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The Sabbath Recorder



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EDITORIAL

A New Era Dawning for Milton College.

In thousands of homes throughout the land any words regarding the prosperity of Milton College will receive a glad welcome. There is scarcely a church east or west that does not contain strong and useful members who owe much of their power for good to this institution. To our old people who have watched its growth, witnessed its struggles, and sacrificed for its good during the years since its organization, the story of this year's commencement will bring evidences that their hopes are being realized, and the assurance that their prayers are being answered. To the young people who have more recently enjoyed the blessings of school life at Milton, with its intellectual and spiritual uplifts, this story will bring new inspiration and courage. And old and young alike will be glad to know that President Daland and his friends think "a new era is dawning upon the dear old college."

We are more than glad for the painstaking write-up sent without solicitation to the SABBATH RECORDER. Doctor Daland is fortunate in having such a friend as Rev. William Alexander Leighton, pastor of the Congregational church at Milton, who, as a sympathetic observer outside our ranks, has been willing to prepare so complete a report.

In a community where live people of several denominations, a college that enjoys the genuine sympathy of all the churches is doubly blest. Milton is highly favored in this respect. She would find it far different if pastors of the various churches felt called upon to use the denominational lash, to hustle all their own young people away to schools of their own faith. The fact that the pastors work together in harmony for the welfare of the town and that the people join hands to boom the college and to give it financial support must greatly strengthen the feeling that Milton College has a bright future. So long as people of all faiths are willing to share in its burden-bearing; so long as leaders in both church and school enjoy each other's confidence and rejoice together over the success of both, just so long will the outlook be hopeful. One of the three graduates giving \$500 each, mentioned in this RECORDER, in the report of the annual luncheon, is a member of the Congregational church.

Our readers will see by President Daland's annual statement, that the college is just now in special need of help from its friends. If our readers will turn to the closing lines of the story, they will see that efforts are being made to secure such help. In view of the great work Milton has done, this ought to stir every heart in the denomination. There should be a quick and hearty response, especially all over the great Middle West, that will leave no doubt as to the outcome, and by the time school assembles in the fall the needed equipments should be at hand.

We owe it to the worthy men who laid foundations at Milton, and to the heroic teachers and the self-sacrificing patrons who have built upon those foundations and brought the college to its present excellent standing, that we now rally around it and remove every handicap until it stands self-supporting in its effort to meet the demands of these times. Aside from the supplying of means immediately needed for payment of the debt and for proper

equipment of the new building, steps should be taken to secure the endowment asked for.

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

Read the Baccalaureate Sermon.

There are some things in President Daland's sermon, as reported in Milton's commencement notes, that may be read with great profit. So if you have not read that sermon with care turn to it again. The account of the losing and finding of the ark of God proves to be very suggestive and yields practical lessons for our own time. I was especially attracted by the suggestions regarding the losing and finding of faith in intellectual, moral and spiritual conflicts, and in the thought that the issue of such struggles is often a superior faith. Then the counsel in the conclusion, urging the young people to cherish the faith of their childhood, to love the ark of God and the church of their fathers, and their mother's Bible, is

indeed most wholesome. May the words of Doctor Daland seem as precious to those who read them in this paper as they did to those who heard him speak. What better can young people do than to heed well such teachings as these: "If your faith is lost in the struggle of life, if like David you fall and lose your treasure, find it again, enthrone it anew in your heart. Go forth to help your fellows in their struggles and doubts. Do not undermine the precious faith of another."

It Is Character That Counts.

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

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

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

EDITORIAL NEWS NOTES

Mexican Rebel Chief Seeks Amnesty.

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

Several days have passed since these overtures were made, and the government seems slow to give any assurance of pardon for leaders, although the officials favor pardons for the rank and file of the rebel army. Much bitterness exists against Orozco among influential Mexicans, and foreigners whose business has suffered by the war. The people, as a rule, can not overlook the crime of plunging their country into needless strife, and they feel opposed to granting any favors to the leaders.

At this writing, July 1, the forces are gathering for a decisive battle, with the rebels fortified as best they can be, but evidently poorly prepared to meet their foes. The fact that the rebels are in close quarters and not likely to be victorious, makes the government all the more willing to risk a battle and so bring the guilty to just punishment for their treason. Arrangements are made for the Americans near the place of contest to gather in one place under our consul, and in case of necessity to raise the Stars and Stripes for protection.

No Money for Government Business.

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

has made appropriations for that purpose.

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

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

Flag of Truce in Cuba.

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

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

Some companies have already acceded to the workmen's demands, and it is to be hoped that all may do so—or at least that some terms may be agreed upon by which the strike shall be prevented from becoming general.

The offer of a \$300,000,000 loan to China, by six powers, on condition that there be foreign supervision over the expenditure of the money, was spurned by the Chinese. They can not accept foreign dictation in their use of money; and now they are making desperate efforts to float a loan at home. The situation is critical, and the government is in desperate straits.

The famous Bowery Mission in New York recently held a unique memorial

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

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

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

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

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ness life"; "Modern problems that confront the Church."

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

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

One by Rev. D. B. Coon, "Some lessons from my experience."

Three by Henry F. Cope, D. D., Chicago, secretary of the Religious Education Association, "Why go to college"; "Mission of the Church"; "Religious education for citizenship."

The expense connected with these lectures was \$226.90. There has been received from the children of the late Dr. A. H. Lewis \$270.00. This leaves a balance on hand of \$43.10 in the hands of the treasurer of Alfred University.

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

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

President B. C. Davis, Rev. A. H. Lewis, Rev. O. U. Whitford, Rev. E. M. Deems, Rev. Herman Lang, Rev. W. C. Wilbor, Rev. E. S. Hoffman, Rev. D. H. Davis, Rev. I. L. Cottrell, Rev. E. B. Saunders, S. H. Davis, Esq., Rev. W. L. Burdick, Miss Martha Berninger, Rev. L. A. Platts, Rev. S. S. Powell, Rev. B. F. Rogers, Rev. W. D. Burdick, Rev. O. D. Sherman, Mr. Wm. B. West, Rev. G. B. Shaw, President Wm. C. Daland, Rev. T. J. Van Horn, Rev. E. A. Witter, Mr. J. C. Nichols, President C. B. Clark, Hon. G. B. Carpenter, Mr. C. C. Chipman, Rev. A. G. Crofoot, Rev. L. D. Seager, Rev. W. L. Greene, Professor O. P. Fairfield, Professor N. M. Pletcher, Professor C. F. Binns, Professor C. L. Clarke, Hon. Geo. H. Utter, Professor J. K. Hart, Principal F. L. Greene, Rev. J. Paterson Smith, and Rev. T. D. Holmes.

COMMENCEMENT WEEK AT MILTON COLLEGE

Rev. William Alexander Leighton

The following account of the exercises of commencement week at Milton College is a valuable contribution to the support of the small college in these days when state colleges and universities are apparently driving to the wall those smaller institutions which in the past have produced so many eminent and useful men and women. To many it has long been manifest that the relation between education and religion is being overlooked in our larger institutions; and we rejoice that Milton College, standing as it does for a complete education in its broadest interpretation, is meeting with success and encouragement. Under the direction of President William Clifton Daland the college will always rank as an institution where educational, moral, and spiritual development will proceed simultaneously; and the influence which its former students are exerting in so many different parts of the country is most striking testimony to the efficiency and thoroughness of the training to be obtained at Milton. The many friends of the college will read with interest the president's annual statement. Its key-note, "economy and efficiency," will appeal alike to parents seeking an ideal education for their sons and daughters and to benefactors seeking a place where their money can accomplish the maximum good.

THE ANNUAL SERMON.

The annual sermon before the Young Men's and Young Women's Christian Associations was given by the Rev. Frank C. Richardson of Lake Geneva on Friday evening, June 14. Increasing interest has lately been shown in the work of the associations, and it is felt that the meetings are conducive to practical and definite Christian work. Accordingly it was to a large interested audience that Mr. Richardson spoke, and his words were calculated to act as an increased incentive to higher aims and ideals. Dreaming dreams and seeing visions were pointed out as the beckoning hands to better things, a vision of the best leaving us unsatisfied with the

mere good. Fidelity to our dream-selves—to our best—will mean success. Instances were cited of men who had overcome the world in a material sense who had missed the real success of life. The speaker closed with the following exhortation: Young men, young women, you have been dreaming lovely dreams; visions splendid have risen before you; you have seen yourselves as you hope to be in the years to come—true and honest, noble, pure, and good. Guard well your vision treasure. Break not with the self you want to be. Victory or defeat, you have it within your grasp. I recommend to you the Christ. This is the victory which overcometh the world. Without him the vision fades away. With him the vision becomes fact; the dream comes true. For this is the victory which overcometh the world, even our faith.

JOINT SESSION OF THE LITERARY SOCIETIES.

On Seventh-day evening a joint public session of the literary societies provided an interesting program. One of the juniors, Mr. A. E. Garey, delivered an oration on "The Dignity of Labor." The orator spoke with calmness and lucidity, and his arguments as a rule were well balanced. There was abundant evidence to show that these societies are fulfilling their purpose and that the members are equipping themselves to take an active and intelligent part in civic obligations. There was presented a very interesting debate regarding a current political subject, which demonstrated that the students are intensely alive to questions which are agitating the public mind.

THE BACCALAUREATE SERMON.

To many, the baccalaureate sermon will remain an inspiration for years to come. Without comparing it with the other splendid addresses, it probably will have a deeper and more lasting effect, because it embodied the advice and thought of one who has not only endeared himself to all the students, but who has been their guide

and monitor throughout their college years. President Daland, who preached the sermon, was accompanied to the platform by the Rev. L. C. Randolph, who invoked the divine blessing, the Rev. W. A. Leighton, who read the Scripture lesson, and the Rev. Frank C. Richardson, who offered prayer. When President Daland arose to deliver his sermon there was a hush of expectancy, and when he sat down there was a hush of peace which a great strong personality can bring to a satisfied audience. There was perhaps as much in the quiet forceful style of the speaker as there was in what he said, and every one who listened felt that behind his words lay that great incisive force, absolute conviction.

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

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

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

2. The faith of struggle, the faith of maturity. The ark of God was lost in a time of war; it was found also in a time of war. So we lose our faith in times of intellectual conflict, when we are led to doubt the literal truth of the Bible or the teachings of our creeds. We lose it in a moral conflict when we are led to doubt the sincerity of men and women, when we are degraded to the level of the world as we think it to be. We lose it in a time of spiritual conflict when we deliberately yield to known wrong. But then, as Nathan came to David after his sin, some good man comes to us, the spirit of God comes to us, Christ comes to us, or some heavy sorrow and calamity is the minister of good to our souls. Jesus came to the remorseful and unhappy Peter. He came to the consciousness-smitten but determined Saul of Tarsus. The angel of the Lord came to the deceitful Jacob. After the dawn comes the victory. Jacob, the supplanter, became the Prince of God. David, the murderer, became the sweet singer of Israel, the type of the Messiah. Peter, the liar and the profane man, became the very rock of the church. Saul, the persecutor, became the preacher of the faith. Jesus arose from Gethsemane and walked to Calvary. The faith that issues from struggle is superior to the faith of childhood because it is stronger, more grateful, and more sympathetic.

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

During the sermon President Daland, speaking with intense feeling regarding the Treasure Found, stated that for us the Treasure Found is faith in God, which is the essence of religion. If you, my young friends, said he, have found the treasure, I beg of you to give it in your hearts a resting-place. Modern psychology has called man the religious animal and he is by nature incurably religious. Jesus was a man of the people, having a faith and

leading a life that he shared with the people. May we feel that our educational advantages do not raise us beyond the level of the people or in any sense make us separatists from them through any feeling of false superiority, but may we only cherish our education as it gives us a better knowledge and understanding of the things of God and a larger opportunity for service.

In conclusion President Daland said to the class: Cherish the faith of your childhood. Love the ark of God, the church of your father, the Sabbath of your household's blessing, your mother's Bible. If your faith is lost in the struggle of your life, if like David you fall and lose your treasure, find it again, enthrone it anew in your heart. Go forth to help your fellows in their struggles and doubts. Do not undermine the precious faith of another. Join with all that are reverent and exalt the holy treasure of your new-found faith with all men.

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

ACADEMY COMMENCEMENT.

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

Professor Rogers' subject, the "Life that Counts Most," was a splendid plea for better living. The life that counts most is the life that is most counted. God gives us the days to accomplish good things. A

student is a bundle of capabilities and these capabilities must be trained and exercised to count the most. He should consider life as a unit of great possibilities and the college as a place to develop those possibilities. There is discord when a young man's life fails to respond to the influences of college. The educated life has culture, refinement, full development. The education that does not help us to enjoy the good things of life is not real education. Industrial and intellectual education does not make for the life that counts most. We must include religious education. There is quite as much in college atmosphere as in college education. If you ever get an education you must get it yourself. Don't look for easy places; look for hard ones.

PROGRAM OF MUSIC.

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

ATHLETICS.

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

SHAKESPEAREAN PLAY.

Tuesday evening the students presented the Shakespearean play, "A Midsummer Night's Dream," to an audience of over six hundred people in the college gymnasium, which served as an ideal auditorium. The large, commodious and well-lighted stage and settings greatly assisted the players in

their production. The interpretation was accurate and the various parts well sustained. Special mention should be made of Puck as played by Miss Laura Godfrey, and Mr. J. L. Wood's "Nick Bottom." The first was characterized by lightness and gracefulness and could not have been surpassed in a professional presentation. The other character mentioned was played in a bold, strong, virile manner. Altogether the players threw themselves into the acting "with sweet abandonment," and seemed to realize their several requirements. Unlike most amateur players, they gave a well-balanced production, and their keen enjoyment of their parts is evidence that the English department of the college is fulfilling its mission. Mendelssohn's music was played by a special orchestra.

CLASS-DAY EXERCISES.

The class-day exercises were divided into two parts. The curtain rose on the college graduates at a class banquet. Mr. E. E. Hurley, president of the class, acted as toast-master, and in a happy manner introduced the speakers, who submitted toasts comprehensive of their past college days and of hopes for the future. The graduating class this year showed an amount of culture and poise which reflected much credit on their training, if they were ever like some of the raw material we see around the campus, and one could well believe that their farewells were both affectionate and regretful. A burlesque on the play of the previous evening formed the second part of the program. It was full of local color and topical allusions which were intensely appreciated.

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

COMMENCEMENT EXERCISES.

The commencement exercises of the college were held in the gymnasium on Thursday morning, June 20, at ten o'clock. By that hour almost one thousand persons had

obtained seats, and shortly thereafter the procession began its march from the main building over the campus to the gymnasium. The procession included the president and faculty, the graduates, the speaker, and the clergy, in academic cap and gown, and the trustees of the college. The college orchestra struck up a march and the audience rose as the procession wended its way toward the large platform on which was already a chorus of fifty students under the direction of Professor A. E. Whitford. Still remaining standing, the audience led by the choir united in that imposing hymn,

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

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

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

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

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

DEAN LEWIS' ADDRESS.

Doctor Lewis chose as his subject, "Science and the Whole Man," prefacing his address by keen and witty comments upon the graduates' theses. The audience expected much from the speaker and he did not disappoint them. Speaking slowly and impressively, he allowed every sentence to make its impression before a new thought was introduced. Thus the audience was able to grasp fully and intelligently the wide range of the speaker's thoughts. Had Doctor Lewis's address been less skilfully presented, it might have appeared too academic; as it was, it has enhanced the high reputation in which he was formerly held. The students received a splendid lesson in

accurate, intelligent reasoning, without the least semblance of pedantry. Doctor Lewis spoke in part as follows:

It is just twenty-five years ago that President Daland and your obedient servant stood together on the platform at Alfred to receive the degree of master of arts. He richly deserved to get his, and I had no business at all to be getting mine. And on the whole that is not a bad statement of the relation that we have held ever since. He has deserved richly of the world, but has not received the full recognition of his deserts. In place of it I hope that he has the consciousness of a great work conscientiously done, and the increasing love and loyalty of those who have been his students.

There weeks ago today I stood again on that platform and wished that my old friend were there too. For in all that great meeting of alumni, there was one thing evident which would have pleased him greatly. Had he been there, listening to the words of students of fifty years ago, such students as Mrs. Witter, Mrs. O. U. Whitford, Hon. Charles Tubbs, Rev. D. H. Davis, and Professor Blakeslee, he would have noted that character counted for more than anything else. After fifty or even twenty-five years out of college, we don't ask how clever a man is, we have seen too many clever rascals. We ask whether the man or woman has fought a good fight. We ask whether he has shown honesty, courage, humanity, charity, breadth of view, active sympathy with causes greater than himself. If a man has proved a traitor to his convictions, if he has in any way sold himself, it makes no difference how high he stood in Greek and calculus twenty-five years ago. These, young ladies and gentlemen, are the simple facts. They are not a matter of goody-goody advice handed you by a professional educator. They are merely the cold-blooded report made to you by a person who has recently winced under the scrutiny of his old college mates.

Well, now, among those alumni at Alfred there were very many who had made good in this high sense of having shown character. They were complete persons. Their characters had been slowly integrated by experience, and could be counted on. You had only to look into their eyes to see that they were full of noble loyalties; that they were large minded with devotion to good causes. They are men and women

who are bearing the heat and burden of the social day. And they are bearing it because they are educated men and women. You too have been started on that road, the road of larger selfhood and more impersonal personality. Ten or twenty or forty years on, God grant that you may be all back here bearing successfully the scrutiny of your old mates.

You have been soaked with advice. What you want now is congratulations. You want to feel that your college course was not time or money wasted. You have been living among the glorious abstractions of all the ages. What is the relation of the whole man to these abstractions?

The speaker then sketched the method of the various sciences, showing that in each pure science personality disappears and man is merged in nature.

If the student is dazzled by his scientific studies he becomes what is known in philosophy as a "naturalist." To him man counts for no more than any other animal. All life seems to him the product of photochemical forces. Man becomes a mere point or "moment" in nature. This philosophy cuts the nerve of human endeavor. From this philosophy India is suffering today. At the same time the knowledge of sciences has enlarged his mind, so that his intellect at least is free. As he makes the acquaintance of each new science it is as if he had stepped into a new world, the work, so to speak, of a different creator. The student becomes impersonal.

But if he masters some science, he perceives that it has a human value. Insignificant though man is, he sets his watch by the starry heavens. And though physics does not recognize human value, it is from physics that we get the word physician. We live in a world of applied science.

The greatest of all the values of the sciences is that the diffusion of knowledge makes men reasonable. They say that knowledge is power, but in the long run it is something more important. In the long run, knowledge is peace. Educated men do not war against each other. Noisy as our political contests seem when a president and ex-president struggle for control of a political convention, the war of words is infinitely better than the war of bullets.

The whole man, then, is not to be regarded as a moment in nature. It is he who freely decides to consider himself chem-

ically or biologically or economically. He puts himself under the microscope. His will is allied with the Eternal Will, which is free in the only sense that freedom means anything. Man is the one animal who has ideals, views, and purposes.

The whole man is the man who is devoted to ends and aims greater than himself. He is constantly being expanded by his knowledge and by his loyalty to great causes. To move from cause to cause, giving new and larger life to the cause and to himself and to others—this is his end.

The earth is promised at least fifty million years of temperature sufficiently warm and moderate to support human life. It is not a finished world. Its social causes will grow richer and deeper, and "there will be good fighting all along the line."

Yet the chief end of man is not to hustle. As President Allen said to my class at Alfred, man's chief good is to be a complete person and to aid others to become complete persons. This requires calm living, steady effort, serene purpose.

You are to be congratulated that you have been started on the road to such enlargement of soul. Uneducated men are little men—though college is not the only place in which we are educated. To get beyond small personal aims, trivial resentments, trifling quarrels, and to breathe the air that the great souls of the world have breathed—this is the chief end of education. Such a temper of mind is by no means incompatible with making a living. It is incompatible with stealing a living, but more and more it will be necessary to know some science in order to earn one's bread and butter. That is just as it should be. Let us thank God that in the practical affairs of life we shall use larger and still larger knowledge of the impersonal worlds into which your college course has introduced you. We know very little of the past of the race, and we can only guess at the largeness of life which is in store for it in the future. But the whole man of the future will be at once active, learned, and religious.

The choir then sang the chorus, "Thanks be to God," from Mendelssohn's "Elijah," after which President Daland made his annual statement as follows:

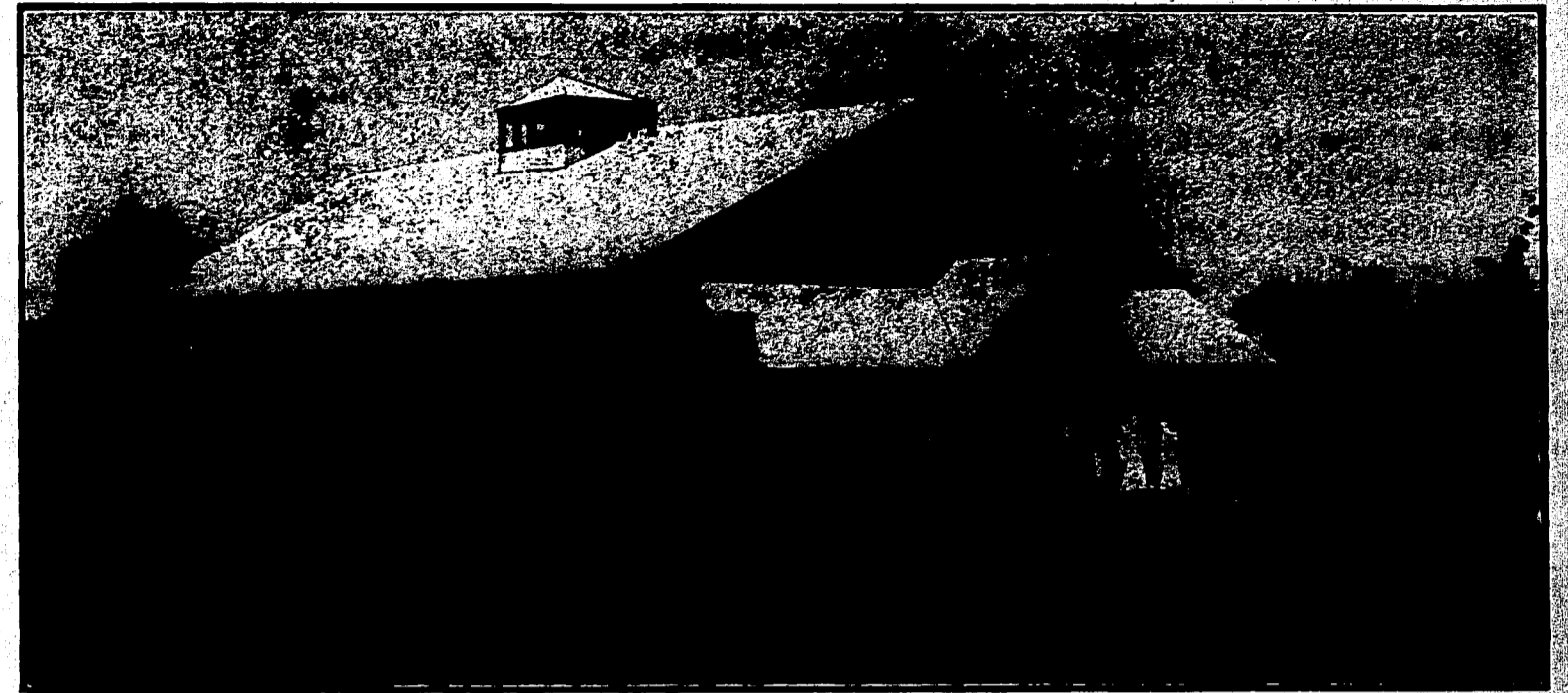
PRESIDENT DALAND'S ANNUAL STATEMENT.

The year that closes today has been one of the most successful in the history of Mil-

ton College. The standard of requirement in scholarship has been set higher than ever before, and the students have, in general, been industrious enough to maintain it. The spirit of the student-body has been excellent.

The multiplication of varied activities among the students in so small an institution has led both teachers and students to consider the subject of regulating these pursuits, so that no undue demand shall be made upon a single student's time. In the consideration of this question, the subject of the adoption of some form of self-government on the part of the students has arisen, and it seems likely that, at the opening of next year, some definite action will be taken by both students and faculty which will materially improve conditions in this respect.

During this year a physical examination has been required of all students, and attendance upon classes in physical culture has been made compulsory. This change has been beneficial, although the results attained have not been all that could be desired. The fact that the gymnasium is not yet completed and that we have not had the services of a resident physical director has been the chief difficulty. The trustees have engaged Mr. L. H. Stringer as instructor in elocution and physical culture for next year. It is hoped that, with him in charge of the classes, this department may be made more nearly what it ought to be. This can be done if this building is finished and properly equipped by the opening of college in September. Through the kindness of people in this community and the activity of our Woman's Club, as well as by the generosity of Mr. and Mrs. A. A. Miller, of Crookston, Minn., we have chairs in sufficient number for the auditorium and a little money left that may be used towards the equipment. But to complete the cost of the building as it is at present and equip it for the needs of the students in September a sum of at least ten thousand dollars is required in addition to what has been pledged. The finishing of this work, so auspiciously begun, is the first duty of the friends of Milton College. We must do this soon in order to claim Mr. Carnegie's promised gift of \$2,500. We must not delay this important matter, but secure the money at once.



NEW GYMNASIUM, MILTON COLLEGE.

The investment of the proceeds of the sale of the Miranda Coon farm will enable us to maintain the library on a more satisfactory basis than ever before. The trustees have engaged Miss Mabel Maxson as both librarian and instructor in English literature. This will make it possible to offer more English courses than have been given hitherto, especially in modern literature.

As soon as the means are within our reach the faculty ought to be still further strengthened by the appointment of a professor of history and political science. This need I have urged in former years, and I am constrained again at this time to lay it before the friends of Milton College. The work of this department, so far as it is carried on, is divided among three professors: thus it necessarily suffers from the lack of unity and is treated as a subordinate aim by each one of the three, since all are occupied in other fields. The strengthening of this important department is necessary in order that the satisfactory preparation of teachers may meet the requirements of the state department of education.

In addition to this, as soon as it is possible, a full professorship of Latin ought to be established. This I urged upon the friends of the college in a former statement.

Further, in the course of five years it will be absolutely imperative to employ a professor who shall give his entire time to the work of philosophy and education, in order to maintain the standard set for

work in the preparation of high school principals and assistants.

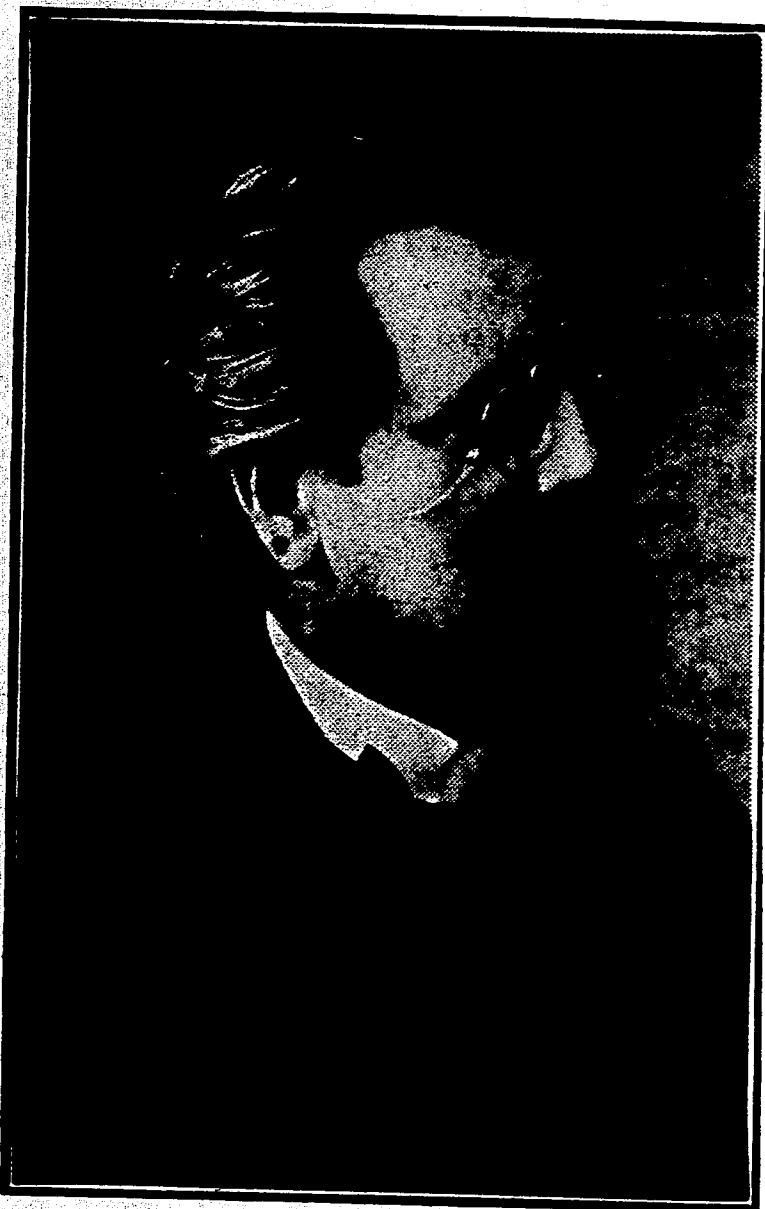
All of these needed advance steps can be taken, if the friends of Milton College rally to her support, so that by 1917, when we celebrate the fiftieth anniversary of the founding of the college, the endowment is raised to the sum we have already had in mind as the goal to be reached. With \$250,000 invested in productive funds, the standing of Milton College, already reached, can be assured and maintained. Without at least \$200,000 its maintenance will be at too great sacrifice and practically impossible. Let us work for the jubilee endowment fund to give us \$250,000 in 1917.

DEGREES CONFERRED.

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

Herr Fritz Lubrich, royal Prussian music director in Sagan, Silesia, and gov-

ernment supervisor of organs for the province of Silesia, eminent composer of church and national patriotic melodies, devoted promoter of musical education among the people, self-sacrificing laborer in the diffusion of musical knowledge, composer of the German national hymn, "Deutschland über alles," and composer of music for our new college song, which he has dedicated to Milton College. I have the pleasure of conferring upon him the honorary degree of doctor of music, and I hand to you, Mrs. Crandall, as represen-



HERR DR. FRITZ LUBRICH

tative of the German department this diploma, to be conveyed to him.

Herr Lubrich is not only a refined and eminent musician, but a heroic and devoted idealist. He is, moreover, devoted to the cause of organ music among German Americans in the United States. He is interested in the welfare of Milton College, and President Daland handed to the treasurer of the college fifty dollars in gold, which Herr Lubrich sent to be given towards the equipment of the new gymnas-

ium at commencement time. Then the choir and the entire audience joined in singing the new song, "Our Colors," words by President Daland and music by Herr Dr. Lubrich.

OUR COLORS.

Dear Milton, our mother, fair Milton, all hail!
We greet thee, we bless thee, our love shall not fail.

To thee and thy mandates we'll ever be true;
Thy symbol we cherish, the Brown and the Blue.

Thy sons and thy daughters fulfil thy behest.
With God and the right we shall ever be blest.
We come now to greet thee, our vows to renew,
And join in the praise of the Brown and the Blue.

Thy honor is precious, thy favor we prize;
Thy name and thy glory we lift to the skies.
Till death we are thine, to our pledge we are true,
To honor thy colors, the Brown and the Blue.

FAREWELL WORDS.

President Daland then bade the class farewell in the following words:

In bidding you farewell, I take great pleasure in commending your attitude as students toward your teachers, your fellow students and Milton College as your alma mater. I feel assured that, if you continue as you have begun, your future careers will be bright and crowned with success. You are all, for a longer or shorter period, intending to follow the vocation of teachers. Remember that by teaching we learn and that the best teaching is by example. In the name of your teachers I express to you their heartiest good wishes. We have tried to be your friends and counselors. We hope still to be such. By precept and, though less perfectly, by example, we have tried to lead you. Now you go into the world of today, which in its varied and complex activities will make demands upon your powers far beyond those made by any other age. Master the world by knowing it, by knowing yourselves, and by filling such a place in the world's work as will perform the greatest possible service to your fellow men. Thus you will serve both them and yourselves. May the blessings of Heaven rest upon you!

The benediction was pronounced by the Rev. L. C. Randolph, D. D.

THE ANNUAL LUNCHEON.

At one o'clock, after the commencement exercises, the annual luncheon was held in the college chapel, attended by about two

hundred alumni and friends. Dr. A. L. Burdick of Janesville acted as toast-master. Among those who spoke were Mrs. W. H. McCullough, who was graduated from Milton Academy just fifty years ago, and Prof. J. D. Bond, a graduate of forty years ago. The Rev. L. C. Randolph and the Rev. W. A. Leighton spoke regarding the future of Milton College and urged the alumni and friends to rally to its support. Doctor Lewis also spoke earnestly and impressed the alumni with their duty to their alma mater. As a result of this strong appeal, at the business meeting following the luncheon a movement was set on foot for improving the finances of the institution. Three recent graduates each pledged five hundred dollars and committees were formed to make systematic efforts to raise money. It became evident that a new era is dawning for the dear old college.

The president's reception was held in the evening in the gymnasium, attended by a large number of friends.

The North Loup Conference.

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

The Railroad Committee has been making provision for a special rate and a special train from Chicago direct to North Loup; and all that is wanting to complete the arrangements for most pleasant and satisfactory transportation is the announcement that a sufficient number of guests are going to secure the special train.

The Executive Committee has been at work since February and an interesting and helpful program is already assured.

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

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

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

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

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

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

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

The North Loup Church is making generous provision for a large attendance. It has never enjoyed before the privilege of entertaining the Conference, and only once before has the Conference gone so far west. Many of the isolated ones of the great Northwest will be in attendance, and the coming of Eastern delegates among them will be of untold blessing to them. A failure to make this a large Conference will prove a great disappointment not only to North Loup, but to all our Western friends. I therefore earnestly urge all who can do so, to make effort, even at a sacrifice, to be present. Come praying for an especial outpouring of the Holy Spirit, that this Conference may be richly blessed in strengthening many souls, and in perfecting our faith and our methods of work for the advancement of our Master's Kingdom.

BOOTHE C. DAVIS,
First Vice-President,
Acting President.

Alfred, N. Y., June 21, 1912.

SABBATH REFORM

The Sabbath in the Bible.

The Bible is the central source of authority and knowledge concerning the Sabbath and its connection with Judaism and with the work of Jesus the Messiah. All theories and all facts concerning the Sabbath since the time of Jesus should be considered in the light of what the Bible teaches. The Sabbath enters into recorded history through the opening chapters of Genesis and finds permanent place in history through the Ten Commandments. We must consider the Sabbath law as one of the universal, fundamental, and eternal truths of the universe. The Ten Commandments are not peculiar to the Jews nor are they the production of Judaism. They express, in the briefest form possible, ten all-abounding and all-inclusive truths which spring from the relations that men sustain to God and to each other. The perceptions and conceptions of men concerning these fundamental laws are modified by many influences, but the laws and the truths expressed in them are universal and eternal. Human experience has demonstrated through more than four thousand years, that obedience to the Ten Commandments brings the highest and best results in religion, social life, political relations, national life, all human interests, all human destiny. No treatment of the Sabbath question can be competent which does not proceed upon the idea that the Ten Commandments are thus universal in application and eternal in their nature. Let this be a fundamental conception in every discussion of the Sabbath question. All else is secondary to this.—*Rev. A. H. Lewis, D. D., LL. D.*

Why I Observe the Seventh-day As the Sabbath.

W. D. TICKNER.

The Sabbath was made for man (Mark ii, 27). It was not merely given to man but it was *made for him*. I am a man, therefore it was made for me.

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

Adam, Enoch, Noah, Abraham, Isaac and Jacob were men. The Sabbath, therefore, was made for them. Enoch, Noah and Abraham were in direct communication with God, the Lord of the Sabbath; hence they must have known and observed what God made for them. That the Sabbath was known to man, as man, witness the widespread use of the name Sabbath to represent the last day of the week, even among the uncivilized tribes of Central Africa. The Israelites were men, and unto them were committed the oracles of God (Rom. iii, 2). God delivered to them by the hand of Moses an ordinance which clearly set forth the length of time during which the Sabbath must be kept. He said, "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant" (Ex. xxxi, 16). The generations of the Jews still exist; hence the sabbatic ordinance is still in force so far as Israel is concerned.

Christ died for all men, Jew and Gentile alike. There was no special atonement made for the Gentile. No special application could be made in behalf of the Gentile. It meant the same to the Gentile that it did to the Jew. If Christ's death and resurrection affected the limitations of Sabbath observance in *any way*, it was to the Jew first, because salvation was to the Jew first (Rom. ii, 10). If, because "redemption is greater than Creation," the Sabbath law was made void or was in any way changed, it affected the Jew first. If the Sabbath law was nailed to the cross and ceased to be operative for any one, it ceased for the Jew as well as for the Gentile; but the Israelite is commanded by the law to observe the Sabbath forever (Ex. xxxi, 17).

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

Christ died for all (I Cor. xv, 22). Whatever efficacy and power there were in the death and resurrection of Christ,

they applied to the Jew as well as to the Gentile. Whatever effect it had upon the Jew it had the same upon the Gentile—no more, no less. "Salvation is of the Jews," said Christ (John iv, 22). All the interest I have in salvation is centered in Christ, a Jew.

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

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

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

Time for Friendships.

Among the most significant tributes paid to the memory of an elderly woman of wealth and position, who died not long ago in one of our large cities, was the grief of the "shut-in" friends whom it had been her habit to visit regularly. To many of them she had gone as often as once a week, sometimes with flowers or fruit or a new magazine, always with cheer and sympathy. "No one will ever take her place," was said over and over again. Certainly such devotion is not common. Many tendencies of modern life make against it. We are driven nearly distraught with our "duties"—friendship we count a pleasure, and with other pleasures it must submit to be crowded out. We have joined the cult of the spontaneous and sincere, and our

distrust of the formal and perfunctory makes us question the fitness of remembering the same friend, year after year, at Christmas or Easter. We make a point of keeping in touch with the life of the young, of flinging ourselves into the activities of the community about us, and in these the old friend of quieter girlhood has no part. And yet—are we not throwing away ideal opportunities? "Individual relations"—i. e., friendships—are what the social worker aims to establish. "Individual relations"—i. e., friendships—are to hold our heterogeneous social order together, if it is to be held. The bitterness and sourness that come of neglect are felt by the less prosperous as well as by the poor, and they make a poisonous ferment. If the busy, conscientious, up-to-date woman really must have an excuse for taking time to "keep up" her friendships, let her enter it in her engagement-book as social service. But let her do it from a pure heart unfeignedly, because she loves the friends.—*Exchange.*

The Condescending Sparrow.

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

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

"Religion in common acceptation is the most tremendous human asset, and the multitude keep it safely away from contamination by touch with life."

THOUGHTS FROM THE FIELD

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

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

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

The meaning of these two translations are not alike. In the expression above we have the subject noun *γραφή* followed by two adjectives *θεόπνευστος* and *φέλιμος*. These adjectives are connected by the conjunction *καί*. The copulative verb *is* (*ἔστι*) is omitted.

I know of no authority for treating the one adjective *θεόπνευστος* as an attributive and the other *φέλιμος* as a predicate adjective. I know of no authority for supplying the verb *ἔστι* with the second adjective and not supplying it with the first. It does not make good sense to treat the second adjective as predicate and the first as attributive.

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

W. D. TICKNER.

"God was in Christ reconciling the world unto himself, and Christ was in God sacrificing himself unto the world."

The Voice of Nature.

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

The Saints That Have No Day.

With golden letters set in brave array
Throughout the church's record of the year,
The great names of historic saints appear,
Those ringing names that, as a trumpet, play
Uplifting music o'er a sordid way,
And sound high courage to our earth-dulled ear;
But, underneath those strains, I seem to hear
The silence of the saints that have no day.

Martyrs blood-red, and trodden souls, care-gray,
In hierarchal pride no place they boast;
No candles burn for them where pilgrims pray,
No halos crown their dim and countless host;
And yet—the leaven of their humble sway,
Unrecognized, unguessed, avails the most.
—*Katharine Perry, in The Reader.*

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

Historical Sketch of the Dodge Center (Minn.) Seventh-day Baptist Church.

REV. H. D. CLARKE.

(Continued.)

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

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

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

The sweet songs by Elder and Mrs. Sayre will not soon be forgotten. Elder Sayre was called to the Southwestern Home Mission field; to the investigation of the African field; and to the pastorate of the Albion (Wis.) Church. The call to go to Africa was so urgent that he accepted it with Brother Olney Moore. They started on their long voyage in March, 1912. Reaching London, England, he was taken seriously ill and taken to a

sanitarium where he was told he could not proceed to Africa. Another man was secured by the Missionary Board and Elder Sayre returned home. May 1, 1912, he began a pastorate at Albion, Wis.

In February, 1912, at a church meeting a call was extended to Eld. T. J. Van Horn, of the Albion (Wis.) Church, and he accepted this pastorate, to commence May 1, 1912. Elder Van Horn occupies official positions on the General Conference Board. He was one of the "original

REV. T. J. VAN HORN, PRESENT PASTOR

quartet" that years ago was sent out to do missionary work on the "Home Fields." Mrs. Van Horn is a writer of marked ability, as seen in her leaflets and in the denominational paper.

Aside from the many temporary supplies, the following is the list of pastors with length of service:

O. P. Hull, August, 1864, to September, 1865, one year.
Joel C. West, July 1, 1866, to 1867, one year.
H. B. Lewis supplied the church from 1868 to 1870.

Zuriel Campbell, December, 1871, to March, 1877, five years, three months.
 Geo. M. Cottrell, October, 1877, to April 1, 1883, five years, four months.
 Henry B. Lewis, April, 1883, to March, 1887, four years.
 Samuel R. Wheeler, April 1, 1887, to April 1, 1893, six years.
 Herman D. Clarke, April 1, 1893, to May 26, 1899, six years, two months.
 James H. Hurley, July 15, 1899, to August, 1901, two years, one month.
 George W. Lewis, October 1, 1901, to September 9, 1905, nearly four years.
 Wm. H. Ernst, January to April, 1906, three months.
 Charles S. Sayre, April 1, 1906, to May 1, 1912, six years, one month.
 T. J. Van Horn, present pastor.

The following have served as deacons:

Nathan M. Burdick,	1859-1892,	33½ years.
Charles Hubbell,	1863-1878,	16 "
Henry B. Lewis,	1863-1870,	7½ "
Norman Palmer,	1865-1870,	5 "
Hector Severance,	1879-1885,	6 "
George W. Hills,	1879-1885,	6 "
A. A. Whitford,	1885-1889,	14 "
Eugene S. Ellis,	1885-1901,	16 "
Elias A. Sanford,	1893—ceased service	somewhere about

Joel Tappan, October, 1902—still serving.
 Norman Severance, 1909—

Deaconesses:

Mrs. Mary Rounsville, 1902—still serving.
 Mrs. Flora A. Tappan, 1902—

Of the above deacons, Burdick, Hills, Hector Severance, Whitford, Ellis, Sanford and Tappan were ordained by this church.

Deacon Norman Severance coming from Gentry, Ark., was elected to serve as a deacon here October 3, 1909.

The following have served as church clerks: Benj. F. Bond, H. R. Maxson, N. M. Burdick, Alva Jones, S. R. Orcutt, G. W. Hills, Eli B. Ayars, Henry B. Lewis, O. S. Mills, G. W. Lewis, F. E. Tappan, Giles Ellis, V. C. Bond, E. A. Sanford, Miss Anna Wells, Lester B. Burdick.

Collectors and treasurers: Chas. Hubbell, Nathan Burdick, Edward Ellis, Joel Tappan, Hector Severance, Giles Ellis, D. T. Rounsville, Eugene Ellis, F. E. Tappan, A. North Jr., E. A. Sanford, B. T. Severance.

Church moderators: Nathan M. Bur-

dick, S. J. Franklin, Alva Jones, Joel Jones, Chas. Hubbell, Nathan Palmer, M. M. Ellis, G. W. Hills, E. S. Ellis, E. A. Sanford, R. H. Babcock, Giles Ellis, D. T. Rounsville, A. North Jr.

Church trustees: Alva Jones, Chas. Hubbell, M. M. Ellis, John Ellis, J. S. Langworthy, Joel Tappan, Hector Severance, Edwin Babcock, Eugene Ellis, E. L. Babcock, Edward Ellis, R. H. Babcock, Andrew North Jr., Wallace L. Green, Orin Moulton, K. R. Wells, D. T. Rounsville, Norman Severance.

Church choristers: H. B. Lewis, Alva Jones, Orin Jones, Philetus Palmer, G. W. Lewis, W. H. Crandall, R. H. Babcock, Orson Stillman, Floyd Wells, John Crandall, Mrs. Lulu Ellis, Mabel Clarke, Annie Ayars, H. D. Clarke, K. R. Wells, G. W. Lewis, Cora Ellis, Elvan H. Clarke.

Church organists: Mrs. Lulu Ellis, Mrs. Etta Ellis, Mrs. Ella Lewis, Misses Effie Brown, Anna Ayars, Florence Clarke, Anna Wells, H. D. Clarke, Grace Rounsville-Burdick, Cora Ellis, Mabel Clarke-Sayre.

The church licensed to preach: Henry B. Lewis, 1863, O. S. Mills and G. W. Hills, 1883, Geo. W. Lewis, 1886, and there went out from this church into the gospel ministry, S. R. Wheeler, Martin Sindall, Nathan Mills and R. J. Severance.

Eld. O. S. Mills is now doing home missionary work in the Northwest; Eld. G. W. Hills is a pastor in the college town of Salem, W. Va.; Eld. Nathan Mills met death in a railway accident, and R. J. Severance is pastor of the First Brookfield (N. Y.) Church.

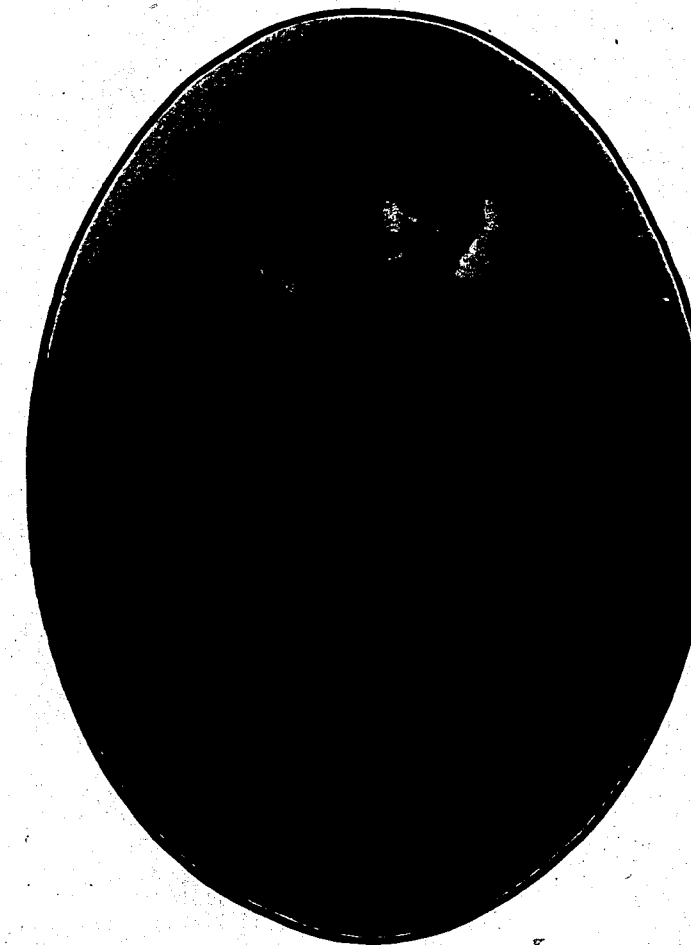
The following enlisted and served in the army during the Civil War:

John Ellis,	Co. M, 1st Minnesota Heavy Artillery.
Matthew Ellis,	Co. M, 1st Minnesota Heavy Artillery.
Edward Langworth,	Co. M, 1st Minnesota Heavy Artillery.
Jasper Houghtaling,	Co. M, 1st Minnesota Heavy Artillery.
Clark Burdick,	Co. C, 2d Minnesota Infantry.
Jason Burdick,	Co. C, 2d Minnesota Infantry.
Wm. S. I. Allen,	Co. C, 2d Minnesota Cavalry.
John S. Langworthy,	Co. —, 36 Wisconsin Volunteers.
Charles Flint,	Co. G, 38 Wisconsin Volunteers.

Harry N. Sweet enlisted in the 15th Minnesota for the Cuban war and again in the 26th U. S. Infantry for the Philippine war.

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

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



F. E. TAPPAN
 First Child Born in the Society.

A very prominent servant of the church is Brother Frank E. Tappan, who served the church as clerk many years but in January, 1912, accepted a position with the Children's Country Homes Society, Cincinnati, Ohio, as manager of the Boys' Farm School and Home, and his wife, Mrs. Flora Tappan, deaconess in the church, as matron of the home. This call to a large field of usefulness in caring for and training homeless and dependent boys before they are placed in family homes, was the severing, for a time at least, of most pleasant and intimate relations with the church as resident and active members, but membership in the church and interest still in its prosperity continue. Brother Tappan

was the first child born in the society, being four days older than the church.

A most important factor in church work and financial prosperity is the Ladies' Benevolent society. This auxiliary to the church was organized October 4, 1874, at the house of Eld. Zuriel Campbell. Mrs. Jane Platts of Milton, Wis., was chosen chairman and general director for the occasion. Mrs. Clarissa Burdick was elected first-president; Mrs. E. S. Babcock, vice-president; Mrs. M. A. Orcutt, secretary; and Mrs. Joel Brown, treasurer; Misses Etta Saunders and Mary Brown, solicitors. Improvement of the members was discussed and arrangements made for music and essays. The next meeting was to be at Dr. J. M. Saunders'. The receipts of this first meeting were three dollars.

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

Among the first members were

Mrs. Jane Platts	Mrs. Ann Eliza David
" Clarissa Burdick	" Howard Preston
" Meriva Babcock	" L. A. Noyes
" Carrie Tappan	" Sarah Smith
" Ellen Saunders	" Susan Lewis
" Amy Campbell	" Delia Babcock
" Jane Houghtaling	" C. D. Tuthill
" Mary Langworthy	Miss Jemima Ellis
" S. Y. Mills	" Emma Ellis
" John Crandall	" Rhoda Ellis
" Eunice Crandall	" Ellen Tappan
" Mary Maxson	" Mary Brown
" Joel Brown	" Etta Saunders.

Quite a number of men were admitted as honorary members. In the early minutes we notice the record of entertainments with music and essays and recitations, and these will be of interest as samples of many years ago: At the first meetings essays, music and recitations were given by Rhoda Ellis, Effie Brown, Etta Saunders, Minnie Crandall, Mrs. Houghtaling (presumably Mrs. Eva H.), Gertrude Babcock, Allie Plank, "Mrs. Tappan's little girls" (probably the twins Josephine and Joanna, now Mrs. Brown and Mrs. Ayars), Nina Bond, Mrs. Meriva Babcock, Jennie Nelson, Hattie Babcock. Mrs. Emma Noyes gave a lecture on Geography. The first song-book was "The Silver Song." Mrs. Tut-

hill amused the young people with conversational games, charades, etc. Declamations were given by Edward Ellis, Edwin Babcock; and C. Hubbell gave a temperance address. Songs by the Misses Brown.

The first death of a member occurred February, 1875, but the name is not given. The first discussion by way of entertainment was on the question: Which is the most to be feared, the saloon or the battlefield? Elder Campbell and M. M. Ellis took the affirmative and C. Hubbell and S. R. Orcutt the negative. The debate was not completed and another meeting was called to decide the great question, at which meeting Minnie Babcock recited, Nathan Ellis gave an address and Edwin Babcock a song. Music by Elmer and Elias Sanford and a declamation by O. Mills.

A spirited discussion was on Woman's Suffrage. The question has not yet been fully settled! Record is made of the marriage in November, 1876, of William Churchward and Ellen Tappan at a social or meeting of the society. Also March 21, 1877, the society was invited to witness the marriage of Edward Ellis to Hettie Saunders, Miss Alice Franklin playing the wedding march.

The society seemed to merge somewhat into the "Mite and Literary society of the Seventh-day Baptist Church," April 24, 1879. The first president of *this* society was Miss Effie Brown; secretary, C. J. Tappan; treasurer, Mrs. J. Houghtaling. A reorganization of the society was again effected in June, 1887, as the Woman's Benevolent society, with Mrs. S. R. Wheeler as president. In April, 1891, a poem, presumed to be by Mrs. Annie P. Olin, is recorded in the records on the death of Mrs. Delia M. Babcock. Mrs. Olin was a gifted woman with literary and poetical ability that afterwards was of much use in society and was mostly very spiritual in tone.

The society has aided in nearly every church improvement and in buying numberless incidentals for the church, in Tract and Missionary work, sewing for the destitute or afflicted, boxes for distant sufferers and every call that seemed deserving. The presidents have been Mrs. Clarissa Burdick, Mrs. Joel Tappan, Mrs. S. R. Wheeler, Mrs. R. J. Ayars, Mrs. Sarah

Wells, Mrs. Flora Tappan, Mrs. H. D. Clarke, Mrs. J. H. Hurley, Mrs. Lottie Langworthy, Mrs. Nellie Ellis, Mrs. Mabel Sayre.

The secretaries: Mrs. Orcutt, Mrs. Edwin Babcock, Miss Etta Saunders, E. C. Tuthill, Ellen Churchward, Mrs. Lulu Ellis, Miss Effie Brown, Mrs. Flora Tappan, Mrs. Ella Lewis, Mrs. Matie Sanford, Mrs. H. D. Clarke, Mrs. Grace Burdick, Mrs. Anna Churchward, Miss Edna Langworthy.

The treasurers: Mrs. Jane Houghtaling, Mrs. Eli Ayars, Mrs. Sarah Wells, Mrs. Annie P. Olin, Mrs. Lucy Sweet, Mrs. Lavinie Langworthy, Mrs. Etta North, Mrs. Jennie Babcock.

All these and many we can not mention by name have wrought well and the memory of them will be blessed.

Thus the church, organized with eleven constituent members, has grown to its present membership, but many removals to other new churches have been sufficient to have probably more than doubled its present resident numbers. Among the dismissions have been some earnest Christian men and women who have been led to unite with the Seventh-day Adventist churches. Sometime during 1883 to 1887 quite a fierce and profitless discussion was held over the doctrines of the state of the dead, the prophecies and similar questions, and feeling at that time ran too high and some unnecessary prejudices were aroused. But time heals many difficulties and today we believe that there is a very kind feeling as a rule on both sides, and this will continue if charity and good judgment prevail. Good feeling and the Christian spirit can be manifest where there are some differences of opinion in these matters. Seventh-day Baptists are not yet a unit on such questions, and our churches admit to full fellowship, and to the exercise of gifts in offices and as teachers, men and women who in many matters of belief differ widely. God's Sabbath and the ordinances of religion bind us together and we need to labor for a common defense of religious freedom while we labor aggressively to send out the light and truth as we believe it. This in no way means that the church would call to pastorates men who would create great division on questions of prophecy and spiritual gifts as maintained by our

Adventist brethren, and it is certain that they do not admit to offices in their church *any one* that denies the prophetic gift of Mrs. White. However, brotherly love may continue though both denominations are as distinct as distinct can be. The mission of this and similar churches can not be filled by any other people. A great and vital truth is at stake and has only Seventh-day Baptists to advocate it. It is not for this sketch to enter the realm of discussion on this subject, but refers to it in view of the past history of the church.

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

Constituent.	
Elder Phineas Crandall	Norman Palmer
L. J. Crandall	Huldah Palmer
Nathan M. Burdick	Philetus Palmer
Clarissa Burdick	Albert Palmer
Alberti M. Burdick	Olive A. Palmer
Matilda L. Crandall	Eveline Palmer Ellis
Esther L. Crandall	Henry Maxson
Eli B. Ayars	Edward Langworthy
Benj. F. Bond	Anna Burdick
Adeliza Bond	Francelia Sanford
Caroline Tappan	Lucy Mills Armstrong
	John Langworthy Sr.
	Lavina Langworthy
	Horace Noyes
	Lucy Noyes
	Harriet Ellis
	Mary Ellis
	Jemima Ellis
	Mary Orcutt
	Kate Smith
	Rev. Joel C. West
	Mary Smith
	Amanda Adams
	Casandra Adams
	George W. Hills
	Oscar Hills
	Amy Hills
	Clara Noyes
	Jasper Noyes
	Watson Noyes
	Melita Noyes
	Melissa Crandall
	Fanny Hill
	Newton Davis
	Margarette Davis
	Josephus Babcock
	Angelina Babcock
	William Allen
	E. L. Babcock
	Delia Babcock
	Ellen T. Churchward
	Addie Green
	Cathy Jones
	Rhoda Crandall
	Phebe Franklin
	Anna J. Elston
	Eugene S. Ellis
	Nathan Mills
	Fred Tappan
	Emma Severance
	Leonard Smith
	Franklin Smith
	Sarah Smith
	Nelson Smith
	John R. Hills
	Edward L. Ellis
	Giles Ellis
	William Churchward
	Rev. G. W. Lewis
	Ella M. Lewis
	Sterhen Smith
	Ruth Severance
	S. D. Townsend
	Lewis Townsend
	Mrs. E. A. Saunders
	Mary Saunders Briggs
	Henrietta Saunders Ellis

Nellie McKean
Gertrude Babcock
Eliza Shepley
Emma Green
Lizzie Burdick
Henry Smith
Rev. Zuriel Campbell
Ann Campbell
Seldon R. Orcutt
Orpheus S. Mills
Arvilla Brown
Lulu Brown Ellis
Effie B. Langworthy
Hattie Babcock
Edwin Babcock
Mrs. S. M. Babcock
Edwin Sanford
Adelbert Whitford
Albert Robertson
Mary Whitford
Charles Clark
Rev. G. M. Cottrell
Elizabeth Clark
Angelina Haskins
Flora Babcock
Josephine Brown
Joanna Ayars
Rolla Mills
Mercy Thompson
Elias A. Sanford
Lydia Babcock
Frederick Babcock
E. Hewitt Babcock
Jennie L. Babcock
Minnie B. Wells
Julia Orcutt
Matie Sanford
Dora Linnel
Daniel Burdick
Sarah Burdick
Ida Ellis
N. M. Christensen
Ida Christensen
Wallace Green
Kate Mills
Mary Hills
Joseph Flint
Alta Z. Flint
Jessie Kimball
Walter Severance
Ernest Johnson
U. S. Langworthy
Eva Langworthy
William Lewis
Minnie Lewis
Charles Lewis
Mattie L. Ash
Eva Lewis
Rebecca Lewis
Jennie B. Carpenter
Minnie L. Wyman
Bert Wyman
Charles Williams
Joseph Walters
Mrs. Joseph Walters
John Wilson
Mrs. John Wilson
Louis Langworthy
Lucy Rina
Juliette Hoard
Frank Ellis
Della C. Mounton
Frank Crandall
W. H. Crandall
Roy U. Daggett
Emma Ballard
Ella Lewis
Eugene Babcock
Frank Babcock
Mrs. G. M. Cottrell
Daniel Ostram
Linna Ostram
Polly Tappan
Mrs. Howard Preston
Mrs. Geo. Green
Orin Moulton
Emerson Ayars
Annie Ayars-Churchward
Frank E. Tappan
Flora A. Tappan
Rolla J. Severance
Laura Kile
Rev. C. J. Sindall
Mrs. C. J. Sindall

Martin Sindall
Polly Perry
Frank Brown
Belle B. Harrison
Lizzie Howda
Edna Langworthy
Ellis Thompson
Ida Ellis
Lillian LeClair
Ella Fox
V. C. Bond
Nina B. Churchward
Frank Severance
Arthur Whitford
Deforest Crandall
Nellie Ellis
Fred Lehman
Mary Lehman
Louise Chamberlain
Minnie Flint
Melvin Flint
Mrs. S. R. Wheeler
Mary Wheeler
Alfred Wheeler
Herbert Wheeler
Willis Langworthy
Mertie Mills
Sarah Wells
Floyd Wells
Jane Langworthy
Wm. A. Langworthy
B. T. Severance
Elmer Babcock
Orson Stillman
Ethel Stillman
Arthur E. Ellis
Mrs. Christiana T. Lehman
Clara Baskin
Ernest Glawe
Henrietta Glawe
Fanny Crandall
John Crandall
Elizabeth Crandall
Sarah Pierce
Hattie Pierce
Lucy Sweet
Ina L. Daggett
Anna Wells
K. Robert Wells
Harry N. Sweet
Mabel Sanford-Crandall
Fred Green
Emil Lehman
Mrs. Lottie Langworthy
Phebe Langworthy
Frank J. Harrison
E. J. Bertrand
Mary Tappan
Henry Olin
Anna P. Olin
Claston Bond
Orra O. Bond
Clara Maxson
Ora H. Daggett
Grace Sanford-Coalwell
Leonard Coalwell
Geo. M. Ellis
Mack Green
Lute Daggett
Edna Daggett
Pearl C. Sheldon
Addie Babcock
D. T. Rounsville
Mary Rounsville
Andrew North Sr.
Mrs. Anna North
Carl Sanford
Mrs. Jessie S. Langworthy
Mamie Saxton-Severance
Ora Green
Eva Houghtaling
Rev. H. D. Clarke
Mrs. Anna M. Clarke
Mabel Clarke-Sayre
Florence Clarke-Ellis
Andrew North Jr.
Mrs. Etta North
L. Harrison North
Eddie Saunders
Mortimer Saunders
Martin Ling
Coral Taopan-Ling
Walter Churchward
Alton Churchward

Everone Churchward
Eva Churchward
Merle Churchward
Harriet Sweet
Henry Ernst
Mrs. Kate Ernst
Emma Ernst
Grayce Ernst
Elbert West
Joseph West
Irene West
Claude Sanford
George Arnold
Floss Tappan-Arnold
Ida Arnold
Anna O. Severance
Rev. Wm. H. Ernst
Mrs. Hannah Ernst
Nathan Ernst
Lola P. Ernst
Nellie Brown-Bonser
Henry Bond
Walter Bond
Elvan H. Clarke
Ruby Tappan-Clarke
Cora Ellis-Bond
Leah Baxter-Brewer
Charles Bond
Zalia Babcock-Wells
Lucile Babcock
Lester Burdick
Lorena Briggs
Cora B. Crandall
Winnie Crandall
Nettie Crandall
Bessie Crandall

Rev. A. W. Coon
Josie Coon Mills
Frank Churchward
Clarence Daggett
Claude Dent
Myrtelle Ellis
Birdie Ellis
Ida Fahr
Charles Flint
Miranda Flint
Orpheus Green
Hiram Grow
Phebe Grow
John Houghtaling
Myrtie Lehman
Eugene Haskins
Mrs. Belle Haskins
Minnie Lewis-Bond
Ollie Lewis
Jessie Denaro
Carmin Denaro
Hans Hanson
Myron Langworthy
Mildred Langworthy
May Mericle
Archie Moulton
Earl McKean
Elwin McKean
Arthur North
Ray North
Florence Parker
Grace Rounselle-Burdick
Irl Rounselle
Harry Sanford
Alice Sanford
Myrtie Sanford-Fitch

Chandler Sweet
Sophia Sweet
Mrs. Chandler Sweet
Belva Sweet-Stockman
Rolla Sanford
Gertie Hurley-Sanford
Mrs. Gertrude Sanford
Lillian Saxton-Whitney
John Harrison
Ada Hutchins
Rev. J. H. Hurley
Mrs. J. H. Hurley
Oakley Hurley
Jessie Houghtaling-Clarke
Alice Ketchum-Glawe
Nettie Ellis-Kile
Mrs. Susan Ayars
Florence Ayars
Laura Ayars
Mrs. Carrie Green
Iva Green
August Sepp
Matie Olin-Sepp
Rev. Charles S. Sayre
Ray Tappan
Clifford Tappan
Glen Tappan
Ivan Tappan
Ruth Tappan
Haldane Tappan
Hazel Bond
Reginal Collier
Lilla Grace

Ruben Hood
Louis Jones
Lelah Sanford
Lysle Severance
Lorna Severance
Mrs. Cora Leach
Charles Leach
Leroy Leach
Vida Ellis
Nida Ellis
Henry Sepp
John D. Langworthy
Emma Ernst
Florence Green
Hattie Richmond
Laura Sanford-Adams
Nels Sorenson
Iva Green
Hazel E. Bond
Melvine Flint
Bessie Crandall
Merle Churchward
Elizabeth Severance
Will Coalwell
Iva Sanford
Ethel Green
Walter Lewis
Liniel Lewis
Esther Mills
Bruce Daggett
Marjorie Daggett
Ella West
Mattie Kerr

(To be concluded.)

What Can Publicity Accomplish?

Light is one of the strongest preventatives of crime. Increasing the illumination will do more to reform a street than doubling the force of policemen. A light hung in front of a safe is better protection than a watchman, for all the passersby are transformed into watchmen. So it is the obscurity with which the transactions of our great corporations are covered that allows those acts of which the Citizen justly complains.

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

There are hundreds, even thousands, of such cases in history. Where the great mass of the people has had no direct voice in the government, wise rulers have always made concessions to public feeling. The influence of this force is shown in our everyday life. Many men lead decent lives from no higher motives than the desire for the approbation of their fellows. Other thousands abstain from open evil from fear of public censure alone. This has always

been true of individuals and now the corporation has fallen into line. It also seeks to gain approbation and to avoid blame, and is showing a new deference to the opinion of its patrons.

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

The Bookseller—"This, sir, is an excellent book on swimming, and a very useful one, too."

The Customer—"Useful?"

The Bookseller—"Yes, sir. If ever you find yourself drowning you have only to turn to pages 88 and 89 and there you will find full instructions how to save yourself."—*Sketch.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor.

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

—*Korea Mission Field.*

Three Reasons.

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

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

Second. She is too poor. How often have you heard, "I believe in missions, but our church at home is so poor I think we can not afford to be sending money away when we need it so badly at home." The same woman will likely belong to from one to five clubs or lodges and pay out several dollars in dues and never once think of how poor the church is, but the minute you mention the Christian Woman's Board of Missions the poverty of the church enters her mind.

Third. She has not time for the work. She is so busy. She says, "Really, I can not spare the time." Sister, Jesus did not say, "If you believe in missions go into all the world with the Gospel." He did not say, "If you can spare the money from what you are spending in selfish luxury, I would be pleased to have you carry salvation to the lost world." He did not say, "If you can spare the time from your well-arranged home, and from the society of your friends, I desire you to go teach the nations." But "in the last hour, with the

burden of a lost world on his shoulders, he flung unflinchingly at them the imperative command, a straightforward, comprehensive 'Go!'"

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

Did you ever stop to think about it, that while you live in good homes, surrounded by everything you need, just over the sea, just across the line in Mexico, and over in the mountains of Tennessee and Kentucky, the suffering is as intense and the cruelty just as real? Did you ever stop to think that, every time your watch ticks, two souls that never heard of a crucified Saviour go into eternity? Do you ever stop to think of your responsibility for not doing the things you are able to do? Do you hear the voices pleading for help? Every woman in the church should listen to the pleadings. Every child widow in India calls to you. Every cannibal in darkest Africa calls. Disease and misery from the dark places of the earth call. Can a Christian woman stand up and say she has no time?

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

Out of the depths they cry,
That countless throng
Of those who know thee not,
Yet for thee long.
Unheeding, can we turn away?
Is it from lips, or heart, we say
Thy Kingdom come?

Let thy great love o'erflow
The lives of all,
That streams of love may reach
To those who call.
Can children of one Father be
Content till all draw nigh his knee,
And all come home?

Our lamps are dim; they give
But little light;
Can we thus change to day
The heathen night?

Spirit of God descend with fire,
Rekindle in us fresh desire
To shine for thee!

Out of the depths they cry;
We can but hear.
What wilt thou, Lord—ourselves,
Or those more dear?
Oh! lead us each to take some share
In answering our daily prayer,
Thy Kingdom come.

—Emily Yeo.

"You Never Stood In the Dark."

Bishop Whipple, the apostle of the North American Indians, says: "An Indian came six hundred miles to visit me in my home. As he came in at the door he knelt at my feet. He said: 'I kneel to tell you of my gratitude that you pitied the red man.' He then told me this simple, artless story: 'I was a wild man living beyond the Turtle Mountain. I knew that my people were perishing. I never looked in the face of my child that my heart was not sick. My father told me there was a Great Spirit, and I have often gone to the woods, and tried to ask him for help, but I only got the sound of my voice.'

"And then the Indian looked into my face and said: 'You do not know what I mean. You never stood in the dark and reached out your hand and took hold of nothing.

"One day another Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that you said that the Great Spirit's Son had come down to earth to save all the people that needed help; that the reason the white man was so much more blessed than the red man was because he had the true religion of the Son of the Great Spirit; and I said I must see that man.

"They told me that you would be at Red Lake Crossing. I came two hundred miles. I asked for you and they said that you were sick, and then I said, 'Where can I see a missionary?' I came a hundred and fifty miles more, and I found the missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while.'—*The Illustrated Missionary News.*

In Memoriam.

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

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

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

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

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

In behalf of Circle No. 4,
MRS. METTA P. BABCOCK,
MRS. FANNIE DENNETT,
MRS. JENNIE CROSLY,
Committee.

Milton, Wis.,
June 24, 1912.

The Voyage of Life.

Life is a voyage. The winds of life come strong
From every point; yet each will speed thy course
along,

If thou with steady hand when tempests blow,
Canst keep thy course aright and never once
let go.

Life is a voyage. Ask not the port unknown
Whither thy Captain guides his storm-tossed ves-
sel on;

Nor tremble thou lest mast should snap and reel;
But note his orders well, and mind, unmoved,
thy wheel.

Life's voyage is on the vast, unfathomed sea
Whereof the tides are time, the shores, eternity:
Seek not with plummet, when the great waves
roll,

But by the stars in heaven mark which way sails
thy soul.

—Theodore C. Williams.

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

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

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

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

MY DEAR MR. MOODY:

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

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

Yours ever sincerely,

W. H. GRIFFITH THOMAS.

It is not clear to me just what Doctor Thomas means by "absolutely binding." If he means that I insist that "one particular day" is essential to salvation, my answer is that such an idea is quite contrary to my belief and to the doctrine of the *Studies*. I do believe that religious sentiment, reason, the Scriptures, and history warrant the statement that the preservation of a true Sabbath idea and principle depends upon one particular day, just as

the value of other memorial days can not be separated from their history. But this conviction is far removed from legalism.

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

One is a Christian, or being "saved," it seems to me, who seeks and finds forgiveness of sin and the life eternal as the free gift of Divine love, mediated by Jesus Christ, the Son of God and the Saviour of men; and who, in gratitude, and by the power of an endless life, tries to know and do the whole will of God. The question that should always be in the heart of a child of God is not, What must I do, or keep, or observe, in order to be saved? but, How much can I do to show my love for the great Lender who, because I had not wherewith to pay my debt, freely forgave me?

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

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

ARTHUR E. MAIN.

*Alfred Theological Seminary,
Alfred, New York.*

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

YOUNG PEOPLE'S WORK

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

Common Sense.

THE YOUNG PEOPLE'S BOARD.

Christian Endeavor topic for July 20, 1912.

Daily Readings.

Sunday—Listen to the wise (Prov. xiii, 13-20).
Monday—Profit by mistakes (I Cor. x, 5-12).
Tuesday—Learn by example (Rom. xv, 4-5).
Wednesday—Trust one that knows (Prov. iv, 20-27).
Thursday—Listen when God speaks (Heb. ii, 1-4).
Friday—Shun all evil (I Thess. v, 14-23).
Sabbath day—Topic: Christian common sense (Prov. iv, 1-9).

STOP TO THINK.

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

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

stand them. If we do so, we will continually make use of our common sense.

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

HOW CAN WE LEARN FROM THE EXAMPLE OF OTHERS AND PROFIT BY THEIR MISTAKES?

If we knew and practiced the answer to this question we would certainly be possessed with a very useful kind of common sense. This first part of the question is, "How can we learn from the example of others?" We see plenty of models to follow, but from which can we learn; which furnishes the best example? "By their fruits ye shall know them." If a person's life is so lived that, in the end, the work of Christ has been forwarded, then his life furnished a good example. But one should not then decide that such a person has done nothing which is not a good example. He should also judge each deed whether or not its fruits are righteous. If we say that Grant's life was lived for the betterment of the world, we are not accordingly justified in doing all that Grant did; in smoking, for example. But we are justified in following him in the things of his life that were done for the betterment of his country; with one provision, that we observe not only the form of the act, but also the spirit and motive.

The second part of the question, "How can we profit by the mistakes of others?" can be answered in like manner. We must avoid all acts or words of others which we can see have led to evil fruits. This kind of common sense, then, lies in taking as our examples the acts which we see have produced good results and in shunning those that have produced evil results.

TO WHOM SHOULD WE LOOK FOR ADVICE? FIRST OF ALL, TO GOD.

James says, "But if any of you lacketh wisdom, let him ask God, who giveth to all liberally and upbraideth not; and it

shall be given him." A good definition of *common sense* is, "Good sense in relation to common things." Wisdom is usually thought of as the ability to discern large matters; and when we have some great question to decide we are quite likely to follow the advice of James. But this difference between *wisdom* and *common sense* is not so much a difference in quality as it is a difference in application.

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

There are three direct ways by which we may enjoy this helpful communion with God: (1) By observing God's ways in nature we may learn the most helpful lessons of life. He who relates himself most harmoniously to the universe shows most common sense; conversely, he who studies to acquaint himself with the laws of the universe will acquire common sense. And this is to inquire of God, who speaks to us through the laws of his universe.

(2) Another great privilege of the Christian is to go to God who has revealed himself in his word as found in the Bible. In the history of God's people, and especially in the life of his son, Jesus Christ, we learn how to live completely. When the truths of his word find expression in practical, every-day living, common sense will prevail in the life.

(3) Dr. E. H. Lewis at Milton the other day quoted an eminent physician as saying that the best preventative of insanity is the habit of evening prayers. Prayer gives a balance and poise to life. It joins our little life to the great life of the Eternal, and gives us strength for the present and confidence for the future. If we were more in prayer, we would be less erratic in conduct, and less wavering in faith.

Question.—Do you know any better way to get young men out to a social gathering than to hold an exhilarating smoker? If a young man of twenty-one does not use tobacco, how can he mix with a crowd of this kind? Of course, we all admit that it is wrong for growing boys to use cigaret-

tes, but what's the matter with a good cigar or a pipe for a student out of his teens?

Answer.—Yes, have a dinner or supper without the smoker, with good speeches or music. It can be made all the more interesting if there is something to be done for which the young men are to plan. You ask, "What's the matter with a good cigar or pipe for a student?" 1. It costs money which is a pure waste. 2. If the student were in athletic training he would not use tobacco. Why? If it is better for the body not to use it, why use it at any time? 3. Women do not like it. The odor is offensive to them, though they can, of course, get hardened to it. 4. The habit tends to make men thoughtless of others, and selfish. Watch the men who have it, and see if it does not. Some men, of course, retain their thoughtfulness of others, but there are many others who do not. 5. It limits one's fellowship instead of enlarging it. You admit that it is wrong for children to smoke. Probably you would prefer not to have women smoke. You limit your fellowship, accordingly, to the smoking section of men, which is not an increasing section. 6. It is an unnatural appetite, which usually has to be acquired. Not all such appetites are wrong, but they need to be scrutinized. 7. It becomes a man's master, so that he is not free.—*S. S. Times.*

The Real Thing.

Some years ago, while eating dinner with a Sunday man, I was told by him of a farmer of that district, known far and wide for his hospitality. A Seventh-day Baptist stopped with him for dinner one day and at the table was asked to return thanks. The guest replied to the effect that that was not in his line of business. "Why," exclaimed the old host, "I supposed every Seventh-day Baptist was a Christian." It seemed to me a high compliment to the character of religion lived by our people. But, are we worthy of it? Are we living the lives our neighbors and friends credit us with? or are we going a good deal on reputation? Christian Endeavorers, are we living the *real* life, or are we satisfied with merely a form of it? Did you ever gather hickory-nuts? You were not satisfied with the hulls, or with

the shell. You pulled off the one and cracked the other and ate the *meat*. Nothing but the sweet, oily kernel satisfied. Church-going, Bible-study, pledge-signing, song-singing, of themselves alone will not satisfy. We must have the meat, the kernel, the heart of religion which is supreme love for God and proper love for our fellows. With that in the life of every Seventh-day Baptist Endeavorer our acquaintances will not be shocked at us; or their estimate of us be lowered.

News Notes.

BERLIN, N. Y.—The young ladies of Miss Matie Green's Sabbath-school class gave a supper, Thursday, June 20, the main feature of the supper being mush and milk. The proceeds, \$5.70 will be used for furnishing the recitation-room for the class.—Pastor Severance of Leonardsville, N. Y., is with us a few days, officiating at the quiet home wedding of Miss Minnie Williams and Mr. Adelbert Corbin. Miss Williams was formerly of Leonardsville.

SHILOH, N. J.—The pastor recently baptized three and received into the church four new members.—The Ladies' Aid society gave an interesting entertainment on May 28, the proceeds to be used for the benefit of the society. The Lyceum Course which is annually conducted by our society, cleared \$54.60 the past season.—On May 26 the C. E.'s and a few other friends held a surprise social at the parsonage, it being the pastor's birthday. It was a successful, and complete surprise to him. Interesting games were played; refreshments of cake and lemonade were served by Mrs. Skaggs. The birthday cake attracted much attention.—On June 2 a farewell social was held after the Christian Endeavor meeting for two of our teachers, Miss Kilmore and Miss Cure, both of Pennsylvania.—June 22 a social was held at the home of Earl Tomlinson. Refreshments were on sale and every one enjoyed a good time.

PLAINFIELD, N. J.—The ladies of the Aid society held an all-day sewing meeting with outdoor lunch at the home of Mrs. H. M. Maxson, June 12. Each one brought ten cents and her own work, the object being financial aid for the society

expenses and a social time for the members.—The Men's Club held a supper, June 9, in the church, followed by an illustrated travelogue, "Getting on in the World," by H. M. Maxson. Supper was fifty cents, served by the boys of the church dressed in waiters' coats.—The Rev. D. B. Coon writes that a building site for church and parsonage at Battle Creek has been purchased, and building commenced on the latter—subscriptions now welcome.—A social was given by the officers of the Home Department to the members of the department, Sunday afternoon, June 16, to promote sociability. A literary and musical program was given. Refreshments were served and a good time enjoyed by all the thirty present.

ASHAWAY, R. I.—The baccalaureate sermon before the graduating class of the Hopkinton High School was preached, June 22, by Rev. S. M. Cathcart, pastor of the Congregational church at Westerly. The commencement exercises were held on Thursday evening, June 27. There were ten members of the class this year, but David Green of Hopkinton was taken seriously ill four days before the close of school and passed away early Friday morning. Great sorrow is felt not only by his classmates but by the whole community as well. The annual meeting and reception of the Alumni Association was held on the evening after the Sabbath, June 29.—Miss Gertrude Stillman entertained the members of her Sabbath-school class at her home on Sunday evening, June 16, and a pleasant time was reported.—Children's day was observed last Sabbath and the children as usual did their part in making the occasion a happy one. Misses Mildred Taylor and Jennie Blake rendered solos and one of the small boys played a selection on his violin. There were several interesting recitations and exercises, and the Sabbath-school collection was taken up by four tiny children. Pastor Van Horn gave one of his helpful talks to the boys and girls.

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

CHILDREN'S PAGE

When Grandmother Was Understood.

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

Elsbeth was undecided. There was the pound of fudge to make for tonight's party, and Donald's ball that she had promised to mend. But what was that? She suddenly heard her own name spoken, and thinking that grandmother had called her, started to open the door. But no, it wasn't that, for grandmother was saying: "They're the best children and grandchildren that ever a body could have. Here's ample proof of it in this little soft wool jacket that Elsbeth spent several hours in crocheting for me; but they just don't seem to understand. They think I'm so feeble that I ought not to stir out of my own tracks, and it's, 'Do be quiet, or you'll disturb grandmother,' or, 'Don't let grandmother carry that box up-stairs; she's not strong enough.' I sometimes wish they knew"—Elsbeth suddenly realized that she was eavesdropping.

"For shame," she said, as she hurried away, "to think that a daughter of Randall Williams should stand and listen to what was not intended for her ears." She immediately sat down on the front stairs to consider the matter.

What was it that they didn't understand? She thought they were taking the very best possible care of grandmother.

"I'd stand up for her to my last breath," she declared stanchly. "Didn't I lecture Elsie Denton last week when she walked right through the room without so much as looking at grandmother? Maybe I wouldn't have thought so much about it if I hadn't heard old Mrs. Jones say that young folks hadn't much respect for old people nowadays; they didn't seem to be

anything but stumbling-blocks in the way of their good times. Dear me, I hope grandmother doesn't feel that way, too."

She was still pondering over the matter when her mother returned from her shopping trip earlier than she had expected.

"Mother! Mother Williams!" she exclaimed excitedly. "What do you s'pose? Grandmother says we don't understand, and she wishes we knew something; what it is I didn't hear. Who can it be in there with her?"

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

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

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

"You know day after tomorrow will be grandmother's eighty-fifth birthday, don't you, mother?"

"Why, of course I do, Elsbeth, and I have planned to have a quiet little time all by ourselves with a dainty supper and a birthday cake; not a rich fruit cake, but something lighter. We won't try to ask any company, for old folks can't stand excitement."

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

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

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

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

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

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

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

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

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

"Well, well," she declared as she stepped up on a chair to get the spice box, "I do believe that doctor's tonic is helping me after all. I haven't felt so spry for more than two years."

Mrs. Williams wondered, as she watched her hurrying around with her old-time enthusiasm, if there were not other tonics more effective perhaps than those prescribed by doctors.

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

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

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

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

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

"It's all Elsbeth's doings," Jane explained when the greetings were over at last. She and her father came hurrying in last night just about my bedtime and declared I was going home with them. I told them I had the rheumatism so that I could hardly walk; and my best dress was all out of style, but it wasn't any use. They had hired an automobile just for me so, of course, I had to come. I do believe, the rheumatism is better already."

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

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

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

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

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

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

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

HOME NEWS

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

God and the Human Eye.

Not many years ago one of the leading physicists of the world declared that if his optician had sent him an instrument with as many defects in it as the human eye he would have refused it on the ground of poor workmanship. Thus did proud man scoff at the work of the Creator. It is refreshing to learn, in view of this, that at the meeting of the British Association for the Advancement of Science above mentioned, Professor J. S. MacDonald, of the Section of Physiology, stated that "the eye is as perfect an optical instrument as could be made with the full knowledge of the part played by matter and special arrangements of matter in reflecting, refracting and absorbing light." The Professor argued that this perfect optical mechanism has been formed either by light itself or by an "external agency cognizant of light." He then proceeds to show that the eye can not be formed by light itself, since it develops in the embryo in the absence of light. This brings his argument to the point of showing the necessity for this "external agency cognizant of light," and that the eye must have been formed by this "agency." No power or person can fit this definition but God himself,—and God as a person. In view of such things the *Independent*, in a recent editorial, says, "Formerly it was customary to assume that all vital phenomena could be explained by the motion of the molecules. . . . But it is beginning to be perceived that another point of view is also possible, equally legitimate and in some respects more valuable." All these things are cautiously written or spoken, but they signify much, coming as they do from the world's leaders of thought and research. God is compelling Natural Science to recognize him. But it is a hard and humiliating thing for Natural Science to do.—*Exchange.*

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

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

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

June 30, 1912.

DEATHS

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

In 1860 she was married to William Cline, by whom she had five children,—three sons and two daughters. She was married to her second husband, R. K. Thayer, in Lawrence, Kan., in 1879, and came the same year to Colorado, and has since resided in Boulder County.

She united with the Seventh-day Baptist church of Boulder, October 23, 1909, a convert to the Sabbath, and died in the triumphs of the Christian faith. Funeral services were conducted at the home of her daughter, Mrs. Spring, and interment was made in the old cemetery near the home.

A. L. D.

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

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

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

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

E. E. S.

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SABBATH SCHOOL

LESSON III.—July 20, 1912.

THE GROWTH OF THE KINGDOM.

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

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

DAILY READINGS.

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

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

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

Fourth-day, Matt. xxv, 1-13.

Fifth-day, Matt. xxv, 14-30.

Sixth-day, Matt. xxv, 31-46.

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

(For Lesson Notes, see *Helping Hand*.)

SPECIAL NOTICES

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

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

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. Rev. E. D. Van Horn, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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 church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is 264 West 42d St., Los Angeles, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 136 Manchester St.

NEW RIFLES FOR SALE.

Stevens Favorite, 25 Stevens caliber, target sights, take-down, list price \$9.00; will sell for \$7.00.

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Back to Nature

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

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

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

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

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

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The Sabbath Recorder

ADVICE TO GRADUATES.

Every one is called to consecrate his life to the great cause. There are many pursuits in life, but only one cause—and that is to realize in ourselves and to help others to realize the divine nature in man, and thus to prove the dignity and the power of human life in the higher ranges of its possibilities. Do not be complacent in the security of a narrow-minded prejudice which places exclusive stress upon the material values, and thereby starves the soul. This is not a world in which you are merely to seek fortune, pursue pleasure, or endeavor to achieve name and fame. There are two factors which combine to determine your responsibility—the world's need on the one hand and your ability to meet it on the other. One of the most significant results of your education is to give you a more vivid and real sense of the need and at the same time to increase your powers of ministering to it. Whether your life is a success or failure will be determined solely by the set of responsibilities which you recognize as supreme and which you heartily endeavor to discharge. As you enter the world, with its bewildering confusion of clashing interests, its lights and darkness, good and evil, its strife and discord, its hopes and fears, its stubborn questionings, its mystery, its doubts, its brute facts, and its deeper and triumphant tones of prophetic promise—as you face it all, impatient to become a part of it all, I beseech you in this quiet hour, pray that you may quit yourselves like men. Give your strength to the world's weakness, your faith to its doubt, your hope to its despair.

—President Hibben's Baccalaureate.

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