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What better can the people of the great Northwest do for the welfare of generations to come, than to endow such an institution of learning? Where can they now loan to any other money once possessed by the fathers in the country, who have gone from earth, that is beginning to do the good which that given to Milton College is doing? The money they left in bank, the cattle they owned, and even the lands they possessed, have passed into other hands. The faith has disappeared, and for much of it there is today nothing to indicate a beneficent, altruistic purpose in those who left it. Some of it has been squandered and some lost. Some of it probably went where it is doing more harm than good. In many cases the only portion that can be found today, still doing good in the giver's name and destined to bless young people in all time to come, is that portion placed in the college endowment or spent in equiping the school for work. If men and women in all the towns of the Middle West—or anywhere else—desire to make sure that after they are gone their money shall still go on carrying help and blessing to the children and the children of others, there is no surer way to bring this about than to place some of it in the endowment funds of such a college.

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Read the Baccalaureate Sermon.

There are some things in President Daland's sermon, as reported in Milton's commencement notes, that may be read with great profit. So if you have not read that sermon with care turn to it again. The account of the losing and finding of the ark of God proves to be very suggestive and yields practical lessons for our own time. I was especially attracted by the suggestions regarding the losing and finding of faith in intellectual, moral and spiritual conflicts, and in the thought that the issues on which struggles is often a superior faith. Then the counsel in the conclusion urging the young people to cherish the faith of their childhood, to love the ark of God and the church of their fathers, and their mother's Bible, is indeed most wholesome. May the words of Doctor Daland seem as precious to those who read them this paper as they did to those who heard him speak. What better can young people do than to heed well such teachings as these: "If your faith is lost in the struggle of life, if like David you fall and lose your treasure, find it again, enthrone it anew in your heart. Go forth to help your fellows in their struggles and doubts. Do not undermine the precious faith of another."

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It Is Character That Counts.

In the opening of the commencement address of Dean Edwin H. Lewis, at Milton, we see a beautiful tribute paid to men and women who have lived for the good of others and who possess "the consciousness of a great work conscientiously done." After referring to the large meeting of alumni he had attended in Alfred, and his impressions while listening to those who were students fifty years ago, he told the students of Milton that character counts for more than anything else. Think upon his words: "After fifty or even twenty-five years out of college, we do not ask how clever a man is, we have seen too many clever rascals. We ask whether the man or woman has fought a good fight. We ask whether he has shown honesty, courage, humanity, charity, breadth of view, active sympathy with causes greater than himself. If a man has proved a traitor to his convictions, if he has in any way sold himself, it makes no difference how high he stood in Greek and calculus twenty-five years ago.

The other things the Dean said about the characteristics of the "whole man," and concerning men who have stood the tests of real life, are good and true, and you will do well to read them carefully. But the burning words repeated here will be of infinite value to the young men who comprehend their full meaning and govern their lives accordingly.

That Philadelphia clergyman who announced that "God had abandoned this church" ought to look again and see if it were not the church which had abandoned God. —Westerly Sun.

THE SABBATH RECORDER.

EDITORIAL NEWS NOTES

Mexican Rebel Chief Seeks Amnesty.

It seems that the rebel forces in Mexico began to realize the hopelessness of their cause. General Orozco, the rebel leader, has made overtures to President Madero for terms of amnesty, and pardon for all leaders in case the rebels surrender and lay down arms. According to published reports Orozco claims that he had been misled by false reports to take the stand he did against the president of Mexico, and that he now sees his mistake, is sorry for what he has done, and wants to be forgiven.

Several days have passed since these overtures were made, and the government seems slow to give any assurance of pardon for leaders, although the officials favor pardons for rank and file of the rebel army. Much bitterness exists against Orozco among influential Mexicans, and foreigners whose business has suffered by the war. The people, as a rule, cannot overlook five years of struggle and five years of hardship, and they see a beautiful tribute turned to it again.

The forces gathering for a decisive battle, with the rebels fortified as best they can, but evidently poorly prepared to meet their foes. The fact that the rebels are in close quarters and not likely to be victorious, makes the government all the more willing to risk a battle and so bring the business to a close. The government is determined to take the offensive, even at the expense of its army. The peace movement is gaining strength, and the people are more and more desirous of bringing an end to the war.

No Money for Government Business.

A great deal of anxiety has been caused in the President's Cabinet over the failure of Congress to pass the appropriation bills, which include provision for funds to pay government employees after July 1. The fiscal year closes with June 30, and according to the latest heads of departments can not incur expenses for labor or pay off clerks until Congress has made appropriations for that purpose.

For a time it was feared that business in the offices would have to be suspended, on the ground that the secretaries were strictly forbidden to incur a debt by hiring men in advance, and then bringing in bills asking Congress to provide for payment. It was finally decided to continue the work on July 1, and that the President should send a special message to Congress pleading for immediate action in the case.

Meanwhile the Navy Department posted notices in the shops to the effect that all work would be suspended on Monday, awaiting the signature of the President in regard to the Appropriation Bill. The men must wait for the week's pay until money is voted. This condition seems entirely unnecessary, with a surplus in the treasury of over $30,000,000.

THE SABBATH RECORDER.

Flag of Truce in Cuba.

On hearing of the death in battle of Exaristo Estenoz, the rebel leader in Cuba, the insurgents in the vicinity of Guantamano Bay hoisted a flag of truce. There is great rejoicing in Santiago over the death of the rebel leader and the prospect of peace.

Seventy-five thousand dollar workmen of the classes voted to go on strike in case their demands were not met by the companies. This, if carried out, will not only tie up the "longshore" traffic, but will probably affect several transatlantic lines. Several vessels have already been held up in various ports from New York to New Orleans.

Some companies have already acceded to the workmen's demands, and it is to be hoped that all may do so—or at least some terms will be agreed upon by which the strike shall be prevented from spreading. The offer of a $30,000,000 loan to China, by six powers, on condition that there be foreign supervision over the expenditure of the money, was spurned by the Chinese. They can not accept foreign dictation in their use of money, and now they are making desperate efforts to float a loan at home. The situation is critical, and the government is in desperate straits.

The famous Bowery Mission in New York recently held a unique memorial
service, which was very impressive to most of the old people there. The service was in honor of the old mission workers who have passed away. A list of these, containing seventy names, was hung over the platform in plain sight. This was eagerly scanned by the men of the mission, many of whose hearts were deeply stirred as they recalled the associations with old comrades. “Mother” Bird of the mission recalled some touching incidents concerning her own son whose wonderful conversion brought him into the work there as a leader in India; and she stirred the audience by reminiscences of “Big Tom the Thief,” converted there after twenty years in Sing Sing Prison. The testimonies of the “oldest converts” concerning their struggles to live Christian lives is said to have been most touching.

Wesleyan University succeeded in securing the $1,000,000 endowment just in time to secure the $100,000 gift from the General Education Board, promised in case the other $900,000 was raised. The time expired July 1, and there were only a few hours to spare when the last gift was received. Aside from the desired sum mentioned, an added gift of $50,000 was received to help wipe out the deficit that has been accumulating for some years.

Three women who were made widows by the Titanic disaster have just sealed a compact of lifelong friendship. Ten days ago Mrs. Thayer and Mrs. Widener of Philadelphia, and Miss of New York to visit them at their country homes. Bound together by the bonds of a common sorrow, the three bereaved women made plans to see each other frequently, and when their visit was over the compact of friendship was announced by Mrs. Thayer.

Alfred Theological Seminary.

The Abram Herbert Lewis Lectureship, an annual endowment of one hundred dollars for five years, has made possible, thus far, the following lectures at Alfred, under the auspices of the Seminary:


One by Dean Shailer Mathews, Chicago, “The re-making of public opinion.”

Four by Rev. W. D. Burdick, Farina, III., “Individual Work”; “Organizing and working with a view to permanent results”; “Our extension policy”; “Our problems and their solution.”


The expenses connected with these lectures was $265.00. There has been received from the children of the late Dr. A. H. Lewis $270.00. This leaves a balance on hand of $43.10 in the hands of the treasurer of Alfred University.

These lectures have been instructive, inspiring, and helpful; and we are very grateful to the liberal founders of the lecturers.

Since the organization of “Alfred Theological Seminary” in 1901, besides the addresses mentioned above, each of the following persons has given from one to five lectures under the auspices of the school:


THE SABBATH RECORDER.
and monitor throughout their college years. President Daland, who preached the sermon, was accompanied to the platform by the Rev. L. C. Randolph, who opened the divine blessing, the Rev. W. A. Leighton, who read the Scripture lesson, and the Rev. Frank C. Richardson, who offered prayer. When President Daland arose to deliver his address, he was received in the quiet, forceful style of the speaker as there was in what he said, and every one who listened felt that behind his words lay that great incisive force, absolute conviction.

President Daland announced his theme as "The Treasure Found." He chose as his text Psalm cxxxii, 6 and 7: "Lo, we heard of it at Ephratah; we found it in the fields of the wood. We will go into his tabernacle: we will worship at his footstool. That treasure, heard of at Ephratah, and found at Kirjathjearim, the "city of the wood," was the ark of God, brought into Jerusalem by David, when he said in the verse following the two that constitute the text, "Arise, O Lord, into thy rest, thou, and the ark of thy strength." To David this was the center and symbol of the divine presence and power, the central object to which was directed the religious faith of the people. For us the "treasure found" is faith in God, which is the essence of religion. The poet and writer, and the event in David's life, the holy ark, of which he had heard, but which his eyes had never seen. He gave this holy treasure a resting-place in his royal city and bade his people worship with his heart and his lips.

President Daland likened faith to the ark of God, and after explaining the history of the sacred center of Israel's worship and the event in David's life when he brought the ark to his capital, he said there are three sorts of faith:

1. The faith that comes by hearing, the faith of childhood. David had his of the ark from his pious parents. So we receive our faith from our parents, from the religious teaching in the home, from the Sabbath school and from the instruction of elders, but will many retain this faith throughout life, many others lose this faith.

2. The faith of struggle, the faith of maturity. The ark of God was lost in a time of war; it was found also in a time of war. We lose our faith in times of intellectual conflict, when we are led to doubt the literal truth of the Bible or the teachings of our creeds. We lose it in a moral conflict when we are led to doubt the sincerity of our conduct, when we are degraded to the level of the world as we think it to be. We lose it in a spiritual conflict when we deliberately yield to known wrong. But then, as Nathan came to David, his sin, as surely as God comes to us, the spirit of God comes to us. Christ comes to us, or some heavy sorrow and calamity is the minister of good to our souls. Jesus came to the remorseful and unhappy Peter. He came to the consciousness, smitten but determined Saul of Tarsus. The angel of the Lord came to the deceitful Jacob. After the dawn comes the victory.

3. The faith of fellowship. David when the ark was brought into the city joined with the common people, the multitude, in their emotional dances. His wife, the princess Michal, a shrewd lady, despised him for his conduct in this lowering himself. But the highest faith is that common to humanity, that binds together the low, the cultured and the humble, the learned and the unlearned. The saving faith is that faith which can be shared by the child and the philosopher, the sage and the humble toiler.

During the afternoon, President Daland, speaking with intense feeling regarding the Treasure Found, stated that for us the Treasure Found is faith in God, which is the essence of religion. If you, my young friends, said he, have found the treasure, I beg of you to give it in your hearts a resting-place. Modern psychology has belied man the religious animal and he is by nature incurably religious. Jesus was a man of the people, having a faith and leading a life that he shared with the people. May we feel that our educational advantages do not raise us beyond the level of the people or in any sense make us separatists from them through any feeling of false superiority, but may we only cherish our education as it gives us a better knowledge and understanding of the things of God and a larger opportunity for service. In conclusion President Daland said to the faculty of faith of your childhood. Love the ark of God, the Christian faith, which is faith in God, brought into your household's blessing, your mother's Bible. If your faith is lost in the struggle of your life, if you fall and lose your treasure, find it again, enshrine it anew in your heart. Go forth to help your fellows in their struggles and doubts. Do not undermine the precious faith of another. Join with all that are reverent and exalt the holy treasure of your new-found faith with all men.

President Daland spoke with the deepest conviction and threw his whole personality into his sermon. Deep impression has been made in the minds of many present regarding the true value of education in its relation to religion. And if the graduating class of 1912, in their address to the president's sermon, could also root in their hearts the truths that they will become leaders in the truest sense and multiply influences for good wherever their future may place them. They are to be congratulated on being launched into the world with such an inspiring address to guide them in their life.

ACADEMY COMMENCEMENT.

On Monday evening the academy commencement exercises were held, when a class of fourteen was graduated. Two of the graduates gave thoughtful orations, and the address of the evening was delivered by Prof. James E. Rogers, Ph. D., Litt. D., of Carroll College. As evidencing the close competition among the students it is interesting to note that three students attaining the highest standing were within one half of one per cent of each other, all ranking between 94 and 95 per cent.

As Professor Rogers' subject, the "Life that Counts Most," was a splendid plea for better living, the life that counts most is the life that is most counted. God gives us the days to accomplish good things. A student is a bundle of capabilities and these capabilities must be trained and exercised to count to us if we are to consider life as a unit of great possibilities and the college as a place to develop those possibilities. There is discord when a young man's life fails to reflect the influences of college. The educated life has culture, refinement, full development. The education that does not help us to enjoy the good things of life is not real education. Industrial and social advancement does not make for the life that counts most. We must include religious education. There is quite as much in college atmosphere as in college education. If you ever get an education at all, get the whole thing. Don't look for easy places; look for hard ones.

PROGRAM OF MUSIC.

On Tuesday afternoon a high class program of music was submitted to a large audience in the college gymnasium. President Daland, who presided and presented the diplomas, after the recital, complimented Miss Alberta Crandall, director of the School of Music, not only on the excellence of the execution and technique of the students, but on the high grade of the works presented.

ATHLETICS.

The annual baseball game was held at the Milton Park diamond on Tuesday afternoon, between a college nine and an alumni nine. The alumni were represented by Pastor L. C. Randolph, Professor Inglis, Principal J. F. Whitford, and others who occupy prominent positions in the professional world. Although "hope springs eternal in the human breast," the high and that disciplined training is the only method of insuring success, and the best that can be said for the alumni is that they accepted their defeat in a more philosophical manner than the younger men who have been inclined to do, who had not yet learned how essential it is to recognize one's own limitations.

SHAKESPEAREAN PLAY.

Tuesday evening the students presented the Shakespearean play, "A Midsummer Night's Dream," before a large commodious audience of over six hundred people in the college gymnasium, which served as an ideal auditorium. The large, commodious and well-lighted stage and settings greatly assisted the players in
their production. The interpretation was accurate and the various parts well sustained. Special mention should be made of Puck as played by Miss Laura Godfrey, and Mr. J. L. Wood's "Nick Bottom." The first was characterized by lightness and gracefulness, and could not have been surpassed in a professional presentation. The other character mentioned was played in a bold, strong, virile manner. Altogether the players threw themselves into the acting "with sweet abandonment," and seemed to realize their several requirements. Unlike most amateur players, they gave a well-balanced production, and their keen enjoyment of their parts is evident that the English department of the college is fulfilling its mission. Mendelssohn's music was played by a special orchestra.

CLASS-DAY EXERCISES.

The class-day exercises were divided into two parts. The curtain rose on the college graduates at a class banquet. Mr. E. E. Hurley, president of the class, acted as toast-master, and in a happy manner introduced the speakers, who submitted toasts comprehensive of their past college days and hopes for the future. The graduating class this year showed an amount of culture and poise which reflected much credit on the college. The exercises were in no way like some of the raw material we see around the campus, and one could well believe that their farewell was both affectionate and regretful. The previous evening, of which the audience was the principal, was the first part of the program. It was full of local color and topical allusions which were intensely appreciated.

Wednesday evening President and Mrs. Daland entertained the graduating class at dinner at the president's home. Dean Lewis and others were present as guests, and it was a delight to the eye and ear of the "camaraderie" which exists between the president's family and the students. Thereafter the party proceeded to the thirty-first annual concert of the School of Music, which was given this year by the Imperial Quartet of Chicago, assisted by Mr. Alexander Spiegel, 'cellist.

COMMENCEMENT EXERCISES.

The commencement exercises of the college were held in the gymnasium on Thursday morning, June 20, at ten o'clock. By that hour almost one thousand persons had obtained seats, and shortly thereafter the procession began its march from the main building out to the campus to the gymnasium. The procession included the president and faculty, the graduates, the speaker, and the clergy, in academic cap and gown, and the trustees of the college.

The college orchestra struck up a march and the audience rose as the procession wended its way toward the large platform on which was already a chorus of fifty students under the direction of Professor A. E. Whitford. Still remaining standing, the audience led by the choir united in that imposing hymn:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Beneath the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is the arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting art God,
To endless years the same.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home.

Amen.

The Rev. William A. Leighton made the invocational prayer. The large, well-trained chorus then gave an impressive rendition of a chorus from Handel's Messiah, at the conclusion of which Dean Edwin Herbert Lewis, Ph. D., Litt. D., of the Lewis Institute, Chicago, was presented by President Daland as the speaker of the day.

DEAN LEWIS' ADDRESS.

Doctor Lewis chose as his subject, "Science and the Whole Man," prefacing his address by keen and witty comments upon the graduates' theses. The audience expected much from the speaker and he did not disappoint them. The delivery and impressiveness, he allowed every sentence to make its impression before a new thought was introduced. Thus the audience was able to grasp fully the intelligent and wide range of the speaker's talent.

Had Doctor Lewis' address been less skilfully presented, it might have appeared too academic; as it was, it has earned the reputation in which he will always be held. The students received a splendid lesson in accurate, intelligent reasoning, without the least semblance of pedantry. Doctor Lewis spoke in part as follows:

It is just twenty-five years ago that President Whitford, and others were present as guests, and students under the direction of Professor A. E. Whitford. Still remaining standing, the audience led by the choir united in that imposing hymn.

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It is just twenty-five years ago that President Whitford, and others were present as guests, and students under the direction of Professor A. E. Whitford. Still remaining standing, the audience led by the choir united in that imposing hymn.
The standard of requirement in scholarship has been set higher than ever before, and the students have, in general, been industrious enough to maintain it. This is the chief end of the student-body, for the multiplication of varied activities among the students in so small an institution has led both teachers and students to consider the subject of regulating these pursuits, so that no undue demand shall be made upon a single student's time. It is the one animal who has been beneficial, although the results attained have not been all that could be desired. The fact that the gymnasium is needed to ends and aims greater than himself. The multiplication of varied activities beyond small personal aims, and is to be a continent and to aid others to become complete persons. This requires calm living, steady effort, serene purpose.

You are to be congratulated that you have been started on the road to such enlargement of soul. Uneducated men are desired. The fact that the gymnasium is not yet completed and that we have not had the services of a resident physical director has been the chief difficulty. The trustees have engaged Mr. H. Stringer as instructor in elocution and physical culture for next year. It is hoped that, with him in charge of the classes, this department may be made what it ought to be. This can be done if this building is finished and properly equipped by the opening of college in September. Through the kindness of people in this community and the activity of our Woman's Club, as well as by the generosity of Mr. and Mrs. A. A. Miller, of Crookston, Mnn., we have chairs in sufficient number for the auditorium and a little money left that may be used towards the equipment. But to complete the cost of the building as it is at present and equip it for the needs of the students in September a sum of at least ten thousand dollars is required in addition to what has been pledged. The finishing of this work, so auspiciously begun, is the first duty of the friends of Milton College. We must therefore be at too great sacrifice and practically impossible. Let us work for the jubilee endowment fund to give us $250,000 in 1917.

DEGREES CONFERRED.

After a selection by the orchestra the degree of B. A. was conferred upon seven members of the graduating class: Mr. D. Ayers, Miss Ada E. Crandall, Mr. J. V. Ernst, Mr. E. E. Hurley, Miss S. Cornelia Kelley, Miss Mary H. Paul, and Mr. C. L. Stillman. The degree of M. A. was conferred upon Miss Mabel Maxson and Miss Marian E. West. The degree of doctor of music was conferred upon Herr Fritz Lubrich, who composed a new college song which has been dedicated to Milton College. Mrs. Anna S. Crandall, head of the German department of the college, received his diploma for him. In conferring the degree President Daland said:

Herr Fritz Lubrich, royal Prussian music director, in Sagan, Silesia, and gov-
eminence to the German department this diploma, to be conveyed to him.

Herr Lubrich is not only a refined and eminent musician, but a heroic and devoted idealist. He is, moreover, devoted to the cause of organ music among German Americans in the United States. He is interested in the welfare of Milton College, and President Daland bade the treas-

The North Loup Conference.

Now that it is only two months until Conference, all our people should be thinking about it and making plans to attend if possible.

The Railroad Committee has been making provision for a special rate and a special train from Chicago direct to North Loup; and all that is wanting to complete the arrangements for most pleasant and satisfactory transportation is the announcement that a sufficient number of guests are going to secure the special train. The station committee has been at work since February and an interesting and helpful program is already assured.

The inability of the president elect, Dr. Edwin H. Lewis, to serve, made some disappointment and delay in getting started; but the Conference Executive Committee members have made unusual effort to be present at the two large meetings that have been held, one in Milton, Wis., and the other in New York. The first vice-president, acting president, is greatly indebted to all these loyal members for their time and help so generously given.

Also the several denominational boards have promptly cooperated with the Executive Committee, and already the full program is completely arranged.

As timely and appropriate for the Conference this year, the Executive Committee has selected as the theme, "The Rural Church: Its Problems and Its Possibilities."

All the program of Conference will rally around this vital and practical theme. A symposium in the afternoon of the first day will thoroughly open up and analyze the subject. The resolutions will be expert, practical and to the point, and our people should be able to better meet our problems and our possibilities after this Conference.

Few people have realized how much Seventh-day Baptists have been, and must be, a rural people, and a study of this theme will give us a new hold upon the real work in hand.

Stimulated by the importance of the problems and possibilities of the rural church, and by the economic, social and religious work of the new agricultural education, valuable books upon the subject have been acquired by the circulating library of the Alfred Theological Seminary, and these works are available to any who may wish to make a scientific study, before Conference, of "The Rural Church: Its Problems and Its Possibilities."

Conference convenes at North Loup, Neb, on Wednesday, August 21, at 10 o'clock.

The North Loup Church is making generous provision for a large attendance. It has never enjoyed before the privilege of entertaining the Conference, and only once before has the Conference gone so far west. Many of the isolated ones of the great Northwest will be in attendance, and the coming of Eastern delegates among them will be of untold blessing to them. A failure to make this a large Conference will prove a great disappointment not only to North Loup, but to all our Western friends. I therefore earnestly urge all who can do so, to make effort, even at a sacrifice, to be present.

Come praying for an outpouring of the Holy Spirit, that this Conference may be richly blessed in strengthening many souls, and in perfecting our faith and our methods of work for the advancement of our Master's Kingdom.

B. E. Davis,
First Vice-President,
Acting President.

Alfred, N. Y., June 21, 1912.
The Creator blessed and sanctified the Seventh-day, because that in it he had rested from his creative work (Gen. ii, 3).

Adam, Enoch, Noah, Abraham, Isaac and Jacob were men. The Sabbath, therefore, was made for them. Enoch, Noah and Abraham were in direct communication with God, the Lord of the Sabbath; hence they must have known and observed what God made for them. That the Sabbath was known to man, as man, witness the widespread use of the name Sabbath to represent the last day of the week, even among the uncivilized tribes of Central Africa. The Israelites were men, and unto them were committed the oracles of God (Rom. iii, 2). God delivered to them by the hand of Moses an ordinance which clearly set forth the length of time during which the Sabbath must be kept. He said, "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant" (Ex. xxxi, 16). The generations of the Gentile do not exist; hence the sabbatic ordinance is still in force so far as Israel is concerned.

Christ died for all men, Jew and Gentile alike. There was no special atonement made for the Gentile. No special application could be made in behalf of the Gentile. It meant the same to the Gentile that it did to the Jew. If Christ's death and resurrection affected the limitations of Sabbath observance in any way, it was to the Jew first, because salvation was to the Jew first (Rom. xi, 10). If, because "restitution is greater than Creation," the Sabbath law does not proceed in any way changed, it affected the Jew first. If the Sabbath law was nailed to the cross and ceased to be operative for any one, it ceased for the Jew as well as for the Gentile; but the Israelite is commanded by the law to observe the Sabbath forever (Ex. xxxi, 17).

If, then, Christ's resurrection had no effect in releasing the Jew from the observance of the Sabbath or in substituting for him another day, then it is certainly could not have done so for any other member of the same family.

Christ died for all (1 Cor. xv, 22). Whatever efficacy and power there were in the death and resurrection of Christ, they applied to the Jew as well as to the Gentile. Whatever effect it had upon the Jew it had the same upon the Gentile—no more, no less. "Salvation is of the Jews," said Christ (John iv, 22). All the interest I have in salvation is centered in Christ, a Jew.

No covenant was ever made with the Gentiles as distinct people. Both old and new covenants were made with the Jews.

All the right that I have in the New Testament (covenant) is by virtue of my adoption (v. 15, John x, 16). If I accept the conditions of family relationship, I must be willing to obey the laws governing the whole family. If I reject the conditions imposed, then I am an alien and can not participate in the new covenant or in any other. I can claim nothing by virtue of Christ's death and resurrection. If I accept the conditions, I have no greater privilege than any other member of the family; no distinction is made. I am made into the stock of Israel (Rom. xxi, 17), and to me comes the warning, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee" (v. 18). "Be not high-minded, but fear" (v. 20).

The dispensations of God were committed to the Jew, and we must go to him to get them, and, since the oracle says that the Sabbath must be kept forever (Ex. xxxi, 17), I gladly respond, Thy Sabbath, Lord, I will keep.

Time for Friendships.

Among the most significant tributes paid to the memory of an elderly woman of wealth and position, who died not long ago in one of our large cities, was the grief of the "shut-in" friends whom it had been her habit to visit regularly. To many of them she had gone as often as once a week, sometimes with flowers or fruit or a new magazine, always with cheer and sympathy. "No one will ever take her place," was said over and over again. Certainly such affection is not common. Many tendencies of modern life make against it. We are driven nearly distraught with our "duties"—friendship we count a pleasure, and with other pleasures it must submit to be crowded out. We have joined the cult of the spontaneous and sincere, and our distrust of the formal and perfunctory makes us question the fitness of remembering the same friend at Christmas or Easter. We make a point of keeping in touch with the life of the young, of fusing ourselves into the activities of the community about us, and in the old fast of quieter girlhood has no part. And yet—are we not throwing away ideal opportunities? "Individual relations"—friends—are what the social worker aims to establish. "Individual relations"—friendships—are to hold our heterogeneous social order together, if it is to be held. The bitterness and sorriness that come of neglect are felt by the less prosperous as well as by the poor, and they make a poisonous ferment. If the busy, conscientious, up-to-date woman really must have an excuse for taking time to "keep up" her friendships, let her enter into her engagement-book as social service. But let her do it from a pure heart unfeignedly, because she loves the friends.—Exchange.

The Descending Sparrow.

Owing to the loudness of its song, a lady in Chelsea used to hang up the canary in its cage in the trees in her garden. She noticed one day a sparrow fly to the cage and, standing on the top of it, began twittering to the canary. By and by it flew away, but promptly returned with a worm, which it dropped through the wires for its newly found friend. It continued to be thus civil day by day until the canary would receive the worm directly from the sparrow. The lady was greatly struck by this interesting display of courtesy, also hung up their cages, and were gratified to see the sparrow attend to their birds too; but it always made a point of ministering to the wants of its eldest chum first.—Little Folks.

"Age may break strength and loose the grip of the hand on life's activities, but it can not break the grip of faith's anchor on the Rock of Ages."

"Religion in common acceptance is the man's greatest asset, and the multitude keep it safely away from contamination by touch with life."
The Voice of Nature.

Why did our Lord go "every night" into the mountain? And why was it his custom to walk so frequently in the garden? It was because he felt the boon companionship of Nature, the friendly helpfulness of the vast and the beautiful. He knew that mountain and garden were allies of the spirit, silent great-hearts who ministered to him in the pilgrim way. He sought the mountain when he was pondering over great decisions; he was found in a garden "in the night in which he was betrayed to the chief priests and the Elders." He heard wondrous messages in her voices; in her silences, too; he listened to mysterious speech. He read the evangels of the lilies. He understood the language of the birds. He read the face of the sky. He shared the secrets of the soil and the seed. He walked through the corn fields on the Sabbath day, and the ears of corn ministered to a richer sabbatic peace. He stooped to hold intercourse with the grass of the field, the wind brought him tidings of other worlds. Thus he gave him more than grapes and wine; they refreshed and strengthened his soul. Everywhere and always our Saviour was in communion with his willing and immediate friends in the natural world. Nature was to Jesus a blessed colleague in the soul's commerce and fellowship with the Highest.—Dr. J. H. Jowett.

The Saints That Have No Day.

With golden letters set in brave relief Throughout the church's record of the year, The great names of historic saints appear, These Winged Names, as a Trumpet play, Uplifting music o'er a sorid way, And sound high courage to our earth-doled ear. But, underneath those strains, I seem to hear The silence of the saints that have no day. Martyrs blood-red, and trodden souls, care-gray, In hierarchal pride no place they boast; No candles burn for them where pilgrims pray, No halos crown their dim and countless host; And yet—the leven of their humble sway Unrecognized, unguessed, avails the most. —Katherine Perry, in The Reader.

"In an engine an unbalanced balance wheel means disaster. Man is creation's engine, of which the brain is the balance wheel."—W. D. Tickner.

In a letter received by Treasurer Hubbard, containing a gift from one of the churches, "for defraying the expenses of the men sent to Africa," the writer says: "I fear, unless other churches give more liberally than ours, we shall have to leave the men over there, for there will not be enough to get them back. The amount of money given speaks louder than the vote in the church for sending them, for many voted to send who never give a cent."

In the interest of harmony will some one who is able to do so tell us what the correct translation of 2 Timothy iii, 16 is, with authority for us?

Some translate it, "All scripture is given by inspiration of God and is profitable for doctrine." Others translate it, "All scripture given by inspiration of God is also profitable for doctrine."

The meaning of these two translations are not alike. In the expression above we have the subject νόειν followed by two adjectives θεον·ψιωτης and φηδομον. These adjectives are connected by the conjunction καί. The copulative verb εστίν (koi) is omitted.

I know of no authority for treating the one adjective θεον·ψιωτης as an attributive and the other φηδομον as a predicate adjective. I know of no authority for supplying the verb εστίν with the second adjective and not supplying it with the first. It does not make good sense to treat the second adjective as predicate and the first as attributive.

The expression, "is also," demands that some coordinate assertion precede it, but if we translate it, "All scripture given by inspiration of God is also profitable for doctrine," we have no such coordinate statement. There is evidently something wrong somewhere. The context shows what scripture is meant.

"God was in Christ reconciling the world unto himself; and Christ was in God sacrificing himself unto the world."—W. D. Tickner.

Thou Shalt Go to Africa.

The pastors have usually owned a horse and carriage with which to make pastoral and missionary visits. The late Pastor Sayre being an expert mechanic built himself an automobile which he used several years. It was so noisy abroad that he knew all about watches and bicycles and at one time he began to bring the wheels for repair and the people their watches and clocks and sewing-machines. This repairing he did at some sacrifice of time for other duties, yet maintained a high standard in the delivery of his sermons, concerning which many in the church said he had few equals. He was called upon to supply pulps in many towns of different denominations and as far as St. Paul. Sometimes he held continuous services in schoolhouses. During a strenuous temperance campaign one year he was pressed into service for prohibition and canvassed nearly every voter in the whole county. In the local contests against the licensed saloon he was a fighter.

This made him enemies and also appreciative friends. Such work from a pastor always tells for good to young people and in the future will have its reward.

This pastor-te closed May 1, 1912. Elder Sayre having resigned about four months after having been called to this church, May 15, 1911, for a seventh year, but which he chose not to serve. There were added to the church by baptism 38 and 6 by letter, and dismissed 35, leaving a membership of 172.

The sweet songs by Elder and Mrs. Sayre will not soon be forgotten. Elder Sayre was called to the Southwestern Home Mission field; to the investigation of the African field; and to the pastorate of the Albion (Wis.) Church. The call to go to Africa was so urgent that he accepted it with Brother Oleny Moore. They started on their long voyage in March, 1912. Reaching London, England, he was taken seriously ill and taken to a sanitarium where he was told he could not proceed to Africa. Another man was secured by the Missionary Board and Elder Sayre returned home. May 1, 1912, he began a pastorate at Albion, Wis.

In February, 1912, at a church meeting a call was extended to Eld. T. J. Van Horn, of the Albion (Wis.) Church, and he accepted this pastorate, to commence May 1, 1912. Elder Van Horn occupies official positions on the General Conference Board. He was one of the "originals" of the Seventh-day Baptists. The call with the divine commission that years ago was sent out to do missionary work on the "Home Fields." Mrs. Van Horn is a writer of marked ability, as seen in her leaflets and in the denominational paper.

Aside from the many temporary supplies, the following is the list of pastors with length of service: O. P. Hull, August, 1864, to September, 1866; Joel C. West, July 1, 1866, to 1867, one year; H. B. Lewis supplied the church from 1868 to 1870.
Harry N. Sweet enlisted in the 15th Minnesota for the Cuban war and again in the 26th U. S. Infantry for the Philippine war.

Clarence Daggett enlisted in Battery B, Mountain Artillery, U. S. Volunteers.

There have been many very aged members of this church, of whom very worthy of mention are Mrs. Polly Perry, aged 94; Mrs. Jane Houghtaling, aged 93; Mrs. Christina Lehman, aged 97; Andrew North Sr., 92; and Mrs. Anna North, now living, aged 101 years. These were all members much esteemed, Mrs. Houghtaling being one of the pioneers.

The membership fee was 25 cents and 5 cents at each subsequent meeting. Punctual attendance was pledged and social intercourse, the spirit of friendship and love. A penalty of 5 cents was imposed upon every one who at a meeting spoke ill of an absent member.

Among the first members were

Mrs. Jane Platts Mrs. Ann Emma David
Clara Barsick Mrs. Ann Eliza David
Mervia Babcock Mrs. Emma Dorothy Preston
Carrie Tappan Mrs. Eliza Winter
Ellen Saunders L. A. Noyes
Amy Campbell Sarah Smith
Jane Houghtaling Susan Lewis
Mary Langworthy Delia Babcock
Mary Tappan C. D. Thurlby
E. M. Ellis Miss Jemima Ellis
S. Y. Mills
John Candall Rhoda Ellis
Emma Ellis
Eunice Crandall Ellen Tappan
Mary McGown Mary Brown
Joel Brown Mary Saunders

Quite a number of men were admitted as honorary members. In the early minutes we notice the record of entertainments with music and essays and recitations, and these will be of interest as samples of many years ago: At the first meetings, music and recitations were given by Rhoda Ellis, Etta Brown, Etta Saunders, Minnie Crandall, Mrs. Houghtaling (presumably Mrs. Eva H. Tappan), Gertrude Babcock, Allie Plank, "Mrs. Tappan's little girls" (probably the twins Josephine and Joanna, now Mrs. Brown and Mrs. Ayars), Nina Bond, Mrs. Mabel Babcock, Jennie Nelson, Hat- tie Babcock. Mrs. Emma Noyes gave a lecture on Geography. The first songbook was "The Silver Song." Mrs. Tut-
hills amused the young people with conversa-
tional games, charades, etc. Declan-
ization was held at the home of Miss Ellis, Edwin Babcock; and C. Hubbell gave a tempest-
ous address. Songs by the Misses Brown.

The first death of a member occurred February, 1875, but the name is not given. The first discussion by way of entertain-
ment was on the question: Which is the most to be feared, the saloon or the battle-
field? Elder Campbell and M. M. Ellis took the affirmative and C. Hubbell and S. R. Orcutt the negative. The debate was not carried to the floor, but was called to decide the great question, at which the one decided by Minnie Babcock recited, Nathan Ellis gave an address and Edwin Babcock a song. Music by Elmer and Elias San-
ford and a declamation by O. Mills.

A spirited discussion was on Woman's Suffrage. The question has not yet been fully settled! Record is made of the mar-
rriage in November, 1876, of William Churchward and Ellen Tappan, a social at a recep-
tion to Miss Effie Brown. Also March 21,
1877, the society was invited to witness the sions have
field?

adventist brethren, and it is certain that they do not admit to offices in their church any who deny the prophetic gift of

mrs. White. However, brotherly love may continue although both denominations are as distinct as distinct can be. The mis-
sion of this and similar churches cannot be filled by any other people. A great and
self-made man is at stake and has only

Seventh-day Baptists to advocate it. It is

not for this sketch to enter the realm of
discussion on this subject, but refers to it in
view of the past history of the church.

List of members of the Dodge Center Church since its organization June 4, 1859.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

The secretaries: Mrs. Orcutt, Mrs. Ed-
win Babcock, Miss Etta Saunders, E. C. Tuthill, Ellen Churchward, Mrs. Lulu' Eli-
lis, Miss Effie Brown, Mrs. Flora Tappan, Mrs. Ella Lewis, Mrs. Matie Sanford, Mrs. H. D. Clare, Mrs. Grace, Burdick, Mrs. Anna Churchward, Miss Edna Lang-
worthy.

The treasurers: Mrs. Jane Houghtaling, Mrs. Eli Ayars, Mrs. Sarah Wells, Mrs. Annie P. Ayars, Miss Effie Franklin, Miss Lavinie Langworthy, Mrs. Etta North, Mrs. Jennie Babcock.

Thus all these and many we cannot men-
tion by name have wrought well and the mem-
ory of them will be blessed.

This church, organized with eleven con-
stituent members, has grown to its present mem-
bership, but many removals to older churches have caused great losses in the present-
resident numbers. Among the dismis-
sions have been some earnest Christian men and women who have been led to unite with the Seventh-day Baptists. Sometimes during 1883 to 1887 quite a

The society emerged to somewhat. The society was Miss Effie Brown; secretary, C. J. Tappan; treasurer, Mrs. J. Houghtaling. A reorganization of the society was again effected in June, 1889, as the Woman's Be-
nevolent society, with Mrs. S. R. Wheeler as president. In April, 1891, a poem, pre-
sumed to be by Mrs. Annie P. Olin, is recorded in the records on the death of Mrs. Olin. Mrs. Olin was a gifted woman with literary and poetical ability that afterwards was of much use in society and was mostly very spiritual in tone.

The society has aided in nearly every church improvement and in buying num-
berless incidentals for the church, in Tract and Missionary work, sewing for the desti-

tute, buying and giving books, and every call that seemed deserving. The presidents have been Mrs. Clarissa Bur-

dick, Mrs. Joel Tappan, Mrs. S. R. Wheeler, Mrs. R. J. Ayars, Mrs. Sarah Wells, Mrs. Flora Tappan, Mrs. H. D. Clare, Mrs. J. H. Hurley, Mrs. Lottie Langworthy, Mrs. Nellie Ellis, Mrs. Mabel Sayre.

Adventist brethren, and it is certain that they do not admit to offices in their church any who deny the prophetic gift of Mrs. White. However, brotherly love may continue although both denominations are as distinct as distinct can be. The mis-

Download complete image
The SABBATH RECORDER.

What Can Publicity Accomplish?

Light is one of the strongest preventative of crime. Increasing the illumination will do more to reform a street than doubling the force of policemen. A light hanging in front of a house is as protection as a watchman, for all the passersby are theatred into watched. So it is the obscurity with which the transactions of our great corporations are covered that allows these acts of which the Citizen justly complains.

Aroused and informed Public Opinion is a force which is almost irresistible. As a witness before the Senate Committee aptly said, "No one except a fool disregards public opinion." It forced Elizabeth to revoke the charters of many monopolies she had granted, it brought on the Civil War, it forced the United States into the war with Spain, it forced the settlement of the recent textile strike in New England.

There are hundreds, even thousands, of such cases in history. Where the great mass of the people has had no direct voice in the government, wise rulers have always made concessions to public feeling. The influence of this force is shown in our every day life. Many men lead decent lives from profound motives, and have no desire for the approbation of their fellows. Other thousands abstain from open evil from fear of public censure alone. This has always been true of individuals and now the corporation has fallen into line. It also seeks to gain approbation and to avoid blame, and is showing a new deference to the opinion of its patrons.

Instances could be multiplied from the daily papers. A few years ago the Long Island Railroad wished to raise its rates. It bought columns of the newspapers to explain the financial reasons which made such action necessary. The same course was taken by the management of the Hudson River tubes, when the fare from New Jersey to New York was increased a few months ago. Twenty years ago similar corporations would never have dreamed of paying for advertising space to placate the public. Now nearly every great corporation has a publicity agent to spread all that is favorable, and to offer plausible explanation of occurrences which might cause unfavorable comment.—American Review of Reviews.

The Bookseller—"This, sir, is an excellent book on swimming, and a very useful one, too."
The Customer—"Useful!" The Bookseller—"Yes, sir. If you ever find yourself in a situation where you would wish to know how to turn to pages 88 and 89 there you will find full instructions how to save yourself."—Sketch.

Mrs. George E. Croakley, Milton, Wis., Contributing Editor.

The stars shine over the earth, The stars shine over the sea, The stars look up to the mighty God, The stars look down on me. The stars shall live for a million years, A million years and a day: But God and I will live and love When the stars have passed away. —Korea Mission Field.

Three Reasons.
There are three reasons why all Christian women are not members and workers in a woman's missionary society:

First. She does not believe in it. She thinks there are heathen enough at home. She forgets that her ancestors just a few generations back, were heathen and that some one was kind enough to carry them the Gospel. However, the Christian Woman's Board of Missions does home missionary work as well as foreign.

Second. She is too poor. How often have you heard, "I believe in missions, but our church at home is so poor I think we can not afford to be sending money away when we need it so badly at home?" The same woman will likely belong to from one to five clubs or lodges and pay out several dollars to these corporations per year. The poor church is, but the minute you mention the Christian Woman's Board of Missions the poverty of the church enters her mind.

Third. She has not time for the work. She is so busy. She says, "Really, I can not spare the time." Sister, Jesus did not say, "If you believe in missions go into all the world with the Gospel." He did not say, "If you can spare the money from what you are spending in selfish luxury, I would be pleased to have you carry salvation to the lost world." He did not say, "If you save the money from your social life and spend it on yourself to go away and live in a foreign land, and from the society of your friends, I desire you to go teach the nations." But "in the last hour, with the burden of a lost world upon his shoulders, he flung unflinchingly at them the imperative command, a straightforward, comprehensive "Go!"

If the Saviour in bodily presence should stand before your neighbor and say, "There is a woman cross the street sick and needing a cup of cold water—one just over the way in distress; go minister to him in my name," and your neighbor should say to the Saviour, "I have not time," what would you think of your neighbor?

Did you ever stop to think about it, while you live in good homes, surrounded by everything you need, just over the sea, just across the line in Mexico, and over in the mountains of Tennessee and Kentucky, the suffering is as intense and the cruelty just as real? Did you ever stop to think that, every time your watch ticks, two souls that never heard of a crucified Saviour go into eternity? Do you ever stop to think that they are suffering, and that you have the means of doing something to help them?

But little have you heard. "I believe in missions, but our church at home is so poor I think we can not afford to be sending money away when we need it so badly at home." The same woman will likely belong to from one to five clubs or lodges and pay out several dollars to these corporations per year. The poor church is, but the minute you mention the Christian Woman's Board of Missions the poverty of the church enters her mind.

A heathen woman said to one of our missionaries who was returning home, "Tell your people how fast we are dying, and send us the Gospel."—Exchange.

Out of the depths they cry, That comfortless throng Of those who know them not, Unheeding, can we turn away? Is it from lips, or heart, we say Thy Kingdom come!
Let thy great love o'erflow From the highest to the lowest, Of those of love may reach To those who can.
Can 'christian' be Content till all draw nigh his knee, And all come home?
Our lamps are dim; they give But little light.
Can we thus change to day The heathen night?
In Memoriam.

"Let us be patient, we who mourn, with weeping, some vanished face, The Lord has taken, but to add more beauty and a spiritual grace.

At a meeting of Circle No. 4, of which Mrs. Davis was a member, the following resolutions were adopted, and ordered to be given a place in the minutes of the meeting.

Whereas, in the death of Anna Goodrich Davis, the members of Circle No. 4, of the Benevolent Society of Milton, Mass., are called to mourn the loss of a faithful, consistent member, who in this our sincere appreciation of her life among us as a Christian fellow-worker.

Resolved, That while we feel the sadness of her departure, we would humbly submit to the will of God, believing that all he sends must work for our good in his own time and way. We acknowledge the inspiration of her devoted, unselfish life in her home, and in all her activities in the church and society, and will try to imitate her example in giving cheerful, willing service wherever and whenever required.

Resolved, That we send a copy of these resolutions to the bereaved husband and children, also a copy to the Woman's Committee of Recorders for publication.

In behalf of Circle No. 4.

Mrs. Metta P. Barock, Mrs. Annie Dennett, Mrs. Jennie Chapman.

Committee.

Milton, Wis., June 24, 1912.

The Voyage of Life.

Life is a voyage. The winds of life come strong From every point; yet each will speed thy course If thou with steady hand when tempests blow Canst keep thy course aright and never once be false.

Life is a voyage. Ask not the port unknown Whither thy Captain guides his storm-tossed vessel Tell it on; Nor tremble thou lest mast should snap and reel: But note his orders well, and mind, unmoved, thy pyrrhul.

Life’s voyage is on the vast, unfathomed sea Where the tides are time, the shores eternity: Seek not with a plummet, when the great waves roll, But by the stars in heaven mark which way sails thy soul.

—Theodore C. Williams.

"Whosoever a man soweth, that shall he also reap," should be written on every square foot of prison wall surface, inside and out.

"W. H. G. T." Again.

In the Sabbath Recorder for May 6, 1912, page 586, under the heading, "A Reviewer Reviewed," I discussed a notice of my Studies on the Sabbath question that was published in the Record of Christian Work, of East Northfield, Mass., and written by Mr. Griffith Thomas, of Toronto, but then in England. I also wrote a letter to Mr. W. R. Moody, editor of the Record. Mr. Moody sent me a courteous reply, and forwarded my letter and a copy of the Recorder to Doctor Thomas.

Mr. Moody received the following from Doctor Thomas and kindly forwarded it to me:

My DEAR MR. MOODY:

Your packet enclosing letters and magazine from Doctor Main has reached me here. The last thing that I wish to do in an little is to give a wrong impression, and on one point I plead guilty in dealing with Doctor Main's book. I did not distinguish as I should have done between Seventh-day Adventists and Seventh-day Baptists. For I frankly and sincerely apologize, but as for the rest of my notice, I adhere to it strongly. I am not unmindful of what is most helpful in the book, and yet its view of Saturday seems to me at variance as are quoted in the Sabbath Recorder from Studies 17 and 18. What I maintain is that any insistence on one principle entirely devoid of all others presents law, not grace. If Doctor Main will look at my notice again he will see that this is the one point of my comment. If, therefore, he will permit me to alter the one word "Adventism" to "Baptism" I believe that all else in my note is absolutely true, and by it I stand.

Let me again say that I do not wish for a moment to misstate his position, and if in some future number of the Record you give me room to put in a note altering "Adventism" to "Baptism" I shall quietly let go. Apart from this I do not believe I have misstated Doctor Main's position, and we must agree to differ on the general question.

Yours ever sincerely,

W. H. GIFFORD THOMAS.

It is not clear to me just what Doctor Thomas means when he speaks of 'sabbath binding.' If he means that I insist that "one particular day" is essential to salvation, my answer is that such an idea is quite contrary to my belief and to the doctrine of the Studies. I do believe that religious sentiment, reason, the Scriptures, and history work hand in hand to establish the position that the presentation of a true Sabbath idea and principle depends upon one particular day, just as the value of other memorial days cannot be separated from their history. But this conviction is far removed from legalism.

Before Saul the Pharisee became Paul the Christian, he was a legalist. That is to say, he sought harmony with God and an inward peace by the way of conscientious and faithful religious externalism. In this he failed; but at last he found harmony with God and inward peace through faith in Him whose pardoning love had been revealed, in Jesus Christ. And one who may now count on days, or baptisms, or other "works," as necessary means of salvation from sin, is, like Saul, a legalist.

One is a Christian, or being "saved," it seems to me, who seeks and finds forgiveness of sin and the life eternal as the free gift of Divine love mediated by Jesus Christ, the Son of God and the Saviour of men; and who, in gratitude, and by the power of an endless life, tries to know and do the will of God, that should always be in the heart of a child of God is not, What must I do, or, keep, or observe, in order to be saved? But, How much can I do to show my love for the great benefactor who has had no wish or other to pay my debt, freely forgive me?

We Christians profess to be the sons and daughters of a great and good God; and this confession of faith does not make void but establishes "Law." We are not how­ever "under law" after the manner of Saul the legalist, but "under grace" after the manner of Paul the Christian. The Gospel does not emphasize God's authority to command, but our filial relation to him; and there is no holier ground of obligation to God than to love and work to his glory.

I must therefore again insist that my little book does not stand for law in the sense of legalism, but for grace,—a free salvation according to the doctrine of Jesus, Paul, and John. And the possession of this great salvation calls for obedient works of faith and labors of love.

ARTHUR E. MAIN.

Alfred Theological Seminary,
Alfred, New York.

"Nothing is eternal but that which is done for God and others. That which is done for self dies."
Common Sense.

THE YOUNG PEOPLE'S BOARD.

Christian Endeavor topic for July 20, 1912.

Daily Readings.

Sunday—Listen to the wise (Prov. xiii. 13-20). Monday—Profit by mistakes (1 Cor. x. 5-13). Tuesday—Learn by example (Rom. xv. 4-5). Wednesday—Trust one that knows (Prov. iv. 20-27).

Thursday—Listen when God speaks (Heb. i. 1-5). Friday—Shun all evil (1 Thess. v. 14-23).

Sabbath day—Topic: Christian common sense (Prov. iv. 1-9).

STOP TO THINK.

We have heard lots about business common sense but very little, too little in fact, about Christian common sense. Why is it the young people of today are rejecting and even "pooh-poohing" the doctrines of their grandfathers and fathers? It is the old cry again that times have changed; but stop and think for a moment whether it is alone the times that have changed, or individuals. Our grandfathers did not have the diversions that young people have today to occupy their time and almost push all thoughts of Christianity.

I have heard people say that the more learning young people get the more skeptical they become. This may be true in a certain degree; but it is a deplorable fact, and not necessary. Our young people not stop to think for themselves, to use their common sense. They merely skim over the theories found in psychology, logic, ethics, etc., and do not take time nor effort to dig down to the practical foundation from which these theories must have sprung. In other words, we expect some one else to use his common sense for us. You know, young people, that you can not depend upon some one else's common sense to get your history lesson for you. No more can you leave it to another to tell you the beliefs of Christianity. We must study for ourselves, thoughtfully and unerringly, the Christian teachings to understand them. If we do so, we will continually make use of our common sense.

A young person not long ago said that he doubted at times if there were a God. How could he go to and from school seeing the beauty of the world in which we live, and not think of the伟大 of the work of the world's activities occurring simultaneously with almost perfect harmony, without realizing that there must be an all-powerful Ruler? He did not stop to reason, to use his common sense. There is no true wisdom and happiness than that found in the Bible, if we study it with Christian common sense.

How can we learn from the example of others and profit by their mistakes?

If we knew and practiced the answer to this question we would certainly be possessed with a very useful kind of common sense. This first part of the question is, "How can we learn from the example of others?" We see plenty of models to follow, but from which can we learn; which furnishes the best example? "By their fruits ye shall know them." If a person's life is so lived that, in the end, the work of Christ has been forwarded, then his life furnished a good example. But one should not conclude that such a person has done nothing which is not a good example. He should also judge each deed whether or not its fruits are righteous. If we say that Grant's life was lived for the betterment of the world, we are not accurately justified in doing all that Grant did; in smoking, for example. But we are justified in following him in the things of his life that were done for the betterment of his own people. We must carefully consider each act or thought, and, as in the case of the tobacco smoker, must avoid all acts or words of others which we can see have led to evil fruits. This kind of common sense, then, lies in taking as our examples the acts and speech of others which produced good results and in shunning those that have produced evil results.

To whom should we look for advice? First of all, to God.

James says, "But if any of you lacketh wisdom, let him ask God, who giveth to all liberally and upbraideth not; and it shall be given him." A good definition of common sense is, "Good sense in relation to common things." Wisdom is usually thought of as the ability to discern large matters; and when we have some great question to decide we are quite likely to follow the advice of James. But this difference between wisdom and common sense is not so much a difference in quality as in its application.

Common sense takes into the lesser affairs of life the same quality of discernment and judgment that we think of in speaking of wise persons. And what we need is to take God into our lives to the minutest detail. This will make for "good sense in relation to common things." Common sense.

There are three direct ways by which we may enjoy this helpful communion with God: (1) by observing God's ways in nature we may learn the most helpful lessons of life. He who relates himself most harmoniously to the universe shows most common sense; conversely, he who studies to acquaint himself with the laws of the universe will acquire common sense. And this is God, who speaks to us through the laws of his universe. (2) Another great privilege of the Christian is to go to God who has revealed himself as found in the Bible. In the history of God's people, and especially in the life of his son, Jesus Christ, we learn how to live completely. When the truths of his word find expression in practical, every-day living, common sense will prevail in the life. (3) Dr. E. H. Lewis at Milton the other day quoted an eminent physician as saying that the best preventative of insanity is prayer and love for others. Prayer gives a balance and poise to life. It joins our little life to the great life of the Eternal, and gives us strength for the present and confidence for the future. If we were more in prayer, we would be less erratic in conduct, and less wavering in faith.

Question.—Do you know any better way to get young men out to a social gathering than to hold an exhilarating smoker? If a young man of twenty-one does not use tobacco, how can he mix with a crowd of this kind? Of course, we all admit that it is wrong for growing boys to use cigarette, but what's the matter with a good cigar or a pipe for a student out of his teens? Answer.—Yes, have a dinner or supper without the smoker, with good speeches or music. It can be made interesting, and there is something to be done for which the young men are to plan. You ask, "What's the matter with a good cigar or pipe for a student?" 1. It costs money which is a pure waste. 2. If the student were in athletic training he would not use tobacco. Why? If it is better for the body not to use it, why use it at any time? 3. Women do not care for the odor, it is offensive to them, though they can, of course, get hardened to it. 4. The habit tends to make men thoughtless of others, and selfish. Watch the men who have it, and see if it does not. Some men, of course, retain their thoughtfulness of others, but there are many others who do not. It limits one's fellowship instead of enlarging it. Do you agree that it is wrong for children to smoke? Probably you would prefer not to have women smoke. You limit your fellowship, accordingly, to the smoking section of men, which is not an increasing sect. It is an unnatural appetite, which usually has to be acquired. Not all such appetites are wrong, but they need to be scrutinized. 7. It becomes a man's master, so that he is not free—S. S. Times.

The Real Thing.

Some years ago, while eating dinner with a Sunday man, I was told by him of a farmer of that district, known far and wide for his hospitality. A Seventh-day Baptist, living some distance away, one day and at the table was asked to return thanks. The guest replied to the effect that that was not in his line of business. "Why," exclaimed the old host, "I supposed every day Baptist was a Christian." It seemed to me a high compliment to the character of religion lived by our people. But, are we worthy of it? Are we low in tone and spirit? Does our name with us or either of the good deal on reputation? Christian Endeavorers, are we living the real life, or are we satisfied with merely a form of it? Did you every get with him for dinner one who was not satisfied with the holls, or with
When Grandmother Was Understood.

Elsbeth stopped before the closed door of the living-room. Should she go in or not? Mother had cautioned her several times before going to the city that afternoons not to leave grandmother alone very long, for she wasn’t feeling well. Evidence that she was even alone, for a hum of voices accompanied by the sound of rocking-chairs could be heard, even though the door was closed.

Elsbeth was undecided. There was the poud of fudge to make for tonight’s party, and Donald’s ball that she had promised to mend. But what was that? Mrs. Williams listened in excitedly. “What do you suppose? Grandmother says we don’t understand, and she wishes we knew something; what is it I didn’t hear. Who can be in there with her?”

“Why, it must be Miss Manton. I met her on the street and asked her to run in and chat with grandmother until you came home from school. I shall have to go right to the music in this minute.”

“But, mother, please don’t go yet; I want you to hear my plan first. It’s a very sudden one, and maybe you won’t approve of it at all; but here it is.”

Mrs. Williams listened in astonishment to the plan which her enthusiastic little daughter proceeded to unfold to her.

“You know day after tomorrow will be grandmother’s eighty-fifth birthday, don’t you, mother?”

“Why, of course I do, Elsbeth, and I have planned to have a quiet little time all by ourselves with a dinner supper and a birthday cake. I think fruit cake, but something lighter. We won’t try to ask any company, for old folks can’t stand excitement.”

“But, mother, that’s just the trouble; that’s just what we don’t understand. I think that we change your plans all around for once, and have a genuine big dinner, roasted chicken and all the fixings, mince pies and pumpkin pies, apple pound cake and ice-cream; yes, some raised doughnuts, too.”

“Why, Elsbeth Williams,” her mother exclaimed, raising both hands in protest, “you’d kill your poor grandmother before night.”

Elsbeth only smiled and went on. “And ask Aunt Jane to spend the day with us, and Mr. Manton’s mother, who is so deaf she can hardly go anywhere, and Mrs. Boswell and old Mrs. Norris.”

“Then your club, Elsbeth! Don’t you remember you are to entertain the girls Thursday? And Donald’s music teacher comes at one o’clock. I fear that your plan won’t work at all.”

A tornado at Regina, Saskatchewan, Canada, destroyed $10,000,000 worth of property and killed many people, on June 30. Buildings of all kinds were utterly destroyed, fires broke out in the wreckage, and many families were left homeless. 

Children’s Page

The commencement exercises were held on Thursday evening, June 27. There were ten members of the class this year, but David Green of Hopkinton was taken seriously ill four days after the closely attended, and passed away, early Friday morning. Great sorrow is felt not only by his classmates, but by the world community as well. The annual meeting and reception of the Alumni Association was held on the evening after the Sabbath, June 29. Miss Gertrude Stillman entertained the members of her Sabbath-school class at her home on Sunday evening, June 16, and a pleasant time was reported.

Children’s day was observed last Sabbath and the children as usual did their part in making the occasion a happy one. Misses Mildred Bies, Ethel and Jennie Tabor, and Estelle Van Horn played a selection on his violin. There were several interesting recitations and exercises, and the Sabbath-school collection was taken up by four young children. Pastor Van Horn gave one of his helpful talks to the boys and girls.

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"It will, mother, I'm quite sure it will. Elsie will have the club at her house, I think, and I can stay and help you. Donald can let his lesson go till some other day. I wish you'd try it just this once, mother mine."

Perhaps Elsbeth's enthusiasm was catching, like the mumps or the measles; at any rate, her mother soon accepted her plans and even added a few of her own.

It was quite early the next morning, earlier than grandmother was supposed to be out of bed, when Mrs. Williams hurried into her room. "O mother," she exclaimed, "could you—would it be asking too much of you to come down and show me how to make some of your good mince pies? We haven't had any since I can remember."

"Why, bless your heart, you dear child, of course I'll come right down and make them for you. I don't suppose they're very healthy, but I truly believe I could eat my share of one." And the little old lady hustled around with more enthusiasm than she had shown for many a long day.

She made mince pies and fried doughnuts and strewed cranberries to her heart's content.

"Well, well," she declared as she stepped up on a chair to get the spice box, "I do believe that doctor's tonic is helping me after all. I haven't felt so spry for more than two years." Mrs. Williams wondered, as she watched her hurrying around with her old-time enthusiasm, if there were not other tonics more effective perhaps than those prescribed by doctors.

Grandmother slept unusually well that night and awakened so late on her birthday morning that she was much surprised as the clock struck eight, to have Donald call out lustily just outside her door, "Wish you a Merry Christmas, grandmother."

"Yes, yes, thank you," grandmother replied heartily, though she could hardly understand why he should wish her a "Merry Christmas" when that day had been celebrated some time before.

"Oh, I mean a happy birthday," came back the answer louder even than before.

"It does seem good to hear that boy use his voice," grandmother remarked as she dressed.

At the foot of the stairs a few minutes later she met with a second surprise, for there stood her oldest sister, Jane, from Riverton, five miles away.

"It's all Elsbeth's doings," Jane explained as the greetings were over at last. She and her father came hurriedly in last night just about my bedtime and declared I was going home with them. I told them I had the rheumatism so that I could hardly walk; and my best dress was all out of style, of course. Knox, they had hired an automobile just for me so, of course, I had to come. I believe, the rheumatism is better already."

"What did I tell you, mother mine?" Elsbeth asked, as a steady hum of happy voices came from the front part of the house.

"You're right, Elsbeth, but I'm so sorry you couldn't have the club here when the electrician from Boston was to recite for you."

"Oh, it's worth missing more than that just to see grandmother's eyes sparkle," Elsbeth replied. "There comes some more company and I want to get them in without her seeing them," she said, and hurried to the door.

One by one the visitors appeared to grandmother, and each time she was a little more surprised. When had she ever had as many happy surprises all in one day?

"Mercy me!" she exclaimed as she looked at the bountifully spread table. "If this doesn't beat all! Here I've been helping to get ready for my own party and never knew there was anything else all the better, for I always did like to put a finger in the pie when there was anything going on."

All that happy afternoon she was everywhere, chatting with Mrs. Manton, who seemed to be enjoying the day in spite of her deafness, or playing for mother to sing the old, favorite songs; doing her best to make the occasion one long to be remembered. It surely paid, even though she had missed the best club meeting of the year.

Elsbeth was surprised to see how much the old ladies seemed to enjoy the mince pie and pound cake. They didn't act as though they thought them half so unhealthy as she had always supposed they were.

"Elsbeth, child," grandmother said, as she kissed her goodnight, "I can't tell you what this means to me; but it has been a wonderful birthday, and Jane and all the rest have enjoyed it just as much. I believe they've grown years younger in just this one day, and I know I feel nearer sixty-five than eighty-five. Old folks do like to be remembered."—Alice Annette Larkin, in The Comrade.

God and the Human Eye.

Not many years ago one of the leading physicists of the world declared that if his optician had sent him an instrument with as many defects in it as the human eye he would have refused it on the ground of poor workmanship. Thus did proud man scoff at the work of the Creator. It is refreshing to learn, in view of this, that at the meeting of the British Association for the Advancement of Science above mentioned, Professor J. S. MacDonald, of the Section of Physiology, stated that "the eye is as perfect an optical instrument as could be made with the full knowledge of the part played by matter and special arrangement of refracting, reflecting and absorbing light."

The Professor argued that this perfect optical mechanism has been formed either by light itself or by an "external agency cognizant of light."

He then proceeds to show that the eye can not be formed by light itself, since it develops in the embryo in the absence of light. This brings his argument to the point of showing the necessity for this "external agency cognizant of light," and that the eye must be formed by this "agency."

"No power or person can fit this definition but God himself—and God as a person. In view of such things the Independent, in a recent editorial, says, "Formerly it was customary to assume that all vital phenomena could be explained by the motion of the molecules ... But it is beginning to be perceived that another point of view is also possible, equally legitimate and in some respects more valuable. All these things are cautiously written or spoken, but they signify something, coming as they do from the world's leaders of thought and research. God is compelling Natural Science to recognize him. But it is a hard and humiliating thing for Natural Science to do—Exchange."

THE SABBATH RECORDER.

THE SABBATH RECORDER.

HOME NEWS

NEW MARKET, N. J.—The "social room" of the Seventh-day Baptist church was formally dedicated Tuesday evening. Representatives from the local churches were present and took part in the exercises. Rev. E. K. Brown, Rev. Dr. W. A. Knox, Deacon Lewis D. Walker and Rev. Edwin Shaw gave brief and interesting addresses. The dedicatory prayer was made by the Rev. Dr. T. L. Gardiner. Altogether it was an occasion of rejoicing on the part of the members of the local church and their friends that a much needed addition to the equipment of the church was at last realized.—Dunellen Call.

SYRACUSE, N. Y.—Two recent events have brought sadness to our people here. One was the sudden death, from internal hemorrhage, of our church clerk, Mrs. Mabel Parslow. Mrs. Parslow has been clerk of the church since its organization. The other sad event was the death of Sister Donald Cross caused by the accidental discharge of a rifle. While Donald was not a member of our church, he was known and loved by us and other young people had been immersed by our pastor.

The distinguished religious liberty speaker, the Rev. Alonzo T. Jones, has recently been in Syracuse. On Sabbath morning, June 22, he preached at the Seventh-day Adventist church here. In the afternoon of that day he spoke in the hall where we have our services. He gave a fine address on "Religious Liberty," treating the subject from the Bible standpoint. The Adventists came to our services in numbers, filling up the hall. On the following evening Elder Jones preached at the Adventist church. Then for four successive nights he gave open air speeches on "Religious Liberty" in Clinton Square in the heart of the city. In this way he reached some hearers that would not have come to a hall or church. Elder Jones is traveling from city to city speaking on this important subject, which he ably presents.

June 30, 1912.
DEATHS

TRAYLER—Mary Catharine Trayler was born at Valpariso, Ind., June 11, 1840, and died in Boulder, Colo., May 11, 1912.

In 1860 she married William Cline, by whom she had five children,—three sons and two daughters. She was married to her second husband, R. K. Trayler, in Lawrence, Kan., in 1870, and came the same year to Colorado, and has since resided in Boulder County.

She united with the Seventh-day Baptist Church of Boulder, September 27, 1909, a convert to the Sabbath, and died in the triumphs of the Christian faith. Her funeral services were conducted at her home of residence, Mrs. Spring, and interment was made in the old cemetery near the home.

BARBER—Oliver A. (Hamilton) Barber was born in the town of Hornby, Steuben Co., N. Y., May 3, 1827, and died May 25, 1912, at the home of his daughter, Ellen B. Place, Ceres, N. Y., where she came to reside after the death of her husband, Deacon Barber of the Portville Church. September 7, 1902.

In early life she became a Christian and was baptized by Elder Henry Green, and in 1862 became a member of the Portville (N. Y.) Seventh-day Baptist Church. She was an earnest Christian woman, having always a word of encouragement for those who needed help. In her death the church and community have lost a faithful friend and helper.

During the last years she was tenderly cared for in the home of Dr. and Mrs. H. A. Place. Of a family of six children there are left but three: Ellen B. Place, Ceres, N. Y.; Mrs. France B. Smith, Portville, N. Y., and H. D. Barber, Bolivar, N. Y., to mourn the loss of a devoted mother.

Funeral services were held at the home of Dr. Place, Monday, May 27, at 2 p. m., conducted by her pastor, Elro E. Sutton, who used as text Rev. xiv, 13, 19. Burial in the Main Cemetery.

SABBATH SCHOOL

LESSON III—July 20, 1912.

THE GROWTH OF THE KINGDOM.

Lesson Text.—Mark iv, 26-32; Matt. xviii, 33.

Golden Text.—"Thy kingdom come, Thy will be done in earth, as it is in heaven." Matt. vi, 10.

DAILY READINGS.

First-day, Matt. xx, 1-16.

Second-day, Matt. xxi, 33-46.

Third-day, Matt. xxii, 1-14.


Fifth-day, Matt. xxxvi, 14-16.

Sixth-day, Matt. xxxvii, 31-45.

Sabbath day, Mark iv, 26-32; Matt. xiii, 33.

FOR LESSON NOTES, see Helping Hand.

SPECIAL NOTICES

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

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath services at 3:30 o'clock in Snow's Hall, No. 24 South Warren Street. All are cordially invited to attend. Pastor, Rev. Lyman B. Wright.

The First Seventh-day Baptist Church of Youngstown, N. Y., holds Sabbath services at 3:30 o'clock in First Seventh-day Baptist Church of New York City. Sabbath afternoon services. The church stands at the corner of 14th Street, New York City. The church is a beautiful and commodious structure, situated in a prominent position on a busy thoroughfare. The building is well lighted and has been recently remodeled.

The First Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 8:30 a.m. Christian Endeavor Society service meets in the College Building (opposite Sanitarium), at 8 a.m., every Friday evening at 8 o'clock. Pastor, Rev. B. Durbin Coon.

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NEW RIFLES FOR SALE.

Stevens Favorite, 25 Stevens caliber, target sights, take-down, list price $50.00; will sell for $70.00.

The new Model 27 Marlin Repeater, 32-20 caliber, tube and barrel; take-down; shoots either high-power or standard ammunition; good for game up to and including deer. List price $15.00; will sell for $12.00.

For sale at: A. Woden, Recorder Office, Plainfield.
Back to Nature

A hen is not supposed to have much common sense or tact, yet every time she lays an egg she cackles forth the fact.

A rooster hasn't got a lot of intellect to show, but none the less most roosters have enough good sense to crow.

The mule, the most despised of beasts, has a persistent way of letting people know he's around by his insistent bray.

The busy little bees they buzz, bulls bellow and cows moo, and watch-dogs bark, and ganders quack and doves and pigeons coo.

The peacock spreads his tail and squawks; pigs squeal and robins sing, and even serpents know enough to hiss before they sting.

But Man, the greatest masterpiece that Nature could devise, will often stop and hesitate before he'll ADVERTISE!