that property and those rights should be protected. These things the law deems far more important and of greater value than the character of a mere boy.

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currency with which he hires his board and lodging in one of the cottages and pays for all else that he may need. In a word he becomes self-respecting and self-reliant. He is vested with the full duties of an American citizen, and together with the others aids in making the laws and electing officers to carry them out. Although he is unwisely enough to break the law, he finds that he will be punished by a government of his own creating. Then he begins to realize that his offense has not been against some arbitrary power above, but has acted as a borrower on himself.

In this simple but practical way the George Junior Republic is preparing boys and girls for the duties and responsibilities of life and citizenship, which they must meet on going out into the world—a preparation they do not receive in any other institution in the country. In the reformatories we are placing young men under arbitrary authority and enforced order, which is virtually slavery, and no one ever learned citizenship under slavery. In our public schools and colleges there is yet much of paternalism. The teacher is the master, and the pupils do and say what the master says, with what results are sent out. Besides, there are numerous minor head sent out more instructions and more suggestions. The organization is so perfect that one might think that in it he had discovered perpetual motion. But, alas! it will not work alone. It requires men and women to work it.

But no one in Boston, Plainfield or Janesville can know enough about the Junior Society in Albion, Milton, Milton Junction or Walworth to enable him to say exactly what methods or kind of a superintendent is best suited to our local needs. Then, shall we use the help sent out by the United Society? Yes, in so far as they are suited to our needs; for they are prepared by experienced workers. But let us be free to substitute something else in their place whenever desirable.

Likewise, some one may ask: "Shall we work for the banner offered by our Young People's Board?" Let each superintendent decide first what kind of work his juniors need most of all to do. Then, if that coincides with the conditions whereby the banner may be obtained, perhaps the expectation of a prize may be an inducement to better work. But I am fully convinced that there are some societies who would do wrong to work for the banner. Be good for a prize? Souls—not banners! Shall we separate the boys from the girls and have two classes, or two societies? This has been tried in different ways. Last year one society in Janesville was divided, but the nature of personal experience, and the personal equation largely governs success in any undertaking.

In making my preparation I think I may say that I was lucky in the choice of a school, the Chicago College of Dental Surgery. I stated, on matriculating, my views, with a request to be excused from school work on Seventh-day. This request was readily granted, though I had to repeat it to all heads of departments having work on the Sabbath. In fact, the request was treated very courteously, and in no case was I required to work on the Sabbath. I might add further that only chemistry and clinical work came on the Sabbath at the Chicago College of Dental Surgery at that time. Chemistry was at Milton and the laboratory work, which came on a week day, and following the course of the lectures in textbooks I was able to pass the examinations without difficulty. By making diligent use of my time I was able to do more than the required amount of clinical work during the week.

A physician or a dentist must practice his profession on the Sabbath to the extent necessary to relieve pain or properly treat diseased conditions. I placed in the paper a statement to the effect that my office would not be opened on the Sabbath. As the people for several miles around are acquainted with our views, I have had, to my knowledge, very few calls on the Sabbath which were not of necessity.

I think I may say that the amount of work which a dentist must do on the Sabbath is much less than that required of a physician.

Some medical and dental students in view of the fact that some cases must be treated on the Sabbath choose to view the work of preparation as also necessary, and on that ground pursue their course of study on the Sabbath. I will not venture an opinion on that question further than to state that I did not find it at all necessary in my case.

But no young person should enter dentistry only because it furnishes a field where he can labor and remain true to his religious beliefs. Other things are necessary as well and I will try to state them briefly. Dental schools of the better class require for entrance a diploma from an accredited high school having a four years' course of study, and if a college course can be taken first it is an advantage and will not be regretted. "Pulling teeth" and "plugging holes" does

Some "Whys" and "How's" of Junior Work.

Read at quarterly meeting, Albion, Wis., May 1, 1900.

W. M. SIMPSON.

A live, working Junior Society of Christian Endeavor is fine, but it is not an end in itself; it is a means to an end. It is not identical with the primary department of the Sabbath school. The supreme object of both is to win and train boys and girls for leading Christian lives. Both have certain common objectives, but each can do certain things better than the other. In general, the chief aim of the primary department of the Sabbath school is to make the child familiar with the teachings of the Holy Scriptures; and, while this is a measure true also of the Junior Society of Christian Endeavor, the Junior Society should give more attention to training the child in the practice of those teachings.

Christian Endeavor work is well organized. It is a sort of ideal system extending the authority of the head of family for some distance. It has a long constitution, many officers and committees—more than it needs. It plans its topics and appoints its leaders six months or a year in advance. It has one central head at Boston, the "hub of the solar system," whom it happens that the affair is sent out. Besides, there are numerous minor heads sending out more instructions and more suggestions. The organization is so perfect that one might think that in it he had discovered perpetual motion. But, alas! it will not work alone. It requires men and women to work it.

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MARRIAGES

LEWIS-ORSMSBY—At the residence of the bride's parents, Mr. and Mrs. Walter Ormsby, Alfred, N. Y., June 16, 1909, Mr. John M. Lewis and Miss Ivanna J. Ormsby, both of Alfred Station.

DEATHS

Van Hoor—At her home in North Loop, Neb., on June 16, 1909, Mrs. Lottie B. Van Horn, aged 46 years.

Sister Van Horn was the daughter of Newton and Jane Clement Davis and was born on June 20, 1863, at Milton, Wisconsin. From Milton the family removed to Dodge County, Minnesota, then to Welton, Iowa, and later to North Loop, Nebraska, where she was a young girl Lottie Davis became a Christian, was baptized by Eld. Oscar Babcock and became a member of the church on Davis Creek. Later she united with the church at North Loop, of which she remained a faithful member to the time of her death. She was married to Burr Van Horn in 1889. About fifteen years of their life Mr. and Mrs. Van horn lived in South Dakota in the Black Hills, and a few years later they moved to their home again in North Loop in order that the children might have the advantages of a Seventh-day Baptist church. Mrs. Van Horn was left with ten children, five sons and five daughters. It would not be easy to say too much of the Christian character and perseverance of the widow whose whole life centered in her children. Neither could one well speak too highly of her devoted sons who bravely and successfully undertook to provide for their mother and the family. Mrs. Van Horn died very suddenly, and the funeral was held on the lawn before her late home and was largely attended. Of her father's family there remain her mother, Mrs. Jane Davis; the North Loop Seventh-day Baptist Church and the others of the Sabbath school and Junior Christian Endeavor Society. Although in the pour of this world, Mrs. Van horn will leave to these young people a rich legacy—to Ernest, Beecher, Merrill, Harry, Bertha, Ana, Leah, Brian, Berdie, and twins. 

SAUNDERS—Miss M. Adele Saunders was born in Genesee County, N. Y., October 20, 1855, and died of inflammation of the brain, June 14, 1909, at the age of 54 years.

Her parents, Edward and Margaret Williams Saunders, were of Rhode Island stock. The father came as a pioneer of 1811. Of their seven children, only Miss Sarah Saunders and Mrs. J. N. Babcock of Alden, now remain. The family lived in the same section of the country as the Darien and Claflin Church, Eld. N. V. Hull's first pastorate. Forty years ago they moved three miles across the county line into the village of Alden, as their permanent home. Since young womanhood, she had labored, nay sought for, and credited with saving many lives. She was very kind and neighborly and was deeply loved in the community. Her life was bright and cheery in spirit, the life of the family circle and the delight of her friends. Although living for many years far distant from any church of her own faith, she kept the Sabbath and was loyal to her conviction.

Services were conducted at her late home in Alden, June 16, by Pastor L. C. Randolph of Alfred.

Davies—Ely Jane Van Horn, in the 77th year of her age, at Lost Creek, W. Va., June 22, 1909.

She was a daughter of Thomas and Eleanor Van horn, born on Lost Creek, Nov. 12, 1832. She was married to Hiram N. Davis, November 12, 1852. A few years later she became a Christian and joined the Seventh-day Baptist Church of Lost Creek. She was a faithful and consistent member of the church, and her whole life was devoted to her husband were pioneers in Colorado, remaining faithful to their Christian vows amid trying circumstances. For several years she was too old to come to meetings, but in all these places there are hosts of friends who will sadly mourn her death. She is survived by her aged husband, an adopted daughter and many nieces and nephews. She was a cheerful Christian, a helpful neighbor, a faithful friend, with a good word for everybody. No one ever found "Aunt Jane" in a fretful or ill manner. Such a life is rare and their loss keenly felt by the community. No one ever went to her for help or advice but they left her with a smile and a cheer and went on their way.

IN THE SABBATH RECORDER.
Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D.D., Professor of Biblical Literature in Literature in

Alfred University.


Golden Text.—“Thy handmaid of the Gospel; but
"Kingdom of God," in their preaching. Compare 1 Thess. ii, 12 and other passages.

8. They troubled the multitude and the rulers. A charge of treason always brought trouble whether it was true or not; for the magistrates feared lest they should be found remiss in the performance of their duty, and the people feared lest they might lose the enjoyment of their privileges.

9. When they had taken security. We are probably to understand that Jason gave surety in a large sum of money (gave bail, as we would say) that the public peace should not be disturbed by his guests.

10. The brethren immediately sent away Paul and Silas. They evidently feared for the personal safety of the missionaries even after the case had been dismissed by the magistrates.

11. Note these were more noble. Their nobility of character is shown from their readiness to test the truth of the new teaching rather than to reject it at once because it did not conform to popular prejudices.

12. The Greek women of honorable estate. The same word is used to characterize certain women of Antioch in Pisidia. It meant that they were of good standing, respectable in position and influence.

13. The Jews of Thessalonica were content with driving the missionaries from their own borders. The brethren were unwilling that they should continue their work at a distance.

14. The brethren sent forth Paul. Very likely the persecution was directed against Paul only, as he was the conspicuous leader.

15. They that conducted Paul were evidently some of the brethren from Berea who accompanied him for his comfort or protection. Sometimes one has imagined that Paul was so nearly blind that he needed some one to lead him, but this theory has very little support.

16. It behoved the Christ. That is, it was necessary and appropriate for him. Compare Luke xix, 26. It is much better to retain the article with the word "Christ"; for this term is not used here as a distinctly definite proper name, but rather as equivalent to the Messiah, the Anointed One. And to rise again from the dead. The doctrine of Jesus' resurrection from the dead was made very prominent by the early preachers of the Gospel. And that this Jesus, etc. Having established from Scripture the correct doctrine concerning the Messiah, he proceeds to show that the promised Messiah is none other than Jesus of Nazareth who had lived in Palestine a few years before this time.

4. The deutor Greeks. These were those who had accepted some of the Jewish teachings in regard to God, but had not accepted Judaism. The chief women not a few. The prominent position of women in Macedonia is frequently noted both in the Acts and in the Epistles. Writings outside the Bible confirm these statements of Scripture.

5. Being moved with jealousy. Compare the action of the Jews at Antioch of Pisidia and elsewhere. The fact that Paul would accept the Gentiles into the fellowship of the followers of Jesus seems to irritate the Jews beyond measure. Assisting the house of Jason. Jason was evidently the host of Paul and his companions. We know nothing further of him than may be inferred from this passage.

6. They dragged Jason. The verb here used is the same as that in Acts viii, 3 in regard to Paul's persecution of the Christians. The rulers of the city. The word thus translated occurs only here and in v. 8 in the New Testament, and nowhere else in Greek literature. It is found however in inscriptions preserved till a few years ago in the city of Saloniki. We have in the use of this word referring to the magistrates of this particular city an evidence of Luke's painstaking accuracy. Thee's that have turned the world upside down. Thus we have from the month of their enemies a glowing tribute for the early evangelists concerning the work that they had accomplished.

7. Contrary to the decrees of Caesar. They brought against the Christians the charge of high treason (virtually that same accusation that was brought against Jesus himself)—a charge which although groundless had a certain color of truth about it. The Messiah is spoken of in the Old Testament as Conquering King, and the missionaries could hardly avoid the expression, ing Servant. It behoved the Christ. That is, it was necessary and appropriate for him. Compare Luke xix, 26. It is much better to retain the article with the word "Christ"; for this term is not used here as a distinctly definite proper name, but rather as equivalent to the Messiah, the Anointed One. And to rise again from the dead. The doctrine of Jesus' resurrection from the dead was made very prominent by the early preachers of the Gospel. And that this Jesus, etc. Having established from Scripture the correct doctrine concerning the Messiah, he proceeds to show that the promised Messiah is none other than Jesus of Nazareth who had lived in Palestine a few years before this time.

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OPEN AIR EVANGELISTIC SERVICES. ILLUSTRATED MISSIONARY TRAVEL. ILLUSTRATED SACRED SONGS.

They are an especial means whereby God is revealing himself to the world. We ought to make sure whether the teaching that comes to us is in accord with the writings which have been given to us.

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