

The Sabbath Recorder

THE COLLEGE COMMUNITY.

A community that is engaged in upbuilding, not simply stone walls, or houses, or shops or aught 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.

—President Allen

June, 1888

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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 stop to 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 all 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 what 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 and were greeted with cheers. The music of this session, 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 certainly 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. Cheer upon cheer greeted his closing words.

The Rev. William H. Rogers, a valedictorian of fifty years ago, said that only seven 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 greet his fellows. It is jubilee year for all such. He felt that for him to be permitted 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 want 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 purple and gold. Others gave reminiscences of early school days, which were full of interest to all. The alumni meeting was a complete success.

The old hall so full of memories was beautifully decorated. In the midst of a large field of evergreens upon the wall back of the stage, hung the university pennant in purple and old gold, bearing the figures 1909. Class banners hung upon the side walls, and streamers of the university colors were artistically arranged overhead. The portrait of President Allen hanging near the front recalled the days when he presided and by his wonderful personality and inspiring eloquence moved all our hearts to better things.

Scattered through the audience was here and there a face which belonged to one of the old boys or girls; but one is deeply impressed with the many changes, while he looks in vain for familiar faces.

Laying the Corner-stone at Alfred.

Thursday afternoon, June 10, 1909, was the time set apart for laying the corner-stone of the new building for the State School of Agriculture recently established at Alfred University. Officials sent by the State were present to conduct the exercises, and at 2.30 a large audience assembled in the old academy hall to hear the addresses.

The storm was still on and prevented the open air ceremonies until after the addresses in the hall. When these were over the rain had ceased enough to allow a good company to witness the laying of the stone.

We trust that better days are in store for the farmers of western New York. The country needs educated farmers who can apply scientific methods to farming and who 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 in America we can 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 \$115,000. 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 governor made formal conveyance of the school of agriculture to 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 had convinced 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. He pleaded for the spirit 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. The Judge was eloquent 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 toil. Any movement that will double the production upon the farm lands in this 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 Grangers 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 many friends throughout the entire denomination will not only wish them well, but rally to their assistance. We have cherished the interests of our good cause in the Southeast for a hundred years; and now when it puts forth bud and blossom for a magnificent fruitage, 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, Wardner 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 Daland, 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 more than any other man 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, Wardner 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 \$100 in honor of his father, Thos. R. Williams, of blessed memory. Several other gifts were announced, and the people responded to Wardner's plea until 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 certainly a good 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 Wardner Williams and a few others might become millionaires. In such case 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 Same 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 illumined the hills and as its last rays gilded their tops the entire valley seemed to fall asleep, and the gathering shadows bespoke the coming 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 tombstones! 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 quite 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 improvements there when the country was new. There are all too many such scenes as that all over this land. It is surprising and painful to see how many old homes are deserted and tumbling to ruin where once lived families of our faith; and again to find the houses that are inhabited occupied by people who do not keep the Sabbath.

As we passed one of these deserted homes, my friend said: "There is a home where once lived a family with five children. The mother beat all the women I ever saw to complain about how hard it was for young people to keep the Sabbath and get on in the world." He told how she was constantly bemoaning their lot and often said in the presence of her children, that young people could not live and be true to the Sabbath.

It was the same sad story. The outcome, so far as the children are concerned, has been just what might be expected from such a home. That mother is dead, and all 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 business, 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 the home 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 tiseled 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 a sufficient protection. This will explain why four or five hundred thousand missives fail to reach their destination every month.

Jikiri's notorious band of Moro bandits in the Philippines seems to be coming to grief at last. Officers and soldiers of the United States have recently destroyed or captured more than thirty of these dangerous marauders. Chief Jikiri himself is still at large.

There is considerable excitement in Hawaii over the strike of Japanese laborers for higher wages. An effort is being made to supplant the strikers with Filipinos, more than a hundred of whom are now on the way to Hawaii for that purpose. The sugar planters unanimously deny the demands of Japanese for the increase, and the trouble does not promise to end soon.

The heated season is sending thousands upon thousands to the seashore from New York City. It is estimated that not less than two hundred and fifty thousand spent Sunday, June 27, at Coney Island alone.

Mehemed V. evidently intends to keep pace with the other rulers of the Old World, as he announces his intention to visit the principal courts of Europe and to go to Paris this fall. The last time the Sultan of Turkey left his own country was when Abdul Aziz visited the exposition at Paris as guest of Napoleon III. and proceeded to London where he was given the freedom of the city. He also visited the Queen at Windsor. It will command the interest of the world if the ruler of Turkey does come out of his den and open his eyes.

The one event of the last week that has attracted most attention in church circles is the expelling from the Chicago Baptist Ministers' Conference, Professor George B. Foster of the University of Chicago, for heresy. There is nothing strange in the fact that Baptists feel that Doctor Foster is out of place among them while he holds the views he does; but the one 'strange part of it all is the bitter, unchristian spirit in which those ministers quarreled and almost fought over the case before their "heretic" was expelled. It is also strange that a man so manifestly out of harmony with the Baptist faith as Doctor Foster seems to be should insist upon remaining with that denomination. I should not think he would wish to stay among them, if he can find congenial company elsewhere.

DENOMINATIONAL NEWS

We are glad to note that the church at Walworth, Wisconsin, has given Rev. M. G. Stillman a unanimous call to remain there as 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 of the church 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 man of his age, and the RECORDER extends to Brother Livermore its sincere regrets and assures him of the sympathy of his many friends. We hope he may soon recover and enjoy many years of health and comfort.

Four ministers of the denomination have been asked to spend six or eight weeks this summer in general evangelistic and Sabbath-reform work under the auspices of the Tract Board. They go not merely as agents of the board, but to encourage and strengthen the churches, secure a deeper interest in all lines of denominational work and to arouse a spirit of loyalty to God's truth which will bring many helpers to its promulgation and support. Doctor Main takes this work in the Western and Central associations; D. Burdett Coon in the Eastern, Henry N. Jordan in the Southeastern, Corliss F. Randolph among the German Seventh-day Baptists, and Col. W. T. Richardson in England. We are not sure yet whether Geo. B. Shaw takes the Northwestern Association or not.

We trust that great good may come from this aggressive work now under way and that the movement will meet the approval of all our people.

We are sorry to learn that the illness of our dear Brother Velthuysen of Holland continues to be very serious, so that his friends are extremely anxious about him. We had hoped to hear of his speedy recovery.

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 perhaps the need for some changes seems greatest. Still I believe many here would deeply regret to see them discontinued. Two reasons seem strong with me why the associations should be continued and well sustained, namely, to promote the spiritual life of the community where they are held, and to inform people upon denominational matters and interest them in the work. It may be we have given too much attention to the latter and not enough to the former. If the spiritual life of the church and surrounding community is quickened by the association, the interest in denominational work should thereby be strengthened.

How can we increase the power and scope of these annual meetings?

First, Prior to the time of gathering let all the pastors hold several special prayer meetings in which many earnest prayers shall be made for God's blessing upon the associations. Second, Let every delegate appointed to go consider that his appointment carries with it the duty of much earnest prayer for the success of the meetings. 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 specially 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

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 were 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 than is 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 in 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.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, D. E. Titsworth, W. C. Hubbard, N. O. Moore, H. N. Jordan, E. D. Van Horn, J. D. Spicer, Asa F. Randolph, J. B. Cottrell, O. S. Rogers, A. L. Titsworth. Visitor: Jesse G. Burdick.

Prayer was offered by Rev. Edwin Shaw. Minutes of last meeting were read.

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. D. Burdick, Dr. G. W. Post, Rev. D. 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 Main for about 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. Also 3,501 Sabbath post-cards for most of which money has been received at the rate of 25 cents per hundred and one dollar per five hundred. The edition of 8,000 post-cards is almost exhausted. Besides this several, possibly twenty-five, sample copies of the RECORDER have been sent to interested parties. In keeping with a custom of the Publishing House when the supply of any tract runs low the business manager has had printed 2,500 copies each of six tracts, "The Great Sunday Convention", and Nos. 1, 2, 7, 8 and 10 of the series of tracts on the Sabbath question, at an expense of \$100.63. These are all 16-page tracts making 240,000 pages.

EDWIN SHAW,
Chairman.

Report adopted.

The committee of this Board appointed to confer with a similar committee from the Missionary Board presented the following report:

The joint committee met here on Monday, May 17.

Present: Revs. W. L. Burdick and L. F. Randolph, and Geo. B. Carpenter, from the Mis-

sionary Society; and Rev. Edwin Shaw, H. M. Maxson, C. C. Chipman and D. E. Titsworth of the Tract Committee.

The general situation was discussed fully and a fine spirit of coöperation was manifested.

It was decided to see if Rev. Wayland Wilcox could be secured with a quartet for a Sabbath and evangelistic, or denominational, campaign. It was also voted that the joint committee recommend to the two boards that a permanent joint committee be appointed, to whom should be referred matters of interest common to both.

It is to be regretted that Mr. Wilcox was not able to undertake the work; and as it is now so late, it is not deemed advisable to inaugurate a new movement before Conference.

On behalf of the committee,

D. E. TITSWORTH,
Chairman.

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 for the RECORDER. Of these, 325 have been bound in cloth, and 150 in leather, leaving 25 copies unbound. The total cost of the work has been \$189.57; 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 the leather-bound 61c. They cost 8c. and 6c. each 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 today and if 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 this committee to ask the Board for authority to have several copies bound in special style for presentation to members of Doctor Lewis' family, or at least one 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. MOORE.

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 hope that whatever be 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 Treas. F. J. Hubbard.

The Corresponding Secretary reported correspondence from Wm. L. Clarke, West-erly, R. I., Rev. E. B. Saunders, Battle Creek, Michigan, J. W. Bimrose, Morgans-ton, Ontario, Canada, Isador Mathe, Almond, Wisconsin, Pastor W. W. Olifan, Maitland Location, Cape Town, S. Africa, Deacon K. J. Gawu, 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 Friendship 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."

Missions

Can We Do Some of the Things We Have Been Talking About?

REV. E. B. SAUNDERS.

The problem before us as a people is, How can we lead the most people to Christ, and to the Sabbath of which he said he was Lord? I suggest that we, each of us, take that place in church work which we know we ought to take, praying, paying, and doing personal work. Let us talk our cause, and work up, not down. Look on the bright and not on the dark side. A general and extended discussion of methods—of how the work should be done—usually results in diverting the attention of the people from the greater question, which is the work itself. This is one of the mistakes we as a people may have been making. The trend of thought has been rather critical than progressive. Talking of progress in lieu of doing the real work and of covering new fields is not progress. Ringing the changes on "progressive thought" and methods is only the whistling part of keeping our courage up. Results actually obtained from work done will animate and help us to double our efforts and offerings. We as much need religious personal workers and tithers as we need ministers. We are in great stress for both.

Some very kind and good things have been written about our lack of ministers. No one feels this dearth more than the Missionary Board. Other denominations are suffering greatly from this same cause. The organizations which have learned to use lay secretaries, class leaders, colporteurs and elders can and do obtain them from the ranks of business men, those of teachers, and from the other professions. The Y. M. C. A. secretaryship has been a very profitable training for many who have later entered the ministry, and who likely never would, but for this experience. If our people would only rise to the situation, we, too, could very largely supply our lack of men by calling them from the other professions. Our laymen are second to none, and we have a greater proportion of pro-

fessional men and women than other denominations.

I say the following on my own personal responsibility. *If our churches and needy fields will call such men to act as secretaries, to serve and superintend church and missionary work, the demands can be met.* I am sure the Missionary Board will accede to such choices and give a most hearty support. The letters which the Ministerial Supply Committee have received from pastorless churches reveal an unfortunate condition. One of those letters says, among other things, "We would like a two thousand dollar man for six hundred dollars." Another reads, "Our church has come to be somewhat fastidious." Another one, "Can you recommend to us a man who will please almost everybody?" Not a word have they said about a pastor who will please God, or of his being pre-eminently a godly man. If you people continue to exact the typical minister of our time, very few modest men and women are willing to accept the position unless they have had what they feel to be necessary—many years of early school and seminary training. Not many are willing to subject themselves to the criticisms which they fear will follow. I would to God more were willing to be fools for the sake of Christ and lost men. Nearly all who have thus entered the ministry, though they have not received all the education they would like, are proving acceptable and useful men.

Now a word about the unemployed ministers—I will not say unsuccessful lives. God only knows whose life is a success. Only he knows what men suffer who are disappointed in their life work, and what their families—who suffer more—undergo. My heart aches for them. I am impressed that some of us who are in the ministry are as much overrated as they who have fallen out are underrated. The greatest minister the world has ever had was in his time pronounced a failure, was apparently driven from it and murdered in the midst of his career. This was the verdict "of the good people" of his time—"the church folk." His name was Jesus and there were no titles of distinction following it. There are, doubtless, as many if not more disappointments in the other professions as in the ministry. Let us not magnify them, espe-

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 may not 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. The boy who 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 organizer, 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 from only one point of view or misrepresented in any way. Let us with open Bibles in 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 population has 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, principally in the western part of the city. In derision 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 tabernacle tolls out 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 different this 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 the large hats usually worn by 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 everywhere on 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 last resort. It is not strange 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 education on industrial lines, from domestic science up. The larger part of the patients would never have been here had they known and put into practise the proper care of their bodies. As for obtaining work, it can be found here. I have never been where people worked harder. It is a system, and working-hours must be punctually kept. The hands of the clock point every employee off and on duty. There is a gang of carpenters, a gang of lawn dressers, of dish washers and of scrubbers and janitors who keep everything clean. When a new applicant comes for employment he is liable to be 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 advantages. 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

audiences 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 remarkable 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 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 an 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 in a 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 recognize 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," said he, "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 answer human 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 Founder? 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 motive and desires, upon how many churches would he pronounce this awful sentence, 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 castes in this 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 some of them. "The Son of man is come 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; for it says 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 Greek, no Jew, 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 he was the rich young ruler. 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 spiritual Founder and 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 sees 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 which has not been brought under 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 studied 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 in some sense 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 overthrow 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; and so the world may look at us and be unable to determine what kind of a life we will chisel out, what kind of a God we will unveil to the world; but if we keep chiseling away the little blocks of evil, the little chips of pride and selfishness, perhaps in the end it may look at our finished life and see the image of the true God. If it shall become the highest ambition of the Christian to be the very image of God, then no longer can the man of the world say that he can stay outside of the Church and

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; if we have shown that there is 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 the possession of a Gospel that is 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 recital of the story of Jesus and his love 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 must depend upon the life and 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—young 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 to 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 denominational life would never die. Sometimes people get discouraged because we do not grow faster; but if we hold our own, if we keep the children which we now have from leaving the Sabbath when they grow up, if we keep them interested in the service of humanity, we need to give no excuse for our existence.

But not only should our churches instruct the young, but they should themselves grow daily in their knowledge of the Bible and God. Every church member should feel it to be just as much his divine duty to study carefully the Sabbath-school lesson every week as it is to attend church. The life and usefulness of a Sabbath school will depend to a large degree upon each member's faithfulness in studying his weekly lesson and coming prepared to ask and answer questions. I hope our churches will make a stronger effort than ever before to do their duty in making the Sabbath school a spiritual success. The only hope for the salvation and reformation of the world lies in a church which is alive, and warm with Christian love; instructed in the knowledge and power of God and the Bible.

The Church of Christ must touch a man's life and experience at every point or else partially fail in its mission. As God has made a social, intellectual and spiritual being the Church should be prepared to satisfy his social as well as intellectual and spiritual needs. Our social duty to the poor, sick and unfortunate is, year by year, becoming more obvious. If the wealthy church members were just as eager to give their money to these needy ones as they are to spend it upon dress and worldly amusements, how many more well-equipped hospitals might be erected for the sick and afflicted, how many more homes might be established for the little waifs of the large cities, how many more libraries and reading-rooms might be built for the gratification and betterment of many a hungry soul and intellect.

In this age of intense activity along all

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 helpfulness. The Christianity for the man 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 be a true friend, to care 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 the individual, to forget that he has 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 will help to 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

power for usefulness in any department of life, whether that department be law, medicine or Christian evangelism. It is by means of a healthful social life that that spirit of good cheer is cultivated which makes even dark places in life full of sunshine and hope, that spirit of good cheer so welcome to the sick-room, so healing to the heart torn by sorrow, so refreshing to the whole world. Then may not the Church fail to realize to the fullest extent its social mission.

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 sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light:

'Tis finished, all is finished,
Their fight with death and 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, instancing 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 and have 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 parts put 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 great 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 coming year, made her first appearance before the Milton public. She recited 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. Buell of the Janesville public schools 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 Hon. 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



CLASS OF 1901 MILTON COLLEGE.

typical of their freshman, junior and senior years. After this President and Mrs. Daland very pleasantly entertained Ambassador 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

\$8,635 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 '06, 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 that we live, that on what field or in what uniform, or with what aims we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, somehow, do it faithfully, makes us good, strong, happy and useful, and tunes our lives into some feeble echo of the life of God.—*Phillips Brooks.*

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

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 to work with the pastor for the upbuilding of God's kingdom. It should stand watchful and ready to supply every need that may be possible.

The names of the ladies' organizations of our churches indicate the line of work carried out. We have a "Woman's Society for Christian Work," "Ladies' Aid Society," "Woman's Benevolent Society," "Ladies' Sewing Circle," "Woman's Missionary Society," etc.—all with a single purpose and working along some line of benevolence or making some special missionary effort.

According to my knowledge of several ladies' societies they have become quite noted for doing the little things—for filling in the chinks, as well as sometimes working along with the master builders. The world is full of opportunities to serve in

lowly places which those who watch may find. Is there calamity, misfortune, sickness, death in the community—the ladies come forward with their sympathy and assistance. Truly this is no more than the duty of every individual member of the church, but in organization and united effort strength and efficiency should be found. The power of two working together is more than twice that of one working alone. The diversity of work to be done offers an opportunity for every one to exercise any faculty which she may possess, from that which qualifies one for an executive leader to that which qualifies another to make a sunbonnet or an apron. Is there something to be repaired—some extra expense on church building or parsonage—the ladies' society is appealed to, and that not in vain.

I doubt not there is a ladies' society in every church represented here. If there is not in your church, you have missed much in a social way, in the pleasure and inspiration of many working together, in the satisfaction of being an organized body that 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 cheered by their 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 past 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 churches 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 to live 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 rebuke—and that is so hard to give; when given it often lacks in 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 need this. Then there will 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 our 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 I trust we are with the work of the Woman'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 Woman'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 resolving 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 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 course in mission 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 to 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 watch every source for items of 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 expression of our latent interests.

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 of the church 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.

Direct the conversation in wise channels—enrich the mind while the fingers nimbly work.

Love must be impersonated in the individual members. Thus may the society within itself be kept in accord with its purposes and the work it plans to do for others. Let there be union, for in union there is strength. Perhaps many of the societies are striving along these lines; if so, let the good work go on. Dear sisters, let us go on striving to develop a deeper interest in the Christian work of our community linked with our denominational work. Let us strive for the work and Christian development of the world at large. Let us found this interest upon knowledge and then in the consecration of Christian service shall we be able to make our churches more efficient.

Suggested Program for July.

Let our societies make the last meeting of Conference year one of prayer and conference with special reference to our needs. Prayer connects us with the source of power, and brightens the way before us.

GENERAL TOPIC—PROGRESS.

Have brief Bible reading on Prayer.
Pray for our leaders and those who are carrying heavy burdens. Pray for our missionaries, home and foreign.
Brief Bible reading on Consecration.
Pray that our working forces may be increased.
Pray that more young women may be filled with a missionary spirit. Pray for greater consecration of heart and purse.

Will you try to make this meeting interesting and profitable to all?

PHOEBE S. COON,
Cor. Sec. Woman's Board.

Character Affected by Little Things.

As the hour is made up of the moments, so life, in its entirety, is made up of an aggregation of little things. As we deal with the little things or the little things affect us, so in the main is our living. An illustration of the power of little things as affecting character is that related by Dr. Wilfred Grenfell of his conversion. In 1883 he attended the meetings of Mr. Moody at Northfield.

At that time his chief interest was athletics and all kinds of sport. It never oc-

curred to him that a really manly fellow could be a Christian. He drifted in to hear the American evangelist one night. An elderly clergyman, with a tendency for long prayers, wearied him, and he was about to leave the room.

"We will now sing a hymn while the brother finishes his prayer," broke in Mr. Moody in his unconventional manner, while the minister was still addressing the throne of grace. It saved the situation, and Dr. Grenfell was not merely attracted by the practical wit shown on this occasion, but was deeply impressed by Mr. Moody's common sense and manly attitude. The result was his conversion, and the carrying to the people of Labrador some years later a simple, earnest faith very like Mr. Moody's in its untheological character.—*Selected.*

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

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

Again therefore Jesus spake unto them, saying, I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life. John viii, 12.

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; vi, 10-17).

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 hard 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 lions. Do not be 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 Piety, Prudence, Charity. "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 that 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 self-denial 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 feast to which he has invited us! Those who are too indolent to doff their own righteousness, which is but as "filthy rags," and to put on the robe of his right-

eousness will be cast out as was the servant in the parable (Matt. xxii, 1-14).

We must not forget our armor, "the breastplate of faith and love; and for an helmet, the hope of salvation," the girdle of truth, "the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace." The "sword of the Spirit" will also be needed to slay the lion.

Dear young people, memorize more Scripture, that you may have it when needed. This battle of the Lord's is not like earthly battles, but is much harder: "For we wrestle not against flesh and blood, but against principalities, against powers, . . . against spiritual wickedness in high places." We are not all required to stand and fight in the same way. We have various gifts, but each must render an account of his gifts to the Lord who has entrusted them to him.

North Loup, Neb.

The Christian Endeavor Prayer Meeting— How May it be Improved?

A. E. BABCOCK.

In the first place, the meeting will be either made or marred by the individual members of the society. The Christian Endeavor meeting should be the place to exchange experiences, to give and receive strength, encouragement and aid, and to round up the work of the week as well as to plan the work of the future. The leader who has prepared his topic and knows what thoughts he shall present, brings much of interest, attractiveness and power to the meeting; but unless the other workers do their part, the meeting may be almost a failure in spite of the leader.

Now since the outcome of the meeting depends on the several workers and since the meetings are not just what they should be, the natural inference is that there is something wrong in the ranks. Let us see if we can locate the difficulty. It is undoubtedly true that not all are afflicted in the same way. For convenience imagine four groups.

Some who have never spoken in public are timid. Many of these would like to help, but fear they would make some fearful mistake if they should attempt it. Now this is not a bad sign. These young people should be encouraged to keep at it until they can say what they think while they

stand in the audience. They should be taught that stage fright decreases in proportion to the amount of practice. Prof. O. P. Fairfield, while a member of the faculty of Alfred University, said that he never appeared before an audience when his knees did not shake. Surely if a man of his experience is affected in this way, the young person who is only beginning and who finds his voice unsteady and his knees playing tricks should not be alarmed but should take courage and push on, knowing that he will improve with more practice.

The junior department does much toward preparing its members for work in the senior society. But it very often takes the young person merely to the adolescent period, the most critical point in his psychological development, and then loses sight of him, in which case he never joins the senior society or else a break of several years occurs in his Christian Endeavor experience. Thus many who have been trained for the work are lost to us or get out of sympathy with the work.

Then there are many who come to us without any junior training, so that we are almost sure to have those among us who are hearing their voices in public for the first time. We should do all in our power to help them past this important point in their lives and keep them encouraged until they gain their mental balance and become efficient workers. We should make it a point at our socials to work in recitations and five-minute speeches from those who are timid and by every means keep them interested in the work.

In the next class, the members are not exactly timid but feel that they have nothing to say or that some one else can use the time to better advantage. These must be attended to; for they are not only getting into bad habits themselves, but by their influence are encouraging others to do the same and are thus checking the momentum and destroying the enthusiasm of the meetings. We should have a Look-in Committee to labor with these, calling their attention to the clause in the pledge by which they agree to "take some active part, aside from singing, in every meeting." They must be induced to do their part if the meetings are to reach the desired standard.

The third class that needs attention is

made up of those who have grown indifferent, have drawn aside to look the field over and have decided that the Christian life as lived by their friends is only a farce. Are we not often in doubt ourselves as to the sincerity of our members? This is a most serious matter. The present-day standards of Christian living are such that, as a rule, it is difficult for young people to distinguish just which traits in a given character are Christian. Life is so complex. We have so many interests. The Christian looks so much like the non-professor that the onlooker fails to distinguish which is which. Is it any wonder that our friends are skeptical?

This brings us to the fourth and final division of the society which is made up of the body of workers and includes many who are in the other groups. Is there anything at all wrong with the Christian life of the workers of the society? Are they living up to the spirit and letter of the pledge? The Look-in Committee, mentioned above, of which the pastor of the church is the proper chairman, should answer this question. Let this committee see to it that each member of the society shall look into his own case, and exhort him to be "in tune with the Infinite" and sustain the proper relationship between himself and his fellow men—in other words to live a simple, straightforward Christian life.

Perhaps a band should be formed within the society, of those who are willing to make it the first business of their lives that sincerity, genuineness and frankness shall characterize every act; who shall love their neighbors as Christ loved those about him. It should be the endeavor of the Look-in Committee to keep increasing this band, taking care that those who are admitted mean business, and that those already within it are kept true to the aim of the band.

Such a band in operation will make a much better society, because it will encourage the weak members and shame all who are tempted to sneer at Christian work and workers. The Christian Endeavor meetings are bound to improve. People will not be left in doubt whether or not the members are Christians. Those who now stand aloof will be attracted to us saying: "Those young people have the kind of religion that we want."

Battle Creek, Mich.

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 God and his universe, 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 the 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 Christian Endeavorers? How did the Christ differ from other men?

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 rulers. 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. They were his brothers and he had 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 harmonic 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 do."

Yes, and there were many things Jesus might have done. He might have become a carpenter or an architect, won worthy laurels and satisfied his own desires for 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 to the soil. For the farmer, 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 element 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 the hope of 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 lifting the world a little higher and making it a grander place to live in. The assuming of our responsibilities toward society, it seems to me, is what we may ex-

pect 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 he 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. The boy 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 life and 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 state 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 will return 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 on the part of the world for his misdeeds, 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 state-

ment 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 devoid of all glamour and glory. His associates did not look upon him as "the idol 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 his conduct. Why this 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 jury 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 could work for himself; but now that he has violated it, he must work for the government. He learns that there is greater liberty when obeying the law, made to protect his own and others' interest, than when breaking it.

This little community is the George Junior Republic, established by Mr. William R. George for the purpose of training boys and girls for life. Its work is founded on principles of self-support and self-government. Mr. George discovered from experience that the only way to make boys and girls self-reliant and independent was to throw them on their own resources, and that the only way to teach them respect for law and order was to have them create and execute that law themselves. So in the Junior Republic the boys and girls become citizens of an actual democracy, where they perform the same duties and bear the same responsibilities that will be bound to confront them when they become of age in the great Republic. Here in this little community existing conditions are frankly accepted, and the youthful inhabitants learn to live in the world as they find it today.

When the boy or girl enters the Junior Republic he becomes a citizen, and secures a position in one of the many industries. For his work he is paid in an aluminum

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 execute them. If he is unwise 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 boomerang 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 simply means 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 little or nothing on their own initiative. We are teaching everything but citizenship, the most fundamental thing under a democracy.

The problem of training the youth of the country is the most important before the American people. If solved aright the solving of all other problems will be more than half completed. This then is a movement worthy of the attention of every true citizen.

Some "Whys" and "Hows" of Junior Work.

Read at quarterly meeting, Albion, Wis., May 1, 1909.

W. M. SIMPSON.

A live, working Junior Society of Christian Endeavor is a good thing, 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 methods, 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 in 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 to almost every corner of the earth. 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," whence instructions and suggestions are 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.

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 constitution, what topics, what methods, or what kind of a superintendent is best suited to our local needs. Then, shall we use the helps 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 had only one corps of teachers who had the boys one week and the girls the next. The Milton Seventh-day Baptist society is divided. The girls meet in classes at the church and the boys at the same time meet

with their superintendent in his room or in one of the lyceum rooms at the college. But what is the object in this separation? There may be no object at all in some societies. It depends upon the number and disposition of the juniors, the number of teachers and their ability to keep good order, and countless other things which each superintendent should consider for himself. I merely suggest two reasons why I think some societies might better be divided. First, boys and girls do not get hold of religious ideas in exactly the same manner. Second, it often happens that girls need a lady superintendent, while boys wish a young man—some one whom they can call their hero. Then, if conditions justify the separation, there is greater opportunity for personal contact.

This brings us to another question: "What kind of work can the superintendent do through the week to become personally acquainted with his juniors and to let them know that Christianity is an every-day practical affair?" Some superintendents seem to be able to do very little. But many things have been done, and with good results. Elder Van Horn went camping a week with his boys; Carrie Nelson formed a sewing circle for her girls; R. Hurley organized his boys into a basket-ball squad, using the college gymnasium while the students were at supper; others have given violin lessons, organized junior orchestras or given singing lessons. Which of these is best? Each is best if it is what the superintendent can do most effectively to bring boys and girls into a saving relation with Jesus Christ. For beyond all officers, topics, banners, athletic teams, sewing circles or orchestras is the high privilege of being a means in God's hand of leading his little ones to him.

Dentistry as a Profession for Seventh-day Baptists.

DR. L. M. BABCOCK.

The editor of Young People's Work has urgently requested me to write on the above topic. Whatever I may say will be in 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 every case I 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 I had already taken at Milton and taking the laboratory work, which came on a week day, and following the course of the lectures in text-books 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. On locating I placed in my card 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 calls 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

not constitute dentistry, the common belief to the contrary notwithstanding. A dentist must have an adequate knowledge of physiology, anatomy, bacteriology, pathology, materia medica, therapeutics, metallurgy, chemistry, oral surgery, orthodontia and operative and prosthetic dentistry. A dentist must be a student as long as he practices his profession; for the sum of human knowledge is ever increasing and the methods of today are not the methods of yesterday or tomorrow.

Then above all things a dentist must have mechanical ability. For with all knowledge, lacking skill to do things with his fingers a dentist will be a sad failure. People have a well-founded dread of the dental chair which can be largely alleviated by finger skill in performing dental operations. An awkward bungler should not attempt to preside at the dental chair.

Then don't go into dentistry expecting to get rich, for you will be sadly disappointed. A dentist is limited in the amount of work which he can perform. The average dentist is able to practice his profession only 15 to 20 years, as the work is confining and a severe strain upon the nervous system. The same outlay and energy I am sure will yield as great or greater returns to the farmer, merchant, mechanic or in other professions, and in many cases much greater.

So if this article should catch the eye of a Seventh-day Baptist who is thinking of studying dentistry, I would say consider first and above all your natural ability and fitness for the profession. Its practice need not interfere with your observance of the Sabbath.

Jackson Center, Ohio.

News Notes.

VERONA, N. Y.—The work of repairing the parsonage is nearly completed. The Verona people are glad to welcome Pastor Davis and his family back to live among us after an absence of nine months spent in Syracuse. Eleven of our members attended the association at Brookfield; and although but few could attend all the sessions, each felt paid for going.

ALFRED STATION, N. Y.—The Ladies' Industrial Society served supper in the church

parlors, June 9. Mr. R. J. Severance has been supplying the pulpit and has been preaching some excellent sermons.

NORTH LOUP, NEB.—Two have been recently added to the church by baptism. Pastor Shaw made an overland trip of about sixty miles to Duff to spend the first Sabbath in June with one of our families located there.

RIVERSIDE, CAL.—Eight new members have recently been added to the church. Pastor Loofboro is doing some schoolhouse work in addition to his other duties.

ALBION, WIS.—On Sabbath, June 5, the Christian Endeavor Society took charge of the morning service. An interesting program consisting of papers and music was given. Quite a number of our members attended the exercises at Milton College, Commencement week.

MILTON JUNCTION, WIS.—The Ladies' Aid Society served the Junior and Alumni banquets of the local high school, realizing a neat sum for their labor. Pastor Bond preached the Baccalaureate sermon for the local high school, May 23; also the Memorial sermon for the G. A. R., May 30. Our Junior superintendent is so far recovered from her long illness as to take her place in that society again. "Come to a June breakfast, 6 to 8.30, 15 cents," was one of the novel events of the season, given by the Christian Endeavor Social Committee. A committee has been appointed to make preparations for the rally to be held with us at the close of Conference.

FARINA, ILL.—The strawberry season is nearly closed. The crop was rather light on account of the dry weather last summer. Elder Seager is spending his vacation in Farina caring for his strawberries. He gave us a very interesting account of the work in West Virginia. The Crescent Orchestra gave its annual concert at this church on the evening of June 5, to a crowded house. No admission was charged but a collection was taken and something over \$10 raised. The home of Brother A. C. Bond was destroyed by fire June 14. The Christian Endeavor Society is raising money by subscription for the Young People's Board. We expect to have \$30 or more for this purpose.

MARRIAGES

LEWIS-ORMSBY—At the residence of the bride's parents, Mr. and Mrs. Walter Ormsby, Alfred Station, N. Y., by Rev. Arthur E. Main, Mr. John M. Lewis and Miss Ivanna J. Ormsby, both of Alfred Station.

DEATHS

VAN HORN—At her home in North Loup, Neb., on Sabbath day, June 12, 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 Center, Minnesota, then to Welton, Iowa, and later to North Loup, Nebraska, where as 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 Loup, of which she remained a faithful member to the time of her death. She was married to Burr Van Horn in 1883. About fifteen years of their life Mr. and Mrs. Van Horn lived in South Dakota in the Black Hills. A few years ago they returned to make their home again in North Loup in order that the children might have the advantages of a Seventh-day Baptist church and society. Soon after their return here Mr. Van Horn was killed by the caving in of a lime-kiln in which he was at work. Lottie 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 consecration 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. 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; two brothers, B. F. and R. C. Davis; and two sisters, Mrs. Metta Sweet and Mrs. Cora Anderson. The seven older children are members of the North Loup Seventh-day Baptist Church and the others of the Sabbath school and Junior Christian Endeavor Society. Although poor in the goods 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 to Jamie.

G. B. S.

SAUNDERS—Miss M. Adele Saunders was born in Genesee County, N. Y., October 20, 1835, and died of inflammation of the brain, June 14, 1909.

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 society of what was known as the Darien and Clarence 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 has been a famous nurse, much sought for, and credited with saving many lives. She was very kind and neighborly and was deeply loved in the community. She 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 convictions.

Services were conducted at her late home in Alden, June 16, by Pastor L. C. Randolph of Alfred. Text, 1 Cor. xiii, 13. L. C. R.

DAVIS—Elcy 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 22, 1854. A few years later she was baptized and joined the Seventh-day Baptist Church of Lost Creek of which she was a faithful and consistent member when she died. For many years she and her husband were pioneers in Colorado, remaining faithful to their Christian vows amid trying circumstances. For several years they were residents of North Loup, Neb. In all these places there are hosts of friends who will sadly mourn her death. She is survived by an aged husband, an adopted daughter, an only brother 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-humor. Such spirits are rare and their loss keenly felt by the community. No one ever went to her for help who did not get it, if it were within her power to render it. She had strong religious convictions and an abiding faith in the ultimate triumph of good. Her faith in her fellow-beings and in God's power to bring good out of evil made her cheerful; and though she bore many burdens unsuspected by her nearest friends, she ever had a smile and a cheery word to help others on their way. As long as she was able she was a regular attendant upon church services. When she was no longer able to be at church regularly, she remained connected with the Sabbath school through the Home Department. She loved to study the Word and to keep in touch with denominational life by a careful reading of the RECORDER each week. She was an active and efficient worker in the Ladies' Aid Society. Hers was a constant life of service, and all felt the appropriateness of the funeral text, "This woman was full of good works and almsdeeds which she did." Acts ix, 36b.

The services were conducted by her pastor assisted by the Rev. L. D. Hall and the Rev. G. H. Snyder, friends of the deceased. H. C. V. H.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

July 24. Paul's Second Missionary Journey—Athens,
Acts xvii, 16-34.

LESSON III.—JULY 17, 1909.

PAUL'S SECOND MISSIONARY JOURNEY
—THESSALONICA AND BEREÄ.

Acts xvii, 1-15.

Golden Text.—"Thy word have I hid in mine
heart, that I might not sin against thee." Psa.
cxix, 11.

DAILY READINGS.

First-day, 1 Kings xxii, 1-12.

Second-day, 1 Kings xxii, 13-28.

Third-day, Jer. xxxviii, 1-16.

Fourth-day, Matt. xvi, 13-28.

Fifth-day, Luke iv, 16-30.

Sixth-day, John v, 30-47.

Sabbath-day, Acts xvii, 1-15.

INTRODUCTION.

Paul did not depart in haste from Philippi. Even if the owners of the slave girl could present a legal claim for damages against Paul they could now get no support from the magistrates; for these officials were themselves badly frightened when they realized how far they had overstepped their authority in beating Paul and Silas. Although the missionaries might have remained indefinitely, there was pressing need elsewhere, and so they took up their journey. They went westward by the great Egnatian Way, one of the great thoroughfares by which the imperial city of Rome bound the most remote provinces to herself.

One token of the fulness of time for the proclamation of the Gospel was the ample facility for intercourse between the different portions of the world which Rome had established. Roman arms preserved peace of the world; Roman highways made all the countries parts of one country. The Greek language helped also in the free interchange of ideas; for that language had made almost as complete a conquest of the world as the Roman arms. Rome was not intentionally the handmaid of the Gospel; but in fact she had done much to smooth the road

for the missionaries who were on their way for a fresh conquest of the world.

In our present lesson Paul is again in contact with the Jews. We are glad to notice that although some were bitter in their opposition there were others that were fair minded and willing to be convinced if the missionaries could show that they were proclaiming the truth.

TIME—A few days after our lesson of last week.

PLACES—Amphipolis, Appolonia, Thessalonica, Bereä, Athens.

PERSONS—Paul and Silas and Timothy, and their various friends and enemies. Jason is mentioned by name.

OUTLINE:

1. The Gospel rejected by the Jews at Thessalonica. v. 1-9.

2. The Gospel accepted at Bereä. v. 10-15.

NOTES.

1. *When they had passed through Amphipolis and Appolonia.* Amphipolis was about thirty-three miles southwest from Philippi, Appolonia thirty miles farther in the same direction. Although Amphipolis was a large city we are to infer that Paul and his companions hastened on, perhaps tarrying only for a night's lodging. As to the reason for this haste we can only guess; perhaps Paul had determined to begin his work again in a place where there was a Jewish synagogue. *Thessalonica.* About thirty-seven miles west from Appolonia. The largest and most important city in Macedonia. The name of this city is preserved in the modern Saloniki which occupies the same site.

2. *As his custom was.* Compare ch. xiii, 50 and other passages. It was customary for the rulers of synagogues to ask strangers who seemed to have a message to speak to the congregation. *For three sabbath days.* We are not to infer that Paul's stay in Thessalonica was limited to three weeks; but rather that he was allowed to speak in the synagogue for this brief period only. The fact that the Thessalonian church was a strong church, as is to be inferred from Paul's Epistles to the Thessalonians, and the fact that there were so many Gentiles in the church leads us to suppose that Paul must have labored in the city for some considerable time. *Reasoned with them from the scriptures.* He used the Old Testament writings as the basis of his address and arguments, as often elsewhere.

3. *Opening and alleging.* Explaining and setting forth. Paul showed by convincing arguments from Scripture that the Messiah was not always the Conquering King, but sometimes the Suffer-

ing Servant. *It behooved the Christ.* That is, it was necessary and appropriate for him. Compare Luke xxiv, 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 devout 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 the Messiah seemed to irritate the Jews beyond measure. *Assaulting 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 an inscription 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. *These that have turned the world upside down.* Thus we have from the mouth 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 the 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,

"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 suffer punishment on suspicion.

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. *Bereä.* About fifty miles southwest from Thessalonica.

11. *Now 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 their prejudices. *Examining the scriptures daily.* The verb in this line is not the same as that used in John v, 39. They made a careful study of the passages quoted by Paul to determine whether his interpretation was correct or not.

12. *The Greek women of honorable estate.* The same word is used to characterize certain women of Antioch in Pisidia. It means that they were of good standing, doubtless occupying positions of wealth and influence.

13. *The Jews of Thessalonica,* not content with driving the missionaries from their own borders 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 Bereä who accompanied him for his comfort or his protection. Some have imagined that Paul was so nearly blind that he needed some one to lead him, but this theory has very little support. We are to understand that the journey to Athens was by water.

SUGGESTIONS.

Do we deserve such a commendation as that given to Jews of Bereä? Whatever view we hold of inspiration or canonicity the holy Scriptures demand our most careful attention.

Open Air Evangelistic Services. Illustrated Missionary Travelogs. Illustrated Sacred Songs.

Sunday evenings and week night services. STEREOPTICONS AND FOLDING ORGANS. Complete outfits for churches, halls, tents, open air work and summer camps. *Sample Manuscript 15 cts., or 6 for 60 cts.* Ask for catalog supplement of *Pastor's Rival Lanterns, 1909 model*, if you are looking for a GREAT BARGAIN. "PRACTICAL POINTERS TO PROSPECTIVE PURCHASERS" sent free for the asking. Be sure to mention ad. No. 908. THE CHRISTIAN LANTERN SLIDE and LECTURE BUREAU, Y. M. C. A. Bldg., Chicago, Ill.

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.

The world needs more men like Jason, willing to risk property and even life for the advancement of the Gospel. He probably was not a very able preacher himself, but he was instrumental in preserving the lives of Paul and Silas for continued usefulness.

The zeal of enemies of the truth puts us to shame. The Jews of Thessalonica took a long journey on purpose to interfere with the good work that Paul was doing at Berea.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

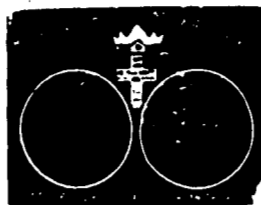
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Road, at 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2:45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome.

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



WANTED.

Seventh-day Baptist men or women to canvass for Dr. Hale's Household Ointment and Tea on very liberal terms. Address, **KENYON & THOMAS CO., Adams, N. Y.**

WANTED.—A capable Seventh-day Baptist girl or woman for housework, to begin Sept. 1. Apply by letter to H. W. Maxson, 32 Park Place, Orange, N. J.

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