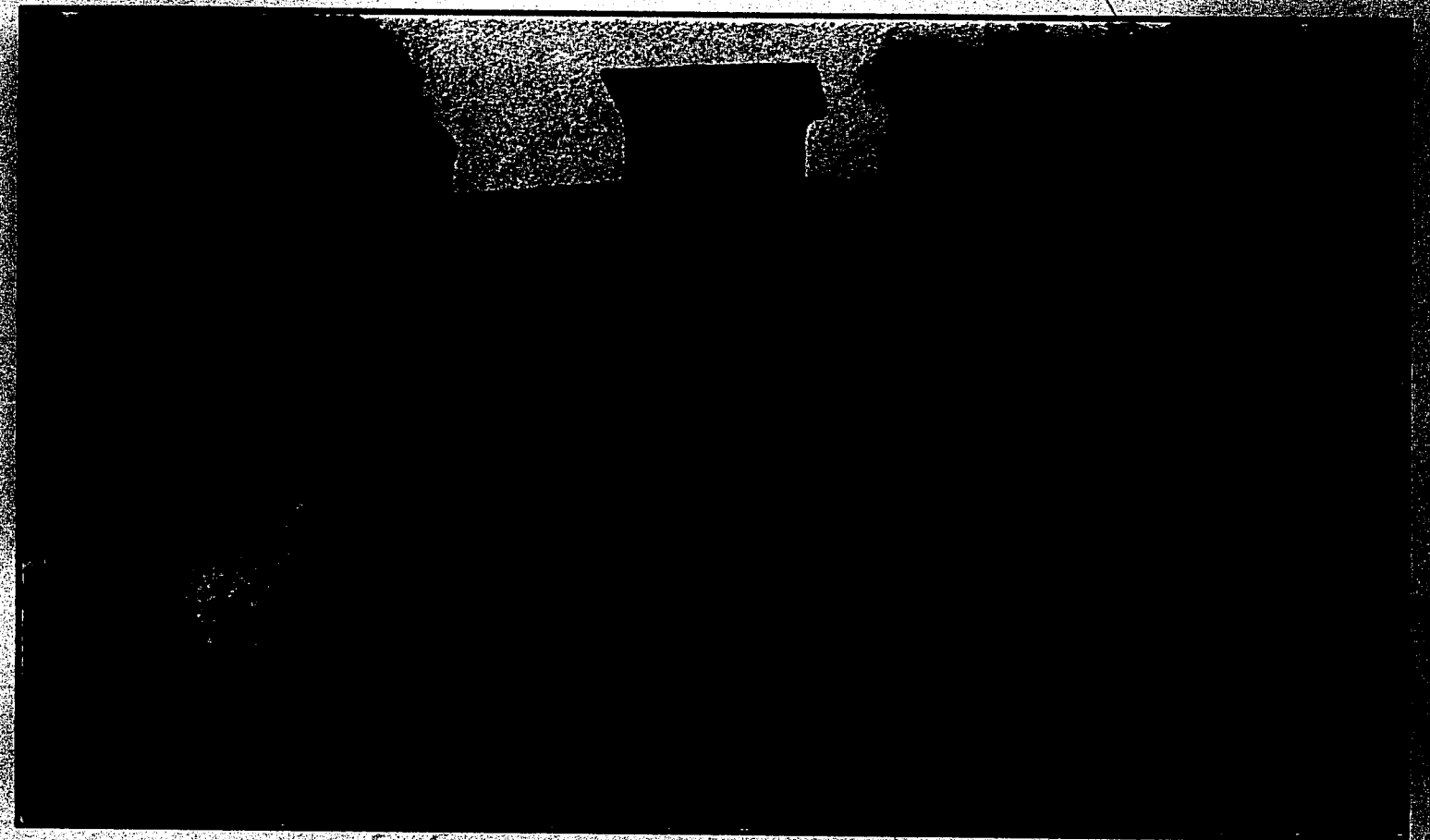


The Sabbath Recorder



HOME OF PRESIDENT DALAND, MILTON COLLEGE CAMPUS

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The Sabbath Recorder

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

VOL. 81, NO. 1

PLAINFIELD, N. J., JULY 3, 1916

WHOLE-NO. 3,722

COMMENCEMENT WEEK AT MILTON

Seldom has commencement week at Milton been more auspiciously begun than it was on the eve of the Sabbath, June 9, when the annual sermon before the college Christian Associations was preached by the Rev. Frank W. Scribner, of Hillsboro, Wis. He sounded the keynote of devotion and consecration which has echoed throughout all the exercises of the week.

As usual the services were held in the Seventh Day Baptist church, and President Daland conducted the service. The music was furnished by the church choir. The opening hymn was "Day is Dying in the West," and the hymn following the sermon was "On Our Way Rejoicing." The anthem was "What Hast Thou Given for Me?" by Ambrose.

Mr. Scribner preached from Hebrews 12: 29, "For our God is a consuming fire." He presented the divine influence in human life as the cleansing and energizing influence of fire. He began in a striking way by calling attention to the fact that the forces of steam, wind, and electricity are for our use derived from fire; that is, from the heat of the sun. But he laid strong emphasis upon the cleansing work of the divine power as a necessary preparation for its energizing work. He suggested that fire near at hand makes us feel very nervous and uncomfortable. So the approach of God very near to the sinful and unconsecrated life causes nervousness and irritability. The fire of God burns up the dross of self-satisfaction, of self-will, and changes the life absolutely. It burns up many things in the individual life, in the life of a church or organization, and in the nation. He illustrated this by the life of Paul, of Augustine, and by the history of certain churches whose life and work have been transformed; and he called attention to the transformation of worldly, cynical, and superficial France into the

New France of today—all soul, reverence, and patriotism—by the fire of war. If the fire of war can do this for France, what can the fire of God not do for our nation and all the nations of the world?

Joint Session of the Literary Societies

On the evening after Sabbath, June 10, the four literary societies held their annual united session in the auditorium. The exercises were in the form of parodies of well-known scenes from Shakespeare's plays, containing burlesques which exhibited phases of college life and events of the year, with local hits that seemed to please the friendly audience.

Baccalaureate Sermon

Not alien in its spirit from the earnest sermon of Mr. Scribner was the baccalaureate sermon by President Daland, delivered to the graduating class in the Seventh Day Baptist church Sunday evening, June 11. The large church was quite filled, and the graduating class occupied the front seats. Professor Harris M. Barbour, acting pastor of the Congregational church, assisted President Daland in the services. Music was rendered by the Seventh Day Baptist church choir, under the direction of Professor A. E. Whitford. The hymns were "Courage, Brother, do not Stumble," and "My Soul, be on Thy Guard." The anthem was "Benedic, Anima Mea," composed by President Daland, with contralto solo by Miss Anna Post and soprano by Miss Alberta Crandall.

President Daland chose as his theme, "The Gospel of Endurance." His text was Mark 13: 13, "He that shall endure unto the end, the same shall be saved." He spoke as follows:

In the Museo Barbonico at Naples may be seen the bronze helmet, breastplate, and spear of a Roman legionary soldier. In the midst of hundreds of other interesting and historical relics that excite the curios-

ity and wonder of the sight-seer, the armament of this soldier is often passed by or at most is accorded a hurried glance.

Eighteen hundred years ago the Roman Empire controlled the known civilized world. Its commerce spread over the seas; the valor of its legions conquered the nations; in every enterprise of human activity it was first and foremost. This breastplate and helmet at Naples was merely the common equipment of one of Rome's uncounted soldiers. Pieces of such armor are to be seen in many other places of Europe. But the soldier who wore this armor was of an uncommon kind. In that fateful day when darkness displaced the light, this soldier stood a sentinel in the city of Pompeii. When the lava and hot ashes drove the people out of the fated city in hurried flight, he still paced in measured tread, guarding his trust. When fire and smoke extinguished all living creatures, he was still at his post. And Mt. Vesuvius belching its sand and ashes and lava finally covered the city many feet deep and with it the soldier still in his place. There the sentry found his grave.

Centuries came and went, nations rose and fell, civilizations were transformed, and our modern life replaced that of the classic days, but still under the covering of seventy feet of volcanic sand and ashes slept this silent warrior. His body at last crumbled to dust, but his helmet, breastplate, and spear have remained through eighteen centuries to attest this hero's devotion. What kept him from fleeing death and destruction? What powerful hand stayed his flight? Had he neither wife nor babe, neither kith nor kin? Had he lost the desire, common to every living creature from moth to man, that of saving his life? No such negative explanation can be found for his conduct. His name is lost, but his dumb armor loudly enough bears witness that he heeded the behest of Duty. Duty kept him in his place, from which no other voice could call him away.

"Stern daughter of the voice of God,
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity.

"Stern lawgiver! yet thou dost wear
The Godhead's most benign grace;
Nor know we anything so fair
As is the smile upon thy face;
Flowers laugh before thee on their beds;
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through thee, are
fresh and strong."

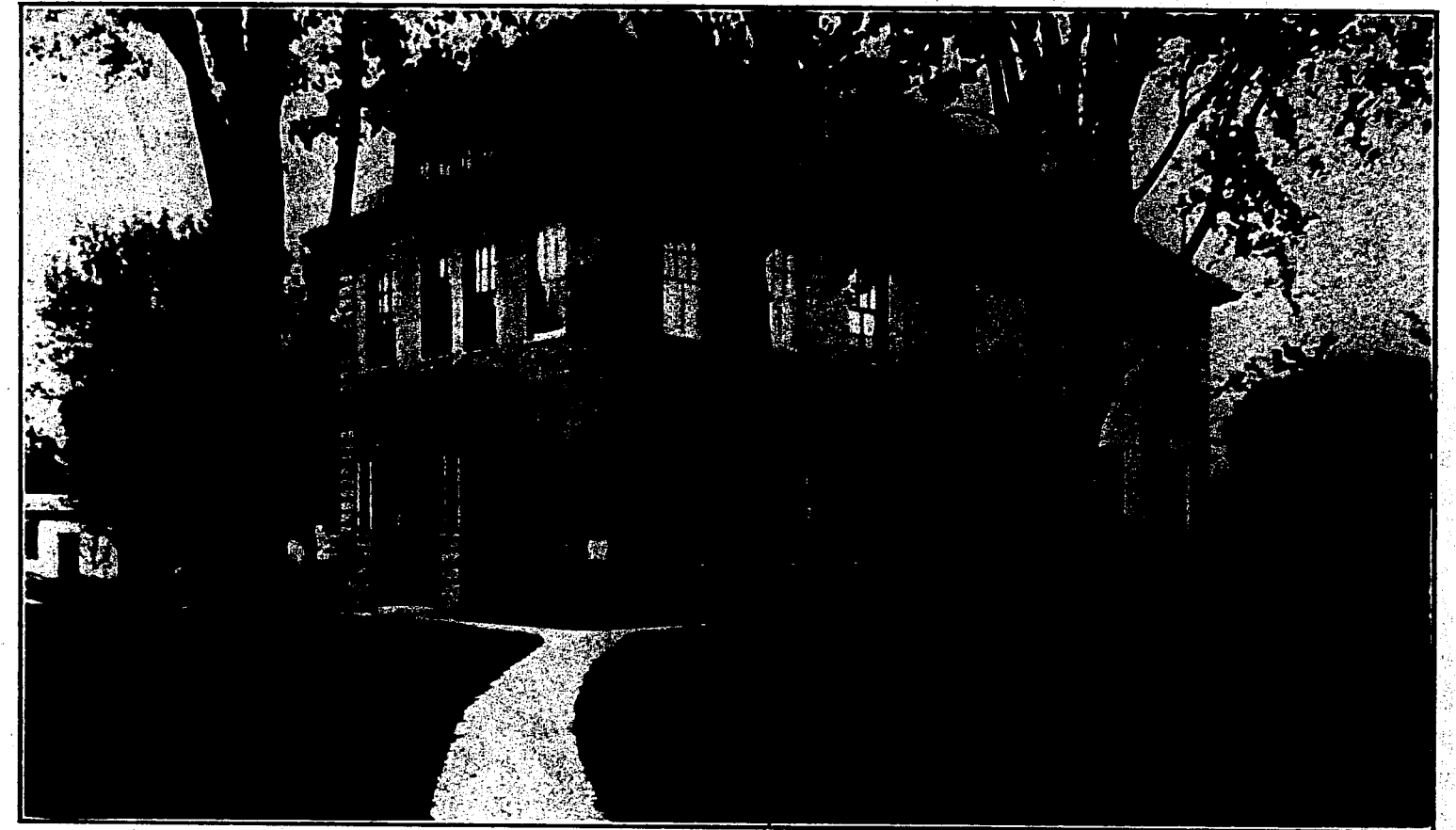
On the outskirts of the city of Havana, Cuba, at the edge of the bull ring, now converted into a baseball park, is a low squat building. With its cream yellow walls and its little square windows it appears unpretentious and commonplace. Yet this little house has been the scene of heroism and devotion to duty not excelled by any deed on the blood-running battlefields of Europe. Year after year thousands of people died throughout the south of our country, as well as in the countries of South America and Panama, as the result of a highly contagious and infectious fever. Its pestilential breath spared neither young nor old, neither the strong nor the decrepit. It suddenly attacked its victims, hurriedly did its terrible work, and reappeared year after year to take its awful toll. It paralyzed all human effort, it checked all business. The graves of thousands of its victims line the route of the Panama Canal. Baron de Lesseps, the builder of the Suez Canal, and his French workmen, who had sustained the heat of the Arabian desert, had conquered the poisonous simoon and successfully braved the terrible sandstorms of Egypt, went down in defeat before this merciless and insidious foe. Precipitately they fled, leaving their machinery and the graves of countless workmen. Millions of French gold were lost and untold suffering caused here and abroad. And all this because of the dread yellow fever. Medical science seemed powerless. All efforts to stay this monster were in vain. It picked its victims where and when it pleased. Inspiring terror it reigned in its dread and awful majesty. But see! In the little building at Havana there are toiling and laboring a handful of faithful men. There they are poring over their microscopes night and day, following clue after clue in their pursuit of the dread yellow fever plague.

Finally the supreme test came! Volunteers were asked to offer their bodies, their health—yes, their lives, to prove the discoveries made. They knew that the bite

of the infected mosquito would prove to be the sting of death. They saw their wives widowed, their babes orphaned; yet they flinched not. Resolutely they met the task which took some of them from the light and put some on the rack of pain. What urged them on? What great motive had they to court death? What prize awaited them? The fulfilment of duty to their profession had placed the martyr's crown on their heads. Who knows their names? To be sure Congress voted their families a small annuity, but their devotion to duty is registered in the rolls of Heaven where their reward is sure. Today the scourged countries are relieved.

"....I myself commend
Unto thy guidance from this hour;
Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And, in the light of truth, thy bondman let me
live!"

But a higher conception of duty is not all that I would speak of tonight. That of course is an inspiration. The sense of duty is taught and enforced in church and college, by preacher and teacher, both through precept and example. But something else is necessary—something very practical. I call it the "Gospel of Endur-



WHITFORD MEMORIAL HALL, MILTON COLLEGE

Yellow fever has practically disappeared. As you take the street car in Havana and ride out past the St. Lazarus hospital for lepers you reach the beautiful suburb, El Vedado. Cuban palaces are set in rich gardens, the purple banana blossoms and flowers in unbelievable profusion greet you. Who made this possible? Who transformed the "pest-hole of the earth" into this Paradise? Leonard Wood and his co-workers in the little yellow house by the bull ring. Who built the Panama Canal, the greatest wonder of modern times? These martyrs to Duty, who died that others might live.

So I bid you say to Duty:

ance," the proclamation of the exalted quality of "keeping at it."

The Gospel of Christ is many-sided. Salvation is presented in various texts of Scripture in many ways. The words spoken by St. Paul to the jailer at Philippi were "Believe on the Lord Jesus Christ and thou shalt be saved." In these words we have the clear spiritual teaching of salvation by faith. But we read also in the Gospel according to St. Mark that "he that believeth and is baptized shall be saved," and hence we are able to connect salvation with both inward faith and outward ceremony. Again St. Peter in his epistle deplores the fate of those that "obey not the

Gospel of God," and refers to the penalties for disobedience. Likewise St. James tells us that "faith without works is dead," and asks in the case of one that does not perform good works, "Can his faith save him?" Moreover St. Paul in giving counsel to Timothy exhorts him to persevere in his duties and writes, "Take heed unto thyself and unto the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." This is evidently the Gospel of Endurance, and in our text our Savior himself says with solemn emphasis, "He that shall endure to the end, the same shall be saved." Here the necessity of endurance is clearly set forth with a negative implication.

Endurance you know to be the quality of the successful athlete. It is not college spirit, intense enthusiasm, and deafening yells. It is not a spurt for a few yards nor an occasional brilliant play; it is not success for a few innings. It is endurance to the end of the last inning, the finish of the race, the winning of the goal. It means strong and hardened muscles and healthy and well-balanced nerves.

Endurance is the quality of the successful warrior. It was so in ancient time; it was so in the tournaments of the Middle Ages, it is so in this terrible war of these fateful years. The nation will win in this war that can hold out the longest; and that power of endurance will be due to wise economy, careful system and a well-balanced consideration of the long strife, so long that the enemy can not hold out. Temporary enthusiasm and ebullient patriotism are not the prime essentials.

Endurance is the quality of the successful scholar. It is not love of science or of laws; it is not an interest in history and literature; it is not an enthusiastic delight in music and art; it is not facility in language or in handling mathematical formulæ. It is endurance, persistence pure and simple. It is the quality of keeping at a subject until it is mastered. It is not study sufficient to gain a passing grade. Scholarship is the reward of him who has endurance, who is capable of intense and continuous mental application.

Endurance is the quality of the successful statesman. It is not the enthusiasm of a party or of a crisis; it is not the prestige

of a single achievement. It is endurance, a steady meeting of the problems of state and of international politics. The statesman who wins salvation for himself and for his nation is the one who endures.

Endurance is likewise the quality of the Reformer. It is not merely a noble impulse. Reforms are slow—inevitably. We expect to turn the world upside down in a moment. Hence some impatient reformers desert their standards. Some go back; others revolt to the foe. It was endurance that made St. Paul the successful apostle to the Gentiles. Endurance was the glory of St. Augustine, of Luther, and of Lincoln.

What made the Roman soldier stand fast in Pompeii? It was not merely his conception of duty. It was that. But it was also his habit of obedience and his training as a part of the mighty machine of the Roman army. What made the heroic physicians stay by their task which cost their lives? It was not merely their lofty conception of duty, but the stern quality of endurance bred in them by the combination of their twofold calling as physician and soldier—the healing art and the art military.

So now I say to you. Your course of study in college will be chiefly valuable to you—in addition to lofty ideals—if it has bred in you the habit of steady and regular application, of performing tasks on time and well, and of keeping them up till the last problem is solved, the last theme written, the last drawing completed, and the last lines mastered. The sticker is of the Lord and is saved. The quitter is of the Devil and is lost even before he quits.

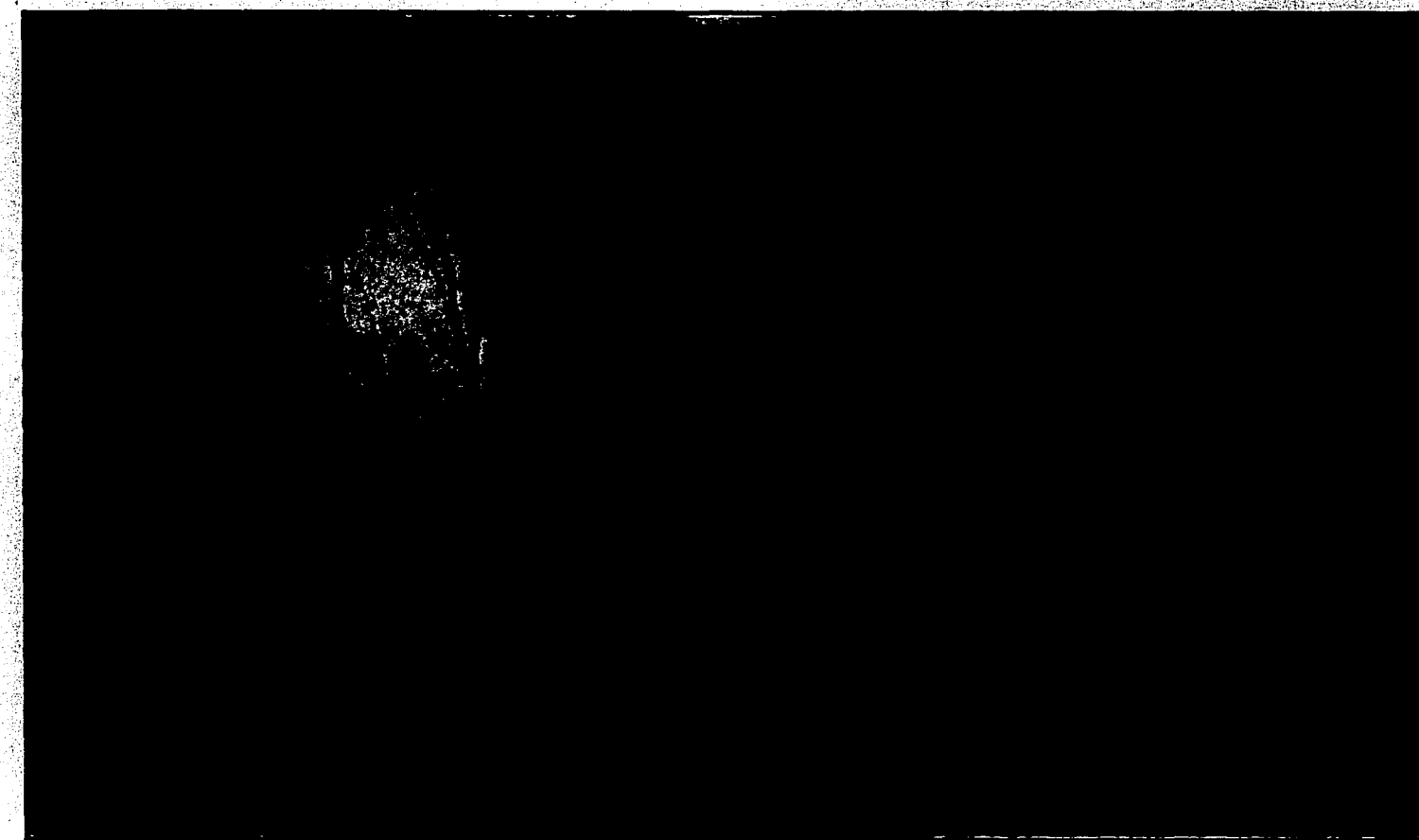
The forces that produce the quality of endurance are noble forces. They are of the Kingdom of Heaven. The first of these is faith. He who has faith endures to the end. He who falls by the way falls because he has not faith. In this there is no reference to physical ability. Endurance is of the soul, even though the body perish. The poor widowed mother who reaped two acres of barley to save her son from death, but who died after the last sheaf was bound, would have been none the less a heroine if she had fallen dead before the accomplishment of her task. The woman from the hills of India who traveled, footsore and weary, to the house

of the missionary and who fell upon the threshold, but who was rescued and not only was healed but was taught the precious Gospel, we feel would have been as truly saved had she died on the threshold, even before she heard of the Lord Jesus. He who gives his life to a noble cause wins, as having faith. The suicide (if sane) is a confessed skeptic. He does not believe it worth while to live and endure. Our text is not inconsistent with the gospel of faith. Nor is it its supplement; it is the complement of that gospel. Endurance is both the result and the criterion of faith.

The second force that makes for endur-

the defender of law, of justice, of God, endures. Beware of losing the sense of personal responsibility to God. The soul that loses this is spiritually doomed. The organization that fails to enforce it is in so far Antichrist. A nation or civilization that has not possessed it has always perished, and the endurance of a nation is measured by this sense.

The third force is service. This lies nearest our heart. If a man say, I love God, and hateth his brother, he is a liar. So writes St. John. True service is the outer expression of love. It was service to his nation that made the Roman soldier a hero. Service to mankind kept the he-



MILTON CAMPUS

ance is responsibility. This is called an "irresponsible age." If so, it will not last. When responsibility diminishes, ruin is impending. This is true of an individual, of an organization, or of a nation.

Responsibility keeps the captain on the bridge while his ship goes down. It keeps the engineer at the throttle till crushed under a hundred tons of hot steel. It keeps the physician at the bedside of his patient till he is victor or vanquished. It holds the scholar to his task till it is won. It keeps the soldier of the cross faithful till he becomes a martyr or a crowned hero. Responsibility is either to law, power, or God. Only the tyrant is irresponsible; only the defiant enemy of the right. But

roic physicians at their work in Havana. The ancient idea of service was that it was to one above, a ruler or lord. In Christianity slowly emerged the idea of service to our fellows, our equals or our inferiors. Jesus said, "I am among you as he that serveth." Our highest duty is to serve. Nobly Prince Albert Edward of Wales chose his motto, "*Ich dien*." This third force involves both the others. Service implies both faith and responsibility. It also implies some end. The end may be bad. Hence one may unwittingly serve a malefactor, or aid a criminal to commit his crime. Bishop Phillips Brooks was one of the kindest of men. It is said that pass-

ing along Beacon Street he saw a sturdy little boy trying his best to ring a door-bell which he could hardly reach. "My little man," said the good bishop, "do you wish to ring that bell?" "I sure do!" said the boy. "Well then, I will help you," and the clergyman swiftly ascended the steps and pulled the knob. But what was his surprise when the criminal youth exclaimed, "Beat it, Bish, or they'll have us both," and disappeared around the corner. History does not record what explanation the bishop gave to the housemaid.

The one noble end toward which our service tends is the lifting of man into likeness to God. It is the development of humanity to its best, the securing of the individual's highest possibilities. Any labor, however slight, that contributes to this end is worthy of our powers.

Members of the Graduating Class:

I exhort you to a firm and constant faith. Believe in God and in your fellows as well as in yourselves. Believe in the possibility of a godlike life. Believe that humanity is worth living for as Christ believed it worth dying for. God has eternal faith in the worth of humanity. Believe that in this work of saving the world you are responsible to God. Believe that every worthy task for the good of humanity is also worthy of your powers. Believe that the only kind of work that is beneath you is work poorly done or basely left unfinished. Stick to your job as long as you believe in it. Do not give it up because the compensation in money is insufficient or because you are not appreciated. Our Savior was not appreciated. No noble soul ever was. Nor was ever a noble hero adequately compensated. Make your work so good that adequate compensation is wholly out of the question. Then you will forget to complain that your salary is too small. Dedicate yourself to God and humanity, whether as ditch-digger or as doctor; whether as farmhand or philanthropist; whether as teamster or as teacher; whether as artizan or as artist; whether as mechanic or as musician; whether as stoker or statesman; whether as humble house-servant or as prophet of righteousness. Stay by your work. Ennoble it by your own noble personality. Seek not satisfaction, but to serve; and endure to the end. So shall you find your salvation.

School of Music

The commencement of the School of Music took place on Monday afternoon, June 12. The exercises were held in the auditorium at half past two o'clock and were attended by a large audience, among whom were many people from Janesville. There were three graduates from the piano course: Miss Florence J. Hull, of White-water, Miss Wilna M. Jones, of Janesville, and Miss M. Cecile Wentworth, of Edgerton.

Academy Graduation

The graduating exercises of the academy of Milton College were held Monday evening in the auditorium. Six graduates received diplomas. Two of these, Miss Helen Shaw and John Thorngate, of North Loup, Neb., are students in Milton College, who have in the academy completed the linguistic requirements for college entrance. The other four, Miss Nan E. Grundy, John M. Barlass and John M. McLay, of Janesville, and Harry E. Talbot, of Milton, have just completed the regular course in the academy. To Miss Grundy was awarded the freshman scholarship in Milton College for the year 1916-17. The address to the graduates was by Professor Arnold B. Hall, of the University of Wisconsin, and was a powerful plea for social idealism and civic righteousness.

Baseball Games

On Tuesday afternoon the Milton College baseball team beat the team from Northwestern College by a score of 6 to 0, and on Wednesday morning they defeated the Alumni team by a score of 4 to 1.

Hamlet

Tuesday evening the students played Hamlet to perhaps the largest audience that ever gathered at the annual festival performance. To have presented with a marked degree of success a play of Shakespeare every year for more than twelve years is in itself no small achievement for the students of any college, and during that time to have given Hamlet twice and that

very creditably, is really a remarkable feat. Of the earlier performance it was said by good critics that it compared favorably with the work of professional actors, and the performance last night would have done credit to any stage. Professor Stringer, to whose excellent training the success of the Milton plays is in great part due, acted the part of Hamlet as a student when the play was formerly given. Last evening the title role was taken by Kenneth B. Randolph, who played Romeo in 1915. He gave a remarkable rendering

Class Day Exercises and Concert

On Wednesday afternoon the graduating class presented for their class day exercises "The Lamentable Tragedy of Omelet and Oatmelia." The play was a sort of musical comedy and a skit on Shakespeare's "Hamlet," which was given the preceding evening. It was also a hit at modern improved hygienic diet, food that is "chemically tested" and "thoroughly predigested." Corn flakes, Shredded wheat, and other well-known foods were exploited to the amusement of the audience.



STREET AND TERRACE, MILTON COLLEGE CAMPUS

of the part, sustaining it with dignity throughout the play, and giving the difficult parts with ease and naturalness. Few professional actors render the soliloquy "To be or not to be" as well as Mr. Randolph did it. Miss Adelaide Bartholf is excellently suited to the part of Ophelia, which she rendered very sympathetically. C. F. Gesler made a very natural and effective Polonius. Miss Zea Zinn, as the queen, and those who took the other parts, did their work unusually well. The stage effects were good, and the work was all done by students.

After the burlesque a class album was presented, giving vivid portraits of the members of the class.

Following is the list of characters:

King Fraudius—Potted, boneless chicken usurping the place of Chanticleer....G. F. Gester
Omelet—His nephew, son of former king,
G. Thorngate
Bolognius—Lord Chamberlain.....C. B. West
Postum—His Son.....A. L. Burdick
Baconius—Friend to Omelet....K. B. Randolph
First Grape Nut—Sunny Jim, Courtier,
C. H. Seidhoff
Second Grape Nut—Jim Dumps, Courtier,
W. K. Bonnell
Ghost of Chanticleer.....L. A. Lush

Toastem—A Grave Digger.....N. G. Sorensen
 Milk—Mother of Omelet and Queen.Aster Davis
 Oatmelia—Daughter of Bolognius.....Ann Post
 Camella Kidd—a supe, one of the players,
 Elva Conrad
 A Player.....Zea Zinn
 First Policeman.....Cecile Wentworth
 Second Policeman.....Vida Thomas
 Third Policeman.....Odessa Davis

In the evening a very good concert was given by the Imperial Quartet, of Chicago.

Commencement Day

On Thursday morning the commencement exercises of the college were held in the auditorium at ten o'clock. The faculty, trustees, and graduating class, led by the Treble Clef and the Glee Club, proceeded from the main college building past the Library, to the place of meeting. The effect of the processional hymn, "O God, our Help in Ages Past," was very impressive. This hymn is always sung every year. After the hymn, the following was the program:

Invocation by the Rev. Charles Edward Ewing
 Gypsie Life.....R. Schuman
 Mixed Chorus
 Oration—The Inward Criterion
 Allison Lovelle Burdick
 Oration—Specialization in the Formative Period
 Lewis Arthur Lush
 The Heavens are Telling—"The Creation," Haydn
 Mixed Chorus
 Oration—The Geometry of Character
 Anna Ensign Post
 Oration—The Call of the Twentieth Century
 Carroll Benjamin West
 Annual Statement by the President
 Song of Prince Rupert's Men.....Thayer
 Milton College Glee Club
 Conferring of Degrees
 Farewell Words to the Class by the President
 Benediction by the Rev. Lester Charles Randolph, D. D.

The orations were marked by sound sense, decided originality, and lofty ideals.

The following is a list of the graduates with titles of their theses:

William Kenworthy Bonnell—Topographical Survey of the College Campus—jointly with Mr. Thorngate
 Allison Lovelle Burdick—The Spring Flora of the Milton Region
 Elva Conrad—"The Jupiter Myths" from Virgil, Horace and Ovid
 Aster Fae Davis—The Development of the Faust Legend
 Odessa Leola Davis—cum laude—Hagen in Hebbel's "Nibelungen" and in the Epic, "Das Nibelungenlied"

Clifford Franklin Gesler—magna cum laude—An English Glossary to Kluge's "Angelsaechsisches Lesebuch"
 Lewis Arthur Lush—Exact and Approximate Methods of Constructing Curves of the Second Degree
 Anna Ensign Post—Ballads in Shakespeare
 Kenneth Bowen Randolph—A Translation of Hebbel's "Maria Magdalene"
 Clark Hull Siedhoff—Geometrical Proofs of Trigonometrical Formulæ
 Nels George Sorenson—The Rotifera of the Milton Region
 Vida Lowe Thomas—cum laude—Iphigenia in Ancient and Modern Dress
 George Thorngate—cum laude—Topographical Survey of the College Campus—jointly with Mr. Bonnell
 Mary Cecile Wentworth—Wordsworth's Diction in Poetry and Prose
 Carroll Benjamin West—The Analysis of Meats with reference to their use as Food
 Robert William West—The Oration
 Zea Zinn—magna cum laude—Symbolism in Modern Drama

Annual Statement of the President

The year that is now closing seems to be a significant one in the history of our beloved college. The class to be graduated today is the largest in our history. Moreover the freshman class is the largest but one in recent years; and this latter fact, taken together with the prospects now evident of a still larger enrolment next September, is a clear sign of progress. At present no less than thirty prospective freshmen have declared their intention of entering college in the autumn. Never before, to my knowledge, have more than eighteen prospective freshmen definitely expressed their intention even as early as July. Even though all due allowance be made for the uncertainty of human plans and prospects, a reasonable analogy would seem to insure a freshman class of at least forty at the opening of college in September. Let our watchword be, "Fifty freshmen in 1917!" If we can reach that goal and maintain it, a full quota of students in all our college classes will be assured. In comparison with the graduating class before you today, the classes to be graduated in the two years next to come will be small, yet not smaller than the classes of few years ago. During the year an even standard of scholarship has been maintained and the general temper of the student body has been favorable. The work of the student

organizations has been excellent, though on account of the multiplicity of activities the work of the literary societies has not been kept up to its normal standard of excellence.

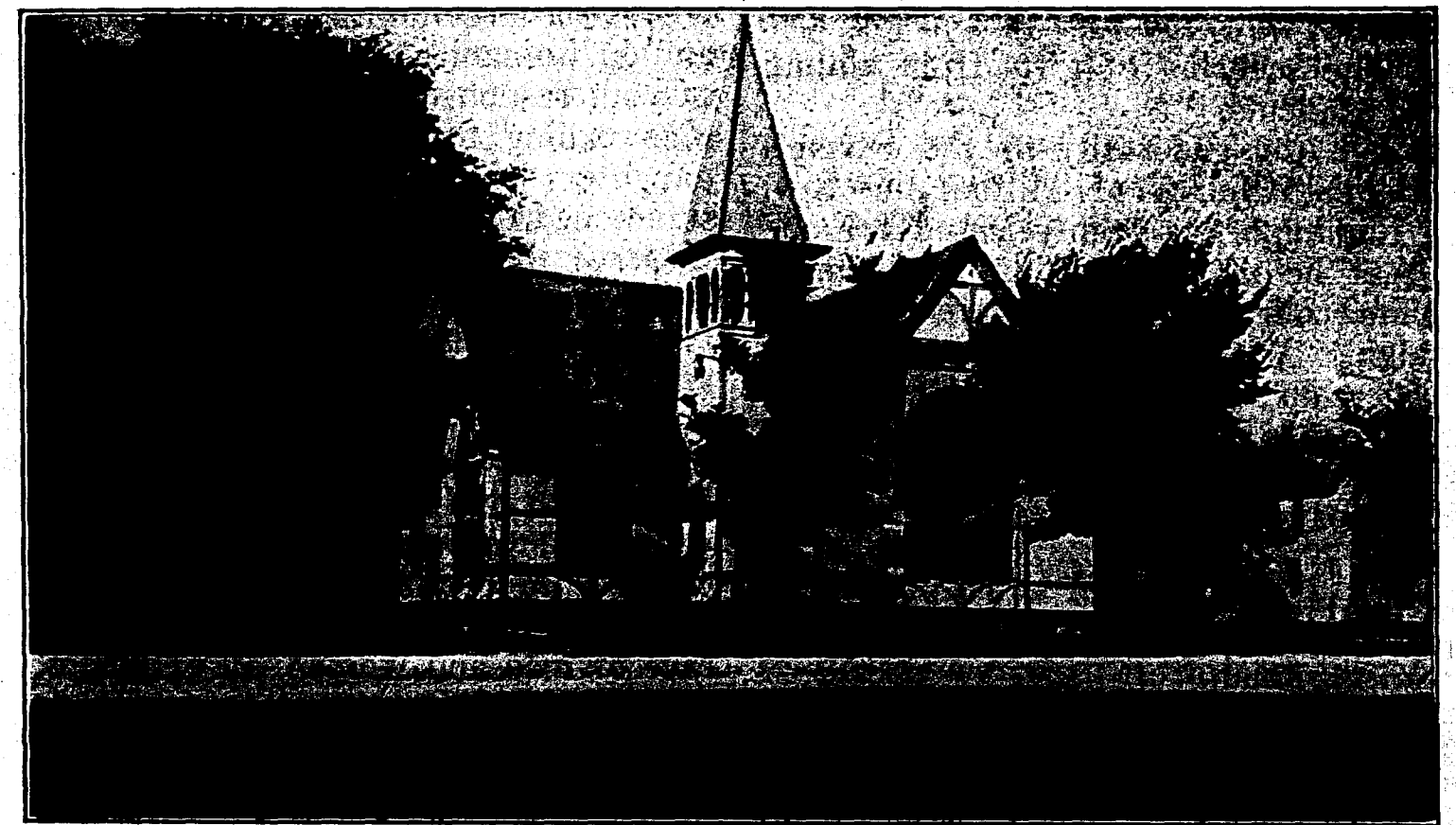
The religious activities of the students have been more earnestly prosecuted than usual, and the work of the Christian Associations has been characterized by a spirit of devotion and of missionary zeal.

The publication of the Milton College Review as a weekly paper has not proved to be profitable in a pecuniary way, and the management is laboring under a heavy debt. It is hoped that before next autumn the students who will care for the inter-

ried on under a somewhat modified plan, involving a student men's and women's class director and a visiting coach from the University of Wisconsin.

Mention should at this time be made of the loss sustained by Milton College in the death of the late Professor A. W. Kelley, whose worth as an able instructor was only exceeded by his friendliness and his noble Christian character. Mr. Paul C. Saunders, of Alfred, N. Y., now pursuing graduate work in Columbia University, has been engaged to teach chemistry next year. Under his enthusiastic leadership we hope that the department may achieve signal success.

Under the able presidency of Dr. E. S.



MILTON SEVENTH DAY BAPTIST CHURCH

ests of the paper during the next college year may be able, with wise counsel, to initiate plans that may enable the paper to be managed without a loss. Their task will be an heroic one. In other respects save that of finance the paper has been unusually successful.

Interest and success in athletics during the year has been gratifying; and, while in competitive athletics our teams can hardly hope to rise to distinction, we have always maintained an honorable and creditable record. The faculty has given the students permission to engage in football next year, although under some considerable restrictions. During next year the department of physical training will be car-

Bailey, the Alumni Association has during this year become strikingly active. The publication of the monthly service letters and the holding of the mid-year meeting of the association has prepared the way for an enthusiastic meeting today and seems to assure an interest on the part of the alumni in the campaign proposed by the trustees of the college to raise during the year 1916-17 \$105,000, to bring the productive endowment of the college up to a total of \$250,000 by June, 1917, when we hope to celebrate the semi-centennial anniversary of the granting of our charter by gaining that end.

The trustees at a recent meeting voted that the campaign for endowment should

immediately be begun, including at least the following parts:

(1) The securing of large gifts from people of great wealth, conditional upon the obtaining of the whole amount sought.

(2) The securing of relatively large gifts from people of means in Southern Wisconsin, on the basis of the value of Milton College as a school of general education under exceptional moral influences, where an education can be obtained at a very slight cost.

(3) The securing of a large contribution from the people of Milton and Milton Junction as a business proposition.

(4) The securing of as much as possible from Seventh Day Baptist people all over the country.

(5) The securing of gifts from alumni and old students.

Through the generosity of the Seventh Day Baptist Church of Milton, the Rev. L. C. Randolph has been released for one year that he may accept an engagement with the college to take charge of this campaign. We are confident that under his leadership and by the united efforts of all our friends this object will be attained.

President Daland then announced the scholarships and senior honors, as follows:

Sophomore Scholarship, Miss Pearl R. Garder, of the Freshman Class

Honorable mention, Miss Georgia Holbrook, Miss Henrietta Knuth

Junior Scholarship, Miss Bessie M. Buell, of the Sophomore Class

Second Sophomore Honor, Mr. Elroy H. Hinkley Senior Scholarship, Miss Ruth Stillman, of the Junior Class

Second Junior Honor, Miss Stephanie Daland Senior Honors: First, Mr. Clifford F. Gesler, who has been awarded a scholarship in the University of Wisconsin; Second, Miss Zea Zinn

Farewell Words to the Class

Members of the Graduating Class:

The most of you were of that memorable company which in the autumn of 1912 roused our hopes and made us glad because of your numbers, your enthusiasm, and your merit. One half of your company have fallen by the way; others have joined you, and today you enjoy the honorable distinction of being at least the most numerous group that has ever at one time received degrees from Milton College. But I wish to impress upon you that large-

ness of numbers is not a worthy goal for the ambition of any worthy institution. It is not the size of a school or a class, it is not magnitude of equipment, it is not even the amount of productive endowment, that makes a college great. Nor is it the grade of scholarship, measured in percentages or signified by words of honorable distinction. It is something else. It is not largeness of head, an affliction of which those of you who have possessed it have been at least partly cured. It is "largeness of heart," such as glorified the wise man of old, of whom it is written, "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore."

Have a large and abundant faith in God and in humanity. Preserve a large view of your responsibility to Heaven and to the high calling to which you as sons and daughters of the Kingdom of Heaven are summoned. Conceive largely your mission to serve the noble end to which our race is destined. Cultivate largeness and breadth of judgment and a wide range of sympathetic interests. Be magnanimous,—great-souled,—and above every petty littleness or meanness of thought or feeling. Remember that there is a Divine plan for your life and that this is a part of a larger plan for the community where you live, the nation of which you are a citizen, and the race of men and women, all of whom God would have become godlike in life. In comparison with this noble end, this "far-off Divine event," let every desire and purpose of your own hearts be seen. Enlarge yourselves to be commensurate with the largeness of God's love.

Alumni Luncheon and Meeting

The annual luncheon of the Alumni Association, served in the basement of the Seventh Day Baptist church at one o'clock Thursday afternoon, was attended in larger numbers even than had been expected; the two hundred and ten places allowed for were promptly filled. The Milton Women's Club, who have for several years been caterers for similar occasions, provided a well-chosen and attractively served menu. The room was trimmed with green and white bunting, and the tables beautifully decorated with silver poplar leaves and yellow lilies.

After the luncheon, the company adjourned to the auditorium above, where President Daland at the organ filled the interval before the meeting with several much-enjoyed selections,—the audience spontaneously rising to sing "The Star-spangled Banner" at the close. Dr. E. S. Bailey, president of the Alumni Association, then took the chair for the election of officers and other business. Because of his signal services in the year past, the association insisted on re-electing the retiring president, in spite of Dr. Bailey's plea of a pressing weight of other responsibilities. The other elections were: first vice president, Rev. Lester C. Randolph, D. D.; second vice president, Miss Anna Post; third vice president, Miss Bede Leonard; former secretary-treasurer, L. H. North, being unanimately re-elected for the year to come.

Pastor Randolph then conducted a "booster" session for the semi-centennial of the college, several among the audience responding to the call with urgent speeches in approval of the plans adopted, and President Daland and Professor Albert Whitford receiving the Chautauqua salute.

After a social half-hour of intermission, all adjourned to the college chapel, to enjoy Dr. Bailey's stereopticon views of Milton's earlier days.

President's Reception

The annual reception, given by President and Mrs. Daland for the Senior Class, took place at the president's home on Thursday evening, from eight to eleven o'clock. Several cloud-bursts during the afternoon kindly gave way to an evening of full moonlight, permitting a throng of friends to attend the final festivity of the week. The house was charmingly decorated, with white and pale pink peonies massed on tables and in fireplaces. Both in the reception rooms, where the happy seniors stood in line with President and Mrs. Daland to receive the congratulations due, and in the rooms across the hall where refreshments were offered, there was abundant evidence of good spirits, friendliness and genuine enjoyment. The presence of relatives and friends from out of town contributed greatly to the success of the evening, as well as to that of all the occasions of the week.

"Over the Hills to Brookfield"

J. HOWARD TITSWORTH

"Over the Hills to Brookfield," in the SABBATH RECORDER of June 19, awakens fond memories of long years ago, when, in the early fall of 1851, the late Professor William A. Rogers and the writer (both then students at DeRuyter Institute) went "over the hills to Brookfield" to attend the General Conference at that church.

Professor James R. Irish, then principal of the DeRuyter school, kindly offered us the use of his family horse and buggy for the trip. As I remember it, the distance to Brookfield was about forty miles and we made it in one day. It was at that Conference that the writer first met the Rev. Eli S. Bailey, whose fine portrait adorns the front of that same RECORDER. He was tall, erect, and of fine physique. Is it not singular that, but a few days ago and *before* this portrait appeared, the features of Elder Bailey came plainly before the writer.

Conference sessions in those days were conducted quite differently from now. It was not uncommon to hear more animated discussions of questions in open session than of late years; more of business sessions and less of the evangelical or religious character.

But as we recall it, this session of Conference was a very interesting one. And now to find any living delegates who attended it in 1851 would probably be vain to attempt. Our good friend, the late Ira J. Ordway, who later became our roommate at DeRuyter, was visited at his home in West Edmeston. He has gone with the rest who went "over the hills" to Conference in 1851.

I go to Europe; and no sooner do I get out of the harbor than I give the care of the ship to the captain. I have enough to do to take care of myself, and I let the voyage go forward, trusting and leaning on others.—*Beecher*.

The great secret of life is to learn to be discontented with ourselves without being discontented with our surroundings, and to be disgusted with other folks' surroundings without being disgusted with the folks.—*The Continent*.

EDITORIAL

Milton College Deserves Help

Those who listened to the remarks of Rev. Henry N. Jordan at three associations will be well prepared to welcome the Milton College number of the SABBATH RECORDER. Milton College has many friends who long to see it placed on its feet, as it well deserves to be. We are proud of its good record. We love the men it has sent out into the world's work, and we earnestly hope that every handicap may be removed before another year rolls around. We admire the spirit of sacrifice that prompts the Milton Church to give up its pastor for a year, that he may devote his time to the service of the college in an effort to secure the necessary endowment for standardization. May the Lord bless his work and give great success, is the prayer of many hearts.

Western Association The eighty-first session of the Western Association was held with the Second Alfred Church on Thursday morning, June 15, at 10.45. The morning was cloudy, and soon after the meeting began the rain came on. It rained nearly every day and night during the association, and the storm gave Alfred one of the worst floods it has seen for years. For about forty-eight hours no trains could run and no mail could be received or sent out.

Notwithstanding these unfavorable conditions people managed to get to the meetings, and the association was an excellent one. Frank A. Crumb, editor of the *Alfred Sun*, was the president, and Nina Palmiter, secretary.

There was no special theme for the program this year, but the very first songs gave the keynote of assurance and hope that were in evidence throughout all the sessions. If I were to give the association a general theme from the impressions and the spirit of the first session, it would be, "The Help of God."

The introductory sermon was by Dean Arthur E. Main, from John 16: 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he

will show you things to come." No brief report such as we could give here would do justice to this excellent sermon. It was crowded full of great thoughts on the present state of theological reconstruction, or the "Tendency of Modern Protestant Theology." He showed that such theology is not, as some seem to think, without God, the Bible, a divine Savior and Lord, and faith. It is not building upon "another foundation."

It does have some new points of view, or ways of approach, and here and there changed emphasis on some doctrines of ancient creeds. The Holy Spirit will, according to promise, guide us into the truth, according to our spirit and capacity to be led. Through the ages there has been a progressive revelation of God, as man has been prepared to receive it. The Holy Spirit is still carrying on the work of enlightening men. There are errors still, but progress is being made.

The question of what Christianity is doing for us *now*, rather than what it is conceived to have done in the past, is the real one. The best evidence that one was ever a Christian is that he is a Christian *now*. It is impossible to give our readers an adequate conception of the message regarding our present approach to the study of God, the Bible, the Christ, and eternity, as brought to us in this sermon. We hope Dr. Main may sometime see his way clear to give it to RECORDER readers himself.

The Delegates And Their Messages

While most readers of the SABBATH RECORDER are so familiar with our ministers that the mere mention of their names is sufficient to bring to mind their place and record in the denomination, still there are many who are not so fortunate. There are scattered lone Sabbath-keepers and members of some small churches who never see a Seventh Day Baptist minister, and who know nothing of those whose names are mentioned in the RECORDER. We would like to help such readers to know something of the personality and the work of each one of the delegates whose messages are referred to here.

There was something about the men and their messages, something in the spirit of the meeting, something in the relation the delegates sustained to one another and to Alfred, that gave a peculiar interest to the

session devoted to reports and messages of delegates at the Western Association.

The fact that Alfred was the old school home of most of those present made this association something like a family homecoming. Then for years some of these men have been yokefellows in denominational work, first in one section and then in another, sometimes in quartet work and sometimes as neighboring pastors. They have shared one another's burdens, learned to sympathize with each other in sorrows and discouragements, and tried to aid one another in the interests of our common cause, until today they are united in strong bonds of Christian brotherhood.

Brother John T. Davis had been joint delegate for the Central and Western associations to the Eastern at Plainfield, and, though he was not at Alfred, his was the first report read. Probably no one of the delegates this year is more widely known among lone Sabbath-keepers and little churches from the Pacific Coast to central New York than Brother Davis. His life has been devoted to work among mission churches for many years until, now, he is pastor at Leonardsville, N. Y. The brotherly spirit with which the Central and Western associations join in sending one delegate to speak for both is in itself a cheering evidence of unity among the brethren.

Rev. Walter L. Greene, once pastor at Brookfield, recently a teacher in the Seminary, and now pastor at Independence, N. Y., who had been sent by the Western Association to the Central, reported next. He was a Little Genesee boy, and is right at home in Allegany County. His message was one of brotherly love.

Brother Byron E. Fisk, who visited the Southwestern Association as delegate last fall, told a most interesting story of the work at Little Prairie, Ark., where the meetings were held. Some of the delegates remained a few days holding meetings that resulted in some conversions. His story of how the young people rallied around Brother T. J. Van Horn to provide singing for the association, and of the welcome given the delegates at Little Prairie, together with the possibilities of that field for us if some consecrated man with his wife could settle there and labor, was listened to with great interest.

After Brother Fisk, came Rev. Ira S. Goff, one of our West Virginia boys—a

convert to the Sabbath—who began his studies in Salem College; and with whose hard struggles to secure an education, the editor has been familiar. We had followed him in his enforced search for health on the plains of the West, and rejoiced over his recovery and return to the Seminary for study, and now it seemed good to find him pastor of the Second Alfred Church that was entertaining the association. Brother Goff gave the report of his trip as delegate last autumn to the Southeastern Association, held in his West Virginia home church. We could not help being encouraged by what he said regarding the interest taken by the associations in the denominational Forward Movement. His story of the way his old home friends rallied around him and kept him busy preaching while among them was also most interesting.

Rev. Herbert L. Polan, delegate from the Eastern Association, was an Ohio boy from the little church at Jackson Center. He was a student in Milton College, and in Alfred Theological Seminary, and is now a student in Union Theological Seminary and pastor of the New Market Church in New Jersey. To him, also, coming to Alfred was something like coming home; and to meet schoolmates and delegates from East and West was like meeting brothers. Probably these things, together with his love for the cause of his Master, would account for the tone of tenderness in his message.

Rev. Alonzo G. Crofoot, from the Central Association, was the next delegate to speak. He is well known to most of our readers, but there may be some of the scattered lone Sabbath-keepers who do not know that Brother Crofoot is the father of our missionary to China, Rev. Jay W. Crofoot, who with his family is now on his way to the homeland. People from Minnesota to Rhode Island know this faithful brother who for many years has served feeble churches in home mission fields, and who is now pastor of the little church at West Edmeston, N. Y. His message was like that of a father, practical and full of sound sense. Nearly half a century ago he embraced the Sabbath and united with my old home church at Nile, N. Y., and now with the Dean and the editor is counted one of the "old boys."

Ever since the West Virginia boy known as A. J. C. Bond came down from

the little church on the hill at Roanoke, and enrolled as a student in Salem College, the writer has tried to keep track of him. Step by step he has followed him to the Seminary at Alfred, to his pastorates at Nile, Milton Junction, and Salem, and it is always pleasant to come in touch with "Ahva." He brought the message from the Southeastern Association, told us of the good work of Salem College, of the excellent help given in his association by the Tract Society's field agent, Rev. Willard D. Burdick, and of the need of a missionary pastor in West Virginia.

From the great Northwestern Association came Rev. Henry N. Jordan, another Nile boy, who spent years in Alfred, and has served as pastor in the Eastern, Western and Northwestern associations. He is now pastor at Milton Junction, Wis., and president of the Young People's Board. He is interested in mission work in that State, and is a staunch friend of Milton College. His good words for that school, his plea for loyal friends to stand by it, and his mention of the sacrificing spirit of its faculty will not be soon forgotten by those who heard him.

Nearly the entire afternoon was given to the messages and reports of delegates; and if we mistake not, the session was greatly enjoyed by the audience.

The benefits to us as a people from this custom of exchanging delegates were apparent to those who studied the question in the associations this year. As a people we need to know each other better, and it would be a good thing if our leaders from different sections could meet and confer with one another oftener than they do. When old classmates, companions of early years, pastors of widely separated churches familiar with the needs of their respective fields, teachers and students of other days, old and young leaders in one common cause, come together in such fellowship, the bond of unity, so essential to our welfare, must certainly be strengthened.

Year Books Wasted In the vestibule of a Seventh Day Baptist church the editor found,

not long ago, fifty *Year Books* of the last two General Conferences, stacked up on the shelves, and no one of them looked as though it had ever been opened. Thirty of them were for 1914, and the other twenty were for 1915. Probably this is

no exceptional case; for manytimes have we seen stacks of *Year Books* in church closets or on corner seats where they had accumulated because people did not care enough about them to carry them home. Perhaps this is no worse than to take them away and cast them into the waste paper pile. But neither one of these ways of treating the *Year Book* is wise. Our people should study them more than they do. Why would it not be a good plan for pastors to form classes of their people, young and old, for systematic study of the *Year Book*? Make it a textbook for denominational education, and our people would soon begin to know something about our institutions and our lines of work. We were surprised in one of the associations to see how few could answer the simplest questions regarding our boards, our societies, our leaders, and our lines of work. Why not make the *Year Book* count for good in our churches?

Resolutions Give Among the resolutions
Something to Think Of passed by the Western Association was one regarding the canvass for our three colleges. It was recommended that the schools unite in securing a single field agent to look for funds and students for Alfred, Milton, and Salem, who should give his entire time to this work.

Another resolution recommended that the Tract Society be requested to furnish our churches (those that would provide a good place for their safe-keeping) a complete set of our books and literature, including the SABBATH RECORDER, *Helping Hand*, and other publications, the same to be left as permanent libraries in the church parsonages. This is a move in the right direction. It should include as complete a file of the *Year Books* and association minutes as can be secured. The families in each church can help to collect such publications as these. Education in our own denominational lines should have more attention in all the churches.

"If you mean to do things, don't take time to tell anybody about it, but let them know about it by getting to work and doing."

SABBATH REFORM

What It Means to Turn From Keeping Sunday to the Sabbath Day

MRS. FRANK A. LANGWORTHY

Paper read at Rally Day services in the Pawcattuck Church, Westerly, R. I.

Prizes that are easily won, goals that are easily reached are seldom of great value to us. The best things in life are those that we have to work and suffer for. Then why should Seventh Day Baptists want the way for them made easy? Why should we not glory in the fact that we have to make some sacrifice to be a Seventh Day Baptist?

This is one of the first things a convert to the Sabbath must meet. It is useless for a person to change from keeping Sunday to Sabbath Day unless he is willing to sacrifice for the cause. So also is it essential that he have conviction in regard to the matter, for the person who turns to keep the Seventh Day merely as a convenience and has no conviction, as a rule makes a poor Seventh Day Baptist.

Those who are born and bred Seventh Day Baptists have a wonderful inheritance. It remains for them to hold up the banner unstained, remain true to their trust and see that their lives shall be such as to win only respect and love for their cause. In a great many ways theirs must be lives of sacrifice too.

One of the first things the Sabbath convert must meet is opposition by his friends. With some this means a great deal and proves one of the hardest trials, for it is not an easy thing to champion an unpopular cause when your friends are not in sympathy with your views. This is especially true if one has belonged for several years to a Sunday church and then severed connections with this church to join one of his new belief. Many of these associations centered around an old church are very dear to us and are very hard to be deprived of.

Any one who accepts the Bible as the supreme and only rule of faith and practice in matters of religion, and makes a careful study of the Scriptures, must sooner or later be convinced that the Seventh-day Sabbath is the only true Sabbath

of the Bible. A conviction of the truth that the Sabbath of the Old Testament was always taught and observed by Christ and his apostles is probably one of the strongest arguments in favor of making the change. Yet to one who has conscientiously kept Sunday, the change to the Seventh Day means that many pleasures and social enjoyments which come on Friday night or Sabbath Day must be given up. These, of course, are of minor importance, although they are quite a temptation many times to young people.

Then comes the question of employment, and this is the rock on which more Seventh Day Baptist boats are shipwrecked probably than on any other; and in most cases, no doubt, this is the greatest problem that presents itself to the Sunday-keeper who really believes in the Bible Sabbath and would make the change if it were not for this question of employment.

Fortunately a great many of our people are engaged in pursuits that are not affected to any great extent by their keeping the Sabbath.

But we are not all alike and there are many whose training, education and natural tastes unfit them for these pursuits and they are much better fitted for other lines of work. To these, many times, there must be a giving up of cherished hopes and ambitions in regard to the kind of work that shall be followed as a life pursuit, or else they must be content with minor positions in their chosen work and with smaller compensation.

These are some of the things that a convert to the Sabbath is sure to meet. On the other hand there are blessings and advantages that will be his to enjoy, and to my mind they far out-weigh the difficulties.

Some of these blessings may be summed up under two heads. First is the peace of mind and happiness one has in obeying conscience and his God, and the strength of character he gains in holding to what he believes to be right. And second, the advantages and privileges of becoming intimately associated with some of the best people on earth. I speak from personal experience and can say this without apology as I am a daughter of the cause by adoption.

I will close with a few words selected from Pastor Randolph's address at the last General Conference.

"The world needs Sabbath teaching, but it needs Sabbath demonstration more. We have something the world needs, but it can best be seen in concrete form. Let us be sweetly fraternal, splendidly loyal and true to our mission, remembering that God will take care of his own."

Christ's Sermon on the Mount

REV. S. R. WHEELER

A multitude had become interested in Christ because of his heavenly recognition when he was baptized by John the Baptist, also because of his power over the devil, his wonderful preaching, his selection of disciples to work with him, and especially because of the great number he had healed of the most stubborn diseases.

This sermon, found in the fifth, sixth and seventh chapters of Matthew, 111 verses, gave the multitude something of an understanding of the Great Man who had appeared among them and aroused them so mightily.

Matthew, chapter 5, 1-12 verses:

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2. And he opened his mouth, and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the children of God.
10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you.

It is important to notice that the blessings are conditional—pronounced only upon those who possess certain qualities of heart. Thrice happy is he who finds himself in such condition of soul that the blessings belong to him.

Notice also the force of the word, "falsely," in the eleventh verse. How deplorable the condition of any one to whom the word "truly" would apply instead of "falsely." "Christ in you, the hope of glory" (Col. 1: 27) will bring to the soul all the promised blessings.

In Whom We Trust

ANNIE L. HOLBERTON

Do gloomy shadows gather o'er life's day
And does our cross grow burdensome to bear,
Does night fall darkly o'er a heart's unrest
And do we feel that God heeds not our prayer;
We still must trust in him who tries our faith
In ways we now may fail to understand,
For time may yet the mystery reveal
That moves the touch of an Almighty hand.
We mourn that worldly errors yet prevail
To crush the right and teach the ways of
wrong,
That foes arise to mar the peace of home
And break the hearts to whom its joys belong;
But hopes we've cherished let us still revive,
And cling to God whatever may assail,
The wrong will yet be righted in his time,
And truth in final triumph will not fail.

Quarterly Meeting at Albion, Wis.

July 15-17, 1916

FRIDAY, 8 P. M.

Sermon and Conference Meeting—Pastor C. B. Loofbourrow

SABBATH, 10.30 A. M.

Sermon—President W. C. Daland

SABBATH, 2 P. M.

Young People's Hour—Carrol West

SABBATH, 3 P. M.

Sabbath School Board Hour—Dr. A. L. Burdick

SABBATH, 8 P. M.

Sermon—Rev. H. N. Jordan

SUNDAY, 10 A. M.

Business Session

SUNDAY, 10.30 A. M.

Sermon—Rev. L. C. Randolph

SUNDAY, 2 P. M.

Woman's Board Hour—Mrs. A. B. West

"Here is advice which is none the worse for being old: 'Have more than thou showest; speak less than thou knowest; spend less than thou owest.'"

MISSIONS

Letter From Java

I really don't know when I wrote to you last. It seems a good while ago; and in that time I have received so many letters from America, all showing the kindest interest. Many tokens of love have cheered my heart; and it feels overflowing with gratitude. One or two have forbidden me to mention their name in the SABBATH RECORDER; but I get mixed up, and can not remember who it was that forbade me. So the best I can do is to not mention them all. I am trying to answer them one by one, but you will understand how very much there is to do besides writing letters; so that is the reason I can not write very often to the RECORDER. There are still two letters not answered; namely, from Mrs. Sadie L. West and from F. J. Hubbard. They wrote about postoffice orders being sent to me, and I am still waiting for the promised money. As soon as I have received it, I can tell them at the same time. It is very long indeed I have to wait for the money this time, as the letters are dated January 2 and 3. Probably the money from the two different persons was sent by the same boat; and how can I find out if perhaps the boat is destroyed in this dreadful war, as again and again I read in the papers about boats being destroyed, and also about mails that are missing? Perhaps you can advise me what to do, dear friends.

I have had any amount of difficulties lately; but I read in the SABBATH RECORDER the other day a word of Beecher, that has been a great comfort to me. I will write it out here again:

"If you are having trouble, it is a sign that God is doing something with you. He is digging a well in you out of which is to come the water of life. He is sinking a shaft in you because the gold lies so deep that it will otherwise never be got out. He is using the flail because that is the only way of separating the grain from the straw."

I know it is true. And God has taught me many very precious lessons by all the difficulties and troubles.

One thing that has made me very, very

sad was about one of my boys, seventeen or eighteen years old. He has been with me thirteen years, and he was left to my special care by his mother, who died not long after she came to me. He was a sickly little child, so he could not do the usual work with the other children; and as he could learn very well, I taught him several things I could not teach the others, as most of them are very stupid and dull. But this boy was so quick in understanding, that I thought he would make a good helper in the work. In the meetings, too, he could always answer the questions, and remembered all that was read or told. But now and again I found him to be dishonest, and I told him again and again to go to Jesus in order to be delivered from his besetting sin. One day I discovered again he had stolen two bottles of milk to sell them. I was so sad about it, and I did not know what to say to him. I called him alone into my room, and prayed with him, without saying one word directly to him about the matter, but only to the Lord in my prayer. And the following morning he stole into my room and took away several postoffice orders to an amount of over one hundred guilders, and then he counterfeited my signature, and came to the postoffice with a whole story of lies, trying to get the money. Evidently he was planning to run away, as soon as he had got it; but the Lord prevented it and he was put in jail for one month. When his time was up, I came to meet him. I bought him new clothes, and showed him nothing but kindness; but he started again heaping the one lie upon the other. He is still with me now; but I make him work in the field; as I can not trust him till he is really converted. Oh, how it makes my heart sad! But I will never cease to pray for him; and I urge you, too, dear friends, to pray, and pray, and pray for these poor souls,—and surely our God will answer our prayers. Has not our Lord said: "The things which are impossible with men are possible with God"?

But although there are sad things like that, there are also very many good things to write about many of my dear people here. For instance, one evening I found a little girl hidden behind the schoolhouse all alone. I asked her: "What are you doing there, Naomi?" Slowly she came and looked as sad as possible. "Mother,"

she said to me, "will you keep in my money next Wednesday, as I have broken the rice-stamper." (Every Wednesday they get a few cents for buying fish and vegetables to eat with their rice, as Thursday is market day). Now nobody had told me that she did break it, and perhaps nobody knew it, as all the people had gone home and she had been playing in the barn. Oh, you can imagine how I did love the dear little one, and I told her I would not punish her, as I was so glad she had told the truth.

Now I must close, thanking you for all you are doing for me and my poor Javanese, and praying our Father to abundantly bless and reward you.

Yours in Jesus, our Savior,
M. JANSZ.

Pangoengsen, Tajoe p. o., Java,
April 11, 1916.

New Richland, New Auburn, Exeland

I spent about two weeks early in May at North Loup, Neb., visiting and attending to business affairs. Then four days were spent at New Richland, Minn. There is a nice bunch of people there—several families of young married people who want to keep the Sabbath. They intend to try to keep up a Sabbath school. We had a good service Sabbath Day. There was an appointment for a meeting Sunday, but it could not be kept on account of a heavy rainstorm.

Three weeks of work at New Auburn, Minn., followed this visit. Visiting in the homes, the Memorial sermon in the First Day Baptist church, the address at the hall on the 30th, the Sabbath Rally Day services, helping to get the Christian Endeavor society started again, with the regular Sabbath services, filled the days with work.

We observed the Sabbath Rally a week late, and combined it with Children's Day, having a program given by the children and others. We used part of the program as given in the leaflet, songs, Scripture reading, etc., and added recitations, readings, addresses and other songs. Several First-day people came to the meeting. A collection was taken for the Missionary debt.

On June 15 I went to New Auburn, Wis., being a delegate to the semi-annual meeting of the northern Wisconsin and Minnesota churches. That occasion was a

spiritual feast. Some practical things were accomplished. This meeting will no doubt be reported in the RECORDER.

From New Auburn I came to Exeland. The church here is in good working condition. The building fund is growing. The attendance at Sabbath school and the interest are good.

There are prospects for a good harvest. Everything grows very rapidly in this rich soil.

We need the help and the prayers of all earnest Christians that we may continue to grow until we become stronger in numbers and in spiritual life.

ANGELINE ABBEY.

Exeland, Wis.,
June 22, 1916.

The Great Test, or the Struggles and Triumph of Lorna Selover

REV. HERMAN D. CLARKE

CHAPTER XXIII

(Concluded)

En route to some associational gathering in the West, by invitation, some of the eastern delegates were invited by Pastor Ellington to stop off and speak to his congregation and others, both to confirm in the faith the new converts and also to show the people why the Sabbath question has such an important place in the present-day agitations. He wanted the people to hear from others who had spent a lifetime in the investigation and defense of this truth. He accordingly advertised a meeting to be addressed by prominent men of other States. There was a large gathering both from curiosity and from the fact that many had become deeply interested in the subject from the history of this new man among them, Montrose Ellington,

After some singing by the congregation and then a duet by Pastor and Mrs. Ellington, which increased the interest, the pastor stated to the audience that he had invited these men there in order that his people and others present might come in contact with men who know more than he did and had had greater experiences than he; also that he might give better answer to the oft repeated question, "Why do you make so much of this matter and give it the most prominent place in your preaching and published articles?" He tried to make it

plain that no people preached faith in Christ alone as the means of salvation more than his people did, and that while they were a separate denomination because of the Sabbath truth, they *did not* say more about it than about other truths, not as much even, but *did* emphasize it because no other people would except the Seventh Day Adventists. He now wanted these visiting brethren to address them in answer somewhat to questions he would put to them. Any one else in the audience would also be permitted to ask questions of interest.

"I have the pleasure of introducing to you the Rev. Dr. Burdick. Dr. Burdick, believing that the doctrine of the Sabbath as we hold it is the truth, what, in your opinion, is the relation of Christ to this truth?" asked the pastor for the benefit of the congregation.

Among the things said by Dr. Burdick on this theme were these: "Jesus came into the world to bear witness unto the truth. He said, 'I am the way, the truth, and the life.' He was not simply a witness of the truth; he was, and is, the truth. It was not simply that the way he taught was true—that was the fact—but the truth came from him, was a part of him. All things were made by him, he and the father were one; and hence he was in the giving of the law, and the law was an eternal principle, or part of him. Jesus as divine, or God manifested in the flesh, had part in establishing these principles, called moral law. He was 'Lord of the sabbath day,' the right interpreter of that law. Hence he made no suggestions as to any change in the law of the Sabbath, only brushed away the rubbish that the Jewish rabbis had heaped upon it and which was no part of the law, or proper interpretation of how the day should be observed. He who ignores this, or any truth, ignores God; and he who tramples under feet any truth, knowingly, tramples Christ under his feet. Let me ask, Where will man find the true law for conscience? Will we look to him who made us, and who is the truth, and the author of all moral law, or will we look to some man or body of men? We can not look to the best of human teachers, for they all err; we must look to Christ, the law he gave, taught, and the life he exemplified. Your heart approves the teaching that he gave in word and deed; it should

approve every law he gave, and *as* he gave it. You will find no other infallible guide. If you look elsewhere, you will go astray. I keep the Seventh-day Sabbath because it was the Sabbath of Christ. I practice immersion because Christ was immersed. I believe in the life of righteousness because Christ lived and died such a life. He is supreme because he is the only infallible guide, law to conscience, and authority to will. If we bring up our lives and measure them by his teachings and example, and not those of our imagination or the example and teachings of mere man, we will observe only the Seventh Day as the holy Sabbath. If we are true followers of him, we do his will, keep his commandments; and there is no Sabbath commandment except that which commands us to observe the definite Seventh-day Sabbath instituted at the close of creation, placed in the heart of the immutable moral law, taught by the prophets, and kept by Christ and his apostles. It is because the world and the church are trampling that law and Sabbath under feet, that we so earnestly stand for it and urge you all to embrace and keep it."

Several questions were asked the Doctor and answered ably. Then Pastor Ellington introduced Rev. Dr. Herbert, saying that he had written many books on this and other questions, and had consulted the libraries of the world and the books of all denominations and sects and the history of the Sabbath as few men are ever privileged to do. In answer to questions asked him he said in part: "The history of a great question is of vital importance. We can never judge correctly of the present except in the light of the past. Today is the product of one or all of the days that have gone before. Things are neither right nor wrong because they are. Human majorities, as such, are not right, they are likely to be thoughtless and self-reliant, and hence wrong. The Sabbath question has had a prominent place in the religious history of our race. The week, measured by the Sabbath as its closing day, is the oldest division of time. It is found wherever history reaches. The question comes closer to human life than any other so-called practical question. Social life, business life, religious worship and culture are all blended with it, and are dependent on it. It is a question that has never been kept

in abeyance for any great length of time, however it may be ignored. It claimed early attention in the history of Christianity. It came to the front in the Reformation. It is today one of the 'burning questions' demanding recognition. The real history of the Sabbath question is not well understood. The earlier centuries have not been carefully explored by the masses, or even by religious teachers. Much has been taken for granted, where facts are unknown. I have made twenty years' careful investigation in the field of Sabbath history. I ask that your judgment be founded upon facts presented and not upon suppositions. The ultimate authority upon the question is the Bible, and the facts therein form the source of obligation and of history. Sabbath-keeping is a matter of doing and not of theorizing; hence the history we seek must be found in what Christ did and his apostles did, more than in what they said. If either the Sabbath or the Sunday has a history in the New Testament it will be found in the actions and customs of Christ and his apostles.*

The Doctor then gave a brief history of the question as revealed in the New Testament, and showed that Christ only labored to correct abuses and misconceptions, but never to destroy or annul the Sabbath. He showed plainly that the Sunday had no history in the Gospels except the single day which succeeded the resurrection of Christ, and that as a day of worship it has no history whatever. The Book of Acts gave a distinct history to the Sabbath which sanctioned the Seventh-day Sabbath. The church or congregation noticed in Acts "was founded by Sabbath-keeping apostolic missionaries." The survey of the Epistles and Revelation revealed no history of the first day of the week as a Rest-day or Sabbath or even a hint of any change in regard to former practices as far as the observance of the day was concerned. When the Sunday began to be observed as a eucharist day and a resurrection festival, he found it to be about the latter half of the second century and he gave the how and why. No-Sabbathism and some form of Sunday observance were born not earlier than A. D. 150. The system built then, so unlike apostolic Christianity, was of a paganized type. And so on down in a brief way he showed the

*Rev. A. H. Lewis.

rise of the anti-Christian practice and the struggle the true Sabbath has had since; but it has always found some to keep and defend it. For the defense of this great truth we are met and that is why we emphasize its importance and bring to it the attention of the church that has so sadly erred. Every great reform must have defenders organized for the work, and we invite the co-operation of all good men in efforts to restore the Sabbath to men with all its benefits to the human race.

The meeting closed and the citizens of that town, and Pastor Ellington's own congregation, had a better understanding of the question and of its far-reaching importance.

The history of Montrose and Lorna, struggling with duty, has been told in this simple way, and it is hoped that the imperfections of the narrative will not be magnified so as to lessen the force of the truth revealed. This story is virtually true in the lives of many converts to the Sabbath. There may be other phases of the question that have not been brought forward, but the arguments herein stated are the ones most relied upon to sustain the rival Sabbath of Jehovah. The others have an answer as Scriptural as those stated here.

[END]

Commencement exercises at Milton College, Milton, Wis., are of more than usual interest to many of our readers this year since three of our young people are graduates. George Thorngate was graduated yesterday from the college; and Monday Helen Shaw and John Thorngate were graduated from the academy. These popular young people have a host of friends here whose best wishes are with them at this time.—*North Loup (Neb.) Loyalist.*

"Which will you do: smile and make others happy; or be crabbed and make every one around you miserable? The amount of happiness you can produce is incalculable if you show a smiling face and speak pleasant words; there is no joy like that which springs from a kind act, or a pleasant deed; and you may feel it at nights when you rest, and at morning when you rise, and through all the day when about your business."

WOMAN'S WORK

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

The True Patriotism

Our thought of thee is glad with hope,
Dear country of our love and prayer;
Thy way is down no fatal slope,
But up to freer sun and air.

Tried as by furnace fires, and yet
By God's grace only stronger made;
In future tasks before thee set
Thou shalt not lack the old-time aid.

Great, without seeking to be great
By fraud or conquest; rich in gold,
But richer in the large estate
Of virtue which thy children hold.

With peace that comes of purity,
And strength to simple justice due,
So runs our royal dream of thee.
God of our fathers! make it true.

O land of lands! to thee we give
Our love, our trust, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee.

—John G. Whittier.

The Work of the Health Nurse

MRS. A. B. WEST

Read at meeting of Fortnightly Club, April 28, and at Brotherhood meeting, April 29, Milton Junction, Wis., and requested for publication in *Woman's Work of SABBATH RECORDER.*

"What does Wisconsin need most of all in its fight to save babies' lives?" was asked of Dr. Dorothy Reed Mendenhall, of the Extension Division of the University of Wisconsin, who addressed the women at the Farmer's Course at Milton both this year and last. Her answer very promptly given was, "More visiting nurses, more city nurses, more county nurses, more nurses in the schools, both city and country. There are other things necessary, of course, but at the present time the best thing we can do is to put as many public health nurses into the field as possible."

This answer suggests to us several lines of thought.

First perhaps comes this question: Is the infant death rate in Wisconsin large enough to be in any way alarming?

Second. What are public health nurses? What is their work? Is it confined en-

tirely to infant welfare or does it include work for older children and adults?

Third. Why should nurses be employed at public expense?

Fourth. Is there a need for county nurses and for school nurses in the country?

Fifth. Could our community receive benefit from the services of a public health nurse?

It will be the scope of this paper to try to answer some of these questions, or if not to answer them, to discuss them in such a way that our minds may begin to work on these problems.

First, as to the advisability of doing anything more than we are doing to save the babies of Wisconsin. It seems somewhat cold-blooded to discuss this question in terms of figures, for if but one baby were under consideration and that baby our own, our efforts to save its life would be limited only by our intelligence, our strength and our financial ability. We would not count the cost but would save the baby regardless. The State does not regard the child thus lovingly. It calmly sits down, as it were, and counts the cost.

"How much is a child's life or a man's life worth?" it asks; and having carefully made the computation, puts down the figures. Next it asks how many lives we are losing from preventable causes? Then it puts this down in figures and a multiplication takes place that gives as its result the loss to the State in actual cold-blooded figures resulting from preventable deaths. Next it decides how the loss might have been prevented and estimates the cost of such prevention. It is then ready to strike the balance. If the cost exceeds the loss the decision is that the State is not justified in the expenditure of public money for this purpose. If the loss exceeds the cost then it becomes the urgent duty of the State to prevent that loss and along with it the suffering and sorrow which is its inevitable accompaniment.

In Wisconsin, as elsewhere, some allowance, we are told, must be made for incompleteness of birth and death records; but in 1914, 59,890 births were recorded. Of these little ones 3,374 were laid away before they had passed a month on earth; 4,820 did not live to complete even one year. That number is nearly 5,000 and 5,000 babies when grown would people a little city. Deaths of infants under one

year are counted by physicians as largely preventable, and especially if death comes during the first month; so it seems a veritable "slaughter of the innocents," and that Wisconsin is especially culpable in this matter may be shown by a comparison with figures for the whole United States, where only 42 per cent of the infants dying under one year of age die during the first month, whereas in Wisconsin the percentage is often as high as 70.

And now as to public health nurses and their work. I have not found any exact definition of public health nurse, but I think we may best understand her work by comparing it with that of a public health officer or health physician, the nurse being to the community as a nurse what the physician is as a physician. Her expenses are met by a public fund and she goes wherever needed among the poor and among those suffering from contagious disease. Unlike the private nurse she is at the call of the public. This definition shows that her work is not confined to the care of infants and their mothers, though in the nature of things this work comes in for a very large share of attention.

Why should nurses be employed at public expense? Because experience has shown that the public health nurse is an important factor in maintaining public health. The motto of the New York Health Department is, "Public Health is purchasable: and within certain limits each community may determine its own death rate." New York's experience proves that there is truth in this motto, for in response to the efforts made in that city, the death rate among children has steadily declined since the year 1880, when it was 228 per thousand, to 102 per thousand in 1913. Statistics from our own and other States also show that the ravages of tuberculosis and other communicable diseases are declining as a result of public education, and hence public health is properly a matter of public responsibility.

How the public nurse assists in the crusade for health may perhaps best be told by giving concrete examples. During this last winter W— was threatened with smallpox epidemic; several cases broke out there during the holiday vacation. W— has an Anti-Tuberculosis Association, and they sent at once to the State Association for a visiting nurse, asking for Miss Van K. who had done work there during

the previous April. When school opened after the holidays Miss Van K. was on hand and began at once to inspect the 600 school children. She found three children coming to school from a home where there was a case of smallpox. This was of course promptly reported and corrected.

In addition to controlling the smallpox situation Miss Van K. organized health leagues in four grades, with boys and girls electing their own officers. The work of these leagues is to wage systematic campaigns for personal cleanliness, and against the spreading of disease by careless sneezing and coughing. The members of the league keep a sharp lookout for those who violate the rule that every cough or sneeze shall be covered by a handkerchief, and also keep a sharp lookout for dirty finger nails and teeth. I do not know what rules the leagues used in the W— school, but here is a set that is advocated for use in schools.

Knopf's Alphabet for School Children in the Prevention of Tuberculosis

- A is for Anybody who can help prevent consumption, a child just as well as a grown person.
- B is for Breathing, which you should learn to do deeply. Take deep breaths in fresh air often.
- C is for Coughing, which you should never do in any one's face; nor should you sneeze in any one's face. Turn away your head and hold your hand before your mouth.
- D is for Don't. Don't swap apple cores, candy, chewing gum, half-eaten food, whistles, bean blowers or anything you put in your mouth.
- E is for Eating no fruit that has not been washed or peeled, or anything that is not clean.
- F is for Fingers, which should not be put in the mouth nor wet to turn the pages of books.
- G is for Giving good example to your fellow-pupils and playmates by being always neat and clean, just as much so at home as at school.
- H is for Handkerchief, which should be used only to wipe your nose and not your slate, desk or shoes.
- I is for Illness of other kinds besides consumption, which following these rules will help prevent, such as colds, measles, grippe, diphtheria and pneumonia.
- J is for Joints, where children have tuberculosis more often than in their lungs. A scratch from a finger nail may make a bad sore.
- L is for Learning to love fresh air, and not for learning to smoke.
- M is for Mouth, which is meant to put food and drink into, and not for fingers, pins and money, or anything not good to eat.

- N is for Nose, which you should never pick nor wipe on your hand or sleeve.
- O is for Outdoors, where you should stay just as much as you can. Always play outdoors unless the weather is too stormy.
- P is for Pencils, which you should not wet in your mouth to make them write blacker.
- Q is for Question, which you should ask the teacher if you don't understand these rules.
- R is for Roughness in play by which you may hurt yourself or your comrades. If you have cut yourself, have been hurt by others, or feel sick, don't fear to tell the teacher.
- S is for Spitting, which should never be done except in a spittoon, or a piece of cloth or handkerchief used for that purpose alone. Never spit on a slate, on the floor, the playground, nor the sidewalk.
- T is for Teeth, which you should clean with toothbrush and water after each meal, or when you get up in the morning and before you go to bed at night.
- U is for Unkind, which you should never be to a consumptive.
- V is for Vessels, like drinking cups and glasses, which should not be used one child after another without being washed in clean water each time.
- W is for Washing your hands with soap and water before each meal, even if it is only a lunch.
- X is for X-Rays, which sometimes help to discover consumption or other forms of tuberculosis.
- Y is for You who should never kiss any body on the mouth, nor allow them to do so to you.
- Z is for Zeal in carrying out these rules.

MRS. W. R. GARRETSON, *Chairman.*

In preparation for "Baby Week" Miss Van K. taught some of the school girls how to demonstrate the proper bathing and dressing of the baby. Its proper feeding was also taught with the proper kind and care of nursing bottles. Investigation showed that the druggists there were still selling the long-tubed unsanitary nursing bottle, because the women demanded that kind! Miss Van K's first visit resulted in having adenoids and diseased tonsils removed and glasses provided for those who needed them. Teeth had been inspected by a dentist, and the nurse found in her second visit much better physical condition. The children were asked to write letters about what they remembered of what Miss Van K. had told them. Here is one which is a fair sample of all, a number of which were printed in the *Crusader*, the organ of the Anti-Tuberculosis Association.

DEAR MISS VAN K.:

You have told me a lot of things I did not know. One is we should always cough in our

handkerchief, because we might cough in somebody's face and that would spread the germs.

Another one is our finger nails. We should always have our finger nails clean, because we might be eating and the germs would get on our food and then we would be sure to get sick.

Our teeth should always be kept clean, because they will decay if they are not.

It is time for bed now. We should always sleep with our window open so we can have a lot of fresh air. I am sure I have to sleep with my window open or I can not sleep very well.

I guess it is time for my bath. We should take a bath at least once a week and two times don't hurt any one.

We should not drink tea or coffee because it makes a person nervous. We should drink eight glasses of water a day.

Yours truly,
HERBERT J.

To show whether there is need for county nurses or for country school nurses I will again resort to statistics.

"The national council of education of the American Medical Association has issued figures that show country children are from 10 to 20 per cent less healthy than city children." The unsanitary conditions under which many of them live with the presence of flies and mosquitoes, the lack of proper water supply and illventilated sleeping rooms more than make up for the natural advantages of fresh air and sunshine.

With reference to the infant mortality in Wisconsin, Dr. Mendenhall says, basing her statement on actual statistics, "It is almost universal that the infant death rate, especially in the first month, is higher in the rural districts of the State than it is in the city. The county death rate for rural districts is in the majority of instances higher than the death rate in the largest city of that county."

From the *Crusader* I quote: "Kenosha County furnishes one of the most striking illustrations of the fact that in many sections of the State, the rural sections of the county have a much larger infant death rate than the cities. The city of Kenosha, which by systematic work, under the direction of a full time health officer, cut its general death rate in half in the two years 1912-14, had an infant death rate of 73.2 per 1,000 births. Kenosha County outside had 126."

We are glad to know that our rural Rock County (where Milton and Milton Junction are located) has a better showing than its largest cities, for the country has

a death rate of 61.3 as against 87.4 in Janesville and 95.8 in Beloit.

Shall we argue then that we have no need of a public health nurse? Authorities tell us that whooping cough, measles, scarlet fever, tuberculosis, pneumonia, typhoid fever are preventable diseases. They can only be prevented however by the intelligent co-operation of the entire community. If our community is sufficiently intelligent and sufficiently earnest we have then no use for the visiting nurse. Are we?

A story that I heard at the recent convention of women's clubs illustrates what may be done by co-operation, and with this I close leaving you to make its application. In Canada, where the wheat grows rank and tall up to the very doors of the pioneer homes, a mother one morning missed from the home her little child. As the people of the little village were like one big family she did not fear any harm to the child and kept on about her work. At noon, as the child did not return, she made a search through the homes, but the child was not found. Then some of the women joined in the search and as the afternoon wore on others, both men and women, left their work until at night the whole village was searching for the lost child, but without success. The poor mother was nearly frantic. All through the night the searching parties went with lanterns here and there. Morning came, the mother had to be restrained by force, and little groups of discouraged searchers gathered in the streets not knowing what to do further. At last a mother out of sympathy for the mother of the lost child had an inspiration. "Let us all take hold of hands and go through the wheat," she said. The suggestion was acted upon and in two hours the child was in its mother's arms.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. A. R. Crandall on June 5, 1916.

Present: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. O. U. Whitford, Mrs. Maxson.

Mrs. West read Isaiah 52 and Mrs. O. U. Whitford led in prayer.

The Treasurer's report for May was read and adopted. Receipts, \$225.05 and

no disbursements. Mrs. Whitford read some letters she had received.

The Corresponding Secretary reported with reference to some letters written in reply to inquiries from several auxiliary societies and some letters she had received. She also reported having sent to the Associational Secretaries the blanks for the annual reports.

Mrs. West gave a report from the committee appointed to arrange the program for the Woman's Hour at Conference.

This report was adopted.

By the vote of those present the Mary F. Bailey Scholarship in Milton College was assigned for the coming year.

After the reading, correction and approval of the minutes the Board adjourned to meet on July 10.

DOLLIE B. MAXSON,
Recording Secretary.

One Thing

ELIZABETH L. C. GREEN

Read by Mrs. Nellie Freeborn at the Semi-Annual Meeting at New Auburn, Wis.

In every human heart there is an impelling motive that determines the character of the individual, a secret force that incites to action and consequently brings about corresponding results in the activities of one's life.

In the light of God's Holy Word let us search our hearts to determine what is the one thing that is the controlling force in our lives; and should it be revealed to any individual that the governing impulse of his actions is below the standard of the gospel, may that one by the cords of God's love be led into the secret of his presence and to a higher plane of living.

Jesus, when visiting at the home of Mary and Martha, in reply to Martha's complaint that she had been left to serve alone, said: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

The Master does not here mean to encourage idleness, nor does he infer that it is wrong to minister to one's physical needs, but Martha, affectionately zealous that her guest should fare sumptuously, evidently was not far-sighted enough to perceive that "the kingdom of God is not

meat and drink; but righteousness and peace and joy in the Holy Ghost," and that "he that in these things serveth Christ is acceptable to God, and approved of men." Mary, with keener vision, had recognized in her Lord the source of spiritual inspiration and power, and hungering and thirsting for righteousness, was giving eager attention to the life-giving words that fell from his lips.

In contrast to the commendation Mary received for choosing the one thing needful let us notice the words addressed to a certain young ruler who came to Jesus asking what he could do to inherit eternal life. After listening to his statement that he had observed the law from his youth, Jesus looking upon him loved him, and said unto him: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow me."

Sad to relate, at these words the young man turned away sorrowful; for he had great possessions. The stimulus of his actions was of a contrary nature to that with which Mary's spirit was imbued. The one thing needful which she possessed was the one thing lacking in his character.

Deeper than the love of money was the source of his trouble; his lack was the free consent to submit to the will of God. In other lives the test sometimes comes in a different form. To illustrate: A young lady became engaged to a man of good moral character but he was not a Christian Sabbath-keeper as she hoped he would be in time under her influence. As the time drew near when they had planned to be united and, notwithstanding her prayers and efforts to bring about his conversion he still seemed no nearer the point of yielding, she was seized with the conviction that she must make a choice between him and God. Oh, what a struggle it cost her! But unlike the young ruler she yielded her possession, in her heart gave up the young man of her choice, thus removing the one thing lacking in her surrender to God; and in a very short time, before she had made known her decision, came the assurance that her prayer was answered and oh, the joy that came to her in a few days when the young man yielded to God and she heard his voice in prayer!

Let us not then be "cumbered about

much serving" in temporal things; let us leave to the world the excessive service for the sake of display and, Mary-like, learn at the Master's feet, feeling as did David when he said: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

If in submissive humility we thus yield ourselves to Christ, choosing the good part which shall not be taken away, our spiritual vision will be quickened and enlarged, all things become new to us and we can explain with assurance as did the blind man whom Jesus healed, "One thing I know, that, whereas I was blind, now I see."

Listen to the words of Paul, whose spiritual attainments, no doubt, far exceeded those of modern Christians: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

So we find that activity, an eager, anxious pressing forward, is essential to the highest spiritual achievements.

Let us then submit to all the known will of God and, possessing his love as the incentive and his power as the impetus of our lives, "seek the kingdom of God, the one thing all important, trusting that all other necessary things shall be added unto us according to the promise of God.

"The Imperial University of Japan is reported by press dispatches to be about to introduce into its curriculum a course in the study of Christianity. Baron Morimura, a progressive Christian, is said to stand behind the movement with funds necessary for support of the innovation. Imperial is however not alone among leading educational institutions of the empire in promoting investigations of Christianity; Wanda University already has established Bible study as a part of its course, and a Baptist missionary has been invited by the same institution to give a course in Hebrew literature."

My son, forget not my law; but let thine heart keep my commandments.—Prov. 3: 1.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
R. F. D. No. 3.
Contributing Editor

Purity and Strength

STELLA CROSLY

Christian Endeavor Topic for Sabbath Day,
July 15, 1916

Daily Readings

Sunday—Pure hearts (Matt. 5: 8)
Monday—Cleanse yourselves (2 Cor. 6: 14-18;
7: 1)
Tuesday—Self-control (Rom. 6: 12-23)
Wednesday—A temperate tongue (Jas. 3: 1-13)
Thursday—Silent strength (John 19: 1-12)
Friday—Source of strength (Isa. 40: 25-31)
Sabbath Day—Purity, temperance, strength (Dan.
1: 8-20)

BIBLE HINTS

Daniel had the temperate heart, and therefore he had the temperate life (verse 8).

However pleasing a person may be, it is God who is the soul of his pleasingness (verse 9).

Temperance is never afraid of tests; intemperance has failed in every test that has ever been applied (verse 12).

A temperate body means a strong mind and a pure soul (verse 17).

—Amos R. Wells.

SUGGESTIVE THOUGHTS

There can be no purity with intemperance. If we would have our souls pure and our bodies strong, we must control our thoughts.

Sometimes because a certain thing is not harmful in itself, we let it crowd out something better. In deciding upon a course of action, let us not be satisfied with that which merely is not wrong but choose the best.

Every year more of the large business institutions demand that their employees be total abstainers. Even breweries and saloons are refusing to trust their business interests to men who drink.

It may be a long time before the results of wrongdoing and intemperance are seen, but sooner or later they are certain to appear, and many times the longer deferred, the more severe the penalty. A few weeks ago, the *Sunday School Times* had this story told by the Rev. Charles Garrett:

"I met with a brewer, a good man in his way, who had been a member and office bearer in our church for years. He was a kindly man, generous, ready to help anybody in distress, and a kind word for everybody in trouble. He said:

"Well, Mr. Garrett, I suppose you are as earnest in teetotalism as ever."

"Yes," I said, "rather more."

"Well," he said, "it's all right, you know; it pleases you and it doesn't hurt me. The fact is, I was never doing better than I am doing now; it never paid me better."

"Not long after I saw his second son coming out of the yard in delirium tremens with three men struggling with him, a fine young fellow. They carried him in. Half an hour afterward I heard a whisper, 'He is dead,' and I went in to try and comfort the family; and when I entered the room there was the body, and on that side was the mother, drunk, and on the other side the brother, drunk. And I heard that father's words again, 'It never paid me better.'"

QUOTATIONS

Whatsoever a man soweth that shall he also reap (Gal. 6: 7b).

Out of the abundance of the heart the mouth speaketh (Luke 6: 45).

My strength is as the strength of ten,
Because my heart is pure.

—From Tennyson's *Sir Galahad*.

No life
Can be pure in its purpose and strong in its
strife,
And all life not be purer and stronger thereby.
—Owen Meredith.

Christian Endeavor Work in Gentry, Ark.

AMEY D. VAN HORN

Perhaps there are young people in the denomination who would be interested in the Christian Endeavor work of the little Gentry Church. Although our society is exceedingly small, consisting of only ten active members and a few honorary and affiliated members, it is a surprisingly active one.

Our society has been especially active in doing unique work. Each Sabbath afternoon the meeting has some unusual arrangement of program—some new feature or originality.

Every member of the society is active in public prayer and testimony. Each one

is eager and willing to do whatever is asked. There is no coaxing or pleading needed. Their eagerness is an inspiration in itself.

The society has adopted a plan for having special information concerning the denomination and other Christian Endeavor work in every meeting.

C. C. Van Horn has been elected as the Information Committee. Often individuals are appointed a week in advance to give a talk on some special features concerning the denomination, namely, geography, largest churches, pastors of churches in each association, missions, etc. These talks have proved very interesting and instructive.

In the back of the church the society has placed an attractive bulletin board inscribed "The Latest." On this any one may write anything of denominational interest that has come under his observation.

The society took upon themselves the work of taking care of the church yard. They planted several flower beds and mowed the lawn.

The last of May the Social Committee arranged for a May-basket hanging for the elderly folks of the town.

The Relief Committee has been very active in helping and aiding the sick.

The Prayer Meeting and Good Literature committees have sent many papers and pamphlets of interest to non-resident members.

The society as a whole has co-operated with the Lookout Committee in seeking new members.

Several people (mostly young people outside our own church) have been talked to about regarding the Seventh Day as the Sabbath. A number have admitted their belief but have not yet fully decided to keep the Sabbath.

In a few weeks the society is planning on co-operating with their pastor in preaching services to be held in nearby schoolhouses.

At the present time the young people are engaged in Expert work. They find it very interesting and instructive, and many bid fair to pass a creditable examination.

In spite of our enthusiasm over the work, we need the prayers of all to keep our courage up against all temptations that come in our way.

Gentry, Ark.

Why Every Christian Endeavorer Should Read the Sabbath Recorder

MIRIAM E. WEST

Paper read at Young People's Hour, Eastern Association, Plainfield, N. J.

In order to answer this question it is first necessary to consider what work the Christian Endeavor society aims to accomplish. Then we can see how the reading of the paper by each Endeavorer will help in that work. I like to think of the society as a "training school for Christian service." As such we may divide the work into four divisions: first, training for devotional life both private and public; second, training for responsibility in activities of the church and the denomination, including financial responsibility; third, acquiring of information concerning the work of the church and the denomination and a share in such work; fourth, encouraging of interest in all kinds of Christian activities.

Let us consider first the training for devotional life. Every member prepared to take part in a prayer meeting assures that meeting of success. In the SABBATH RECORDER, each week, Miss Mabel Jordan has helpful suggestions on the Christian Endeavor topic with suitable quotations and questions to think about. If every Christian Endeavorer would study the lesson and the daily readings, also to be found in the RECORDER, and read what Miss Jordan has to say on the topic with the purpose in mind of getting something of good for himself and others, we would doubtless have excellent prayer meetings. There are, of course, other papers which furnish similar material and these may serve the same purpose, but the material in the RECORDER has this one advantage that it has been prepared especially for our young people.

Much has been done this year to encourage the Endeavorers to become Quiet Hour Comrades in order that they may enrich their devotional life. Miss Emma Rogers is the Quiet Hour superintendent in our denomination. At Conference last fall, she gave a demonstration of the Quiet Hour, telling how the time should be spent, partly in prayer, partly in reading, and partly in contemplation. Only a few of the Endeavorers of the denomination could hear that talk but we could all read it in the RECORDER. From time to time Miss Rogers writes to us through the RECORDER,

reporting number of members among the Quiet Hour Comrades, urging others to join, telling of the benefits to be derived from it, making suggestions of books to be used, etc. In these and other ways the SABBATH RECORDER may be made a help in enriching our devotional life.

At Conference, last fall, the young people meeting with the Young People's Board made out a goal for the work to be accomplished this year and a budget of expenditure. This plan for the work of the year and the responsibility of the various societies for this budget and goal have since been explained in the RECORDER. The Christian Endeavorers of the denomination support the work of the Young People's Board, financially. Therefore they should be informed about the business which this board is carrying on for them. Reports of all meetings of the board, with accounts of business transacted and money expended, are given in the RECORDER. The president, treasurer, and other officers send special letters to the Endeavorers telling of work that has been accomplished and work remaining for us to do.

We would not think of carrying on a business without some systematic method of finance. Such methods have been adopted in many of our Christian Endeavor societies, and members of these societies have written about them and urged others to adopt their methods. The benefits of tithing have been explained in the RECORDER by the superintendent of the Tenth Legion and other Christian Endeavorers. Thus the SABBATH RECORDER has lessons of financial responsibility for the Endeavorers.

If we are to fulfil our motto, "For Christ and the Church," we must be informed concerning the work of the church and the denomination. Only through the RECORDER can we keep in touch with our various missionary activities at home and abroad. In this paper are found every week letters from missionaries telling of the work in China, South America, Java, or in our own country. We all have money invested in this work. Let us know what is being accomplished. Here also we can learn of our schools at Alfred, Milton, Salem, and Fouke, and surely all our young people should be interested in the education in Seventh Day Baptist schools. In the SABBATH RECORDER we find the Sab-

bath question discussed. In fact, there is no branch of the work of the denomination that is not considered. It is our only source of information concerning the current work of the Seventh Day Baptists.

Lastly we must be broader in our interests than the denomination and have a share in the Christian activities not confined to any one church or denomination. As Endeavorers we belong to the United Society of Christian Endeavor, echoes from the large conference of which, at Chicago, found their way into the RECORDER. I have not time to tell of other activities, but the editor of the RECORDER does not allow his readers to remain in ignorance of them.

Then why should every Christian Endeavorer read the SABBATH RECORDER? Because the SABBATH RECORDER helps us in our devotional life, keeps us informed concerning our responsibilities as Christian Endeavorers and how to meet them, and gives us information concerning the work of the denomination and other Christian activities.

The question then arises, How can we encourage more Christian Endeavorers to read the RECORDER? I will offer a few suggestions, as they have occurred to me. A roll call responded to by items from the RECORDER, or better still a five minute quiz on the RECORDER each week, for a time, might stimulate interest. A few minutes of prayer meeting time given over to brief reviews of articles in the RECORDER would be well worth while and occasional meetings might be devoted entirely to the SABBATH RECORDER. These and other methods might be used as the society sees fit.

Let us then, as young people, give encouragement to the reading of the SABBATH RECORDER, and thus bring ourselves into closer touch with each other, and with the splendid work of the denomination and the Christian work of all people.

When thou art either to do or suffer anything, when thou art about any purpose or business, go tell God of it and acquaint him with it—yea, burden him with it—and thou hast done for matter of caring; no more care, but quiet, sweet diligence in thy duty, and dependence on him for the carriage of thy matters.—Robert Leighton.

CHILDREN'S PAGE

A Song in Your Heart

Keep a song in your heart, my lassie,
Whatever may be the weather—
Or sunshine or rain, or pleasure or pain,
Or sunshine and showers together.
Keep singing, no matter how goes it, my dear;
Keep singing, when days are surpassingly drear;
Keep singing; the skies will tomorrow be clear,
Keep a song in your heart, my lassie.

Keep a song in your heart, my laddie,
Whatever the years may bring you,
Of vantage or loss, a crown or a cross;
Or roses or thorns to sting you.
Keep singing, no matter how goes it, my boy;
Keep singing, 'mid shadows, a carol of joy;
Keep singing, no matter what trouble annoy.
Keep a song in your heart, my laddie.

—Thomas Curtis Clark.

Mr. Ford—The Bird Man

You have all heard of Henry Ford, and many of you have probably motored about in one of his cars, . . . but Mr. Ford has done other good things beside manufacture cars, and one of them is to build homes for the birds about his farm, so that they may not starve or freeze during the winter.

One day Mr. Ford was strolling about his farm in his fur coat. It was a pretty cold day, and even with his fur coat on, Mr. Ford had the feeling that he wanted to put his hands in his pockets every few minutes; but he was out looking over his land, just the same, and making observations in general. His farm is called the Ford Farm, and it is out in Michigan, near Detroit. Suddenly it came over Mr. Ford that he had more land than he needed, and that he might just as well as not give his friends, the birds, a little share of it. Birds and animals were always great favorites with Mr. Ford. There is one place on the farm that is crossed by a river and in the spring, when the heavy rains come, the river overflows its banks and makes a quantity of waste land, too marshy to cultivate. This piece of land, then, Mr. Ford decided to give to the birds for a home and playground.

He set a man at work making bird houses and nesting boxes, and in all there were sixteen feeding stations built. There were all sorts of houses, too, and during

the winter months, when birdies have such a time finding anything to eat, all manner of bird delicacies are carried to these houses. Some of the favorite dishes are sunflower seeds, buckwheat, cracked corn, wheat, and raw oatmeal. When doughnuts have been tied to the trees and big lumps of suet in wire sacks have been fastened to the feeding boxes the place must have a look of Christmas. Only to these lucky birds it is Christmas all winter through! The suet is a fine thing for them in winter. It is like wearing a fur-lined overcoat, but the lining is in birdies' stomachs instead of inside their coats. With the coming of summer there is no more demand for suet, and it is taken in and put away for another season, just as you put your muff away in camphor balls when spring arrives. Suet would not keep in camphor, so Mr. Ford must find another way to dispose of it, but if you want to know how he manages it you will have to ask him. Or else you must ask the hundreds of chickadees, tufted titmice, white-breasted nuthatches and woodpeckers, and perhaps they can tell you.

How does a bird drink in winter? Well, he must take a billful of snow and wait for it to melt into water, which is a trying process when one is very thirsty. Then it is so cold that it is liable to make his teeth ache. Mr. Ford decided that this was a terribly slow way of drinking, so he had his men build a box with a sheet iron top, which dipped down like a bowl, and in the bottom of the box they put an electric heater, which keeps the snow water just warm enough for the cardinals, sparrows, chickadees and juncos.

With signs of spring the feeding is discontinued, for then birdies can easily support themselves, but more boxes are put up, for nesting purposes. At first birdies were a bit wary about those boxes; they might be a new patent bird-catcher, you know, and anyway, it is never best to get all of your belongings into a new tenement until you're certain the roof doesn't leak. Flying Squirrel, however, had no such doubts, and reared several nests of kiddies in the new structures, and left a monstrous pile of hickory nuts in one of them for the cold season. That showed that he had moved in and that he was there to stay. He might just as well have put out his sign board: *Flying Squirrel, Esq.*

and maybe "At Home," over the bird house, for nobody would have told him to move on.

Mr. Ford never does things by halves. Soon he had wild berry plants set out, and rice was planted in the swampy places, to attract the wild ducks. He even leaves buckwheat in the fields, for the quail, and lunch counters have been installed for them, too. Along the banks of the River Rouge, the water folk have their share of life's comforts, for nobody was forgotten. Mr. Ford is widely known as the Automobile Man, and the Peace Man, and I thought perhaps you might like to see another side of his character in the Bird Man.—*The Christian Work.*

Cobwebs

A fairy army camped one summer's night
Upon the lawn.
Gayly they feasted in the soft moonlight,
Until at dawn
They flew away; and lo! upon the ground,
Like laces rare,
With jewels set, their tablecloths were found,
Spread everywhere.

—Mabel P. Clapp.

Home News

NILE, N. Y.—A goodly number from Nile attended the Western Association at Alfred Station. We welcome the next annual session here.

Our male quartet—Frank Voorhees, Jesse Burdick, Wm. M. Simpson, and Lyle Canfield conducted the service at Scio on Sabbath afternoon, June 24. They expect to go again July 8.

Sunday evening, July 2, the male quartet will give a sacred concert in the church. An offering will be taken for the war-stricken. The concert will be repeated at Inavale Hall the following Sunday evening and an offering will be taken for the same purpose.

WM. M. S.

WELTON, IOWA.—Since we wrote last to the RECORDER readers, we have had many enjoyable times. Some of them were in the privilege of listening to Rev. W. D. Burdick's rousing, all-inspiring sermons here at Welton; also the privilege of attending the 10-cent dinners every two weeks, given by some member of the Ladies' Benevolent Society at her home. Such gatherings are enjoyable to all who

attend, and are very profitable, socially, spiritually, and financially.

The Sabbath school is having quite a growth this summer; several First-day people are attending with a marked degree of interest. The Sunday night gospel meetings are still well patronized and are growing in interest; and now that our young folks are home from school, we may expect to be spiritually strengthened and let our light pierce deeper into the heart of the world. The young married folks' Sabbath-school class has organized into a teacher training class and expects soon to be into the work in full blast.

We have every reason to be cheerful, for God surely is smiling on his people here by blessing us all with good health and bright prospects. He has deemed it wise to remove Aunt Martha Van Horn from her suffering here with us, to her heavenly home, after an illness of over two years from the infirmities of old age.

The Sabbath school has invited the community to join us at our picnic to be held on July 4 with an appropriate program.

L. A. VAN HORN.

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SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

The Spirit of the Organized Class

REV. WILLIAM M. SIMPSON

A man's spirit resides in his body, but at exactly what point in his body I do not know. The spirit of the organized class is not alone in the teacher; the president, the secretary, the social committee, or the missionary committee. It vitalizes the whole class.

It is not proper to speak of the "spirit" of some classes. For example, if a member of a school should offer a course of lectures to all who cared to take them, and ten should come and listen and go away without even saying "Good morning" to one another, there would be no class spirit there. Or if an unorganized class should decide that it wanted to keep abreast of the times, and should therefore adopt a constitution and by-laws sent out from state Sunday school headquarters, and elect officers, but should never unite in definite work in which the members of the class have a common interest, there would still be no class spirit.

But if a group of students in the Bible school catch a vision of the possibilities of united efforts in Bible study and the application of Christian principles to the lives of their own group and of others who might join them or might be influenced by them, then there might be a real class spirit with no very elaborate organization. Organization merely recognizes the truth of Paul's illustration of "many members, one body."

The spirit of the organized class is dependent upon the vision of the possibilities and the willingness to attain them.

Lesson III.—July 15, 1916

PAUL AT ATHENS.—Acts 17: 16-34

Golden Text.—"In him we live, and move, and have our being." Acts 17: 28.

DAILY READINGS

July 9—Acts 17: 16-21. Paul at Athens
July 10—Acts 17: 22-34. Paul's speech
July 11—Ex. 3: 11-15. God's name declared

July 12—Isa. 44: 6-20. Folly of idolatry
July 13—Heb. 1: 1-9. God revealed in his Son
July 14—Col. 3: 1-11. All races made one
July 15—Eph. 3: 1-13. Dispensation of grace

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



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MARRIAGES

BOND-DAVIS.—At the home of the bride's parents, Mr. and Mrs. E. O. Davis, June 14, 1916, by Rev. C. B. Clark, Orville B. Bond, of Roanoke, W. Va., and Miss Lucille Davis, of Salem, W. Va.

GREEN-KENYON.—At the home of the bride's mother, in Alfred, N. Y., May 28, 1916, by Pastor William L. Burdick, Mr. Paul L. Green, of Hornell, N. Y., and Miss Glennis Kenyon

CORNELL-CORNELIUS.—At the parsonage in Alfred, N. Y., May 27, 1916, by Pastor William L. Burdick, Mr. Robert O. Cornell, of Scio, N. Y., and Miss Ethel Cornelius, of Alfred, N. Y.

LING-BABCOCK.—At the home of the bride's parents, near New Auburn, Wis., June 15, 1916, by Pastor Herbert C. Van Horn, of Dodge Center, Minn., Mr. Joel E. Ling and Miss Blanche E. Babcock, both of New Auburn, Wis.

ROGERS-BASSETT.—At the home of the bride's parents, Mr. and Mrs. T. R. Bassett, Andover, N. Y., by Rev. William L. Burdick, of Alfred, N. Y., Miss Adah Bell Bassett and Mr. Ralph B. Rogers, of Buffalo, N. Y.

DEATHS

COON.—Anna Adell Gaylord Coon was born at Siloam, N. Y., May 27, 1846, and died at her home in Janesville, Wis., June 1, 1916.

About the year 1870 she came to Wisconsin, making her home in Milton Junction. On February 17, 1875, she was married to Herbert W. Coon. After residing some years in Enid, Okla., they moved to Janesville about two years ago. Mrs. Coon is survived by her husband and one son, Earl Gaylord Coon, with his wife and three children. She was a member of the Presbyterian Church in Enid.

Funeral services were at Janesville, and interment at Milton Junction. N. J. C.

ROGERS.—In Alfred, N. Y., May 27, 1916, Mrs. Benjamin F. Rogers, in the sixty-third year of her age.

Arletta Elvira Greene, the daughter of Russell W. and Olive A. Greene, was born in Berlin, N. Y. She grew up in Berlin, teaching school awhile in early life. August 19, 1889, she was united in marriage to the Rev. B. F. Rogers, who was then pastor of the Seventh Day Baptist Church of Berlin. In 1891, after Mr. Rogers had served the church at Berlin faithfully for sixteen years, he accepted the pastorate of the Seventh Day Baptist Church of Scott, N. Y., and they moved to that place; here they remained nine years, Mrs. Rogers performing faith-

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per year \$2.00
Per copy06

fully the duties falling to her as wife of the pastor. Sixteen years ago, Mr. Rogers, being about threescore and ten, retired from active duties of the ministry and they removed to Alfred, N. Y. Mr. Roger's death occurred May 27, 1913, three years to a day prior to the death of Mrs. Rogers.

In early life she was baptized and joined the Seventh Day Baptist Church of Berlin; when they moved to Scott her membership was transferred to the church of like faith in that place; and upon coming to Alfred she became a member of the First Seventh Day Baptist Church of Alfred. She was deeply interested in the work of the church and denomination, and proved the sincerity of her professions of interest by her works and the gift of her property.

Mrs. Rogers leaves an aged mother and many relatives and friends.

Funeral services, conducted by Pastor William L. Burdick, were held in Alfred, May 31, and her mortal body was taken to Berlin, the home of her childhood and youth, for burial. Elder Rogers' remains were removed from Alfred to Berlin and buried with Mrs. Rogers, June 2.

WM. L. B.

WITTER.—Near Andover, N. Y., June 12, 1916, Mrs. Paul C. Witter, in the eighty-third year of her age.

Mrs. Susan Adelia Witter was the daughter of Albert and Candace Cole Davis and was born in Springwater, N. Y. Her childhood and youth were spent in Livingston and Genesee counties, N. Y. In 1855 she came to Alfred Station, N. Y., and was married to Paul C. Witter. After living six years in Alfred they moved to Pennsylvania and in 1870 settled at East Hebron, Pa.; here they hewed out of the forests a home for themselves and family. To them were born four children, Mrs. Emma Grom who died in 1895, Mrs. Estella Higley who died in 1892, Mrs. Ruby Roberts, of Hebron, Pa., and Mrs. Agatha Langworthy, of Alfred Station, N. Y. Mr. Witter died in 1892. Besides the care of her own family Mrs. Witter took upon herself the rearing of her motherless granddaughter, Mrs. Grace Higley Langworthy, with whom she died.

In 1875 she was baptized by Elder L. M. Cottrell and later united with the United Brethren church at East Hebron, Pa. Her life was exemplary and useful and she will long be remembered for her many kindnesses.

On June 15 she was taken to her old home at East Hebron where a funeral service, conducted by Pastor William L. Burdick and attended by a large company of her old neighbors, was held and she was laid to rest by the side of her husband.

WM. L. B.

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"Lord, teach US to pray." Yes, US, Lord. We have read in thy word with what power thy believing people of old used to pray, and what mighty wonders were done in answer to their prayers. And if this took place under the Old Covenant, in the time of preparation, how much more wilt thou not now, in these days of fulfilment, give thy people this sure sign of thy presence. We have heard the promises given to thine apostles of the power of prayer in thy name, and have seen how gloriously they experienced their truth: we know for certain, they can become true to us too. We hear continually even in these days what glorious tokens of thy power thou dost still give to those who trust thee fully. Lord! these all are men of like passions with ourselves; teach US to pray so too. The promises are for us, the powers and gifts of the heavenly world are for us. Oh, teach US to pray so that we may receive abundantly. To us too thou hast entrusted thy work, on our prayer too the coming of thy kingdom depends, in our prayer too thou canst glorify thy name; "Lord, teach us to pray." Yes, us, Lord; we offer ourselves as learners; we would indeed be taught of thee. "Lord, teach US to pray."

—Rev. Andrew Murray.

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