

Sabbath Rally Day

MAY 19, 1917

All Churches, Sabbath Schools, Christian Endeavor Societies, Men's Clubs, Women's Societies, Prayer Meetings, in fact all the organized activities of Seventh Day Baptists, ARE INVITED TO OBSERVE the week of Sabbath Day, May 19, as an anniversary rallying time for the purpose of honoring and exalting the Sabbath.

It is suggested that a COMMITTEE be appointed in each Church, representing all these interests, TO ARRANGE A PROGRAM, or plan, for the observance of this occasion. The Tract Society will soon issue an outline suggestive program, but each community will have to modify and change it to suit existing conditions.

It is also suggested that on Sabbath morning a SPECIAL OFFERING be made by each church for the debt fund of the Missionary and Tract Societies.

But the main thing is so to observe the occasion as to teach real SABBATH TRUTHS, and LOYALTY TO THE SABBATH, and to unite ALL THE FORCES among the people in the closer bond of the common purpose to live and labor for the advancement of the gospel Sabbath.

The local committees for this work should be appointed in ample time in order to secure the best results.

The Sabbath Recorder

TO A MOTHER

There came one day to join the angel throng
A woman bowed through serving oft in pain;
But as she meekly stood, her form grew strong,
And long-lost youthful beauty dayned again.
Yet more was given, for all, with wonder fraught,
Bent low before the sweetness of her face,
Crying, "What marvel hath this woman wrought,
To be thus clothed by such sweet, mighty grace?
Then one of seraph tongue made answer low:
"One talent only hers—a faithful heart—
And she abroad but little could bestow,
So much was needed for her mother's heart;
And this with love she always made so fair
That she became an angel unaware."

—Earle William Gage.

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The Sabbath Recorder

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

VOL. 82, NO. 19 PLAINFIELD, N. J., MAY 7, 1917 WHOLE NO. 3,766

The New "Year Book" The new *Year Book*, now being shipped to the churches, contains 350 pages, but it does not seem so stiff and thick a book as the last one. This is due to the fact that a finer, thinner paper has been used, and we like it better. Circumstances at the publishing house have combined to make it later than usual, but we trust that conditions will be more favorable for an early publication of next year's book. The publishing of all annual reports in the *SABBATH RECORDER* in the weeks immediately following Conference has compensated somewhat for the loss naturally resulting from the delay in getting out the *Year Book*. But although many of the items in it have in this way already appeared, those interested in our yearly gathering will be glad to receive, even at so late an hour, this complete account of last year's work. This book will make a good denominational textbook for classes of our young people.

"A Salutation" and A Welcome On another page will be found an article by Brother George C. Tenney, chaplain of the Battle Creek Sanitarium, Battle Creek, Mich. It is his salutation to the Seventh Day Baptist people, among whom he has recently found a church home. We are sure the *RECORDER* family will all be glad to read it. They will like the spirit in which it is written, and Brother Tenney will find many new friends who bid him welcome and who rejoice that he has found a home among them.

For some years, as we understand, he has been chaplain of the great sanitarium. His has been a good work in a place where one comes in touch with many people from all parts of the world. It is also an important work as regards the welfare of our own people in Battle Creek. So many Seventh Day Baptists find employment there, and the interests of our church in that city are so closely interwoven with the interests at the sanitarium, that we consider it most fortunate that one of our own

members can hold the important position of chaplain.

We hope Brother Tenney will feel free to favor us now and then with articles for the *SABBATH RECORDER*.

A Prosperous Year For Mission Boards The fact that immense sums have been contributed for relief of war sufferers during the year has not prevented several missionary societies from receiving unusually large incomes, some of them the largest in their history. This speaks well for the interest taken by Christian people in the work of evangelizing the world. The Presbyterian Home and Foreign Mission boards have, together, received the unprecedented sum of \$4,000,000. Notwithstanding this, there is a debt against the Home Board of \$55,000, and one against the Foreign Board of \$30,000. During the year \$600,000 has been raised by the Foreign Board toward a proposed \$1,000,000 emergency fund.

The Baptist Home and Foreign societies have received about \$2,300,000 during the year. They have kept out of debt and placed \$130,000 into reserve funds for the two boards.

There are many evidences that Christian denominations are having a revival of the spirit of giving for the Lord's work.

Some Startling Figures President Waters, of the Kansas State Agricultural College, in an address at a food conference called in St. Louis by Secretary Houston of the United States Department of Agriculture, gave some startling figures on the question of America's waste of grain and money in intoxicating drinks. As a rule people are inclined to be a little skeptical about figures regarding the drink business, but when they are given by men who stand at the head of national departments and therefore can speak with authority, figures should be considered reliable.

In urging that John Barleycorn be put in prison for the entire war, and that we

then forget to let him out again forever, President Waters showed that the nation could in this way save for food over 600,000,000 bushels of grain that will be worse than wasted if Congress does not interfere. Save all this grain, close every distillery and brewery, turn the 120,000 employees and bartenders to productive work, and let the nation deny itself by doing without liquor for one year, and \$2,500,000,000 could easily be saved. This is almost enough to pay one third of the country's huge war expenses. According to the most reliable figures, this country spent for drink, in 1916, the enormous sum of \$2,243,082,826! No mind can grasp the full meaning of such an array of figures. It is simply astounding that a civilized Christian nation should commit such a crime against humanity even in times of peace and plenty, and it should be unthinkable that it would continue such waste when confronted with the stern necessities of a war that threatens world famine.

Special Meeting of Federal Council When this RECORDER reaches many of its readers, a special meeting called by the Federal Council of the Churches of Christ in America will be in session at Washington, D. C., May 8 and 9.

The occasion is thought to be the most momentous any religious bodies in America have ever been called upon to consider. In addition to the full membership of the Council, representatives of the International Committee of the Y. M. C. A., the National Board of the Y. W. C. A., the American Bible Society, Home Missions Council, Foreign Missions Conference of North America, Federation of Women's Boards of Foreign Missions, Council of Women for Home Missions, and the World Alliance for Promoting International Friendship through the Churches are all invited to attend.

The objects of this meeting, as stated in the call, are: "prayer and conference; the preparing of a suitable message for the hour; to plan and provide for works of mercy; to plan and provide for the moral and religious welfare of the army and navy; and to formulate Christian duties relative to conserving the economic, social, moral and spiritual forces of the nation."

Christians everywhere are requested to

think of this important meeting during the two days of its session, and to pray fervently that it may be led by God to plan and act wisely for the best welfare of the nation and of the great world in the agonies of war.

Where Hard Times Pinch Most Severely Every one feels the pressure of hard times. No section of the country is entirely exempt. But some sections are so highly favored above others that those dwelling in them can hardly realize the sufferings of their less favored fellows. Happy is the one whose lot is cast in the country rather than in the city. Farmers who can raise their own food supply and who can secure present prices for their products have more reason than many of them realize for being satisfied with their lot. Could the farmers who feel that the high cost of living is really pinching them just change places with their friends in the city, it would take but a little while to convince them that the farm is a paradise and the city a place where life, for the masses, is a torturing struggle for existence.

One of the daily papers publishes a story that illustrates this. A certain Western farmer, desiring to purchase a buggy, complained on finding the price placed at \$90, and said that, twenty years before, his father had bought just such a buggy for \$60. The salesman remembered well the father's purchase referred to, and reminded the farmer that his father had turned in three hundred bushels of corn to pay for his sixty-dollar buggy. He then showed what three hundred bushels of corn would do now, notwithstanding the high prices of merchandise. That amount would purchase the buggy at \$90, a wagon at \$50, a suit of clothes at \$20, a dress at \$20, a baby dress at \$5, a crib for baby at \$5, and leave \$50 with which to buy food and gasoline and oil. These items amount to \$240, the price of 300 bushels of corn at 80 cents a bushel. The farmer, who was driving his own automobile, is reported as saying, "I guess I haven't got any kick coming on the high cost of living."

Corn sells for three times what it brought a few years ago, and most of the farm products have made corresponding advances in price. We are glad indeed to see the farmer coming into his own. We spent

the best years of young manhood on a farm on which a hard-working farmer toiled for forty years trying to pay for his land, only to fail and die in debt. For many years farmers did have a hard struggle, the severity of which, in numerous cases, sent off the sons to seek their fortunes in the cities. But today there are probably thousands suffering the pinch of hard times who would rejoice if they could be placed back in the country where the high cost of living is less oppressive.

Most of our churches are in the country. More and more must we look to the farmers for the help needed to carry on God's work. Thank God that we have so many who are willing to do their part as God has prospered them.

Educate Children To Honor the Flag Two Sabbaths ago, with the Stars and Stripes displayed in front of our Sabbath school, Superintendent William C. Hubbard unexpectedly asked how many public school children present could give the salute to the flag. Instantly a number of hands were raised and upon request the boys and girls stood up and gave the salute as though they had long been drilled in it. It seemed a pleasure to them to honor the flag as they lifted their hands to their foreheads and said all together: "I pledge allegiance to my Flag and to the Republic for which it stands: One Nation, indivisible, with Liberty and Justice for all."

This scene recalled another in a school in Hammond, La., where many children of foreign parentage were giving a flag drill with patriotic songs and other exercises. It was evident that the children were learning to love and honor the flag. They entered into the drill with genuine enthusiasm, and one could but feel that in years to come the boys of at least three nationalities in that school could be depended upon as patriotic defenders of the flag.

We have not always, as a people, shown proper respect for our national emblem. Habitual carelessness and indifference toward our flag has too often left the impression that we do not prize the principles for which it stands. How can our citizens be depended upon to love and defend the flag if they have not been taught to reverence it in their childhood?

It is a shame to see the indignities con-

stantly being shown the Stars and Stripes in these days when a great nation is called upon to display it as a sign of loyalty. It hurts some of us to see our national emblem hung out of windows where it mops dirty brick or stone walls, or where it switches about dusty porch posts and over dirty railings, as though it were only some old rag or worthless piece of bunting! It is a shame to treat the flag in this way. Every day, during these weeks of patriotic display, a certain large flag has been hanging against a stone wall below a window, through rain and shine, night and day, until it has grown faded and worn from the weather. Within a few blocks several such cases could be noted, where patriotic people really desire to show their loyalty, but do not seem to know how the flag of their country should be treated. They mean no disrespect, but have never been taught to honor their flag. Had the present practice of teaching concerning these matters prevailed in the schools when "grown-ups" of today were young, there would now be fewer national emblems mopping dirty walls.

Abraham Lincoln, during the Civil War, assisted in presenting a set of regimental colors to some volunteers from Rhode Island. As the flags were passed to the lieutenant, appointed to receive them, Mr. Lincoln said:

Young man, guard these colors as you would the honor of your mother. Fight for them, and, if need be, die for them. For, should they fall, free government will disappear from the earth; injustice and oppression will continue to reign; right, liberty and peace will have no abiding place among us.

Concerning the Associations A friend writes: "I am still in ignorance concerning the plans for the associations. Do you know whether they have been abandoned for this year, or whether any plans are on foot? If so, I would appreciate any information you can give me concerning the same."

The Executive Committee of the Eastern Association has decided that in view of the meeting of Conference within the bounds of that association in August, there will be no session of the Eastern Association.

The Executive Committee of the Western Association has decided upon Thursday, June 14, as the time for the meeting of that association; place, Nile, N. Y.

The Northwestern Association is to meet with the church at Battle Creek, Mich., August 30, the next Thursday after Conference, and will close September 3, in order that delegates going home from Conference can stop at the association on their way.

The Southeastern Association voted to meet with the Salemville (Pa.) Church on September 6, 1917.

We have no data for the Central and the Southwestern associations.

Some Conference Recommendations In looking over the *Year Book* we find some excellent recommendations to which we call attention here. Pastors and people in all the churches were urged by the Committee on Denominational Activities to "the most hearty co-operation" in the plans proposed by the various boards; and in order to do this, all were requested to read the entire reports as they should appear in the SABBATH RECORDER and the *Year Book*.

Even if you did read the report in the RECORDER last fall, it would be a good plan now to take the *Year Book* and go carefully through them again. We find that after some very important matters have been published and thoroughly explained in our paper, many whom we would expect to find well informed and ready to co-operate in carrying out the plans are quite ignorant of them. They either forget what they read or they do not read at all. In either case it would be well to look carefully in the *Year Book* for the recommendations of Conference.

Directory of Ministers The Corresponding Secretary of the General Conference in his report at Salem offered a directory of our ministers for publication in the *Year Book*. This list was approved and our readers will find it on page 348 of the Nineteen Hundred Sixteen *Year Book*. The list contains eighty-nine names. We are glad to know that there are some others to be added this year, and we hope for more to come.

DEBT STATEMENT

Missionary Board's debt, balance due
April 25\$1,946.50
Received since last report 28.50
Still due May 2\$1,918.00

Tract Board's debt, balance due April 26 \$2,484.50
Received since last report 28.00

Still due May 3\$2,356.50
Paid in all on both debts to date \$1,225.50.

A BAPTIST BIBLIOGRAPHY: A REVIEW*

CORLISS F. RANDOLPH, LL. D.

From time to time, the attention of the readers of the SABBATH RECORDER has been called to the publications of the Baptist Historical Society of England, in which there is so much of value to Seventh Day Baptists. Scarcely a number of its *Transactions* has appeared without some direct reference to the early Sabbatarian cause in England.

Now appears the first of two volumes of *A Baptist Bibliography*, compiled by the Baptist Historical Society's secretary, W. T. Whitley, M. A., LL. D., to lay Seventh Day Baptists under renewed obligations to their English Baptist friends. This volume contains nearly 250 large quarto pages with wide double columns, giving the chief sources for Baptist history, beginning with William Tynedale's translation of the New Testament in 1526, and continuing down through the year 1776. Each entry is accompanied by a sub-title or explanatory note, indicating briefly the general character of the book or author, or both; so that the book itself really becomes an intelligible outline of Baptist history.

What is true of Baptist history as a whole is likewise true of the various phases of Baptist history; as, for example, that of Seventh Day Baptists. The first hundred pages contain, on an average, about one entry to a page that palpably is of direct interest to Seventh Day Baptists. How many more a close critical study of the book would disclose, the present writer is not prepared to say. The first entry of this class that we note is Brabourne's *Defence of that Most Ancient and Sacred Ordinance of God, the Sabbath Day*, published in 1628. In 1638, appear two pub-

**A Baptist Bibliography: Being a register of the chief materials for Baptist history, whether in manuscript or in print, preserved in Great Britain, Ireland, and the Colonies.* Compiled for the Baptist Union of Great Britain and Ireland, by W. T. Whitley, M. A., LL. D., F. R. Hist. S.; Member of the American Historical Association; Hon. Sec. of the Baptist Historical Society. Vol. I. 1526-1776. Full leather (interleaved, if desired); pp. vii-239. Large 4to. Price, One Guinea. The Kingsgate Press; 4 Southampton Row; London, W. C. 1916.

lications concerning the Trasks,—one relating to John Trask, and the other to his wife. Ten years afterward appears Returne Hebden's bequest of his *Dayly Meditations* to Mrs. Trask.

As early as 1647, there begins to appear a long list of publications either by Peter Chamberlen, or pertaining to him. In the earlier years, we find him much interested in an effort to improve social conditions by attempting to establish public baths; but it is not long before he is engaged in acrimonious religious controversy, including such subjects as the sprinkling of infants, the restoration of the Sabbath, the "imposition of hands," and an attack upon the Blackfriars, besides joining with others in a public debate upon the Sabbath question, and, on another occasion, taking part in a similar discussion on "ordination"; he also appears as a keeper of church records. Moreover, he interested himself in the affairs of state, not hesitating to address both the Lord General Cromwell and parliament (the latter on different occasions), finally presenting to the national legislative body a petition to establish the public baths in which he was so greatly interested. The record shows documents relating to his service as physician in ordinary to the king, besides an application for patents, perhaps for his obstetrical instruments, which revolutionized an important branch of modern surgery. In 1682, we find him boldly addressing all the archbishops and bishops of England. The catalogue of items concerning Peter Chamberlen closes with the publication, in 1693, of an enlarged edition of his chief medical work.

In 1657, Thomas Tillam issued, as "a present from prison," *The Seventh Day Sabbath Sought out and Celebrated*. Two years later, we find Tillam, assisted by others, among whom is Peter Chamberlen, engaged in a discussion in vindication of the Sabbath, in Stone Chapel, near St. Paul's, in London; their chief antagonist being Jeremiah Ives. Again, two years afterward (in 1661), "Tillam, Pooley, and Love landed at Lowestoft, in July, on a recruiting mission for the Palatinate"; and in 1667, Edward Stennett, joined by six others, published *A Faithful Testimony Against the Teachers of Circumcision and the Legal Ceremonies; Who are lately Gone into Germany with Tillam*.

John Belcher, in 1658, was apparently

regarded as a "Fifth Monarchy" man; as he, in company with others of that persuasion, was sent as a prisoner to the "Counter." In 1671, Belcher, a "Sabbatarian bricklayer, preaching in Bell Lane, was taken to the Tower, with Arthur Squibb, Richard Goodgroome, and John Jones"; at the same time, 26 others were taken to Newgate Prison, and 4 to the Bridewell; and the place of meeting was ordered destroyed.

Four separate entries treat the arrest of John James, weaver, and the company with him, in Bullstake Alley, in Whitechapel, on October 19, 1661; and with his trial and execution, the latter event occurring on the 26th of the following November.

Edward Stennett published his *Royal Law Contended For*, as early as 1658, and six years afterward appeared *The Seventh Day is the Sabbath of the Lord* from his pen, with a preface by John Belcher; in 1677, Stennett issued *Mr. John Cowell [of Natton], His Book Entitled The Snare Broken*; and it is interesting to note that the copy accessible to the editor of the *Bibliography* now under discussion bears a second title dated 1679, with the autograph of Joseph Stennett, and a long note by W. H. Black.

The learned Francis Bampfield issued the first of his numerous publications from Salisbury jail in 1675. It is interesting to observe that at one time John Bunyan preached in Pinners Hall on Sunday, when Bampfield preached there on Sabbath. Thomas Bampfield, who had been speaker of Richard Cromwell's parliament in 1658-1659, issued some tracts in 1692-1694, the last appearing after its author's death.

Meanwhile, the Sabbath question continued to engage the attention of theologians and statesmen, cleric and layman, all alike. Even John Bunyan, the author of the famous *Pilgrim's Progress*, took part in this controversy, and issued a treatise entitled *Questions about the Nature and Perpetuity of the Seventh Day Sabbath, and Proof that the First-day of the Week is the true Christian Sabbath*.

However, merely to cite, even most briefly, all the references in this book that may be of interest to Seventh Day Baptists, as such, would extend this review into a well-nigh complete history of their activities in English-speaking countries for a period of more than one hundred and fifty years.

Their early history in the American colonies is included. One even finds *A Sermon . . . before the Honorable Continental Congress; on the Death of the Honorable Samuel Ward, Esq.*, a Seventh Day Baptist, formerly governor of Rhode Island Colony, but now one of the representatives of that colony in the Continental Congress, who died of smallpox in Philadelphia, March 26, 1776. The sermon was delivered by the Rev. Samuel Stillman, whose theme was "Death, the last enemy, destroyed by Christ."

One would like to linger over the publications of Nathaniel Bailey, who, besides his *Introduction to the English Tongue* (a spelling book in two parts), his *Antiquities of London and Westminster*, his editions of *Ovid's Tristia*, and *Ovid's Metamorphoses*, and of the *Colloquies of Erasmus*, compiled the first English dictionary that may fairly be called complete, and in it defined *Sabbath* as "the 7th Day of the Week, observed as a Day of Rest, in Commemoration of God's resting after the 6th Day of Creation"; or to linger over the numerous works of the various Stennetts, over the development of the different churches, or over numerous other points of interest in this most interesting *Bibliography*; but neither time nor space will permit.

The mechanics of the volume are admirable. It is provided with numerous indices—of authors, subjects, places, and anonymous books and pamphlets—and with a typographical scheme, all of which contribute to the ease of its intelligent use; moreover, the titles, themselves, are arranged in chronological order, another excellent trait.

The book most certainly should be in the libraries of all our colleges, as well as in the private libraries of all our people who are interested in Seventh Day Baptist history. It can easily be ordered through any importing house, or directly from the publishers. It may be obtained with blank leaves interleaved for additions and notes, without extra cost.

It is when we feel all broken up and wasted, and that we can only bring the bits to God, that he says, "Come," and he will take us and mend us and make us whole again.—*Mrs. A. D. T. Whitney.*

PATRIOTIC RALLY AT ALFRED

A VERY earnest and enthusiastic audience from every section of the town gathered at the church last Sabbath Day evening to show their patriotism and interest in producing in the town of Alfred a bumper crop of foodstuffs. The meeting was presided over by President Davis, who called first on Director Wright, who said in part:

"The production of food is a great patriotic duty. The man who can add to the food supply of the country and who refuses or neglects to do so fails in the duty he owes to his country, to his fellow-men and to his God. He is not to be considered a patriot, even if he is not indeed to be called an enemy.

"What is true of the farmer is equally true of those who distribute our food, whether it be the wholesale dealer or the corner grocer. That man who takes advantage of the present crisis to increase his percentage of profit, or who does not seek to find ways and means of reducing the cost of distribution and delivery should have his place of business closed by the government.

"Conservation is no less important than is production or proper distribution. That man or that family who in the face of our present needs persists in wasting food which would otherwise go to feed soldier boys, commits a crime just as grave and just as heinous as the farmer who refuses to do his best, the tradesman who seeks to exact undue gain, the laggard who loafs about the streets, the professional man who spends his vacation in idleness, or the banker who refuses a liberal credit."

Professor DuBois spoke more particularly of the work being done in Steuben County, where he is at the head of the farm census work, having his headquarters at Bath.

Among the other speakers were Miss Angeline Wood, who told what the women could do to conserve the food supply; Principal Gillis, who told of the work the schools were to do in taking the farm census on Tuesday; Professor F. S. Clarke, W. H. Crandall and A. E. Champlin, representatives of the Community Club, who told of the children's garden plans.

The following resolutions were unanimously adopted:

WHEREAS, It is evident that the reserves of food, not only in this country but in the whole world, are seriously depleted, and

WHEREAS, The maintenance of an adequate supply of food is absolutely essential to national preparedness and the prosecution of the war by ourselves and our allies, and

WHEREAS, It is apparent that there is a serious waste of foods because of extravagance and inefficient distribution; therefore be it

Resolved, That we exert every possible means at our disposal for increasing the production of staple food crops and the prevention of waste; and be it further

Resolved, That the state and federal governments be requested to collect and disseminate from time to time information as to the condition of crops, the amount of foodstuffs available and the wholesale prices of the same and to take such other measures as may be necessary to insure farmers against loss and the public against the extortion of unjust prices.

WHEREAS, It is asserted by competent authorities that grain to the amount of 625,000,000 bushels is annually used in this country in the production of alcoholic liquors; therefore be it

Resolved, That this assembly urge upon the government of the United States the advisability of prohibiting, as a war measure, the use of any grain whatsoever for the above mentioned purpose during the remainder of the war.

It was also voted that the church furnish a room in which the military census be taken, and to assist in every possible way in taking the same.

AN exodus engendered by the war with Germany and the recent action of the university faculty in allowing credits to students enlisting for military agricultural service has had the effect of depopulating Alfred of twenty-five of its men "of good standing." The past week has witnessed rapid progress in the recruiting numbers and Alfred has answered the call most prominently along "the farm help" program. There may not be the romance connected with the "soldier of the farm" movement that there is in actual military service, but the imperative need of increasing the food supplies has appealed to departing students with greater force. As a result only three from the total have entered into military service; Elmer Bass having been joined by Elwood Kenyon '17 and Donald Hagar '19, both of whom will join the "mosquito fleet" for coast patrol duty. Twenty of these are college men, so that the number will, as expected, be increased immediately by more students from the Agricultural School while many college men have signified their intention to leave.—*Alfred Sun.*

TO AN OLD PARSON

Plod on, old parson slow, plod on.
Thy eve has come, thy glory gone;
Thy path, in youth and manhood's prime,
Sweet strewn with roses all the time,
The praise of men, a place and name,
An opportunity for fame,
Now 'neath thy feet lies hard and bare.
Ignored, abandoned, bowed with care
Thou must plod on through weary days
While younger men receive the praise;
The opportunities once thine
All now denied in thy decline.

In hope plod on, O faithful soul!
Before thee lies thy prize, thy goal;
Thy Master knows thy work well done,
Thy finished course, thy race well run.
Though now unwanted by men here,
Cast off by earth, God holds thee dear;
He has a place for thee on high,
A place of glory in the sky,
A place of service, rest and joy
That time and age can ne'er destroy.

In faith plod on; thy guiding star
Is standing bright o'er gates ajar—
Ajar to heaven's welcome sweet
There saints and angels shall thee greet.
So, then, old parson slow, plod on,
Forget thy earthly glory gone,
Nor backward cast a mourning eye
Along thy path with tear and sigh;
Look up and see thy guiding star,
Look on and see the gates ajar,
Behold the honor not of earth,
The honor of eternal worth:
Thy path, though yet on earthly sod,
Leads on to glory, heaven, God.

—*Allison M. Watts, in the Watchman.*

A Russian writing in the *Sviet* describes how Jerusalem has been turned into a scene of war and bloodshed during the recent months: "The heights of Calvary have been transformed into a battery. The marble and jade columns and statuary which have for centuries ornamented the place where our Saviour suffered, have been removed to give way to two Krupp cannon, which are being used for target practice, the targets having been mounted on the slopes of Mount Olivet. The place where Christ taught His disciples the Lord's Prayer has been fenced in with a wattle and barbed-wire fence. Mount Olivet, whence our Lord ascended, is the favorite center of maneuvers. Shouts, shots, bugle calls, abuse, hatred and blood—that is the atmosphere now surrounding the locality which for two thousands years has been the greatest sanctuary of the world."—*The Christian Advocate.*

SABBATH REFORM

TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The General Conference is to meet this year in Plainfield, N. J. The last time it was held in that place was twenty-two years ago, in 1895. I was looking at files of the SABBATH RECORDER for that year the other day to see what was done and how things were arranged then.

I was interested because Plainfield is the home of the Tract Society. The publishing house had then just been moved from Alfred, and was hardly yet settled in its new quarters. About the first thing that I noticed was that the SABBATH RECORDER that was issued the week after the Conference contained a complete story of the entire sessions of the Conference and of the three societies, Education, Missionary, and Tract, that at that time held independent sessions in connection with the Conference. For several weeks after there continued to be references to the Conference, with papers, addresses, and sermons. But in the one number there was given an account of the entire session.

In the minutes of the meeting of the Tract Board that followed soon after the Conference the Supervisory Committee has a report of the matter. And a vote of thanks and appreciation is recorded for the work done by the editor, business manager, and publishing house. The statement is made that the paper was issued only one day later than the usual time.

This was the session of the Conference when the matter of calling Dr. A. H. Lewis to "devote his entire time to Sabbath Reform work" was carefully considered and recommended, but it was a year later before he gave up the pastorate and entered into that work for the rest of his life.

The program for Tract Society day that year had the following addresses besides the reports of officers. "The Condition of the Sabbath Question, and a Plan of Campaign", by Ira J. Ordway; "Protestantism

and Sabbath Reform," by Rev. William C. Daland; "Diverse Theories Concerning Sunday," by Rev. Elston M. Dunn; "Cooperation of the People in Distributing Sabbath Reform Literature", by Rev. Theodore L. Gardiner; "Spiritual Uplift Through the Acceptance of the Sabbath", by Rev. A. P. Ashurst; "Future of Sabbath Reform," by Rev. A. B. Prentice, besides talks on the SABBATH RECORDER by the editor, Rev. L. E. Livermore, and on the *Evangel and Sabbath Outlook* by Rev. A. H. Lewis. In the general discussion of the reports and papers and resolutions remarks were made by Rev. O. D. Sherman, Rev. L. M. Cottrell, Mrs. L. A. Platts, Rev. O. U. Whitford, Mrs. A. B. Burdick, Rev. J. L. Huffman, Rev. S. R. Wheeler, Rev. George W. Hills, Dr. E. P. Small, Rev. L. A. Platts, Mrs. Reune Randolph, Rev. T. L. Gardiner, Rev. C. A. Burdick, Louis Schaible, Rev. M. G. Stillman, Jonathan Maxson, Rev. B. C. Davis, Hon. George H. Utter, Charles Potter, Prof. W. C. Whitford, J. Frank Hubbard, Rev. N. M. Mills, Rev. U. M. Babcock, Rev. Arthur E. Main, Rev. G. H. F. Randolph, E. Lanphear, and others.

Besides all this there was the usual routine of business, the appointing of committees, the reading of reports, devotional services, singing, special music, etc. I wonder how did they get it all into one day. Of course there were three sessions, morning, afternoon, and evening. And yet there could have been but little time for intermissions, with so many addresses and so much informal deliberation. I think, however, that it must have been a very interesting and profitable day. Especially the time given to the general discussion of the questions that were of so much importance. And by the way, the board is planning that the sessions of the General Conference that are given this year to the interests of the Tract Society shall make ample provision for general discussion of the matters of most especial interest.

The minutes as recorded for that day twenty-two years ago have this paragraph, "Rev. A. B. Prentice in speaking to the resolution said that in times past we have had what has been called the Puritan Sabbath, and we are now having the American Sabbath, and of course if this government makes a Sabbath by law, it will be an Amer-

ican Sabbath. As Bible readers, we protest against any such affront to God and his power, by the attempt to make a civil Sabbath. The civil rest day is in the nature of the case a secular day, and can never be in any sense a Sabbath-day. We have a right to protest against this as a denomination, in the name of the Protestant world, and in the name of religious liberty."

I was not present at that session of the General Conference. I had just married a wife,—I came upon the notice of that event in the SABBATH RECORDER as I was looking up the account of the Conference,—and so I could not come. In fact I had not then acquired the habit of going to Conference, nor did I have the means to meet the traveling expenses. We are expecting to attend this year. And we are hoping that not only for the Tract Society, but also for all the interests of our people there may be most interesting and helpful sessions, attended by many people from all parts of the denomination.

HE MUST HAVE FORGOTTEN

DEAR BROTHER GARDINER:

You have doubtless read Rev. Lyman Abbott's last article in the *Outlook*, entitled, "The Last Days of Christ, Victory." Speaking of the resurrection and the belief of the disciples that their Master was not dead, but living he says: "Their faith in the risen and living leader changed the Jewish holiday of the Seventh-day into the Christian holiday of the first day of the week. It changed the character of the day from a day of rest to a day of inspiration [whatever he may mean by that word]. It changed it from a Hebrew ceremonial to a world gala-day."

Now what do you think of such profundity as that, from one of the foremost divines of the present day, from one who is supposed to know the Scriptures from A to Z? It seems to me he must have forgotten or purposely overlooked some of the history connected with the early church, its belief and practice; how that for about three hundred years the early Christians sacredly observed the "Jewish holiday of the Seventh-day," as he calls it, and how, from that time down through the centuries to the present time, the professed followers of Christ have continued its observance and

have refused (notwithstanding their supreme "faith in the risen and living leader") to change it into the "Christian holiday of the first day of the week." Neither have they changed the character of the day from a day of rest to a day of inspiration, nor from a Hebrew ceremonial, to a "world gala-day." In fact, they have never believed that the seventh day of the week was to be regarded as a "Jewish holiday" or a "Hebrew ceremonial." It is true that from the time of the edict of Emperor Constantine—a converted pagan—the large body of the so-called Christian Church have so regarded it, and in consequence of their hatred of anything of a Jewish character have substituted the first day of the week for the seventh and called it the Sabbath, using it as a celebration of the resurrection of Christ, which they say occurred on the first day of the week, about which "doctors of divinity" disagree. They have not gone quite so far as has Dr. Abbott and called it "a world gala-day," although in practice they have made it so.

Is it not strange—no, it is not—that a man with Lyman Abbott's intelligence and great learning should hold such absurd views? It only goes to show that even the most profoundly learned men are often stupidly ignorant concerning some of the plain teachings of the Bible and of history.

Very truly yours,

GEORGE H. GREENMAN.

Mystic, Conn.,
April 5, 1917.

"HE LEADETH ME"

LOIS R. FAY

A peculiar movement is transpiring in Massachusetts. Since the development of the rush toward farming and gardening, there has also been an increased desire on the part of many people to work in their gardens on Sunday, and public opinion seems to favor this desire. The governor, mayors, chief of police and the legislature have expressed considerable approval of Sunday labor on farms as well as in gardens, and this is a favorable outlook for Sabbath-keepers.

In the past, the civil authorities of Massachusetts have been tolerant toward the numbers of Sabbath-keepers in that State, where the law allows Sunday labor

by those persons who abstain from work on the Seventh Day, provided they disturb no other person, but public opinion has hitherto been inclined to ridicule the operations on Sunday carried on by those who reverence the Seventh Day.

This year it is likely it will be popular and not ridiculous to be gardening on the First Day, and the Sabbath-keeper who tends crops or makes hay will not be conspicuous for doing as he believes is right. We may, if we look, see the hand of God in this. Thus he is rewarding those who have been loyal to their work when it was popular to be on pleasure bent, on Sunday. He is making it easy for those who were faithful when it was not so easy, and a beautiful clause of the Twenty-third Psalm comes to mind:

"He leadeth me in the paths of righteousness for his name's sake."

Sabbath-keeping is certainly in the path of righteousness, and God leads along this path. If we follow his leading, we find the path all prepared for us. He controls the civil authorities. In the words of Paul, "The powers that be are ordained of God." Therefore when civil decrees are especially favorable to Sabbath observance, opportunities are afforded Sabbath-keepers to increase and expand along all the open paths of righteousness, and this expansive growth is possible now. "For his name's sake" God is leading his faithful few along these paths; to perpetuate his name, his favor is beneficently making, even in the desert, a way toward his throne. May we be encouraged to improve the opportunities, and to know, "He leadeth."

Princeton, Mass.

HARRIED IN PEACE; DAMNED IN WAR

This is a bad year for autocrats, and czars; for kaisers and for kings.

If you doubt it, ask King Alcohol.

In the days of peace he was harried from every side—driven from State after State, and compelled to withdraw his battered forces from the country into the cities.

Now, in time of war, he finds his position even worse. Harried then, he is damned now—his offer of new millions in revenue scorned by the people of the Nation.

Last Sunday, millions of men and women, from farm, hamlet, town and city, across

the continent, sent by letter and by telegram their judgment of condemnation to the President, calling upon him to pass sentence and fix the day and hour of execution.

If he fails, he will regret it while he lives. A transcendent opportunity is presented him. Congress is ready to follow his leadership by whatever action it can lawfully take and the Nation will stand back of him.

The American people are going to war at his command. They want to go sober and efficient. It is their just demand, their right.

He has called upon them to plant and tend as they have never planted and tended before. They have a right to demand in return that he help them conserve what they produce, and that grain out of which 12,000,000 loaves of bread might be made each day, shall not be permitted to rot in vat and still, in the manufacture of a liquid the use of which paralyzes man's efficiency and makes him unfit for either peace or war. This, too, is their just demand.—*Ex-Governor J. Frank Hanly.*

INCREASE OAT CROP BY TREATING SEED

Statistics show that the average annual loss to the oat crop of New York State by smut averages about five bushels per acre. This loss can be almost completely prevented by treating the seed before planting with formalin at a cost not exceeding 15 cents per acre. It is evident that this is one of the best means of increasing this important crop. The method is as follows:

Place the number of bushels of seed required in a pile on the barn floor. Use formalin at the rate of one pint to 50 gallons of water. Sprinkle with an ordinary sprinkling can, using one gallon of the solution to each bushel of oats, one man sprinkling and the other shoveling over the pile. Be sure the solution reaches every seed. Cover the pile with blankets and let it remain over night. Next day spread out to dry. They may be sown at once or if carefully dried they may be kept as long as necessary. The sacks should be treated by placing them over the treated grain before putting on the blankets.—*Alfred University News.*

"To be silent when a friend is unjustly attacked is a mistake that mars manhood."

MISSIONS

MISSION NOTES

SECRETARY EDWIN SHAW

The following letter of information is being sent to the secretaries of Missionary societies by the Committee of Reference and Counsel representing the Foreign Missions Conference of North America:

BRETHREN:

A communication has just been received from the British Embassy by the Chairman of the Committee on Emergencies and Reference, containing the following important statement:

"It has now been decided by the British Government that all persons desiring to proceed for missionary work to British colonies and dependencies as well as India must apply for permission on the form prescribed in the case of India."

This puts all British colonies and dependencies upon the same basis as India and it will therefore require application for the return of old missionaries and for the going out of new, to be made from four to five months, perhaps more, in advance of the expected date of sailing. According to previous suggestions from the Embassy, it will be well not to engage passage for the sailing of any missionary to these destinations until after the permission has been obtained through the British Embassy in Washington.

This ruling does not apply to Dr. Grace I. Crandall as she comes home from Shanghai, nor to Dr. Bessie B. Sinclair in coming home from England and going on to Shanghai. But if she were going to India, or if we were planning to send missionaries to Nyasaland or British Guiana, etc., we should be required to get permission from the British Embassy here in Washington.

This may seem rather severe treatment for those who are going out as heralds of the gospel of love and truth. But when we consider that it has been possible for a German spy to live as a maid to the wife of an officer in the British army, and thus secure valuable information for his government, and to be undetected for three years, we can realize the extreme caution that must be taken in reference to travelers in times of war.

The secretary visited the Italian Mission in New York Sabbath Day, April 28. Meetings are held on Sabbath days in homes, not a public hall. There are five localities in New York where Brother Savarese holds such meetings. About once a month in each place. This week we went to the Bronx, 189th Street. In the company were four bright looking little boys, the two older being the only ones in the group who could speak or understand English. A young man of perhaps twenty-two years, in America only a short time, is a student in one of the New York City schools of higher learning. I noticed he wore a little red, white and blue ribbon same as the rest of us.

Brother Savarese and the secretary returned to New Era for the Sabbath afternoon service there. But from Jersey City they came by separate ways, one using a Lehigh Valley Railway ticket and the other a Jersey Central. But they reached the little chapel at about the same time, a little after three o'clock. This week there were sixteen children in the primary class that is taught by Miss Edna Burdick. Mr. Savarese preaches to the entire group in the Italian language, and then a service is held in English. This week the pastor of the New Market Church had charge of this service and taught the lesson to those not in the primary class. The singing is in English, the familiar songs of gospel services.

The chapel needs a little repairing. There are a few small leaks in the roof, a few broken panes of window glass. New boards are needed in the outside steps, an eaves trough to keep the rain from falling on a garden, a little grading in front to conduct the water to the street, etc. These matters are being attended to. Brother Savarese prints a little four-page paper in the Italian language carrying the gospel message with the Sabbath truth. This literature is distributed by him especially on his visits to New York City. It may not be known to everybody that the chapel at New Era is the property of the Seventh Day Baptist Missionary Society. For the most part it is constructed of material from the Seventh Day Baptist Church building that once stood in the hills of Pennsylvania back from

Carbondale, called the Clifford Seventh Day Baptist Church. (If I am wrong as to the location of this church, some one please correct me.)

The bell on the little chapel was ringing Sabbath afternoon as the secretary drew near. The same bell that called to worship the people of the Clifford church many years ago. The same gospel message was going out to the homes in New Era. Inside are the very same pews once used by our fathers and grandfathers, possibly by some who may read this paragraph. If you ever worshiped in the church at Clifford, Pa., please drop a post card to the secretary. Little did the people who built the church and bought the bell realize that they were doing mission work among the Italians who come among us without church training or church privileges. Let those who wish to do so preach themselves a sermonette on the future influence of present-day effort suggested by what the chapel at New Era, N. J., is now doing.

A SALUTATION

The association of one's self with a body of Christians, taken soberly, is a significant epoch in one's life, especially so if the step be taken late in life after the grooves have become deeply worn. One coming into a strange company to sojourn is apt to look around as a boy in a strange schoolhouse might do. He curiously peers about, takes a mental inventory of what he sees, sizes up his future associates, selects his friends, and possibly spots a few imaginary enemies.

I have recently come amongst the Seventh Day Baptists, but the illustration does not fit my introduction, for I came into a company of friends. I found myself associated with neighbors, and received from all the hand of brotherly welcome and recognition.

Some of these friends have intimated that it would be appropriate for me to say a few words to the RECORDER family, and though it be with some hesitation, I gladly do so. Throughout the denomination are those who have known me in the past, and have manifested toward me a cordial friendliness, and now that the bonds of sympathy and fraternal feeling have been drawn closer it is a pleasure to extend to such, and even to

those I have not known, a word of Christian salutation.

For some years after being "released" from my previous relations and obligations I remained aloof from relations with any special church, thinking that from the standpoint of indiscriminating friendliness to all churches and Christian bodies I could possibly enter more freely into fellowship with the many representatives of various Christian organizations with whom my work brings me into continuous contact. In reply to the query, "What church do you belong to?" I could say, "I feel as though I belong to them all, for I love all Christians." But in some faces I saw a look of disappointment as the thought that perhaps I did not approve of church membership and order would present itself. In my own heart also there was a growing feeling that I was not fully representing the light I had received nor exerting that measure of influence for the right that I was expected to do.

My wife was feeling the need of church relationship; she wanted to feel upon her shoulders the burden that Jesus imposes upon his followers toward each other and toward the world; she felt the need of fraternal love and kindred fellowship. So she joined the Seventh Day Baptist church and there found what she longed for, only that she felt that in some degree a gap was opening up between her and her husband. We had walked together for forty years, and the situation became painful for us both. Neither the pastor nor the members of the church urged me to take any step beyond my sense of duty. But gradually it became very clear to me that I was not fully standing in the light. The Seventh Day Baptist church represented quite fully my conception of a true Christian body in both doctrine and polity. It stands upon ground that is safe and sane, and its principles are not to be successfully questioned in comparison with the Scriptures. Its credo does not indulge in complex propositions nor include anything that is merely speculative, while at the same time freedom is given for the exercise of personal liberty in the study and understanding of the Bible on points that are not essential to our relations to God. I could enter it in a spirit of confidence and brotherly fellowship, and as the church was willing thus to receive me, I felt that to enter this fold would be to take a step nearer to the Lord.

I have found it to be so, dear brethren, and am thankful to find myself belonging to somebody and to some definite work once more. I lead a busy life, filled with work and responsibility, but I hope to be able to show a reciprocation of that kindly spirit that has been shown me during a brief fellowship with the church in Battle Creek. I hope and desire to bear in some measure the responsibilities that membership implies, and to be faithful to the church, and through the church to her Lord and Master.

GEORGE C. TENNEY.

*The Sanitarium,
Battle Creek, Mich.*

CLOTHES FOR THE GROWING CHILD

(From a series of weekly articles on the care of young children, published by the Children's Bureau, Washington)

Very much of the comfort of a child depends upon his having the right kind of clothing. This is especially true in summer. One hot day a mother came into an infant-welfare station in a large city bringing a screaming baby who would not be pacified. The trained and sympathetic eye of the nurse in charge saw that the little feet were covered with knitted woolen socks. She asked the mother to take them off. Immediately the screams ceased and the baby stretched his naked feet in delight at being relieved of the intolerable irritation.

During the hot months children should wear just as little clothing as possible. Babies require only a diaper and one other garment, while run-about babies and children up to five will be amply clothed in waist and drawers, with one outer garment, preferably a cotton slip, apron, or rompers, or one of the many similar garments illustrated in the pattern books.

The one-piece dress is a great boon to busy mothers, being easy to make and to wash and iron. If the kimona sleeve is used, the dress will be cooler, but in some garments the set-in sleeve is less clumsy and wears better. Rompers, loose at the knee and low-necked and short-sleeved, may be used for little girls and boys alike. Denim overalls are rather cumbersome for the hottest weather but are adapted to cool days.

Starched, frilled, and fussy garments are all alike unsuitable for young children, whose clothing should be such as will make

them perfectly comfortable and permit the freest play. No child should have to think of his garments during the play hours; he should of course be subject to reasonable restrictions upon wilful or mischievous soiling or destruction of his clothing.

Cotton is the best material for outside garments, since a child of this age should have no clothes that cannot be washed. Mothers disagree as to the comparative merits of white clothing and colored. White garments may be boiled, and thus the amount of rubbing necessary to get them clean is very greatly lessened. On the other hand, white dresses are soiled almost as soon as the child begins to play out of doors. It must be remembered that while white or light colors show the soil sooner, there may be just as much actual dirt on the darker ones. It must also be remembered that light colors like blue, green, lavender, or pink are almost certain to fade unless they are washed with special care. Striped and check ginghams fade less than plain materials, but often shrink badly in washing. Such materials should be shrunk before being made up. Seersucker and cotton crepe materials of many kinds have the great advantage of needing no ironing. These rough materials are not very cool and if used for summer wear should have short sleeves and round neck to avoid chafing of the skin of the arms and neck. Percale, galatea, madras, and the better grades of gingham or dress linen are all good materials for children's clothes. For hot weather almost any of the thin materials may be used.

We can not conceive the glories of heaven; but we see beauties even in this life that suggest to us how incomparably glorious the beauties of that heavenly world must be. A little Swedish girl was walking with her father one night under the starry sky. Looking up to the sky, she said: "Father, I have been thinking that if the wrong side of heaven is so beautiful, what will the right side be?"—*The Sermonizer*.

Now is the time for the United States to intern John Barleycorn as a measure of national preparedness for war. It is a menace in times of peace, but in time of war it becomes a deadly and fatal encumbrance. Prohibition is conservation, safety, strength and patriotism.—*National Enquirer*.

WOMAN'S WORK

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

TO MY MOTHER

Most of all the other beautiful things
in life come by twos and three, by dozens
and hundreds. Plenty of roses, stars,
sunsets, rainbows; brothers and sisters,
aunts and cousins, but only one mother
in all the wide world.

—Kate Douglas Wiggin.

"NOW I LAY ME"

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows fluttering go;
And as the shadows 'round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somewhere, with that little prayer,
And that sweet treble in my ears,
My thoughts go back to distant years
And linger with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me,
Crouched at her side I seem to be,
And mother holds my hand again.

O for an hour in that dear place!
O for the peace of that dear time!
O for that childish trust sublime!
O for a glimpse of mother's face!
Yet as the shadows 'round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—Eugene Field.

A YOUNG GIRL sat in Northfield, Mass. In her hand was a message which contained sufficient cause for the troubled expression on her face.

The message summoned her to come to India to see her mother, who was ill on the mission field. Ida Scudder did not want to go to India. She thought almost resentfully of the many members of her family who had given their lives to India.

Her noble grandfather, Dr. John Scudder, might have been the most prominent of New York's physicians if he had not read "The Call of Six Hundred Millions" as he waited to see a patient in New York

City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India to give his life in self-sending ministrations. His life and work had blazed the way with a trail of light through India's darkness, and never, since it set the light a-shining, had there been a day when there was no Scudder in India to keep this torch burning.

One by one they had come back to America to be educated—his children and his grandchildren. One by one the call of God and of India's awful need had drawn them back. Seven of his children and fifteen of his grandchildren had already gone back to India. Ida Scudder had been born there. Her father and mother were there now, pouring out their lives in service.

"It is enough," said Ida Scudder as she sat in Northfield with the summons in her hand. She would go, eagerly, gladly, to be with her mother while she was sick, but, when her mother was well, she would no longer bury herself in India. She would hasten back to America to live her life as other girls were living theirs.

So Ida Scudder took passage for India to see her sick mother—only to see her sick mother. She assured herself and her friends over and over again that there was no danger of her staying in India—the India that had already claimed more than its share of Scudders.

One night she sat in her father's house in India. As the dusk of the twilight was deepening into the darkness of the night a knock sounded at the door. The girl answered its summons. A man stood before her. He was a high-caste Mohammedan, tall, slender, white-robed. He bowed low and spoke.

"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?" Ida Scudder knew naught of medicine.

"My father," she answered eagerly, "is a medical man. He will come to see your wife."

The Mohammedan drew himself up proudly.

"No man has ever looked upon the face of my wife. We are high born. I should rather a thousand times that she should die than that a man should look upon her face."

Silently he turned and went out into the darkness.

Ida Scudder sat down and thought. She

was in India now. In India with this pitiful, unpitied child-wife, who might be dying even as she sat and thought of her. How long she sat she knew not. She was startled by a second knock that sounded. Possibly the man had been softened by the sight of the agony of his little wife, and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"My wife,"—began this man, as had the other, "my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains she may die unless the *mem sahib* comes and heals her."

The girl looked at him hopefully. Surely he could not be as prejudiced as the other one.

"I am not a doctor," she explained, "My father is a medical man. He will—"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he said. "No man dare look upon the face of my wife."

Even as he spoke he turned and disappeared in the darkness.

Ida Scudder's thoughts went with him back to the girl. Perhaps she was only a little girl. So many of them were. Perhaps she was dying even now because no man could help her and there was no woman to help. Something clutched at the heart of the American girl over there in India and choked her throat as she sat helpless and unhelping. It was terrible that two calls should come in such rapid succession on the same night. As she shuddered at the thought and the misery of it all a third knock sounded. A third man came before her. His voice was almost eager.

"My wife," he said. "She is ill, very ill. They told me I could find help for her here. A wonderful foreign doctor who had done remarkable things." At last there was a call for her father!

"Oh, yes, I will send my father," she answered gladly.

The man involuntarily straightened himself. "Not a man! No man shall look upon the face of my wife. You must come."

In vain did the girl plead that her father would come. Sadly and alone the man departed as had the two other men before him. Ida Scudder sat down again. Were

all the suffering child-wives in India calling to her that night? Was one of those endless processions she had read about in missionary magazines actually going to march by her door with unending, maddening continuance?

The night passed on. The day dawned. Ida Scudder walked out into the street. As she passed a gateway she heard wailing and loud lamentation. It chilled her heart. She knew that the life of one of the child-wives had passed with the passing of the day.

She went on. At another house the beating of the musical instruments, the shrieks and the moans, told her that a second little wife was dead.

She would have turned back, sick at heart, but a relentless hand drew her on until she stood before the rude bier bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears though no voice sounded the words that accused her, "If thou hadst been here, these might not have died."

That fall, among the names of those who entered the Woman's Medical College in Philadelphia, there appeared the name of Ida S. Scudder. She heard the call of the women and children of India; the call of her grandfather's love and of his life; the call of her father's and mother's sacrifice. Above all, she heard a call which came from the lips of a Man Who hung upon a Cross. The print of thorns was upon his brow. Nail wounds were in his hands and his feet, and his side was pierced. The Cross seemed to be transplanted until it stood in India's soil, and the voice of him upon it said not "Go ye" but "I have died for India. Come, follow me."

As she has followed the Cross into India Dr. Ida Scudder has brought blessing and health and life to thousands of India's girls and women. She passes on to the girls and women of America those knocks that are summoning aid in the night. The night is dark in India and we have light. The call comes not from three only but from the three hundred and fifteen millions of India's people. They appeal with an insistent call for some to go and for all to give and to pray.—Mrs. E. C. Cronk, in *Missionary Review of the World*.

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XIV

(Continued)

Harold came home in March as he had expected, and the young man was the picture of health and manhood. Rachel could not help noticing and admiring him. Next to virtue and a religious state of mind, a woman loves strength and vigor in a man. Her hero has always been the one who is brave and strong.

"I guess city life has not made you effeminate, Harold," said his mother. "I am glad to see you so well."

"Health is the best for mortal man," says Simonides, 'next beauty' (glancing at Rachel); 'thirdly, well-gotten wealth; fourthly, the pleasure of youth among friends.' Will I ever come in 'thirdly'?" said Harold.

"Why don't you quote Longfellow?" asked Rachel.

"Oh, Longfellow is too modern, but what does he say about it?"

"He says that 'life without health is a burden, with health is a joy and gladness'. Have you joy and gladness?" asked Rachel.

"Well, if I am not glad to be here at home, then I am not in very good health. Have you good people realized how much you owe to us doctors for your health?" said Harold.

"Hm! us doctors. Have you your sheepskin yet? How much have doctors done for me and who is healthier?" remarked Rachel.

"More than you know," replied Harold. "What of the present sanitary methods of living? Who have taught it and urged it? What of city board of health? What of discoveries of Hunter, Simpson, Lister and Jenner. It is true that we can do much more for ourselves than our city doctors, but we do so because they have taught us how to live better. Want to go to China and pay for your medical aid as long as you are well, and stop payment when sick? To ancient Egypt where the doctor took the medicine? Among the lower races where pain is attributed to evil spirits? Health means self-denial, sacrifice. But there are many who will not submit to sacrifice to retain it. Health means temperance in all things. Health means sunlight and

pure air and cheerfulness. Health means a good conscience, faith in God, obedience."

"Then that accounts for the poor, thin, sickly fellows in the tenements where I was when a child. They had very little pure air and not much sunlight, and as to faith in God, they suffered so much that they hardly believed in God. I believe that what kept my mother for twelve long years before she broke down was her trust and faith in God. The Jews have been the most sanitary people on earth. God made them so by his ceremonial laws. Many wonder why God was so particular as to what his people ate and how they ate it. He had purpose in it," said Rachel.

"Health is contagious as well as disease," remarked Mr. Selover. "Health, too, is not the subject of miraculous interference. A man may be ever so faithful as a Christian and he will still be subject to the laws of health, or rather to nature's law. Nature's laws are God's and divine. The study of health is not made as impressive as it should be. When you practice medicine, Harold, never try to keep a patient just ill enough to run up a good bill. That has been done. When I was a boy, a doctor came to see my mother who was an invalid and he would stay for hours and instruct us in the way to live, describe the process of digestion, tell about foods, and I never forgot it. The other doctors called him a crank. I remember that while he was prescribing for mother he had just had several hemorrhages of the lungs. He was not then a strong man in body, but he carried out his ideas of living and on my last visit east I called to see him and he was past ninety years of age and strong and still practicing medicine. I thanked him for what he had said years before."

"There are many ills that a man can overcome by strength of will—not all, but some. That comes from the habit of concentration and control of will. One who has such control may emancipate himself from many miseries. We are to learn to keep our minds serene and as far as possible unaffected by pain. And that is not a religious tenet upon which to build up a sect; it has been taught for centuries but is just beginning to be realized. It is a pity that so many great men have died so young from ignorance of the laws of life or from intemperance in one way or another. This

is noticeable among musicians. Mendelssohn died at thirty-eight, Schubert at thirty-one, Pergolesi at twenty-six. Gladstone said that his health was due to mastication. His rule was 'twenty-five bites at every bit of meat! Esau was hardly a temperate man or he would not have sold his birthright for a mess of pottage."

"Guess you have been taking lectures, Harold," said his mother. "That's right, you will be a success. Not necessarily rich, for physicians do not make as much money as they used to. They have so many costly things to buy for use in practice. You said that cheerfulness was health. What of those who do not know enough to be sober or serious, and who laugh about two-thirds of the time?"

"Constant laughing is not necessarily cheerfulness. It may be folly. But Chamfort says, 'The most wasted of all days is that on which one has not laughed.' 'Laugh and grow fat' has much truth in it. But it must be spontaneous, not forced. Hazlitt says, 'If we think we must not laugh, this makes our temptation to laugh the greater.' Love of games is a healthy instinct in children. It is often carried too far in high schools and colleges. But with care, most people may hope to have good health. This body is a very complex machine and carelessness may put it out of order very quickly. It is almost a miracle that one ever lives very long, considering the almost numberless organs and the processes which go on day and night. Think of more than 200 bones; over 500 muscles nourished by blood vessels, regulated by the nerves; the heart beating more than 30,000,000 times every year, and if it stops five seconds all is over; the 2,000,000 perspiration glands and the surface ducts ten miles long; miles of veins and arteries, capillaries and nerves; millions of blood corpuscles; the organs of sense, the eye with over 3,000,000 cones and 30,000,000 rods, the retina the thickness of a piece of paper with nine distinct layers; the brain, the gray matter with not less than 600,000,000 cells, each cell with thousands of atoms and each atom consisting of millions of molecules. Surely we are 'fearfully and wonderfully made,'" said Harold.

And thus they conversed until the evening wore away too rapidly.

"This has been a very profitable evening, mother," said Harold. "It is grand to have a father and mother that can more than

keep up with a student son while they have been toiling for years. I'm proud of you. It is said that a son ought to be an improvement upon the father, but I fear that you will be disappointed in that, father. But I'll try my best."

Harold's vacation came to an end and again he was back at his studies. Rachel was now quite a typewriter and fairly quick as a stenographer and the books were kept with neatness and care.

"Rachel," said Mr. Selover, one day at the store as she was looking over some accounts for him, suppose now I make you an allowance weekly, what use can you make of it?"

"You know the proverbial mind of the Jew," laughed Rachel.

"Yes, hoard it awhile and then buy jewels and make a big display."

"Not exactly, uncle, they are more of a success than that, as a rule."

"Sometimes it is a terrible thing to succeed, while it is not always a terrible thing to fail," said Mr. Selover.

"I suppose it depends upon whether God wants us to succeed or not," remarked Rachel. "I know that it is a great mistake to set our hearts upon success as the world views it. The person who works with God always succeeds."

"Success does not come to us until we have prepared for it, and unless we in some measure expect it. If you saved a thousand dollars and then lost it all, what would you do?"

"Start in again to get another," said Rachel firmly, "and learn a lesson that would help me to do better next time."

"That is not a failure from which you learn a lesson. And failures confessed frankly to yourself half turn themselves into successes. I guess you are already a success, for you have the wisdom of a middle-aged business man. Where did you get it?" asked Mr. Selover.

"From daily prayer and submission to God," she answered. "Prayer gives me escape from sorrows, fears, and brings me into the freedom of faith."

"Yes, prayer first drives away pride before it drives away fears and sorrows. Prayer is our weakness by which we are strong. But returning to my first proposition, what will you do with your first five dollars?"

"I think I would subscribe for my de-

nominal papers and magazines. I have been wanting to do that for some time."

"Don't we have denominational papers as good as you need?"

"They are good and I read them, but I want my own also. I want to find out what our denomination is doing. Don't you?"

"I certainly do," said Mr. Selover.

"We can not know really the present condition of our denominations unless we understand their past history, and what we believe is the root of the doing. 'Faith goes before works.' Do you read other denominational papers than your own, uncle?"

"No, I have not the time for it nor the inclination."

"But, uncle, you can't know your own denomination in the very best way unless you know something about others in a fair way. We can not know the real truth until we have heard more than one side of a question, that is, unless we study the Bible in connection with the religious papers. I consider my own denomination as a part of God's great army of Christians, but I also consider, from what I have learned, that my particular regiment is made up of veterans older in service than any others, dating as far back as John the Seventh Day Baptist, and with greater light than the more modern ones. You think that is bigotry, don't you? But the Scriptures prove it. But I do not say that our people have lived up to all this great light. The Jews, though for centuries the chosen of God, did not. There is our failure. If now we can learn the right lesson from this failure, maybe we shall soon have greater success. But I did not mean to preach to you, uncle, you have had so much more experience than I. Excuse me. What did you want to give me an allowance for? Am I now worth it to you?" asked Rachel.

"You would be of great worth to me if you had not so much stubborn Sabbatarianism in you; but then, I suppose I can not expect you to renounce that," he said.

"Might better first change your son and daughter and then experiment on me last," she said laughing for she had the advantage of him.

"Well, I must confess that with all your and their religious nonsense, I am proud of you all and you will compare more than favorably with the professed Christians about here. Can't fail to see that. If all you Sabbatarians had the preparedness or

fitness for the positions sought, you would not have the troubles you do, or rather they do in getting jobs, even of us Sunday-keepers. A good business firm knows what is of worth and wants it even at a sacrifice. When a Seventh Day Baptist or a Jew (yes, a Jewess) shows himself well qualified for the position sought and shows strength of character and firmness, he 'gets there' and need not go whining that he can't get along in the world. The trouble with too many of all shades of religious profession is that they don't half know how to do the work. They want a man's wages with a boy's work. When a young man knows his job and is willing to do ten minutes more work in a day than the bargain calls for, he can be trusted and will go to the top. I had a fellow working for me once who spent the last half-hour of the day watching the clock to see when it was quitting time. I had no use for him. Well, here is the first payment and a bonus for your good will and patience with your old crabbed Uncle John," and he handed her five dollars.

"I will now pay you three dollars a week, board and clothes, and you must help auntie as much as you can and keep up that half-hour's music practice each day. Your business course will end soon and then we will arrange about future, unless you up and get married and leave me."

"Thank you, dear uncle, and you need not worry about the question of marrying, yet awhile?"

Harold and Lewis were still rooming together. Harold was known by all to be firm and unyielding in principle. Lewis, having made a compromise, was vacillating, and now temptations seemed to come more and more. His associates were not the best. Harold often admonished him and tried to win him back but it seemed to do little good.

"Say, Lewis, I wish I might help you some way to get rid of those fellows that hang about you. Don't you know that the company a man keeps determines his character? You once undertook the religious life but you can not with honesty and earnestness continue it without separating from evil associates. If you earnestly devote yourself to your God, they will draw away from you. You are drifting, and any one can drift. But it takes muscle and skill and a purpose to go upstream. Such is life and character. It is so easy to go with a

crowd and do as a multitude does when there is what you term good fellowship with it."

"But what is the use of giving up all the jolly things of this life?" said Lewis.

"Giving up! Sakes, man, lose a diamond for the fun of having a beach pebble? Give up a palace for an Indian wigwam? You just set your face against the blandishments of this Chicago trash, deny its lusts and ambitions, and hold to a course upward and onward against the course of those fellows. It will try your strength of manhood but it will lead you where you will not whimper about 'giving up'. Look at the old sots on the streets and hear the profane talk of degenerates. They did not come to their present condition by a single act, nor by a deliberate purpose. They simply had no purpose. They did not *plan* to be bad, but they did *not* plan to be good. There was just the trouble and that is the matter with you, Lewis. Simply drifting, and the sad thing is that the longer you drift the easier it is to drift, the more nerveless you will become. Business, morals and religion will all be sacrificed in the drifting. Don't fool yourself that you can be an up-to-date physician and a respected man of affairs while you sow these wild oats, for you will reap a greater harvest of the same crop. Wake up, chum, there are four of the devil's imps after you, and faithful servants they are: 'There's no danger'; 'Only this once'; 'Everybody does so'; 'By-and-by'. These are liars and cheat you tremendously. Can't you see it?"

And thus Harold endeavored to save the fellow, and in the effort strengthened himself.

The college year wore away quickly and two years were added to Harold's stock of medical knowledge. Again he was at home and happy in the company of father, mother, and Rachel. It had been a prosperous year for the merchant and he was longing for a vacation. He had a faithful clerk who knew all the business from the bottom, up, and he arranged with him to take all charge of the business while he himself took the family away for a summer's rest and pleasure.

(To be continued)

"It is only with renunciation that life, properly speaking, can be said to begin."

HER ONE TALENT

A woman, neither young nor beautiful, nor robust, nor educated, became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But her husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him, ready to smile or speak as he looked up. The husband said one day, "There's one talent you have, darling, beyond any one else in the world—the talent of having enough time for everything." His home was a suburb of paradise, and he went forth to the competition of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, to listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than her husband knew.—*Margaret Sangster.*

TO MOBILIZE SCHOOL CHILDREN FOR GARDEN WORK

Through its Extension Department the State School of Agriculture at Alfred has under way a plan for organizing a large number of school children in Allegany and Steuben counties for garden work to increase the production of food supplies. This work will be done by the children at their homes. The school hopes to be able to furnish a certain amount of seed and to direct the work. Emphasis will be placed on staple crops such as beans and potatoes which may be easily shipped and for which there is a ready market. Plans for canning, drying and otherwise preserving fruit and vegetables are also being worked out.

Work somewhat similar to this has been carried on with teachers for the past two years in a portion of Steuben County with excellent results.—*Alfred University News.*

Nothing can work me damage but myself. The harm that I sustain I carry about with me, and I am never a real sufferer but of my own fault.—*Christian Register.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
Contributing Editor

GROWING AS CHRIST GREW

REV. ROLLA J. SEVERANCE

Christian Endeavor Topic for Sabbath Day,
May 19, 1917

DAILY READINGS

Sunday—Growing in God's house (1 Sam. 2: 18-20, 26)

Monday—Growing in grace (1 Pet. 2: 1-4, 20)

Tuesday—Growth of character (2 Pet. 1: 1-11)

Wednesday—Arrested growth (Heb. 5: 12-14; 6: 1-3)

Thursday—Growth in good (Col. 1: 1-14)

Friday—Perfect manhood (Eph. 4: 20-32)

Sabbath Day—Topic, Growing as Christ grew
(Luke 2: 41-52) (Union meeting with Juniors and Intermediates)

It is quite evident to me that the members of the Lesson Committee who arranged these Christian Endeavor topics were once children. They undoubtedly remember what a favorite this passage is with the younger young people. Human nature being so much alike they knew that others would be interested and helped by the story. Although several years have elapsed since some of us were of the age when we most appreciated the narrative, yet we have not forgotten the thrill which came over us as we thought about the boy Jesus talking to the learned men of his day. I suspect he was just a little timid. But what a courageous manly boy he must have been! I used to wish I knew just what questions he asked those doctors of the law and how he answered their many queries. I could think of a great many questions that I should have liked to have help about.

But I fear I am getting a good ways from my subject. I used to hear that it was not considered the proper thing for a man to take a subject and talk "from" it.

Our topic has to do with growth, "Growing as Christ Grew." The growth of Jesus is summed up in the last verse of our lesson, "And Jesus advanced in wisdom and stature, and in favor with God and men." The writer here ascribes to our Master the threefold nature of man,—body, mind, and spirit. Jesus developed naturally, normally along these three lines just as God intended

that every child born into the world should.

Let us consider first the growth of the body. When you were a little babe your parents took a great deal of interest in your physical development. You were watched carefully and were probably weighed every week to see whether you were gaining as you should. This is as it should be and there should still be much concern for the Juniors and Intermediates. I fear many parents are criminally careless about the physical welfare of their growing children. But that does not hinder you from being interested in your own bodily development. It is gratifying to know that the children are receiving some instruction along this line in our public schools, but more emphasis should be attached to the subject. Young people, study the question of foods so that you will know when you are properly nourished. Much depends upon the kind and quantity of the food we eat. Scientists tell us that disposition and even character are influenced by the way in which people are nourished. I hope it is not necessary to remind any Christian Endeavorers of the harmful effects of all narcotics and stimulants. Sleep also is an important factor in physical development. You can trace many a child's peevishness to the time when he ceased to take his afternoon nap; and many nervous, irritable young people would be shocked to know just how much of their condition is due to intemperance in the way of late hours.

Jesus grew, also, in wisdom. I think there is very little need with the average child to emphasize the desirability of cultivating the mind; we are all aware of the benefits derived from an education and nearly all Seventh Day Baptist young people especially are ambitious for all the schooling they can get. Perhaps, however, not all realize the possibilities for self-education when deprived of the cherished schooling. Nor do many of us make the most of our opportunities for continued mind cultivation after leaving school. Recall the biographies of many of the truly great men of our country and see how they rose to usefulness without the aid of training in colleges or universities. Get all the schooling you possibly can, be it little or much, but do not give up your ideals for a thorough education even if your school days are cut short. What others have done you can do. Advance in wisdom.

DEACON RUSSELL JOHN MAXSON

On Wednesday night, April 11, 1917, one of our foremost and beloved citizens of Gentry passed from the scene of his earthly activities. Russell John Maxson was the third in a family of six children of Nathan and Sylvia Parmer Maxson, and was born in Richburg, N. Y., January 16, 1842. At the age of nineteen he heard his country's call to service, and with the patriotism which was a marked characteristic of his whole life, he enlisted in the 85th Regiment of N. Y. Volunteers, as a member of Co. I. Later he was discharged on account of sickness, but returned to service. Again he was obliged to return home on account of illness, yet he was able to serve, in all, about two years, and received honorable wounds which he bore throughout his life.

Soon after the war he went to Farina, Ill., and here two events took place which determined the whole course of his after life. He enlisted once more; this time under the banner of the Cross, and for life. He was baptized by Elder C. M. Lewis, June 15, 1866, and became a constituent member of the Farina Seventh Day Baptist Church. At Farina also he met and won his young bride, Anna Crandall, whom he married December 31, 1870, and with whom he lived in ideal wedlock for more than forty-six years.

Eleven children were born to this union, all of whom are living except one.

A residence of ten years at Farina, Ill., thirteen years in Nortonville, Kan., and eight years at Flandreau, S. D., brought the family in 1899 to Gentry, Ark. This place has been their home since that Thanksgiving Day seventeen years ago.

For a number of years his health has been steadily declining. A visit to the celebrated surgeons, the Mayos, of Rochester, Minn., about a year ago, was unavailing. But he bore the long and painful illness with the sweet spirit and dauntless courage of a true soldier of Jesus Christ, and then fell asleep, April 11, 1917.

As a business man of unusual ability, his advice was sought by others who saw him administer his own affairs with wisdom, justice and integrity.

He acted an important part in the development of the social, industrial and religious life of the community. Wherever the welfare of American boys and girls was

One mark of the growth in wisdom of Jesus is shown by the fact that after the talk with the "teachers" in Jerusalem he went home with his parents, "and he was subject unto them." When some boys today, and girls also for that matter, get as smart as Jesus evidently was at that time, they think it is not necessary to be subject to their parents. You will notice that our Hero not only possessed information but had advanced in wisdom. It is always the part of wisdom to be submissive.

And lastly we are told that Jesus "advanced in . . . favor with God and men." That was spiritual growth. Man is born a spiritual being, with a spiritual perception and the possibilities for development in the spiritual realities. This is the reason that children have an instinct for worship. There is inherent in every child a religious tendency. There is no reason why, with proper training and environment, all children should not develop spiritually. What a responsibility, therefore, rests upon every Endeavorer. Not only should he guard his own growth of spirit but keep his eyes open for opportunities to help others. God in his wisdom has provided many means for the cultivation of our spiritual natures: the study of his Holy Word, worship of praise and prayer, helpful ministries to our fellow-men, etc. Time and space forbid that I should go into detail regarding these various soul-growing exercises. Work out a course of action for yourself with the emphasis on *action*. Spiritual inactivity does not engender growth. That is the reason for much religious stagnation. Get busy if you expect to grow.

TO THINK ABOUT

What things help us to grow?

Which is more important, intellectual or spiritual growth? Why?

How can we help forward our growth?

Western hunters who have despised the coyote as a worthless creature, to be killed if the sheep are to be protected, now find that a dead coyote is worth more than a live sheep. They are getting eight dollars or more for each coyote pelt. The tough hide and warm fur make coyote skins especially valuable for clothing for the soldiers in the trenches in Europe.—*The Youth's Companion*.

at stake, his great warm sympathetic heart beat for them. For fifteen years he was superintendent of the Gentry Seventh Day Baptist Sabbath School. For a longer time he was deacon and also moderator of the church. Five times he served the city as mayor. Other offices of trust were bestowed upon him and each was filled with the same devotion to duty and the spirit of service and help. It may be truly said of him, "He built his life into the city wall."

His high sense of duty to his country and to his God was the impelling, directing force in his whole life. He loved the flag, and it seemed peculiarly appropriate that the two flags which decorated the rostrum on the day of his funeral should have been placed there, the one by a Union, the other by a Confederate veteran. Such was the power of his loving nature to bind men of diverse thought to his heart. He loved the Bible, and as teacher and superintendent, as a brother in the church, and as a husband and father, he sought to exemplify its teachings. He impressively taught the children and the older people that the all-seeing eye of God was upon them, and urged them to live as in his presence.

An evidence of the high esteem in which he was held was the house filled to its capacity with the citizens of the village and country about, who came to mingle their own tears with those of the sorrow-stricken family.

Of the ten children, five were permitted to be present at the funeral, Darwin, Miss Ora and Mrs. Daniel Ricketts, of Gentry, Mrs. Daniel Main, of Alfred, N. Y., and George, of Exeland, Wis.; Mrs. Ethel Eyerley, of Nortonville, Kan., Mrs. Sylvia Lanphere, of Milton, Wis., and Edwin and Nathan, of North Loup, Neb., are the other children. Besides the wife mourning the departure of her lifelong companion, he leaves these loving children, and one brother, Martin L. Maxson, of Gentry, and two sisters, Mrs. Susan Green, of Farina, Ill., and Mrs. Sallie Pierce, of Richburg, N. Y.

His daughter, Ora, who has had the advantage of a course in trained nursing, was his constant attendant during these long months of suffering, and her tender ministrations did much to alleviate the pain that was so hard to endure.

The funeral was conducted by the Pastor, T. J. Van Horn, the G. A. R. attending in a body, a delegation of the Modern

Woodmen acting as pallbearers. The impressive burial service was read by the G. A. R. where he was laid to rest in the Gentry Cemetery.
J. T. V. H.

SALEM COLLEGE NEWS

MR. FRED K. HOEHLER, executive secretary of the University of Cincinnati Christian Association, plans to spend three days, May 11, 12 and 13, with the college Y. M. C. A. Plans are now under way for his reception and the cabinet under the leadership of Russell Coffindaffer expects to make these meetings a success and something well worth remembering.

MISS ELIZABETH HARRIS, of Shiloh, N. J., a college junior, substituted for Professor Vic Davis while the latter was on his recent Glee Club tour as a member of that organization. Professor Davis is in charge of the English work.

SALEM has done her little bit in furnishing troops for the army. Up to the present time, three of our students have obeyed that patriotic impulse and joined the ranks of the United States Army: Ellsworth Childers, a college junior; Cecil Graham, a college freshman; and John Gamsjagor, an academic junior. All three of these men are jolly good fellows; we hate to see them leave us. Both Childers and Graham are excellent basketball players and members of the varsity second team. Childers is also a first-class tennis player and was president of the Tennis Association previous to his enlistment. Gamsjagor was president of his class, interested in lyceum and oratorical work, and a member of the Debating Club. All of these men are now located "somewhere" in West Virginia and are awaiting orders to be sent either to Panama or New York.

BORN to Salem College—a wrestling team. This is the first time that so much interest has been manifested among the student-body in this branch of sport. A great deal of credit for this enthusiasm and interest must go to Hale Samples, an academic freshman. The boys did not have enough money to buy a mat, so bought the materials and made one. They have already engaged in two meets and have had good success. One meet was staged with some students from Flemington who were

coached by our former athletic director, Orville B. Bond, and the other with West Virginia University. In the latter meet, Samples easily threw his opponent, while Dewey Ford broke even. Our fellows have had no coach, but have worked out by themselves, using Spaulding as a guide. The men interested in this sport are: Samples, Waggoner, Ray Hutson, Dewey Ford, Brady Randolph, Smith, Gamsjagor, Coffindaffer and others.

PRESIDENT CLARK is still halving his time; giving one part to administrative duties connected with the college; the other part to the canvass. Last week was spent mostly in Clarksburg, W. Va. About \$35,000 has been subscribed, which is an increase of \$5,000 over the figures last quoted in the RECORDER.

SINCE the close of the basketball season, many of our students who are interested in tennis have been using the gymnasium as a court and playing "squash" tennis. The basketball floor has been marked out and it serves the purpose of a court very well indeed. However, in order to put this popular branch of sport on a more secure and permanent footing, a meeting was held of those interested in tennis and the election of officers resulted as follows: president, Professor O. Earle Karickhoff; vice-president, Carroll Ogden; secretary, Margaret Trainer; treasurer, Jennings Randolph.

On the west side of the Administration Building there is just room enough to comfortably make a skin court. Business matters such as the building of a concrete wall along the sidewalk; ploughing; leveling; grading; draining; building of back stops, etc., were turned over to a special committee of one, consisting of Dough Davis, who with his usual promptness and business ability immediately got busy, and the result is that within a few days we will be slaming the balls right and left and making or losing friends according to our playing abilities. Two more courts will soon be fixed up in the middle of the track by the gymnasium. Mr. Ellsworth Childers was president of the Tennis Association previous to his enlistment in the army last month. Childers was one of the most expert players in college.

OUR baseball team still continues its winning, and left on April 30 at 3.00 a. m. for a five-day trip through West Virginia, Pennsylvania, and Ohio. The team under the careful coaching of Manager Henderson is rapidly picking up the fine points of the game, and the team this year promises to be the strongest in several seasons.

THE Summer School announcements have been printed and are now ready for distribution. Everything indicates a very successful summer session and a large enrolment, which we are well prepared to meet. About the only regular members of the faculty who will teach during the summer will be Doctor Clark, and Miss Harkness of the Music Department.

Mrs. Delma B. Burdick, of Moundsville, W. Va., will be in charge of Normal Art. Mrs. Burdick has had careful instruction as a student at the Technical Normal Training School of Chicago and has also had several years' practical experience as a teacher.

Mr. John C. Shreve, assistant in Education, has taken college work at West Virginia Wesleyan and Ohio State. From his abundant experience as teacher, principal and county superintendent, Professor Schreve is very well qualified to teach educational subjects.

Mr. J. Dinsmore Alley, professor of Biological Science and Agriculture, is at present connected with Columbia University. Professor Alley comes from a first-class institution with a first-class recommendation and there is no reason why this course should not be one of the best offered.

President Clark is now planning to resume his teaching by the time the Summer School opens. He expects to have completed by that time the canvass upon which he has been engaged during the entire second semester. His work during the summer term is very strenuous, since the majority of our students are teachers, seriously interested in educational and philosophical subjects.

This is the seventh session of the Summer School. It will open Tuesday morning, June 19, and close August 16. A. F. G.

April 30, 1917.

"Diligence is the mother of good luck"

CHILDREN'S PAGE

MAY TIME

When all the brooks are chattering through the meadows,

When every bird is twittering with glee,
When flowers and grasses nod to saucy breezes,
And baby leaves are opening on each tree;
When butterflies flit gay from bud to blossom,
What then, I ask you, can a lassie do,
When all the world seems full of joy and laughter,

But shake her curls and just be laughing too?
—*Alix Thorn, in Kindergarten Review.*

THE ROAD TO UTOPIA: A SERMON TO BOYS AND GIRLS

REV. WILLIAM M. SIMPSON

The word "Utopia" has two meanings. The first is "no place"; the second is "an ideal place where everything is just as one would wish." I suppose that "no place" on earth is an ideal place where "everything is just as one would wish."

More than a hundred years ago some people seeking health, and wealth, and happiness came to a place near the head of a valley, far up towards a notch in the mountain, where no white people had ever lived. They built homes there; and other people following their trail came and also built homes. Still others came, and the trail became a road, and the road extended over the mountain. And many people traveled upon it, all seeking health, and wealth, and happiness.

After a while, the people who had built homes near the head of the valley desired to give their place a name. But they found no celebrated mountain, or stream, or glen nearby from which to name it. Then some one suggested that the place be called "Utopia"—no place.

Indeed, it could hardly be called "an ideal place where everything is just as one would wish." For there were steep mountains, sharp rocks, severe winters, and sultry summers. But there were also many good things to enjoy,—beautiful spring and autumn days, singing birds, rare flowers, beautiful landscapes, and a healthful atmosphere.

Among the people who lived at Utopia was one woman who cultivated a love for

the beautiful. When she was a child she was out of doors much. Every bird, and insect, and flower, every mountain, and tree, and river had a story to tell. The woman became an artist, and tried to paint upon the canvas nature's story of beauty.

Then the woman's health failed, and she could not be out of doors. But still she admired the greater beauty—beauty of character. For years she suffered much; but still she would say, "With all my pain, I prize the privilege of living." And there she lay, without health or wealth, but happier than many who passed her house on the road to some expected ideal place where they could find everything just as they would wish. But she had traveled the real "road to Utopia" as in her youth she had cultivated a love for the true, and the beautiful, and the good.

Text (Ps. 121: 1-2): "I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from Jehovah, who made heaven and earth."

ALFRED UNIVERSITY NEWS

A number of the professors of Alfred University addressed community mass meetings in villages about Alfred on the evening of April 21.

The Improvement Fund being raised by Alfred University toward a gymnasium and heating plants for college dormitories now lacks only \$28,000 of completion.

The Athletic Council of Alfred University is now promoting a series of moving picture exhibitions for the benefit of the tennis courts of the university. The three existing courts are going to be greatly improved and two new courts installed. Tennis is a very popular sport in the university and with the additional courts it is hoped to throw them open wide not only to students but to townspeople.

The Alfred University Glee Club has just returned from a very successful tour. The itinerary included southern, central and eastern New York and northern New Jersey. The songsters gave two Sunday concerts before the employees of the Endicott-Johnson Shoe Company, in Johnson City, sang before 1,200 students in East Orange

HOME NEWS

NORTH LOUP, NEB.—After an informal vote on Sabbath morning to bring out names of candidates for two deacons to be elected later, the matter was referred to the church meeting to be held on the next day, and a formal vote at that time resulted in the election of J. L. Cruzan and H. H. Thorn-gate.

MILTON, WIS.—Rev. W. D. Burdick will supply the pulpit in the S. D. B. church for several weeks.

The two stereopticon lectures on China given by Rev. J. W. Crofoot in the college chapel this week have been very interesting and much appreciated by the audiences. He will give another lecture this evening.

Doctor E. H. Lewis of the Lewis Institute Chicago, gave two lectures in the Davis room at the college. He spoke to the first year English class on the subject "Vision and Revision", following which he spoke to the class in Ethics on the "Ethical development of the French people up to the time of the Revolution." It is a rare treat to listen to a man of Doctor Lewis' character and the students received a great deal of benefit from these two lectures.

Pastor H. N. Jordan spoke before the Y. M. C. A. Tuesday evening and gave a very strong talk on "What are you going to do with yourself."

BROOKFIELD, N. Y.—Rev. Jesse E. Hutchins, wife and four children arrived Thursday night at the home of Mr. and Mrs. R. S. Langworthy, but owing to Mr. Langworthy's illness, they have made arrangements to go into the parsonage immediately. It is hoped that their household goods will not be long delayed, but in the meantime they are quite comfortable with the necessities which friends have loaned.—*Brookfield Courier.*

Mrs. Hiraoka, a member of a prominent and wealthy Japanese family, has decided, after five years' study of the subject, to give her life to urging the Japanese to accept Christianity.

Lord Bryce writes that thousands of Armenians have been as truly martyrs for their Christian faith as those who died under the persecutions of Nero and whose memories are revered by all Christians.

(N. J.) High School and before about 1,000 girls of the Washington Irving High School in New York City. Particularly pleasing to the audiences were the readings by Harold Clausen, '17, of Binghamton. All told, the club appeared before more than 6,000 people.

The club motored to Rochester, Thursday, where they rendered a most enjoyable program in the Second Baptist church.

The State Board of Agriculture at Alfred University is taking an active part in helping to secure the farm census recently provided for by the legislature. Professor C. O. DuBois of the Extension Department has charge of the work in Steuben County with offices at Bath. Other members of the faculty are assisting in that county and also in Allegany County.

Alfred University is rapidly putting its house in order to help meet the war emergency which has come upon the country. The university wireless apparatus has been dismantled according to official instructions. Its classes in physical training for men have been turned into periods for military drill. The faculty has proffered the use of the institution's equipment and the professional services of the teaching staff to the State and national governments. Likewise they have voted to release from further school duties for the remaining weeks of the year seniors and others who enlist in the land or naval forces of the United States or who take up agriculture seriously for the spring and summer. Already a number of men have availed themselves of this action of the faculty and have left to fight the Germans in the potato field or in the ranks.

Many wild and fantastic schemes have been suggested for increasing the production of farm crops this year. It is, however, no time for experiment. Conservative farmers will be slow to try new crops which have not been tried out in their localities. This is as it should be. The School of Agriculture at Alfred University suggests the planting of only such crops as are known to do well in the locality, and that so far as possible these crops be those which may be easily stored and shipped.—*University Clipping Sheet.*

SABBATH SCHOOL

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

TO PASTORS AND SUPERINTENDENTS

DEAR PASTOR AND SUPERINTENDENT:

The Sabbath School Board asks that the Sabbath schools furnish data again for the month of May under the same plan as for the month of February. We are in hopes that this rating may lead to greater efficiency in our schools, especially along the following lines: larger number enrolled in the school, better attendance of members and larger offering, more time put on the preparation of lessons, and forward steps all along the line of Sabbath-school work.

There is only one of the six points that will require special attention and that is to find out the number who have studied their lessons more than twenty minutes. This will have to be taken by the teacher during the class period and reported to the secretary.

These ratings are not for the purpose of making any school appear conspicuous by its faults but to stimulate better work and to give the board some statistics for future work. Only thirty some schools reported their records for the month of February. Were you one of the many who failed to report? Won't you please enter into the scheme and carry it out in your school and then send the results to

DR. A. L. BURDICK,
Janesville, Wis.

STANDARD OF EFFICIENCY FOR SEVENTH DAY BAPTIST SCHOOLS

(Adopted by the Sabbath School Board)

1. *Cradle Roll.* For children too young to attend Sabbath school. The cradle-roll superintendent should see that all babies are enrolled in the school, give every child a certificate of membership and remember him on his birthday.

2. *Home Department.* For those who on account of duties, ill-health, or distance, can not attend the weekly meetings of the school, but who wish to keep in touch with Bible-school work. A superintendent or

visitor should visit or write each member at least once each quarter, furnishing helps, collecting subscriptions and getting the records of study. A correspondence class may well be maintained in connection with this department.

3. *Organized Classes.* One or more organized classes in the secondary or adult departments, doing systematic work and registered with the Sabbath School Board.

4. *Teacher Training.* One or more persons who are pursuing a course in teacher training, approved by the Sabbath School Board.

5. *Graded School and Graded Instruction.* The Sabbath school should be grouped into classes according to age and ability. Graded lessons are recommended for use in at least the beginners and primary departments.

6. *Missionary Instruction and Offering.* Definite missionary instruction and special offering for missionary purposes.

7. *Temperance Instruction.* Regular temperance instruction. A temperance superintendent may be appointed.

8. *Definite Decision for Christ.* Do all that is possible to secure at definite periods a decision to live a Christian life.

9. *Contributions to Denominational Work.* The apportionment made by the Board of Systematic Finance to the local church for the Sabbath School Board should be fully met.

10. *Workers' Conferences Regularly Held.* At least quarterly, preferably monthly, the officers and teachers and others interested in the welfare of the Sabbath school should meet regularly to discuss the plans for, and the problems of, the school.

11. *Percentage of Attendance of Enrollment.* The school should not be satisfied with less than seventy per cent.

12. *Annual Reports to the Sabbath School Board.* Statistical blanks will be sent to all schools. Fill them out and return them promptly.

Lesson VIII.—May 19, 1917

THE IMPORTANCE OF SELF-CONTROL.—Isa. 28: 1-13
(Temperance Lesson)

Golden Text.—"Every man that striveth in the games exerciseth self-control in all things." I Cor. 9: 25.

DAILY READINGS

May 13—Isa. 28: 1-13. Importance of Self-Control

May 14—Luke 12: 35-48. Watchfulness
May 15—Rom. 14: 13-23. Giving no Offense
May 16—I Cor. 3: 10-17. Character Building
May 17—I Cor. 8. Self-Denial
May 18—Prov. 1: 7-19. Guarding against Temptation
May 19—Rom. 13: 8-14. Christian Conduct
(For Lesson Notes, see *Helping Hand*)

THE HOLY SPIRIT IN THE OLD TESTAMENT ITS OFFICE AND WORK

ARTHUR L. MANOUS

In a former study we considered, primarily, the office work of the Holy Spirit in connection with the material creation (Gen. 1: 2). But in this study we desire to notice, chiefly, its office work upon the hearts of men. The text which we shall now consider says:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6: 1-3).

THE HOLY SPIRIT A STRIVING SPIRIT

This Scripture gives a brief inspired record of "the Spirit of Christ"—the Holy Spirit—striving with the people in the days of Noah, and through his preaching, while he was engaged in the building of the ark for the period of "an hundred and twenty years" before the flood came. (See I Pet. 1: 11; 3: 19-20.)

The original word, *diyn* or *duwn*, rendered "strive" in our text, is defined by Dr. Strong as:

"A primitive root; to rule; by implication to judge (as umpire); also to strive (as at law)."

According to his "Exhaustive Concordance," the use, and translations of this original word, as found in the Authorized Version, are as follows:

"Contend", once (Eccles. 6: 10). "Execute", once (Jer. 21: 12). "Minister", once (Ps. 9: 8). "Strife", once (2 Sam. 19: 9). "Plead", twice (as Prov. 31: 9). "Judge", fourteen times (as Gen. 15: 14).

In this connection it is interesting to notice that Hebrew scholars see in this original word various shades of meanings, as is

evident from the different ways in which they translate it. The expression, "My spirit shall not always strive with man," is variously rendered by these scholars as follows:

"My spirit shall not *strive* with [rule in, margin] man for ever."—*The American Revised Version.*

"My spirit shall not *rule* in man to time age-abiding."—*Rotherham's Translation.*

"Not shall *rule* my Spirit in man for ever in their erring."—*The Interlinear Literal Translation.*

"My spirit shall not always *plead* with man."—*Boothroyd's Translation.*

"My Spirit shall not always *plead* with man."—*Darby's Trans.*

"My Spirit shall not *call* to man for ever."—*Fenton's Trans.*

Dr. Adam Clarke has a good comment on this text. But Mr. Matthew Henry has a most excellent one which we here give:

"The Spirit then strove by Noah's preaching, I Pet. 3: 19, 20, and by inward checks: but it was in vain with the most of men; therefore, saith God, He 'shall not always strive.' Note, 1. The blessed Spirit strives with sinners, by the convictions and admonitions of conscience, to turn them from sin to God. 2. If the Spirit be resisted, quenched, and striven against; though he strive long, he will not strive always, Hos. 4: 17. 3. Those are ripening apace for ruin, whom the Spirit of grace has left off striving with."—*Matthew Henry's Comments on Gen. 6: 3. New and illustrated edition, Louisville, Ky.*

Dear reader, may we not resist the Holy Spirit when it strives and pleads with us; yea, when it calls to us to forsake all known sins, surrender fully to God, our Creator and Redeemer, and let him "rule in" us by his Holy Spirit, is the writer's humble prayer.

You can not live every day in perfect fellowship with God without giving up time to it. Hours and days and weeks and months and years are gladly given up by men and women to perfect themselves in some profession or accomplishment. Do you think that religion is so cheap that without giving time you can find close fellowship with God? You can not.—*Dr. Andrew Murray.*

SISTER RUTH'S REWARD

Her Refusal to Administer Wine

"I tell you, Sister Ruth, you are taking an awful responsibility upon yourself. Mr. Meredith simply can not recover unless he has wine and stimulants. Miss Grant tells me he fainted twice yesterday. Now, that in his weak state is very serious."

"He had friends in, and they talked too long," said the nurse, quietly.

"But if you had given him wine or brandy he would not have fainted."

"Nor would he have slept well throughout the night, as he did."

"How do you know that?"

"By knowing him," said Sister Ruth, sadly. "The little I give always excites in him the old, half-dead craving for more, and I tell thee plainly I will not give it to him."

"Then he will die."

"He had better die than live to be a drunkard!"

"You are a monomaniac on this subject, sister!" said Dr. Stuart, angrily. "Pray, do you refuse wine to all your patients?"

Sister Ruth's clear gray eyes looked steadily at him.

"Yes, when I can not give it with safety," she answered.

The doctor turned impatiently away.

"It is useless to argue with you; but here is Miss Grant; she will certainly be more considerate of the welfare of her future husband. A word with you, Miss Grant," to the fair, pleasant-looking girl who had just entered.

Mabel Grant followed him into the hall, returning shortly with a worried, perplexed expression.

"Dr. Stuart seems to think Gerald can not recover without stimulants. Don't you think you had better give way?" she asked, pleadingly.

The sister laid her kind, firm hand on the young girl's.

"Dear, thee knows only too well that thy friend can not resist the temptation of drink; his sole safety lies in letting it alone. Now, does not thee think with me that if the dear Lord thought wine was needful to get up his strength he would have given him the power to resist that craving for more of it than is right?"

"I don't know—it seems like it," said Mabel, with a sigh.

"There is another thing," said Sister Ruth, as she stirred the fire into a bright blaze. "The drink has been a curse to him, and I will never believe that a man's special curse can be made his blessing."

"But, Sister Ruth, dare you take this responsibility upon yourself?"

The sister smiled.

"Thee is not willing to share it with me, I can see, but thee will at least be willing to kneel in prayer and tell the Lord about it, then I shall tell the person most concerned."

"But, Ruth, you know Gerald will say he must have it."

"Not if the Lord answers my prayer, as I believe he will."

They knelt, and in a few sentences Sister Ruth spread out her perplexity before the Lord.

"I shall tell thy friend just how his case stands. If he yields to my wish, I shall take it as a sign of good," she said, cheerfully, when she rose.

Mabel silently followed her to the patient's room. Gerald Meredith lay on a couch by the bright fire, a pleasant and, thanks to his delicate appearance, interesting-looking young fellow, but with moral weakness very evident in his face. His blue, lusterless eyes looked listlessly at the two women as they entered.

"Thee has a headache, I can see," said Sister Ruth. "A good cup of tea will cure that. Mabel, dear, run down and make it thyself. Now, friend Gerald, eat this jelly, and then thee must go to bed."

No more was said until the patient had been comfortably settled in bed and had taken his tea, then Sister Ruth stood erect and bright beside him.

"Now, friend Gerald, I have something to say to thee. Dr. Stuart is of opinion thee must have wine and stimulants."

The invalid's face lighted up painfully as he eagerly put out his wasted hand:

"O Sister Ruth, I do so want it!"

Sister Ruth took the trembling fingers in a strong, soothing clasp. A sob broke from Mabel Grant.

"Yes, thee wants it, just as the innocent baby wants the pretty poison berries. Friend Gerald, I must be very plain with thee; with thy natural, or rather unnatural, craving for it, it is poison to thee. If I knew thee had sought help from on high to resist that craving, I would give it to thee; but

now I dare not, for I know if I do the hour will very probably come when a drunkard's dishonored grave will be thy lot!"

Hot tears were stealing through the thin fingers covering his face.

"It is true, quite true; but, oh, I think I shall die without it!"

"Thee may die without it, but I am very sure thee will die with it; and the Word of God tells us, 'No drunkard can inherit the kingdom of heaven.'"

Gerald Meredith shuddered.

"Does Dr. Stuart think I shall die unless I have it?"

"What he thinks is of little importance. If the Lord means to restore thee to health, he can do it without the help of wine."

"But he likes us to use means."

"And who said wine was one of his means?" demanded the nurse.

"Do you absolutely refuse to give it to me, Sister Ruth, even if I promise, on my oath, I will never again drink to excess?"

"Thee has made a hundred such promises in thy own strength and broken all. Believing, as I do with all my heart, that the Lord can raise thee up without the help of wine or brandy, I do refuse to give it to thee."

"What do you say, Mabel?" he asked, turning to his betrothed.

"I must think Sister Ruth is right, dear," said the girl, tearfully.

He lay silent for some time, and the two women bowed their heads in earnest prayer.

"God helping me, I will either die or recover without it!"

The voice was firm and decided, as of one of who had fully made up his mind.

"But, Sister Ruth, you and Mabel must help me. Don't let me see the stuff or I shall have to give way."

"Thank God for thy good resolve, friend Gerald; but if he helps thee, thee will need no other aid. I pray thee may learn to go always to him for it."

* * * *

Two months later Mr. and Mrs. Meredith, just home from their wedding tour, were attending a reception. The crowded rooms were hot, and Gerald, not yet perfectly recovered from his severe illness, suddenly fainted away. There was a general rush for brandy and other stimulants, but Mabel Meredith stood white and resolute beside her unconscious husband. "Do

anything else you please, but he shall not have brandy."

"But, dear Mrs. Meredith, how unreasonable! He will certainly not come round without it."

"He will have to come round without it," said the girl-wife, firmly.

Despite her brave stand, she was both thankful and relieved when Gerald's eyes unclosed and rested imploringly upon her.

"Mabel, they did not—"

"No, darling, not a drop! I did not let them."

"I am so glad! I dare not trust myself yet," he answered.

But before his first-born son was laid in his arms Gerald Meredith had learned to stand alone, or, rather, to lean for support upon the Divine Arm that never fails.

He is a great man now, and good as well as great, honored and esteemed by thousands throughout the length and breadth of the land; and the reverse of this was that to which he once came perilously near—a drunkard's grave.

Sister Ruth is not forgotten. Her beloved hospital has been in need of funds, and this reaching the ears of her erstwhile patient, led to a visit from Gerald Meredith, and the donation of £500 (\$2,500). But better far to the gentle Quakeress than the noble gift was the manly form and the clear, undimmed eyes, and also the whispered words:

"Under God, dear Sister, I owe what I am now to you."—*Evangeline Marsh, in National Advocate.*

"When there is a harvest in sight," says Carlyle, "it is a mistake to be sparing of the seed corn."

BARGAINS TO SETTLE ESTATE

Modern 10 room house and gambrel-roof barn, in village of Nile, near church, parsonage and school. Photo if interested.

Also farm, 111 acres, timber, good buildings, on concrete road, 3 miles from Nile Seventh Day Baptist Church.

For particulars address

MRS. P. L. CLARKE,
Friendship, N. Y.

R. D. 1

SURPLUS FLESH INCREASES YOUR CHANCES OF DEATH

In the February *American Magazine* there is an article on reducing and gaining weight. The author says:

"Between forty and fifty a man who allows his weight to remain high is running more danger of an early demise than he would run if he contracted typhoid fever. What is more, if he were stricken with that disease his chance of recovery would be ten per cent less than normal. A man who is thinner than the average, on the other hand, has less danger of dying in this decade than a man who tips the scales at the normal figure.

"When a man is in his twenties a deficiency of twenty pounds in weight makes him twelve per cent more liable to fall before the scythe of the implacable reaper. A slight surplus of flesh seems to assist one in escaping diseases that cause death in this period—principally tuberculosis and typhoid fever.

"A man in his fifties who is twenty pounds over normal weight has a fifteen per cent mortality handicap to face. Should he be forty pounds over weight his chances of dying are increased forty-five per cent thereby.

* * * *

"Overeating is not necessarily gluttony, or anything approaching it. A small meal made up of certain foods will furnish more fuel—and more fat—to the body than one twice as large and less discreetly chosen. Foods vary vastly in fuel value: for instance, one pound of olive oil will stand sponsor for more surplus flesh than forty-five pounds of the lettuce on which we are likely to eat it.

"The stout person must learn that he has both friends and enemies at the table. His enemies are sugar, bread, cereal, deserts, butter, cream, olive oil, bacon, cocoa and rich sauces. Among his best friends are lean meats, unsweetened fruits and green foods. Yet, alas! most plump people seem stricken with an ardent love for their enemies. This may be good Scripture but it is mighty poor dietetics."

Christian girls in a mission school in Ceylon asked permission to go without their dinner each day, that the money thus saved might be sent to the Belgian relief fund.

MOTHER

ELSIE L. WILLIAMS

When the Sabbath Day returneth
With its quietude and rest,
It's then I long to be at home
With those I love the best.

To hear the dear old bell ring out
To all its welcome sound,
And feel that God himself doth reign,
While love and peace abound.

And then I think of mother
Who all the years has been
So faithful, patient, loving,
The dearest, truest friend.

Mother, whose life was given
To the Savior long ago,
You have been the means of guiding
Your dear ones here below.

So here's to the white carnation,
We'll wear on "Mothers' Day,"
And may it bring us blessings
That shall help us on our way.

Greenwich, N. Y.

HONOR THY MOTHER

Time has scattered the snowy flakes on her brow, plowed furrows in her cheeks; but is she not sweet and beautiful now? The lips which have kissed many tears from the childish cheeks are the sweetest lips in all the world. The eyes are dim, yet they glow with rapt radiance of a holy love which can never fade. Oh, yes, she is a dear old mother. Her sands of time are nearly run out, but feeble as she is, will she not go farther and reach down lower for you than will any other on earth? You can not walk into midnight where she can not see you; you can not mount a scaffold too high for her to reach and bless you. One evidence of her deathless love when the world shall despise and forsake you,—when it leaves you by the wayside to die unnoticed,—the dear old mother will gather you in her feeble arms, carry you home, and tell you of your virtues until you almost forget that your soul is disfigured. Love her tenderly, and cheer her declining years with holy devotion.—*Exchange*.

WANTED—\$700 loan. Security is improved city real estate, owned by S. D. B., appraised at \$1,600. 7 per cent interest. Address Wanted, care SABBATH RECORDER.

MARRIAGES

TITSWORTH-ROGERS.—In the Seventh Day Baptist church, at Plainfield, N. J., April 26, 1917, by Rev. Theodore L. Gardiner, Mr. Roy E. Titsworth and Miss Helen M. Rogers, both of Plainfield.

DEATHS

MAXSON.—At his home in Gentry, Ark., on the night of April 11, 1917, Deacon Russell J. Maxson, in the seventy-sixth year of his age. A more extended notice on another page of this paper.

MOORE.—William Moore was born in England, May 23, 1839, and died at Fairport, N. Y., April 22, 1917, in his seventy-eighth year.

Mr. Moore married Mary Jones. To this union was born one son, William H. Moore, of Fairport, N. Y. In 1875, they came to America, and after that time made their home chiefly in Oneida County, N. Y. May 14, 1898, Mr. and Mrs. Moore united with the First Seventh Day Baptist Church of Verona by baptism. Mrs. Moore died several years ago. One of Mr. Moore's chief characteristics was his habit of looking on the brighter side of life. After a brief illness, he died at the home of his son.

Funeral services were held at Fairport, April 24, and burial was made at Greenway Cemetery, near Verona.

W. M. S.

VIRTUE OF THE COMMON LIFE

Let it be said, once for all, that it is better for both body and soul to be obliged to go hungry sometimes than to be full always; it is wholesomer to be weary frequently from hard work than to keep on a dead level of comfort; it is cleaner to be dusty and bathed in the blood and sweat of battle than to be so sheltered as not to know the meaning of hand-to-hand conflict with a real problem of fierce temptation; it is grander to break the shackles of exclusiveness and walk free in the dingy city of social unpopularity than to be the idol of men and women who do not count for, but rather against, the progress of the race.—*Bishop Brent, in The Inspiration of Responsibility*.

"He that riseth late must trot all day."

RESOLUTIONS OF RESPECT

How often we are reminded of the stern reality that death has entered our circle and taken one of our number.

"No one hears the door that opens
When they pass beyond our call;
Soft as loosened leaves of roses
One by one, our loved ones fall."

After long weary months of suffering, our sister, Mrs. Mary Ladd Horton, passed from this life, March 29, 1917, and we, as members of the Adams Center Sabbath School, miss her genial ways and pleasant companionship. Therefore,

Resolved, That we have lost one of our faithful members, whose kindness of heart, quiet deportment and devotion to her family won the respect of all who knew her.

Resolved, That we express our appreciation of her faithfulness and sympathize with her family in their affliction, and trust that, as she has passed through the baptism of suffering, she will enjoy that peaceful rest our faith anticipates.

"We are nearer than we are dreaming
To that bright and happy shore;
We are closer than we are seeming
Where the shadows fall no more."

Resolved, That a copy of these resolutions be given to the family, a copy be sent to the SABBATH RECORDER for publication, and one placed on the records of our Sabbath school.

Respectfully submitted,
MRS. L. J. WALSWORTH,
MRS. BELLE GREENE,
MRS. D. S. GURLEY,

Committee.

Adams Center, N. Y.

According to the figures used by the liquor men to influence the farmer vote of the country, no small amount of grain is devoted to the manufacture of liquor. Either allowing for their exaggerations or basing the figures on government reports it is found that no less than about four bushels out of every one hundred raised in the country is wasted in one way or another by the liquor industry. The grain used for making liquors is the largest single item of food waste going on in the country, and in the face of the present crisis it ought to be stopped.—*National Enquirer*.

Only man can help man. Money without man can do little or nothing, more likely less than nothing. As our Lord redeemed the world by being a man, the true Son of the true Father, so the only way for a man to help men is to be a true man to this neighbor and that.—*George MacDonald*.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society,
FRANK J. HUBBARD, Treasurer,
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10.30, by Rev. Geo. W. Hills, and Sabbath school at 11.30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willowville car from down town brings you almost to the door.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

Thy home is with the humble, Lord,
The simple are thy rest;
Thy lodging is in childlike hearts,
Thou makest there thy nest.—Faber.

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that one's relations with others should be direct and not diplomatic; that power leaves a bitter taste in the mouth; that meanness, and hardness, and coldness are the unforgivable sins; that conventionality is the mother of dreariness; that pleasure consists not in virtue of material conditions, but in the joyful heart; that the world is a very interesting and beautiful place; that congenial labor is the secret of happiness.

—A. C. Benson.

The Prohibition measure passed by Utah's Legislature February 1st is pronounced "one of the most drastic laws ever enacted by any State." It goes into effect on the 1st of next August. And not satisfied with passing a law so strong, a constitutional prohibition amendment resolution is before the state senate and expected to pass both houses.—*National Advocate*.

Wyoming, first to have woman suffrage, passed the bill submitting state-wide prohibition to her people through both houses of the Legislature without a dissenting vote and the Governor signed it immediately. It will be voted on next year, and 75 per cent of the voters are expected to favor it.—*National Advocate*.

"The world is full of voices, but it takes a keen ear, and a pure heart to distinguish the voices that make melody in heaven. We hear what we are listening for."

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Sabbath Rally Day

MAY 19, 1917

All Churches, Sabbath Schools, Christian Endeavor Societies, Men's Clubs, Women's Societies, Prayer Meetings, in fact all the organized activities of Seventh Day Baptists, ARE INVITED TO OBSERVE the week of Sabbath Day, May 19, as an anniversary rallying time for the purpose of honoring and exalting the Sabbath.

It is suggested that a COMMITTEE be appointed in each Church, representing all these interests, TO ARRANGE A PROGRAM, or plan, for the observance of this occasion. The Tract Society will soon issue an outline suggestive program, but each community will have to modify and change it to suit existing conditions.

It is also suggested that on Sabbath morning a SPECIAL OFFERING be made by each church for the debt fund of the Missionary and Tract Societies.

But the main thing is so to observe the occasion as to teach real SABBATH TRUTHS, and LOYALTY TO THE SABBATH, and to unite ALL THE FORCES among the people in the closer bond of the common purpose to live and labor for the advancement of the gospel Sabbath.

The local committees for this work should be appointed in ample time in order to secure the best results.

The Sabbath Recorder

FLAG OF THE FREE!

Where the ranks of the brave are forming,
Where the hearts of the true are found,
Where the sun glitters bright on sword and shield,
Where the stirring bugles sound,
Where the gallant line goes marching
Past the farthest sentry posts—
At the head of Christ's great army waves
The flag of the Lord of Hosts.

Where the fighting is wild and deadly,
Where the sword of the foe is keen,
Where the hosts of the world are fierce and strong,
There the flag of faith is seen;
And hearts that droop'd and falter'd
Are arous'd to deeds of might,
As the glorious flag of the cross of Christ
Waves free in the thickest fight.

When the troops of the Lord shall enter
At the gates of the home of light,
They shall carry aloft the flag they bore
Through many a hard-won fight.
It is pierc'd and torn and tatter'd,
It is soil'd with smoke and strife,
But we know it still for the grand old flag
That leads us to light and life.

—Colin Sterne.

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