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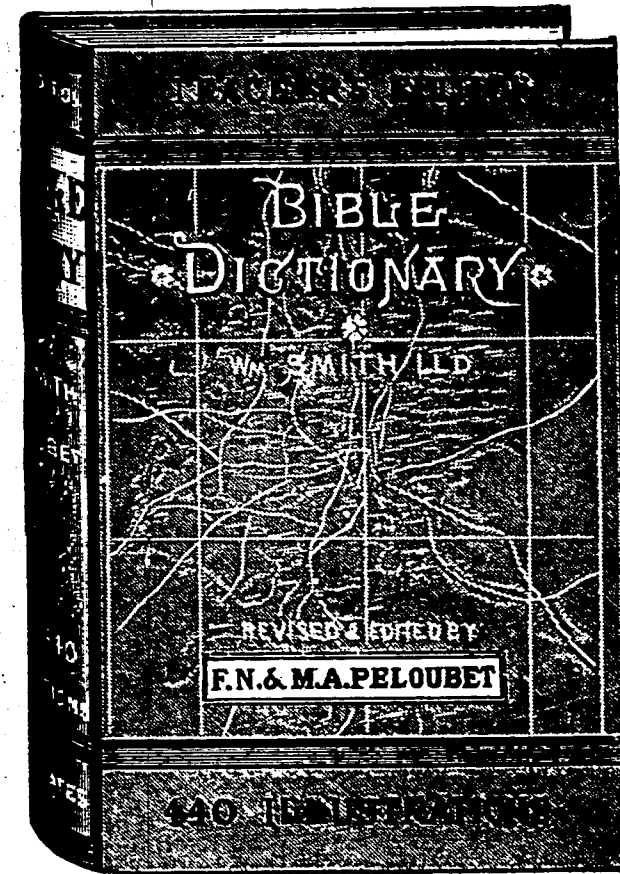
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Authors of

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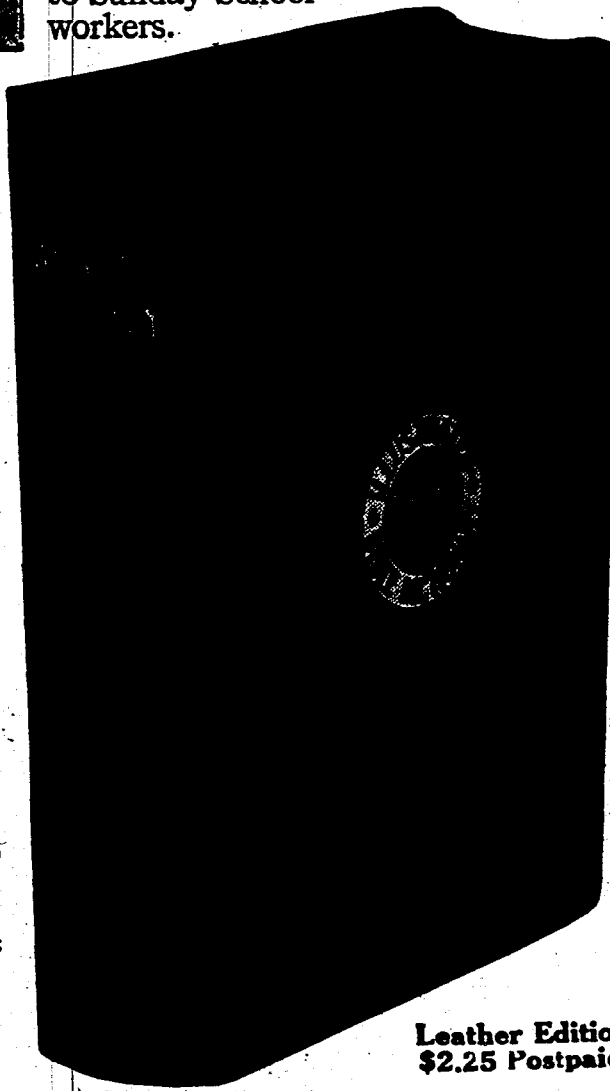
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THE SABBATH RECORDER

Plainfield, New Jersey



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# The Sabbath Recorder

## DO IT TODAY

O my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the streets, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—Philip Brooks.

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VOL. 82, NO. 23

PLAINFIELD, N. J., JUNE 4, 1917

WHOLE NO. 3,770

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It's a simple thing to do—  
Let him know it.  
Can't you give the scheme a trial?  
It is sure to bring a smile,  
And that makes it worth the while—  
Let him know it.

"You are pleased when any one  
Lets you know it.  
When the man who thinks 'Well done'  
Lets you know it,  
For it gives you added zest  
To bring out your very best—  
Just because some mortal blest  
Lets you know it.

"When a fellow pleases you,  
Let him know it;  
Why, it isn't much to do—  
Let him know it.  
It will help you in the fray,  
And he'll think his efforts pay;  
If you like his work or way,  
Let him know it."

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IMPERFECT IN ORIGINAL

**A Pertinent Question** In a personal letter from a friend who is deeply interested in our people, the closing paragraph reads as follows:

I do not like to make comparisons, and there is no real need of it. But when I read that Seventh Day Adventists gave \$10.20 each for just "foreign missions," to say nothing of all their other work, I wonder if Seventh Day Baptists are so much poorer than they that they can not average that for everything we do for missions and other religious work. Is it poverty or worldliness and indifference?

We do not understand that members of the Seventh Day Baptist Denomination have even been asked by the Board of Finance to average anything like \$10.20 each in a whole year for all denominational work outside the support of the local churches. For the Missionary Board's work, both at home and abroad, they have been asked for \$1.00 per capita a year; and for the Tract Board's work, 90 cents a year from each member.

Three dollars, twelve and a half cents a year from every one is all that has been asked the last two years, for the work of all the boards. Because the Missionary Board failed to receive the amount asked for, a debt accumulated, and for some five months now we have been pleading with the people to pay it off. They still lack more than \$1,800 of doing so. We can hardly blame thoughtful persons for making comparisons and asking the question our friend asks. How can one help it?

**One-sided Economy** The people of this country are being strongly urged by the government to exercise the closest economy in foodstuffs and to labor diligently to increase the production of all kinds of edibles as an absolute necessity if they would help the Allies to win the war. Careful conservation of materials, in order that waste be reduced to a minimum, is being enjoined, and the people are heeding these counsels remarkably well. We are told in some places rigid economy is being carried further than need be for the good of the people, so anxious are American citizens to aid their government in its war measures.

The one thing that is disappointing in this matter of conserving foodstuffs is the attitude of the government toward the liquor business. This business is by far the great-

est waster of foodstuffs in all the land, and why should individuals be urged to save and economize in foods, while brewers and distillers are allowed to go on wasting millions of bushels every year! While the strong sentiment of the nation is in favor of prohibition during the war, the liquor lobbies in Washington continue to defeat radical legislation upon this question.

Is it not strange to make it a crime to sell liquor to a soldier after he dons his uniform, and at the same time allow the liquor interests to turn millions of bushels of grain into liquor and give them permission to sell the stuff to all outside the army? Anything that unfits men to be good soldiers after they join the ranks will just as certainly unfit the thousands for soldier life who are just outside the ranks but who are likely to become soldiers soon. Nothing is more needed today than nationwide prohibition—prohibition that makes it a crime to waste grain by turning it into intoxicants and that forbids absolutely the sale of that which destroys the best manhood of the nation.

**Liquor's Hardest Blow** The Postmaster **No More Mail Orders** General of the United States has given notice that on July 1 the national government will begin to enforce the Reed amendment law throughout all prohibition territory. This makes it unlawful to send through the mails, into States or parts of States that have voted dry, any letters, postcards or publications containing liquor advertisements or solicitations for mail orders.

This absolutely bars these things from twenty-five States and from parts of at least two other States. The rum interests are certainly hard pressed in these days; but this is only an inkling of what is sure to come in the near future. Legislatures can not always thwart the will of the people, and liquor lobbies will soon have little chance to carry their points by bribery and cunning devices.

**Organized Christianity** The spirit of patriotism is in the air. The nation is being mobilized for real team work in a world-war for liberty, and the Church is standing in the front ranks. Never has organized Christianity put forth such a program in any crisis as did the Federal Coun-

cil in co-operation with other great Christian organizations, in Washington, D. C.

The first move of that meeting was to approve these words of President Wilson:

As citizens of a peace-loving nation we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace, to resist and overcome the forces that would prevent the union of nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself.

Besides urging men to respond to the duties usual in war time, this meeting called upon the churches to fight with renewed vigor the vices that have always accompanied war—to put away selfishness and greed; to banish liquor from the land; to demand that property as well as human life be made to pay the price of fighting. Organized Christianity insists that the entire nation shall mobilize for loyal service in every line of work by which our armies may be helped to win the fight against unholy despotism and so make the world safe for democracy.

**Great Duties** Every sign of our **Confront the Church** times indicates a widespread and deep-seated conviction throughout the Christian world that the Church of Christ is now facing the supreme crisis of all the ages. Now is offered the grandest opportunity to vindicate its claims as the world's light and as the true peacemaker authorized by God to bless the nations. The World Alliance for Promoting International Friendship asks the question, "What is the duty of the Church in this hour of crisis and danger?" This is its answer:

It is to spiritualize the nation; to keep the war a conflict for righteousness, liberty and democracy; to hearten and encourage the men who go to the front, and their loved ones at home; to build a greater fellowship of reconciliation, consisting of millions who while fighting will love their enemies; to wage this war with determination to make an end of war; to so hate war as to be restrained in its glorification, noble as is this conflict, lest the hold of

war upon the imagination of our youth be strengthened; to give itself unstintedly to the relief of the suffering at home and abroad which the war has brought, and will yet bring, upon the world.

**Tightening Our Hold Upon God** Sometimes we hear it said that the war shows an utter loss

of the consciousness of God and that Christianity has proved a failure. We can but feel that these statements are untrue. Close, sympathetic, impartial investigation will, we believe, reveal a deepening of faith, a sharpening of spiritual vision, and a tightening of men's hold upon God. There is an unmistakable quickening of the purpose to so amend social and individual life as to meet God's approval.

Never was there a more widespread tendency among Christians to return to Jehovah for help. The very sufferings of the nations are kindling in the hearts of men a divine fire heretofore quite unknown to some of them. We are told that France is passing through a real transformation in this respect. A writer speaks of the subdued spirit in which the armies go out to battle. A regiment in Paris at daybreak went marching to the station singing in soft cadence, "The Son of God goes forth to war."

It must be that the united turning to God for help which is seen not only in the world outside, but in every great church council and convention, will result in a world-wide revival of true Christianity.

**The Awakening** Never before had New **In New York** York City received such an awakening as came when the envoys from England and France visited it. When the eloquent Viviani and the courteous and beloved Marshal of France came to us fresh from their sufferings in the fierce conflict, we began to realize indeed their country's need and our obligations to help. When in the planning of great receptions the invited guests were quietly reminded by Viviani that it was the request of his beloved France that no one appear at these in evening dress, it was brought vividly to the minds of our people what sorrow had come to the French nation. In the stress of war our sister republic had discarded luxury, and for two years Paris had laid aside evening dress!



Remembering the national love of the French for gaiety and the things that enliven social life, what could have better expressed to us the sombre change that had come over that once light-hearted nation? What could have been more suggestive of the depth of their distress?

Who could witness the scenes of those two days without feeling the thrill of that patriotism which is inspiring the French nation? In Central Park Marshal Joffre in the presence of 50,000 people was presented with a golden replica of the famous statue, Liberty Enlightening the World, given to America by his own country. A few minutes later, amid cheering thousands, he was riding beneath Washington's Arch, at the foot of Fifth Avenue, with its life-sized bas-relief of General Lafayette, his own noble countryman, who came to aid Washington in laying the foundations for this republic. Then, surrounded by immense throngs in Prospect Park, Brooklyn, the honored Marshal of France unveiled the famous Lafayette monument while the people went wild with enthusiasm. And, last of all the great outdoor events of that day, Viviani and Joffre took flowers to lay upon the casket in Grant's Tomb, the hero of the Marne thus honoring the hero of Appomattox. As the envoys came out, the French commander paused to review New York's famous Seventh Regiment—the same regiment that had escorted General Lafayette through the city in 1824. Then came the boys in khaki, many of whom will probably follow the Stars and Stripes with the Tri-Colors in France, where America can repay in some measure, we trust, the great favor bestowed upon our infant republic in Revolutionary times.

**Loyal Mothers' Boys** It is Decoration Day. **Going to the Front** As I write, strains of martial music reach my ears, and a fine troop of soldiers goes marching by. Today the boys will honor the dead who fought for country in the Civil War. And the thought comes of how, after half a century, mothers are again called upon to give their sons for freedom's cause. Six days from today the best young manhood of America must respond preparatory to the draft, and a few days later thousands will be called to the colors. Bat-

tle flags are beckoning the boys to go forth, and mothers' hearts are sore tried. But we venture to say that no matter how her heart may shrink from the thought, when she hears the war-drum's call there will not be a loyal mother in all the land who would not rather see her boy don the American uniform as a true-hearted patriot and champion of humanity, than see him ignore the sacred principles for which the fathers died. Some of the lads may not return, but we know they will acquit themselves well wherever their country calls them.

#### DEBT STATEMENT

Missionary Board's debt, balance due	
May 23 .....	\$1,595 18
Received since last report .....	10 00
Still due May 30 .....	\$1,585 18
Tract Board's debt May 24.....	\$2,068 50
Received since last report .....	16 15
Still due June 1 .....	\$2,052 35

#### THE CHURCH AND THE GREAT WAR

REV. ARTHUR E. MAIN, D. D.

(Chairman of the Seventh Day Baptist Delegation)

The Federal Council of the Churches of Christ in America is a body of duly appointed delegates representing about thirty Protestant denominations and 18,000,000 of communicants. Its one supreme purpose is to increase the co-operation of churches and denominations in the work of advancing among men and nations the kingdom of God and righteousness. The regular meetings of the Council are once in four years; but a special meeting was called for the 8th and 9th of May in the City of Washington. Over 150 delegates were present, besides corresponding members, that is, members of Council commissions and committees, and representatives of such organizations as the following: Home Missions Council, Foreign Missions Conference of North America, Federation of the Women's Boards of Foreign Missions of the United States, Council of Women for Home Missions, International Committee of Young Men's Christian Associations, National Board of the Young Women's Christian Associations, American Bible Society, World Alliance for Promoting International Friendship through the Churches, National

Temperance Society, Christian Endeavor Society, American Red Cross Society, and the Salvation Army. The object of this special meeting was prayer and conference; the preparation of a message suitable to the hour; the planning and providing for deeds of mercy; and for social, moral and religious work among soldiers and sailors; and the consideration of Christian duties relating to the conservation of the social, moral, and spiritual forces of the nations. The representatives of the twelve organizations named above both sought and pledged co-operation. The "Message suitable to the hour" will be sent to churches and the press; and the Administrative Committee of the Council will carry on its work in harmony with the spirit of this meeting.

The persons who led the thought and action of the meeting include such names as James I. Vance, Frank Mason North, Charles S. Macfarland, Henry Churchill King, Eugene R. Hendrix, Raymond Robins, Charles L. Goodell, John R. Mott, Miss Louise Holmquist, Robert E. Speer, Edwin H. Delk, John Henry Jowett, William I. Haven, Fred B. Smith, Roy B. Guild, Charles Stelzle, Sidney L. Gulick, Charles L. Thompson, Albert G. Lawson, Carl E. Milliken, and Daniel A. Poling. These persons speak out of a large and intelligent experience. Some of them have personally touched the thought, life and condition of South America, Europe, and Asia. For example, Dr. Mott, for twenty-five years, has visited Europe at least once a year, and sometimes more frequently, and has made world-tours on an average of every five years. He and Robert E. Speer are among the foremost of the Church's statesmen. And all these men have learned, what every one ought to try to learn, to think, and speak, not only in terms of Christian and national life, but also in terms of international and world-wide relations. Their utterances, therefore, while of course not infallible, are the utterances of minds and hearts richly qualified to speak.

Subjects that received most attention were such as these: The Church's Responsibility and Opportunity; The Church in the New Democracy; The Church in the New World Situation; The War and the Nation's Larger Call to World Evangelism; The Christ Who Suffered Calls for a Suffering Church; The Moral and Religious Welfare

of Soldiers and Sailors; The Necessity of Beneficent Service Like That of the Red Cross; and The Problems to be Faced After the War.

The purpose of this article is to try to interpret as correctly as possible and as fully as is practicable the significance of this great meeting. The two days were believed to be among the most significant in the history of the Church. Indeed the significance was as great and important as world-wide Christian religion, democracy, liberty, righteousness, and self-denying service.

My object can be best accomplished, I think, chiefly, by giving in substance some of the noble utterances of those who spoke:

Comparatively little things are too likely to hinder unity of action in the larger things. Christianity stands for large things in democracy and liberty.

The Church is the trustee of souls, of tolerance, of faith in God, of the Christian religion.

Science which has helped to make this war so terrible, must be rationalized and Christianized.

We dreaded war; but at last war has been declared with a large measure of unity and unselfishness, and for the defense of Christian democracy and the rights and freedom of men and nations.

War says, Settle world-problems now and with right and justice, or I will come again with even greater terror.

The Church has been only half-way Christian; but has, now, an opportunity to enthrone freedom and her Lord.

A German paper published in the United States says, "If it breaks our hearts we will be true to our adopted country." And one of the speakers, of German blood, pleads for great patience and sympathy with our German fellow-citizens in this, to them, most trying hour.

The essence of Christianity is love—love that calls us to co-operation; to one standard of ethics for States and individuals; and to the preservation of highest human instincts, which are now most endangered.

Let us keep our part in the war up to the highest ideals of a new civilization; of a new internationalism; of the world-citizenship of all disciples of the Son of Man.

The prevalence of ignorance and crime among children in the warring nations, and the presence and power of temptation every-

where, warn us to create and preserve a new social program for the Christianizing of the existing social order.

The kingdom of God, the Bible, the Church, and Christianity, though in sore trial will abide on their eternal foundations.

The Bible is the world's Book. It is the word of life and comfort to many a soldier and sailor. And as the American Bible Society went within both Confederate and Union lines so the British Bible Society is now represented in Berlin.

Our country ought to be glad to share in the sacrificial sufferings that this war demands of loyal men and women.

Ideally the Church stands for safe and just guiding principles for men and nations in every relation, always and everywhere.

Soldiers and sailors need for loyal service health and strength of character and body. There is a startling revelation of the sins of drunkenness and lust. Already tens of thousands of men have become diseased and unfit by these enemies of purity, true patriotism, and real efficiency. Dr. Mott said, "I dread training camps more than fields of battle."

Let homes and churches and friends keep in closest possible touch with the soldiers and sailors. They, like us, need sympathy and fellowship.

A war of aggression and conquest, or even to enforce moral and social ideals, is one thing; a war to defend freedom, right, and ideals, quite another. And if the conscription of men is just and necessary, then the conscription of money must be equally just.

Three of the greatest present material needs are, food for England, men for France, and the destruction of our submarine enemy. But if we will only take the terrible situation seriously enough the great war might be ended this year.

The Church is summoned to prepare for the tremendous responsibility of national and world-wide reconstruction after the war. New capacities for service will be needed. Growing democracy calls for intelligent, fair, helpful, Christian leadership.

General Wood says, "Tell college juniors and seniors to keep steady of nerve, remain in college for the present, and until the Government calls them to its help; be ready for a possible greater service than you can render just now."

We live in a shaken, burdened, suffering, teachable world. The far East and Europe are spiritually plastic. Africa would receive Christianity, and the world be evangelized, in half a generation, if educated Christian young men and women would follow the Cross as they follow the Flag. We must first enter into the sufferings of the world, and then into its spiritual leadership.

All told, 40,000,000 of men are under arms; Germany has 12,000,000 of these; 5,000,000 are in hospitals; and the suffering and sorrow of women and children and their need of material help and of the gospel for troubled hearts, can not be realized or expressed.

In great emergencies man is likely to narrow his outlook, while God enlarges opportunity and duty. Let us open our eyes to the whole world's need of Christ, justice, and righteousness. The spirit of universal brotherhood yearns for incarnation. The Church is not called to guarantee existing facts and progress so much as to witness by faith to future possibilities, and to seek their realization.

The Cross is greater than the Flag; Christianity and the kingdom of God are the true imperialism; the nations can become one in spirit and purpose only in Christ our Lord.

War is not necessarily ennobling; it will degrade us unless we are willing by self-sacrificial service on our part, to supplement the sufferings which Christ endured that he might become the Savior and King of men and nations. If the Church would tread victoriously upon the adder and lion and scorpion let us heed the call of this supreme time to greater sensitiveness to both good and evil; and the call to intercessory prayer, and to the preaching of the Glad Tidings of salvation, good-will, and peace.

History, psychology, religion, and ethics, witness to the impoverishing work of isolation, and to the value of recognizing, practically, the principle of human solidarity. If obedient to the law of life and reality, an individual believer, in church membership; churches in the denomination; denominations in the communion of the Universal Church, the spiritual Body of Christ; men and women in the fellowship of true family life; the family linked with the neighborhood; neighborhoods sharing in the

interests of township, county, and State; and States as living and loyal parts of the Nation,—these do not lose personality and individuality; but, instead, experience their enlargement and enrichment. The United States is entering a new internationalism; let us so conduct ourselves in this noble relation that the years shall bring to our people a large increase of human wealth. Our country would then be worth living or dying for.

The nations of the earth are hungry and thirsty and strangers and naked and sick and in prison. Let heart and hand be attentive to the Master's words, Inasmuch, inasmuch, . . . ye did it unto me.

The issues of the war can not but be, fundamentally, religious, moral, and social; the situation is overwhelmingly grave; but a new and better era must come to humanity from such a cost in money, suffering, tears, and human life.

The Rev. Dr. North, president of the Federal Council of Churches, closed the meeting with a devout and tender reference to those two significant days as having seen a Free Church, united, serious, and prayerful, facing a mighty problem, the real solution of which must be left with Him who is changing the kingdom of the world into the kingdom of our Lord, and of his Christ; and who shall reign for ever and ever.

## A TWOFOLD PREPARATION

(Eph. 2:10)

A. L. MANOUS

1. *As related to God what are Christians called?*

"For we are his *workmanship*" (A. V.), "handiwork" (Hayman), "creation" (Syriac), and "work" (Diaglott).

"For we' believers, both Jews and Gentiles, 'are his workmanship'; not only as men, but especially as saints, which is the proper meaning here. The Israelitish people formerly were God's work (Deut. 32: 6; Isa. 43: 21; 44: 21); so are believers under the gospel, being new creatures (Gal. 6: 15)."—Pool.

2. *How are we re-created?*

"Created in Christ Jesus" (A. V.), "moulded in Christ" (Hayman), "created, by our union with Christ Jesus" (20th Cent. N. T.), "created anew by him in the Spirit of Christ Jesus" (Shuttleworth), "having

been formed in Christ Jesus" (Diaglott). "Created in Christ Jesus"; who, as our Head, enlivens us, as members united to him by faith. As the first creation was by Christ as the Second Person in the Trinity (John 1: 3), so the second creation is by the same Christ as Mediator, the Lord and Head of the new creation, in whom we live, and move, and have our being, and not in our selves (2 Cor. 5: 17)."—Pool.

3. *For what were we re-created?*

"Unto good works" (A. V.), "for good works" (R. V.), "for the good actions," etc. (20th Cent. N. T.), and "that we might serve him in good works" (Shuttleworth).

"Unto good works"; as the immediate end for which we were new-created. We receive our new being that we may bring forth new works, and have a carriage suitable to our new principles."—Pool.

"He has saved us that we may show forth the virtues of Him who called us from darkness into his marvelous light. For though we are not saved for our good works, yet we are saved that we may perform good works, to the glory of God and the benefit of man."—Dr. A. Clarke.

4. *What has God prepared for Christians to walk in? Or, whom has God prepared to walk in good works?*

"Created in Christ Jesus unto good works,—

"Which God hath before ordained" (A. V.), "which God afore prepared" (R. V.), or, "for which God before prepared us." (Diaglott),—"that we should walk in them."

"This is the literal translation of [the original]. So that the rendering in our Bibles, namely, 'which God hath before ordained', is utterly wrong."—Macknight.

"To which God has before prepared us.' This is plainly the sense of the original, . . . which shows that we are 'chosen to be holy' (chap. 1: 4), and called to perform 'good works' (Tit. 3: 8), so also God prepared us for and enables us to it by his grace."—Doddridge.

God prepared the work and service which he would have us perform, and then prepares us that we may, by his continued grace, execute the work and service appointed. Hence a twofold preparation. Truly God is good!

"They rise highest who lift as they go."



## SABBATH REFORM

### TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

In one of the annual reports of our denomination for the year 1862, at perhaps the darkest hour of the Civil War, is this paragraph: "The past year has been such an one as the world has never before witnessed, marked in our country by a life and death contest between freedom and slavery; and the end seems to be not yet. We know not into what seas of sorrow we may yet be baptized, before it shall please the Ruler of nations to grant us a peaceful, free and happy country."

We of these days are feeling something of the spirit which came to our ancestors,—the call for courage and sacrifice, the call for a faith that takes hold upon things eternal, the call for that hope which is "like an anchor to the soul," the call for obedience to the will of the Master. In 1864, at Milton, Wis., the following resolution was adopted by our General Conference, and it voices the spirit which we now have so well that I give it to you here: "Resolved, that we look with unabated interest upon the protracted struggle still going on between the constituted authorities of this republic and their loyal supporters, on the one hand, and those in the interest of a slave-holding oligarchy on the other; that to the maintenance of our national rights we still pledge our property, our sacred honor and our lives; that we say to our Government, No compromise, no surrender, let the war be three years or thirty; that we are fighting in the interest of a holy cause, for which no suffering or sacrifice are too great; that the justice of our undertaking, and our trust in God, are sufficient to sustain and carry us through the darkest period of our calamities; and that we confidently expect a complete triumph and a glorious issue to crown our efforts." Such was the feeling of our fathers that assembled in Milton fifty-three years ago next summer.

Could we but have that intense ardor and that magnificent loyalty which animated

those people, could we but have that spirit in reference to our work as disciples of Jesus Christ in the saving of the world to righteousness, in a return of the Christian world to the Sabbath of the Bible, what results might be accomplished!

### GOOD NEWS FROM THE SOUTHWEST

REV. THEODORE J. VAN HORN

If you look on the map you will find that a straight line drawn from Gentry to Shepherdsville misses Stone Fort situated, north of this line, by less than one hundred miles. Elder L. F. Skaggs, of Boaz, Mo., also lives north of this line. The railroads over which you must go miss these points between Gentry and Shepherdsville by a much less distance. It was quite easy, therefore, for me to decide that I ought to visit Stone Fort and Elder Skaggs on the way to my work at the latter place. Belated trains and resulting poor conditions defeated my purpose to see our veteran minister of south Missouri, and I was obliged to content myself with a brief conversation by wire at Springfield. Stone Fort was reached late Sixth Day afternoon, but in time for me to be welcomed at the train by my old friend, Oliver Lewis, who refreshed the travel-stained missionary at his home. It was a joy to participate in the lively Christian Endeavor meeting at the church that Sabbath evening.

The reflection that almost exactly twenty-four years ago I began my work on that field made me feel like an old man, but did not detract from the lively pleasure of that meeting. During all these years that people, young and old, have loyally held the "Fort." About seventy-five people were in attendance upon the Sabbath morning worship, where Dr. Johnson, pastor for this year, invited me to speak. Elder Robert Lewis, now tottering and trembling with age, was there, yet clear in mind as ever. It was his eighty-fifth birthday. Dinner was served at the church, which gave me the opportunity of renewing old friendships, and making the acquaintance of many young people. There can be no reasonable ground for despondency in any church that has such a bright company of young people to depend on. This hope is reinforced by the many younger children who are rapidly growing into the years of fruitful

service. It was very delightful to be assured during these two or three days of the help I was permitted to render to appreciative people in the early years of my missionary service. Friends from Harrisburg, Pittsburg and Crab Orchard gave me the joy of a cordial greeting. The genuineness of this appreciation will be seen in the financial statement of the Missionary treasurer.

While looking forward to the pleasure of work with "Coon and Hutchins," there is a tinge of sadness at the temporary absence from my work with the Gentry co-laborers, and this all the deeper since they are feeling so keenly their losses at this time. Many have moved away, and others are preparing to go. Deacon Maxson's death was a severe blow to the church. A fire recently destroyed the home of Brother H. D. Witter and wife. Yet the religious interest is sustained in a very encouraging way. The missionary pastor had assurance that weekly statements would be sent him by the members of the society. Whatever of success attends the work at Shepherdsville and at other points of the field, will be due in large measure, I am sure, to the earnest praying of the people there. Let all others join in this indispensable arm of service.

*Shepherdsville, Ky., May 16, 1917.*

### TOM SHIRLEY TO UNCLE OLIVER

DEAR UNCLE OLIVER: It has been some time since you heard from me, and possibly you have enjoyed the rest. The fact is, the last time I wrote you, it seemed to stroke the fur the wrong way on others.

When speaking of not having any "pull" should I enter the Seventh Day Baptist ministry, it was not my intention to throw mud at any one, much less at those who seemed to take offense; but coming as a new man, with already the brand of skeptic upon me, with no relatives in high places, nor ancestral history to my credit, I could not hope for help along these lines. So I wrote as I did, which may have been unwise, for I certainly did not intend to accuse Seventh Day Baptists of political wire-pulling.

However I confess it made me think of the old farmer who shot at a flock of quails, and thinking he had missed he picked up his gun and started on his way, when one fluttered by the wayside, and he said: "I am

so glad you fluttered, for if you hadn't fluttered I shouldn't have known it hit you."

But I am not writing to speak of these things especially, but only to let you know why I have not written before. You see, I felt so squelched that I had caused disturbance in the camp, that I concluded it was wise for me to keep quiet for a time.

Now I am writing to thank you for an article I saw the other day under your name. You see, Kate and her people being loyal Seventh Day Baptists must take the SABBATH RECORDER and the *Helping Hand*, and as I happen round quite often, I get to see them. I picked one up the other day, and under this heading, "Why we are what we are," I read what I call some pretty good stuff, and I just wanted you to know that I appreciate it.

But there is one more question regarding the Seventh Day Baptist ministry I want to ask you, and if possible without giving offense to any one.

Some time ago I happened in where a company of ministers were together. I think it was some kind of a convention or ministerial association, and the question of the honesty of the profession was up. One man asked, if he should know of a minister or ministers who contracted debts, evidently without intent to pay or making no effort to pay, yet occupying pastorates and standing as representatives of their denomination, was it his duty to expose them, or let them go on in their practice of fraud, still standing as teachers of the good and right way and setting an example for the young to follow?

I am sure the man had no thought at the time that any one at the table was guilty of such a life, but I tell you it was a glum-looking bunch of ministers and, incidentally I learned afterwards that he had hit a bird (not a Seventh Day Baptist, for which I was glad).

Now what I want to know is, Do you believe that any of your Seventh Day Baptist ministers are guilty of that kind of a life? Should I become one, would I be expected to keep silent and thus help protect them in their double life? If so, I think I had rather be known as "Tom Shirley, a notorious skeptic" than the Rev. Tom Shirley, in such a bunch.

Your would-be

NEPHEW.

### GIVING A HAND TO THE HELPLESS CONVICT

A FEW weeks ago there was in Sing Sing Prison, New York, a young man who had been kept in confinement by society for six years after conviction for assault. Under the rules of the prison he was entitled to parole, but no man is paroled until he has first obtained a place to make a living. Obviously a prisoner is at a disadvantage in soliciting employment, and very few men who have spent time behind the bars obtain work through their own initiative. Friends or some organization must find it for them. This man was a bookkeeper.

One day he had an opportunity to tell a visitor why he could not obtain his release.

"If you've got anything you want to take away from here, better get it out pretty soon. I'll have a job for you by the end of the week," was the visitor's reply.

Only those who have been in similar circumstances can understand fully the feeling of appreciation in this prisoner's heart, when a letter came saying that if he would report to a certain man at a certain office in a suburb of Pittsburgh he would be given work.

The man who obtained this job for the prison inmate was Earl E. Dudding, president of the Prisoners' Relief Society of Huntington, W. Va. Dudding is an ex-convict, who on his release found insuperable difficulty in persuading customers that the goods he offered them after he had taken his punishment were the same quality as those he sold them in large quantities before his trial. He was shunned and snubbed on every side. Feeling that every other ex-convict was forced to undergo the same treatment, he decided forthwith to establish an organization which would find jobs for prisoners.

Today, through the co-operation of upwards of 15,000 employers of labor in all parts of the country, he is able to say to a prisoner with the conviction of certainty that he can find any man a job. He has placed 3,300 former convicts, and 95 per cent of them have made good. He has never yet been forced to say to a man who has come to him for help, "I am sorry, but we can do nothing for you."

This organization has been built up with-

out the help of the church, although Mr. Dudding and his faithful wife are both earnest Christians. "The only money we ever got for our work from a church was \$3 from a woman's society in a Baptist church in Cincinnati," said Mr. Dudding on a recent visit to Chicago.

He finds, however, that churches are more than willing to cooperate in his work, and Bible class leaders in different parts of the country have in response to a letter from Mr. Dudding sought out for a friendly visit the obscure address of a former convict endeavoring to live down his past and become a self-respecting member of society. The organization seeks to get into touch with the pastor of a church of the prisoner's preference in the town to which he is assigned for work.

Mr. Dudding spends most of his time visiting prisons, talking with men who expect soon to gain their liberty, and discovering their abilities so that he may fit the man to the job. Presidents of railroads and heads of large mail order and wholesale houses have cordially assured Mr. Dudding of their support and made good on their assurance.

The organization is supported entirely by voluntary contributions, although promises have been received from New York financiers that the modest requirements of the office force will be provided through endowment. Mr. Dudding has never received a salary in connection with the work. No attempt is made by the society to certify the man's character or his skill as a workman. The application for employment made out by the prisoner, together with the report of the warden concerning his conduct in the institution, is sent to the employer. Upon the man himself rests the obligation to make good. The society gives him a chance, and the employer is usually more than ready to do all he can to help the man along.

Certainly few men have as little hope in the world as the man who is turned out from prison without employment in sight. He has no recommendation and no one to vouch for him. Through the Prisoners' Relief Society and the personal touch Mr. Dudding has with prisoners in all parts of the United States the men whom society has punished for infractions of laws have a friend who has served them in the best possible way.—*Herbert H. Smith, from the Continent by permission.*

## MISSIONS

### MISSION NOTES

SECRETARY EDWIN SHAW

I could not well express my own feelings in regard to the coming session of our General Conference better than in the words of a letter just received: "A great opportunity and a great responsibility lies before the Christian Church in general and the Seventh Day Baptist Church in particular. The whole world is serious. We must seek to turn these world currents of thought toward God. We should plan a great missionary and evangelistic program for the future, that would appeal to the spirit of sacrifice and service which is being awakened all over the world. If there has ever been a time when our denomination should be on the job with all its forces marshaled and the spiritual resources utilized, it is *now*. Minimize the social and popular features of the Conference. I believe that the General Conference of 1917 ought to go down in history as one of the most important and far reaching in results ever held."

During the first year of our own Civil War our General Conference was held at New Market, N. J. The SABBATH RECORDER for September 26, 1861, has this paragraph: "The delegation from distant parts of the denomination was small, a natural result of the civil and financial condition of the country. There was, however, a good degree of interest manifested in the cause with which the meetings are identified. The discussions throughout were harmonious and earnest. It will be seen that the Conference voted to meet again next year,—that the Missionary Society has determined to reinforce the China Mission,—and that the Publishing Society has adopted a plan to pay its debt."

The General Conference in 1862 was held at Little Genesee, N. Y., in 1863 at Adams Center, N. Y., in 1864 at Milton, Wis., and in 1865 at Hopkinton, R. I. A reading of the records of these years, when this country was passing through its mighty struggle for life, would indicate that the

missionary and religious zeal and activity of our people did not slacken or abate, but that the interest in our work went forward with the true spirit of sacrifice and service. As a people we are now called upon to take our place in the ranks of those disciples of Christ who are moving bravely forward. And if I read aright the spirit of our people, we are doing that very thing, locally, denominationally, interdenominationally, and in the great wide world, wherever we meet duty and obligation and privilege. I look forward to the coming Conference with hope and courage, believing that in prayerful consultation we shall be able to make plans for our work that shall bring honor and glory to God and strength to his Kingdom of Righteousness and Truth.

### WHAT I HAVE SEEN IN SCHOOL

DURING the past year I have had the privilege of visiting many schools in our State,—some of them in the smaller villages, but mostly in cities. In every case I have found, all the way from the kindergarten to the high school, a wonderful interest, especially in talks upon the history and meaning of our flag. I have been led time and again to ask, Whence comes the patriotic enthusiasm of our boys and girls? Some say it is in the blood, others that it comes out of the very soil they tread upon. The old British general in Boston, in the beginning of the American Revolution, said, concerning the Yankee schoolboys there, "They take it in with the very air they breathe." Whether it comes with the blood, from the soil or the air they breathe I am not certain. Yet this I know—they have it; and I am not so very particular whence it comes.

There are various methods of patriotic instruction. We are apt to think that about all our schools can do is to present now and then patriotic programs, march with us on Memorial Day, sing songs for us, go through pretty flag drills, and strew flowers over the graves of our departed comrades. While all this is well worth while, excellent in its influence, such exercises do not come very often,—only a few times in the year, anyhow. The most of the time in school—almost all of it—must be given to the study and recitation of the regular lessons. The great concern of both teacher and pupil is



to get ready for examination, to "pass," and be graduated at the end of the course of study. Yet I believe that the real teacher is giving every day valuable lessons in patriotism,—or, if you please, in good citizenship, which is the same thing. The teacher who brings his or her boys and girls into ready and willing respect for authority and cheerful obedience to established rules and regulations, is thus training them into good citizenship. The well-being and permanency of our republic and its institutions depend more upon willing obedience to law than any other one thing,—more, perhaps, than upon all things else. If our boys and girls grow up with a manifest disrespect for law, they will by and by become a menace to our government; to say the least, they will be undesirable citizens. He who every day teaches in a practical way loyalty to rightful authority, who leads his pupils into cheerful submission to such authority, is doing better work than he can now realize for the future welfare of our republic.

I have seen ever so many schools where our young people are being thus trained; schools where, though there is little of visible discipline, every class movement, every school exercise, is done decently and in order; where the pupils act as if it is their pleasure to do what is for the best good of the whole; and the best citizen in all our land can do no better than that. Blessed is the teacher who is thus training for citizenship, and, happy are they who are so trained.

**A**NOTHER good work our teachers are doing is the making of Americans. The great mass of immigrants from the southern part of Europe and other countries around the Mediterranean bring with them little knowledge of our government and its free institutions. They can not teach their children the new order of things. They have little time to do it even if they could. They leave home for work early in the morning and come back tired late in the day, a part of the year after dark. And so the teacher has this important missionary work to do, if it be done at all. I have heard a teacher say that up in the mining region of northern Michigan she had in her school room children of seventeen different nationalities,—seventeen different languages. Truly, she was a home foreign mis-

sionary. She soon had them all speaking one language, obedient to school law and singing America. They were no longer foreigners, but Americans; and they were coming to believe that the greatest two men who ever lived—excepting our Savior—were George Washington and Abraham Lincoln.

Sometimes, when we consider that more than a million foreigners a year are landing upon our shores and getting in among us, we are apt to become a little pessimistic. Though our Uncle Samuel has a pretty good stomach, we fear that he can not easily digest all he is thus taking in. Yet, with the efficient help of our little school mistress, we may well have faith that, though slowly, yet surely, all these foreign elements will be Americanized and every one come to contribute something of real value to our civic growth and betterment.

What I have seen has led me to believe that the spirit of patriotism is becoming more and more manifest in our schools: Post patriotic instructors report that almost everywhere the boys and girls are taking an active part in Memorial services.—*H. W. Rood, in Patriotic Instruction.*

#### WHO BUILT THE "BONE-DRY" WAY?

Some Recognition of Those Who Have Helped to Establish It

**I**N THE beginning *God.* "There is a divinity that shapes our ends." The American temperance movement, from the first, has been driven forward by the spiritual dynamics of "the holy Church throughout all ages." "The glorious company of the prophets" has helped mightily—Isaiah and Daniel and Habakkuk and their successors, in their prophetic fight against alcohol; Dr. Benjamin Rush and Dr. Lyman Beecher and Gen. Neal Dow and John B. Gough and Miss Frances E. Willard and their associates among the promoted leaders of the past. And "the noble army of the martyrs," from Haddock to Carmack, has furnished fruitful "seeds," whose harvest we are now gathering.

Of living prophets that have wrought individually as free lances, Hon. William J. Bryan and Capt. Richmond P. Hobson and "Billy" Sunday stand pre-eminent, but a thousand evangelists in great revival meetings have rained effective blows on "booze."

Of temperance organizations, the National Temperance Society is entitled to congratulation as the pioneer that blazed the way. The W. C. T. U. is the one tireless force that has worked for every reform in every county, in almost every town—the sister of the younger Anti-Saloon League, which sits at the other "head of the table."

**T**HE International Reform Bureau, starting its work with the League, with a program of reforms as broad as that of the W. C. T. U., initiated eight of the laws Congress has passed against intoxicants, and by lectures and literature has promoted prohibition every week since 1895—its superintendent from 1867. At the National Capital, in 1895, Dr. Wilbur F. Crafts, of the Bureau, and Mrs. M. D. Ellis, of the W. C. T. U., independently but cooperatively inaugurated the "Christian Lobby," and Rev. E. C. Dinwiddie began to lobby for the League soon after. They have been recognized by three national union temperance conventions as the trusted legislative agents of all temperance forces. The church temperance committees, led by Prof. Charles Scanlon and Dr. C. True Wilson, have helped greatly by lectures and literature, and the "Flying Squadron," the great speeches of Gov. Frank Hanly, Ira Landrith, Dan Poling, Clinton N. Howard, Oliver Stewart and others. Col. George W. Bain belongs in a class by himself as the Nestor of temperance lecturers. John G. Woolley also has been a mighty influence by his masterful oratory. Ernest Gordon, Miss Cora F. Stoddard, E. H. Cherrington, Harry S. Warner and many more have proved skilful "ministers of munitions" in the department of temperance literature.

**W**E should remember also the old prophets' "Voice," backed by Funk & Wagnalls and edited by E. J. Wheeler, Wm. F. P. Ferguson and Wm. E. Johnson, the two last named still editing effective temperance papers. A decisive part has been played by business in fighting "booze" in its own interest.

"Our friends the enemy's" offensive domination of politics and defiance of law have driven many of their friends to prohibition. In the greatest prohibition victory of the Sixty-fourth Congress it was "the enemy" that dared us to make prohibition

"bone dry"—a position which the majority of temperance forces outside of Congress have feared to take, but Prohibitionists in Congress "called the bluff," "accepted the dare," following the retreating foe into what was intended for an annihilating ambush, and so *made all prohibition States that allowed importation for personal use "bone-dry."* The slogan, long since proposed by the undersigned, "*Dam the liquor traffic at every state line,*" has so been half realized.

For this greatest of prohibition victories the credit belongs chiefly to our leaders on the floor of Congress, led by Congressman Charles H. Randall, the lone Prohibition party Congressman, who, as a party of one, has achieved in his first term the temperance leadership of the House of Representatives, which reminds us that the Prohibition party has done much for prohibition laws in State and nation, not alone by agitation but in furnishing most of the temperance leaders outside of Congress. Time would fail us to publish the Senators and Representatives, nearly two-thirds of Congress, who have recently voted "dry," but at least such captains as Senators Kenyon, Jones, Works, McCumber, Borah, Sheppard, Gronna, Gallinger and Representatives Towner and Webb should be named. Back of these should be called those who initiated prohibition legislation in Congress when it was unpopular—Colquit, Dingley, Littlefield, Morse and, chief of all Senators, Henry W. Blair, who still lives.

**L**AST, but not least, we are indebted greatly to temperance allies in other lands—to the great medical leaders of the anti-alcohol propaganda, mostly Europeans, including such names as Aschaffenburg, Florel, Helenius, Holitcher, Horsley, Kraepelin, Laitinen and Richardson, who have proved the harm of even the mildest intoxicants moderately used, teaching now especially needed to hold our advanced "bone-dry" position; and, strongest of all prohibition reinforcements, the war prohibitions, especially Russian prohibition by edict of the Czar. Let us gratefully remember him in his retirement for that greatest human act of all history, which should add to our near goal—a bone-dry nation in 1920; as a far goal, an alcohol-free world in 1925.

Asia should be recognized as from ancient times the leader in continent-wide prohibition, for there religion and government, confronting the beginnings of drunkenness in India and Arabia, said—not like our foolish ancestors, “Moderate and regulate”—but, “Abstain and prohibit,” with the result that all religions will fight together in the final battle to banish all intoxicants from the whole world.

No war in any continent should be allowed to divert attention from the peaceful war against moral evils which is waged “for God and home and every land.”—*Wilbur F. Crafts, Ph. D., in the National Advocate.*

### SHE BORE ME COMPANY

I was the shabbiest girl at the office. It was no one's fault and no one's shame that we were poor—I had intelligence enough to know that. I knew, too, what a sacrifice mother had made to pay for my tuition at business school. Still the knowledge of my shabby clothes forced itself upon me, particularly my old black skirt.

Oh, if you knew how I hated that skirt! Mother had cleaned it and pressed it and cleaned it, but it seemed “bent” with age, and all the office girls looked so fresh and pretty in their trim business suits.

I imagined all the first morning that they were pitying me and felt them looking at my shabbiness, and during noon hour I was so miserable. But when I went back the next morning I noticed that one of the girls had on nearly as old clothes as I did and she was so nice to me I fancied she was glad I had come because of our mutual poverty. Not until I earned money enough to buy some suitable clothes did I realize that the “poor girl,” as I thought her, had drifted back into the prettiest, most tasteful clothes worn by any of the girls. She had only borne me company at a most trying time, and she knew, because her fellow workers all admired her, that the little object lesson would keep them from hurting my feelings.

The day has now come when new clothes are usual, when I may even achieve an appearance that is known as “stylish.” But in my office when a girl comes in, shabby, painfully sensitive, as I was, I “bear her company” until better times shall come.—*The Delineator.*

### “GETTING OVER SORROW”

Getting over sorrow is a false idea of many good people. The heartaches of life which come through bereavement and loss are not something to be thrown off, forgotten or gotten over.

The writer recalls hearing John Rhey Thompson tell of a call on a bereaved woman in his congregation who had lost a dear member of the family. One of her consolers told her to forget her sorrow, and advised her to go abroad as a good means of forgetting. Dr. Thompson waited until this consoler had gone, in order to tell her that her sorrow was not to be forgotten, but that she might look to the God of all comfort for endurance; she might expect him to sanctify to her the appalling loss through his own great mercy.

The bewilderment, the confusion, the awful loneliness which come upon the soul in its first great moment of heartbreak sometimes seem beyond cure. But after patient waiting, the light is sure to come.

D. M. Craik has helpfully written, “Strangely do some people talk of ‘getting over’ a great sorrow. Not so. No one ever does that; at least no nature which can be touched by the feeling of grief at all. The only way is to pass through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.”

It is equally true that many of the struggles of life, the battle with disease, weakness, and racking nerves, have helped to make some of the strongest characters of life, and to give the world some of its best literature and music. Thus Robert Louis Stevenson summed up his life struggle with tuberculosis in the wellknown words: “Sick or well, I’ve had a glorious time of it.” And thus Ethelbert Nevin, whose whole life was a fight, with nerves “jangled, out of tune and harsh,” wrote his mother, “Without those very nerves that cause me so much suffering, I could not write a tune that would be worth listening to.”—*Exchange.*

Do not think that you can approach a man's heart by treading on his toes.—*The Youth's Companion.*

## WOMAN'S WORK

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

### MIGHTY LITTLE RESTIN'

Feel a sort o' kinship with the blossoms an' the trees,  
But—mighty little time in life for takin' of yer ease!

It's all the time a run  
From risin' sun to sun;  
They'se mighty little restin' for a mighty weary one!

The green looks so invitin' where the meadow lands are spread,  
An' the winds are callin', callin' over roses white an' red;

But, with the race begun,  
It's all the time a run;  
They'se mighty little restin' for a mighty weary one!

I reckon when we rise where the saints are settin' wise  
We'll read our shiny titles to the rest time o' the skies;

Life's toil'll then be done;  
But this side o' the sun  
They'se mighty little restin' for a mighty weary one!

—*Frank L. Stanton, in the Atlanta Constitution*

### MODERN METHODS INVADING THE MOUNTAINS

At Canyon Falls, in the Kentucky Mountains, is a mission, formerly of the Soul Winner Society, founded by Rev. Edward O. Guerrant, and now maintained by the Executive Committee of Home Missions of the Presbyterian Church, U. S. Twenty years ago, and again last winter, I spent several months there, and was impressed by the great improvement, not only in the schools and related organizations, but even more in the home life.

A helpful factor in the results accomplished is the Mother's Club, organized August, 1914, with five members, which has grown to thirty-five, with a regular attendance of from ten to twenty. It is so unusual, in the untouched mountain sections, for any one to be interested in a woman and to try to give her pleasure and help, that the appreciation of these meetings is pathetic. One woman said, “My man growled 'cause

I went to the meetin's, but I told him he went whar he pleased, if hit didn't do him no good; and I aimed to go, fer hit did do me good and the hull family, too.”

On my first visit I was pained by the lack of ambition, the look of hopelessness on the faces of the women. But their expression is changing! Cheerfulness, hope and ambition are clearly shown, and these qualities in time will assume more and more tangible form in the homes.

It is difficult to describe the isolated lives of most of these mountain women. They rear large families, do the milking, “chores,” gardening, and much of the regular farm work. Two members of the Mothers' Club, cousins, had not seen each other for twenty years, though their homes are only four miles apart. One lives at “the head of the crick,” the other “fur down the crick.” Their lives after marriage had become so filled with hard work that even “big meetings” failed to take them from home, until the novelty of the mothers' meeting attracted them, and the news of what the members were doing induced them to attend. Now they are among the most interested members.

The members of the club have pieced and quilted three quilts, and are now making rag rugs. From the sale of these will be purchased a stereopticon for the pleasure and benefit of the school and community.

A new feature of the school's annual field day exercises last October was a small exhibit of the handiwork of some of the pupils and members of the Mothers' Club—an embryo neighborhood fair. This so enthused the men that they organized a Farmers' Club, which bids fair to do for the farm what the mothers' association is doing for the homes. These are the only organizations of their kind in Lee County.

The Junior Christian Endeavor society is training future leaders in church work and the senior organized Bible class of Canyon Falls Bible School is exerting a marked influence in the community. A teacher training class is another innovation and includes the older pupils of the day school and some from the Bible school, and has no rival in Lee County.

Three years ago the day school was carefully graded for the first time. At the close of last session eight pupils were graduated from the grammar grades into high school;



and one high school pupil was promoted to the eleventh grade. There were appropriate exercises, and it was a time of great interest to the whole countryside. In addition to the diplomas and certificates of promotion given the pupils at the recent commencement, six medals were awarded for perfect attendance and punctuality; seventeen Testaments were given for reciting the Child's Catechism, and one Bible presented for perfect recitation of the Shorter Catechism.

The Bible and the catechism are regularly taught, and it is most interesting to hear the primary pupils name perfectly the divisions and books of the Bible, recite the commandments, the creed, the Beatitudes, numerous psalms, and many chapters of the Old and New Testaments. "Thy word have I hid in my heart, that I might not sin against thee." Almost every child in the primary room has learned the Child's Catechism, and four of the older children have recited also the Shorter Catechism. The regular systematic Bible study, conducted by a graduate of the Bible Teachers' Training School, New York, is proving a safeguard to the older pupils against the perverted teachings of ignorant leaders, and is building them up in truth and doctrine.

No recital of bare facts, however, can give an adequate idea of the Heart of the Work! The effect upon the shut-in people of the mountains of the daily personal association with the refined consecrated Christian womanhood of the workers is seen in the new and higher ideals of life and of living, arousing ambition and inspiring to effort and development.—*Mrs. C. F. Everts, in Missionary Review of the World.*

### I DON'T LIKE TO THINK THAT

"I don't like to think that." My mother used to say it, your mother said it, and I say it, you say it, all women say it,—and some of the men, too.

It is easy to say, and it is hard not to say it, because to think today means to face facts as they are.

I had an enlightening conversation with a gentleman in our building recently. He asked me what I thought of Miss Rankin's vote regarding war. I had ventured to assert that I was sorry that she had voted "No." "Well," he said, "I would have

voted 'Yes,' but I am glad she as a woman voted 'No.' I would not like to think that a woman would vote for war."

I listened and I thought, and I heard it until it dins in my ears, "I don't want to think that." Of course, you don't. But you know and I know that ugly things remain whether we think them or no. We drug our souls, if I may say it plainly, and ignore many of the ills of life by saying "I don't want to think that is true."

The Christ who walked by Galilee shrank not from the world's pain—its leprous sores. The Paul who wrote to the Corinthians saw with open eyes the corruption and evil that surrounded the churches. It is hard in time of bursting buds and the softening green of the hills of our own beloved land to know that where the edelweiss pushes above the snow on Alpine heights, its purity is stained with human blood, and the lilies in the valleys are blighted by the air that hangs heavy with the smoke of human carnage. It is hard, too, to think that in our own land when our pulses throb with springtime joy, millions of our fellow countrymen who feed and clothe us, who build our speedways, and who shape the armament that shall defend us, have no time or strength left to share the sunshine or breathe the pure air, because we as human beings have not learned to "think every one of the affairs of the other."

It is not pleasant to think as we come up the broad clean streets to the Tabernacle that the avenues where the people live thickest are the ones most dirty and unswept. It is easier to talk about "the heathen in his blindness bowing down to wood and stone," than it is to face the fact that one of every three we meet never opens God's Word nor cares for his commands. "I don't like to think that."

America has taken on itself the great task of helping to make the world a fit place in which to live. Our women as well as our men must needs abandon soft, comfortable things and face the sternness of the facts of life until our object be attained.—*Y. W. C. A. Bulletin.*

"The main question in education is not, 'How much money can my boy make out of what he gets at school?' but, 'How much man will what he gets at school make out of my boy?'"

### RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

#### CHAPTER XVII

(Continued)

"Lewis," said Harold, as the two chums were again in their room and the last year had commenced, "How did you spend your vacation? Had a good time?"

"I can not say that it met my expectations," replied Lewis. "I was not feeling well, and the finances at home are not as good this year. Feared I might have to go to work to accumulate enough for next year, omitting this, but I borrowed three hundred dollars and that will eat me up for three years to pay it with interest."

"Say, chum, let me suggest a good thing to save you at least seventy-five dollars this school year. According to your admission," said Harold, "you have smoked four cigars a day and treated as many. Forty cents a day—twelve dollars a month! Why, you can save one hundred dollars. And besides the cigars, you have been with those kids who don't care a fig for you only to dissipate with you and who would not give ten cents to keep you out of the poorhouse ten years from now. You say you have had weekly suppers with them that have cost you a dollar each. Four a month! Your bank account at that rate will be nil. What are you thinking of anyway? Honest now, what do you get out of it?"

"I got a lot of fun," said Lewis.

"Yes, a 'tomfool's' fun—and headaches and lost money and, worse yet, lost manhood. How can you advise your patients to obey the laws of health when you disobey both those laws and the Ten Commandments? They will say you are on your job just for the money you can get out of them and I guess that will be true. Is that the reputation you want as a physician? Now just make a *break* with that crowd and come with me and I'll save you money, sleep, health, morals, and maybe heaven. Lewis, you know full well that you can not go on at this rate and be anybody and succeed."

"Just sowing wild oats, you know. When I settle down to practice I'll lop off this nonsense," replied Lewis.

"You'll just do no such a thing. Your character and habits will be fixed and you'll

slide downhill fast in ten years. Don't fool yourself."

"Oh, lots of doctors smoke," said Lewis. "And some are not Puritans either. And they are called excellent physicians."

"They may have a degree of success as the world calls it, but they never truly succeed. They lose the real confidence of the better class of patients and they become unsteady for any surgical work, for their nerves and hands are too jerky. Your heart is already unsound. Don't you know that? And talk about being a doctor! You will not be fit for treating cats. Don't get angry now. I'm dead in earnest. Look at me. I ought to be six feet and seven inches and weigh two hundred and eighty, but my great-great-grandfather took snuff and so I have to be under size for it! But still I am five feet ten and weigh one hundred eighty-five already, can lift two such fellows as you with one hand and can dive and swim under water one minute. And I can catch a rabbit on a mile run. Benaiah, when a young man slew a lion,—or was it a bear?—in a pit on a snowy day. I think I can outdo him. I knocked down two hold-ups going from here to the station one evening, as you remember, and turned them over to the police. You would have died of heart failure."

"Well, for a brag, you outdo a clown," said Lewis.

"But it is all true, save the story of my great-great-grandfather, and that might be true for all I know. We inherit many physical traits and weaknesses of our fathers to the third and fourth generations before us, saying nothing of transmitting to our fourth generations our iniquities."

"Oh, this inheritance business is a humbug. I am no more like my father or grandmother than a Freshman is like an Australian," said Lewis.

"No, that is so. You ought to be an improvement on your father, as every son should be, but you are ten points below him. He could lift you up and toss you over a fence. As for your grandmother, I'll warrant that she had sound teeth at eighty while you have lost half of yours already."

"Are you an improvement on your father?" asked Lewis.

"Sure I am, physically and intellectually. As for spiritually, God only is the judge of that. And that is not impeachment of my

father. He is sound in body today and a more temperate man does not live in Plattville. If he attains to the age of his fathers he will be ninety years old. I expect to be a hundred."

"Oh, bosh! you will die of a broken heart in twenty years, or be living with a wife who hates medicine."

"My wife will be the healthiest girl in the State, and will need no medicine. Her teeth are like pearls now. Her heart never misses a beat, and her lungs are not out of shape from the corsets of a few years ago. She can ride horseback, and her conscience is clear. Guess you don't know who she will be," said Harold.

"Oh, that little Jewess, of course, from the letters you get from her. I have never read one but I notice they come very regularly. Jews do not as a rule mix with other blood. How about this case?"

Just the blood to mix. Greatest race ever born and with the greatest history. The more the nations kill the Jews off, the greater their power in the world. Russia and England and other nations can't fight one another without going to the Jews for money. But we have departed from our first subject, though this one is very interesting to me."

"Honestly, Harold, do you think that I am living a fast life?"

"According to you own admissions you are so fast that your tailor calls you slow."

"Well, a fellow must see the sights as he goes along. We pass this way but once and we want to see all we can."

"Yes, Lewis, your 'sights' are sight drafts. You pay them at forty, if not before, with twenty per cent interest. And eternity will not, can not, redeem your loss."

"I shall hope for the best," said Lewis.

"Better hop for it. More likely to get there."

"Oh, don't get me to worrying, I worried enough this vacation," said Lewis. "And now I worry over yesterday and about tomorrow."

"Exactly," remarked Harold. "You worried about yesterday and day before yesterday. Take my advice and the thing you worry about will not take place tomorrow. Truly live today and tomorrow will bring still better life."

"I am going to turn over a new leaf. I promised my mother I would."

"But you have spent half your time making promises," said Harold. "Now you will spend the other half making excuses. Lewis, seriously, you broke with God when you compromised with the devil in taking lectures and doing class work on the Sabbath. You can not serve God with a divided heart. God's laws are not like some human laws, made for lawyers to break down. Leave that class next Sabbath and go with me to church and Sabbath school and then come back to our room and we will read something interesting. And if the boys come to ask where you are, I'll tell them that you have made better engagements and they need not call again."

"What will *they* think of me?" asked Lewis.

"It's no matter what they think. What do the friends who *are* your friends, and what will God think? You don't have to please them by disobedience to God. They can go. You will do them better service by your absence."

Just then came a knock at the door and Harold opening it received a note from the teacher of one of his classes.

"Dear Harold, I am called away for two weeks on account of affairs at home. Father is ill. I want you to teach the class during my absence. I'll not be able to see you or arrange otherwise and will depend upon you. I know you can. As to your Sabbath, as you will not teach that day, you can arrange with the class as suits you best. I leave it all to your judgment and wish."

"Hear that, Lewis?" said Harold.

"Hem! Professor Selover! Promoted to the chair of medicine in the Chicago College of Medicine. What's the salary?" said Lewis.

"The salary is the consciousness of doing good work. Best pay I know of. I'll make you assistant if you'll get down to business now. Come, there's a church social tonight in South Chicago. I want you there."

"Can't go, Harold, I promised Jim I'd go with him to the Birth of the Nation and then to club supper."

"There is your promise again which breaks the one to your mother. That's the way you honor your father and mother

that thy days may be short in the land which the Lord thy God giveth thee."

The next evening Harold wrote two letters:

Chicago, October 10th.

"DEAR SISTER LORNA: Again I am settled and at my studies. The Professor says I am making the best progress of the students in his classes. He evidenced that by selecting me to teach his class during his absence for two weeks more or less, probably more. I am surprised at the ease with which I seem to do the work and the comradeship of my classmates who make it as easy as they can by attention and good lessons. But I am sorry to write that my chum, Lewis, is not making good this fall. Seems to have been spending a vacation not to his credit, but he has made some promises to me that give me a little hope. Ed. Copeland, whom I wrote to you about in my last, asked me yesterday how I managed to keep up and even go ahead of my classes and not study on my Sabbath or attend class. That was easy enough to answer. A clear conscience and divine help according to God's promise give me the advantage. Plenty of sleep and proper foods at the proper time give me best of health and that is a great advantage. Having set the pace for the other fellows, I can easily keep it and then have time for recreation and other lawful amusements. I went to a church social last night which kept me up until midnight,—unusual with me but there were no ill effects today. I have bright hopes for the future and something to live for. I have my temptations yet but grace has been given me thus far. I suppose that the time will never come in this life when I shall not find a weak spot in my nature and something within to combat.

"I would have been glad to be with you on your wedding anniversary some time ago and to share with the friends there the joys of the occasion. Of course you have noticed that I have been quite partial to Rachel. I want you to congratulate me. I have won her and we are engaged. I expect she has told mother by this time. I did not. But I do not think there will be much opposition. Father and mother have settled down somewhat to expect anything these days after so much controversy on religious subjects and our following our

convictions. In fact they are really conscious now of the fact that neither they nor their pastor had any argument, and did not and could not sustain their views from the Scriptures. I still have hopes that father at least will come to the Sabbath and to Bible baptism, but I may be disappointed.

"Do you really think of a change of pastorate? It will be hard for you to sever the ties there. But you and Montrose will know best. I have lots to write but I must write to Rachel tonight. Twice a week seems too long to wait. Now you need not laugh. You know how it is yourself, though you were sensible above the ordinary girl and restrained yourself. Tell me you will like your foster sister-in-law to be.

"Ask Montrose to write me about the latest views on the Sabbath by leading Sunday-keepers. No one here seems willing to discuss the matter. There is some theory but not much practice. Sunday is going to the dogs in Chicago.

"With love,

"BROTHER HAROLD."

Chicago, October 10th.

"DEAR RAQUEL: That is the Spanish, or do you prefer the German, Rahel? I am more used to English, which suits me well enough. I could serve seven years for even you. I could never see why Jacob, knowing the customs of his age, expected to get Rachel before Leah was married. But probably he had the kind of love that was 'blind' and just then he could not think of customs or results. It got him into serious trouble afterwards. You and I are fortunate in that, as far as we can now see.

"I have just written to sister Lorna and told her of our engagement. We will both get congratulations soon.

"This is a day for 'woman's rights' and Susan B. will be immortalized by an Amendment to the Constitution making the 'better half' of this nation citizens. Women did not have all their 'rights' among the Hebrews, but they came nearer it than those of any other nation. Jewish women were honored and respected and given important places in the kingdoms of Judah and Israel. They were noted for their bravery and some led in the battles of the Lord. Of course there were Esthers and there were Jezebels. Not many Jezebels. It may be that Queen Rachel will 'come to the kingdom for



such a time as this.' You certainly have a great debt to pay for the faithful instruction and example your mother gave. The world is indebted to Hebrew mothers more than we realize. About every great man among the Hebrews had a great mother. It is not an exception in these days, though some have no mother to remember. Your mother was a woman of great faith in God. She did not see the Hope of Israel as you now see him, but notwithstanding that blindness she knew God and believed in him, trusted in him and committed you to him. Her prayers have been answered better than she could know. The 'God of Abraham, Isaac and Jacob' has kept and blessed you, and through you will yet many see their King. Will this prophecy in fulfillment bring you sorrow? We may yet see. We have sometimes to give up the most cherished plans and the dearest friends to become a blessing to men. I think of Miss Susie Burdick and the consecration that separated her from her father who idolized her. But if he could speak today, he would say, 'Susie, you did well and I am now glad we had to part on earth.' Lucy Clarke Carpenter on going to China and leaving the dear scenes of childhood wrote:

"Home of my happy childhood, one last, one sad adieu;  
Too long, too fondly cherished, I go, sweet home, from you.  
There is a climate more lovely—its glory, who can tell?  
It is for that I bid thee, my much loved home, farewell.  
"Mother, dear mother, say not this heart can love you less,  
E'en though my vagrant footsteps a distance soil should press;  
Can love like ours be broken, though seas between us swell?  
By tears alone, is spoken for you the last farewell."

"We do not know what awaits us. United, we may be called to work far different from what we now plan. We may possibly come to say with our beloved and long ago dead missionary:

"Friends, when the pangs of parting shall all have passed away,  
Where life's star knows no setting—the spoiler finds no prey—  
Shall each dear voice the anthem of sweet deliverance swell;  
Then I in peace can bid you, my friends, a short farewell."

"We have already come to love our church though non-residents and possibly we may settle there for our home and work; and yet the time may come when we shall say:

"Church where my vows were plighted, be every blessing thine,  
And many a fair plant brighten thy undecaying vine;  
Be heaven's sweet dew upon thee, and love thy temple fill,  
And every blessing crown thee—Church, Kindred, Home, farewell."

"But I must not make you sad with prophecy. We will have a home, D. V., and sweet will it be and love will crown it. Its beauty will be Order; its blessing, Contentment. Let's dream about it.

"I had more to say but will wait for your next.

"Lovingly,

"HAROLD."

(To be continued)

The story is told of a Chinese in this country who applied for a position as house servant in a family which belonged to a fashionable church. He was asked:

"Do you drink whiskey?"

"No, I Christian man."

"Do you play cards?"

"No, I Christian man."

He was engaged and proved a capable servant. By and by the lady gave a bridge party, with wine accompaniments. The Chinaman did his part acceptably, but next morning he appeared before his mistress.

"I want quit," he said.

"Why? What is the matter?"

"I Christian man. I told you so before; no heathen; no workee for Melican heathen."—*Baptist Commonwealth.*

The stupid selfishness of the liquor people is indexed again by their antagonizing ferociously a bill in New York legislature which would keep all saloons a quarter of a mile away from the Plattsbury military camp. Their argument is that when officers ride in automobiles to distant drinking places, the privates ought to have saloons "within walking distance." Walking distance indeed!—one-quarter of a mile. Nothing but arm's length satisfies a boozedispenser.—*The Continent.*

## YOUNG PEOPLE'S WORK

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

### WHAT IS REVERENCE?

REV. ROLLA J. SEVERANCE

Christian Endeavor Topic for June 16, 1917.

#### DAILY READINGS

Sunday—Reverence defined (Hab. 2: 20)

Monday—Honor God (Exod. 3: 1-5)

Tuesday—Revere the aged (Lev. 19: 32)

Wednesday—Honor God's house (Matt. 21: 12-17)

Thursday—Honor God's Son (John 12: 26)

Friday—Reverence for parents (Matt. 15: 1-9)

Sabbath Day—Topic, What is reverence and why should we be reverent? (Heb. 12: 18-29)

In order to comprehend the subject before us we should get an understanding of what reverence means. I think the following is a fairly comprehensive definition: "Profound respect and esteem mingled with fear and affection." The synonyms given are, "awe; honor; veneration; adoration; dread," with these sentiment notes: "Reverence is a strong sentiment of respect and esteem, sometimes mingled slightly with fear; as, reverence for the divine law. Awe is a mixed feeling of sublimity and dread in view of something great or terrible, sublime or sacred; as, awe at the divine presence. It does not necessarily imply love. *Dread* is an anxious fear in view of an impending evil; as, dread of punishment. *Veneration* is reverence in its strongest manifestations. It is the highest emotion we can exercise toward human beings. Exalted and noble objects produce reverence; terrific and threatening objects awaken dread; a sense of the divine presence fills us with awe; a union of wisdom and virtue in one who is advanced in years inspires us with veneration" (Webster's International Dictionary).

From the above I think we may get a partial answer, at least, to the question, What is reverence? When considered from both the divine and the human standpoints, true reverence makes large demands upon the hearts of believers.

Judging from our study of Old Testament scriptures, it seems that the ancient Israelites looked upon Jehovah with a great

deal of awe and something of dread. Those elements of reverence were particularly noticeable in the wanderings in the wilderness, the handling of the ark, etc. I fear we have gone far to the other extreme. Perhaps the presence of Jehovah, even in the house dedicated to his service, is not real enough to inspire awe in the twentieth century Christians. For some reason there does seem to be a lack of proper reverence of things divine.

The other question contained in our topic is, Why should we be reverent? No reason should be required for expecting that human beings should reverence God other than the fact that God is what he is. To know Jehovah God the Creator and Preserver of the universe should be sufficient to commend him to the respect and affection of every thinking person. Who can contemplate the marvelous power of the Almighty, realizing his omnipresence, without a feeling of awe? And surely when one stands in the presence of a holy and righteous and just God he will have some fear; fear lest his own sinful selfishness shall separate him from the fellowship of such a loving Father.

We should also regard with reverent respect everything associated with sacred things. All that is connected with God and his worship should be treated with the most profound reverence. Jehovah has revealed himself through his Word, through his Son and through the Holy Spirit—all this for our salvation. Christ our Savior came to earth to teach us the way of life everlasting. There are certain religious forms connected with God's plan for our spiritual development, such as public worship, prayer, testimony, Bible study, etc. To speak of, or treat irreverently, any of these sacred things will, if persisted in, lead one to think lightly of God and holy things. After irreverence, all too often, comes open denial of the holy One and of his holy Son, our Lord and Master.

If other reasons are needed for insisting upon reverence of Jehovah we have but to consider the first table of the Decalogue,—our duties to God. While it is not specifically mentioned, the whole spirit of these commands breathes the essence of reverence.

Although the question is not asked in the wording of the topic, yet one might

very naturally inquire how this reverence is to be attained. I fear here is where many people are making a mistake; they are trying to cultivate a reverent attitude toward sacred things. Reverence can not be acquired; it must come spontaneously as a result of knowledge and love and loyalty and devotion. These are the elements in our character which we must cultivate and there will be no lack of proper reverence. Much of our irreverence is no doubt due to thoughtlessness; but thoughtlessness is but a polite term for selfishness, and selfishness is sin.

It should not be necessary to more than remind Christian Endeavorers of their duty to be reverent to parents. There seems to be a tendency, however, to forget how dependent we were as children. The love and care of those who, under God, gave us life is like to that of the Divine. We can never repay all that devotion but let us, at least, be reverent. Jehovah evidently thought children needed a reminder of their duty in this respect for the very first command in the second table of the Decalogue has to do with the treatment of parents. In ancient times the want of reverence for parents was almost as serious a matter as lack of reverence toward God. The result was that the parents in a household were surrounded with an atmosphere of reverence which made transgression against them very rare. I fear the conditions in the average home today are not so favorable. The remedy is the same as that which we would apply to reverence to God,—less selfishness and more love.

#### TO THINK ABOUT

How can we show our reverence to parents?

How can we show our reverence to God?

How does love increase reverence?

#### A CHALLENGE TO YOUTH

I challenge you, young men and women, to go with Christ as he goes—

Down into the midst of the problems that must be met and solved.

Down where life is hard and men must toil.

Down into the thick of the battle with selfishness and greed.

Into the commonplace made gray by the deadly grind.

Into the midst of mad pleasures where souls seek to find release.

Into the homes where men and women struggle to be true, and fail.

Leave your ceaseless round of self-indulgence, your drifting days, where, safe and well content, you may draw down the shades, say your comfortable prayers at eventide, and easily forget. Let your prayers be like Christ's as you kneel alone in the night when the day's work is done.

Go out from this place and this hour into the problems of your own home, your office and school, your city streets, your country lanes,—go out to lift burdens, knowing that in the ultimate plan of the eternal God you have a part.

I pray you turn to the Christ of Calvary, the Man of Galilee, and say to him with joy, "I see the need. I take it upon myself."  
—Margaret Slattery, in "He took It upon Himself."

#### SALEM COLLEGE HAPPENINGS

##### DAVIS AT WYATT

Professor Vic Davis delivered the commencement day address before the graduating class of the Wyatt High School last Thursday evening.

##### SALEM HIGH SCHOOL COMMENCEMENT

Last Monday evening marked the opening of the Salem High School commencement exercises, all of which were held in the college auditorium. Sunday evening Pastor Ware, of the United Brethren Church, preached the baccalaureate sermon; Monday evening the class presented a play entitled "College Days at Vassar," under the direction of Professor Robert West, of the English Department; Tuesday evening was lyceum night; and Thursday evening was commencement. Professor Walter Barnes, of the Fairmont State Normal School, delivered the address entitled, "The Game of Life."

##### Y. W. C. A.

Mrs. Ogden, wife of the postmaster, spoke at the Y. W. C. A. meeting last Thursday morning in the Methods Room on the subject of "Preparedness, and Woman's Part in the Present War."

##### PITTSBURGHERS

Last Wednesday afternoon the Pitts-

burgh Board of Trade paid this little town of ours a little visit. In order to boom Pittsburgh industries and redirect as much trade as possible through that city, the Board of Trade took a five-days' trip visiting many towns in West Virginia and Ohio. They had a special train which arrived promptly at 2 o'clock. At the station they were met by a committee of local merchants, with Mr. Ernest Randolph as master of ceremonies. The men were taken about the town in automobiles, to the glass factories, Industrial Home and by the college. They were then taken back to the center of the town where a platform had been erected. Ex-Congressman Burk, of Pennsylvania, was to have made an address, but was unable to be present. Mr. Sam Sipe, publicity agent for the Board of Trade, spoke instead. Mr. Sipe was formerly a business man of Salem. After spending an hour with us the visitors boarded their special train and left for West Union. We appreciated their visit, not only for the advertising novelties which they left in their wake, but for the opportunity we had of making friends during the short time. They said they were pleased with our reception, with everything but our nasty, dirty dust. It was dusty, believe me, but I hate to hear any one run down anything of my own home town, and on the level, I wonder if our dust is as unpleasant as Pittsburgh smoke.

##### SUTTON AT SALEM

Mr. Ernest Sutton secured a 48-hour leave of absence from the army and spent as much of this time as possible in Salem visiting his sister Lillian. While here he was the guest of Mr. and Mrs. T. M. Bond and was accorded the usual Bond hospitality. Mr. Sutton is a former Salem student who joined the National Guard when the President issued his first call for volunteers, and is located at Littleton, W. Va. guarding tunnels.

##### DAVIS AT Y. M. C. A.

Professor Vic Davis spoke to the fellows at Y. M. C. A. last Thursday morning on the subject of "Active or Passive Interest in Y. M. C. A. Work." Professor Davis was actively engaged in Y. M. C. A. work for two years as a secretary and is well qualified to discuss the Y. M. C. A., its work and benefits.

##### BACCALAUREATE BY DR. BRENINSTOOL

Dr. F. E. Breninstool, pastor of the First Baptist Church, of Clarksburg, will deliver the baccalaureate sermon in the college auditorium, Sunday evening, June 3, his subject being, "The Life Abundant." At the request of the Christian Associations, Rev. John T. Hickman, pastor of the Salem M. E. Church, will deliver their annual sermon, his subject being, "The Pre-eminent Name." It has been the usual custom of the graduating classes to request Doctor Clark to deliver the baccalaureate sermon, but owing to the complexity of outside affairs this year, it was necessary for him to decline.

Below appears an outline of the exercises of Salem College for commencement week.

	SABBATH DAY, JUNE 2, 1917
8.15 p. m.	The Dr. Post Lyceum Contest
	SUNDAY
11.00 a. m.	Sixth Annual Sermon before the Christian Associations
8.00 p. m.	Baccalaureate Sermon
	MONDAY
2.30 p. m.	Academic Class Day Exercises
8.15 p. m.	Glee Club Concert
	TUESDAY
10.00 a. m.	Normal Class Day Exercises
1.00 p. m.	Annual Field Meet
8.15 p. m.	Annual Concert and Graduating Recital by the Music Department
	WEDNESDAY
10.00 a. m.	Graduating Exercises of the Academic and Music Departments
2.30 p. m.	Alumni Association Meeting
7.00 p. m.	Alumni Program
	THURSDAY
10.00 a. m.	Commencement

Doctor Clark when interviewed in reference to the school and commencement situation of Salem and other institutions said: "The war has brought on a spirit of depression over the educational interests and institutions of our State and country. It is to be hoped that every one will now, if ever, rally to the educational demands that are upon us as a State and nation. It would be little less than a calamity equal to the war, should our schools suffer depletion and serious depression. Let every one put his shoulder to the wheel, and help in the realization of the aims of education and culture.

(Continued on page 735)



## CHILDREN'S PAGE

### JUST SUPPOSE

If all the lads and lassies should remember for  
a day  
To do their errands and their tasks as surely as  
their play,  
Should hang their hats and jackets up and put  
away their toys,  
Should remember that the garden is the place to  
make a noise—  
Why, what a very pleasant world for mothers  
this would be!  
How very many happy mother faces we should  
see!  
For children *don't* remember as everybody  
knows;  
But, if the children should—why—just suppose!

If all the children's mothers turned forgetful in  
a day,  
If, instead of taking care of toys, they threw  
them all away,  
Forgot to bake the cookies, and forgot the tales  
to tell,  
Forgot to kiss the aching bumps and make the  
bruises well—  
Why, what a very dreary world for children this  
would be!  
How very many melancholy little folks we'd see!  
For mothers all remember, as everybody knows;  
But if the mothers shouldn't—why—just sup-  
pose!  
—H. G. Fernald.

### THE SERMON FOR CHILDREN SHOW YOUR COLORS

**JUNE 14** is Flag Day, and we shall unfurl  
from our windows the most beautiful  
and the oldest of all great national flags—  
the Stars and Stripes.

I want to tell you about the flag days in  
Venezuela. Do you know where that coun-  
try is? No! Then I will tell you. It is  
in South America, and is the native land of  
Boliver, who is called the Washington of  
South America. When I visited Venezeula  
I saw the Washington portrait which was  
given to Boliver by the family of Washing-  
ton, and which bears the following inscrip-  
tion: "This portrait of the founder of liber-  
ty in North America is presented by his  
adopted son to him who has acquired equal  
glory in South America." I really think  
that Boliver was a greater general than  
Washington, for he liberated five countries,  
namely, Venezuela, Colombia, Ecuador,  
Peru and Bolivia, which was named after  
him. When you go to New York be sure

to visit Central Park and see Boliver's  
statue.

But I started to tell you about the beauti-  
ful flags you see in Caracas on all national  
holidays. Caracas is the capital of Ven-  
ezeula. There it is not merely the custom,  
but it is the law that all people shall display  
outside their homes the flag of their own  
nation on all Venezeula holidays, as, for  
instance, on July 24, Boliver's birthday.

When you walk along the streets of  
Caracas on a holiday you see the flags of  
all countries, and it is a very pretty sight.  
There is the "Union Jack of old England,"  
and you know that some one from Great  
Britian lives within that house; and there  
is the Spanish flag. You notice, too, the  
Italian, French, German, Dutch, Belgian,  
Brazilian, Colombian and Japanese banners  
—all showing the loyalty of the various peo-  
ple to their own countries. Oh, yes, and  
yonder, next to the beautiful little church,  
floats the Stars and Stripes. Hats off to  
"Old Glory"! In that house lives the good  
Presbyterian pastor of the church.

You know, we here at home are not com-  
pelled by the law to display our flags—or, as  
soldiers say, "show our colors"; but in Ven-  
ezeula everybody is forced to do so.

Now, in that country it rains in "buckets"  
full," as the children say. The narrow  
streets are like rivers after a shower, too  
deep to cross on foot, and you have to hire  
a hack to take you over. One holiday last  
year it rained in torrents, so Dr. Pond,  
whom I visited, thought he would wait till  
after breakfast to put out the flag. But—  
bang! bang! a knock on the door, and there  
stood a policeman with the order to display  
the banner at once or be fined ten dollars.  
So you see in Venezeula you have to "show  
your colors."

**NOW** turn to Psalm 60, fourth verse,  
and read: "Thou hast given a banner  
to them that fear thee that it may be dis-  
played because of the truth." Just as in  
Venezeula people must display their flag  
to show their nationality, so Christian boys  
and girls should always show by loving  
words and kindly deeds that they belong to  
the kingdom of God. That is what we mean  
when we say, "Show your colors." In the  
army the flag is called "the colors," and the  
soldier unfurls his banner to show which  
side he is on. You boys and girls who have

given your hearts to Jesus to obey him must  
"show your colors" by standing for things  
that God loves, and so showing your loyalty  
to Jesus. You would not be ashamed to  
display the red, white and blue in Venezeula,  
and you ought not to be afraid or ashamed  
to show that you are God's boys and girls.  
Good deeds and kind words are the banners,  
to show whose side you are on. Daniel and  
his boy friends were asked to drink wine  
and they all "showed their colors" by re-  
fusing. They showed that they stood for a  
clean, strong body according to the com-  
mand of God. If one of your chums sug-  
gests that you do something that is not right  
God's boys must say: "Now, boys, that  
isn't right. Let's have fun, but don't let  
us do wrong." That is "showing your  
colors." It is showing that you stand for  
what is good and right.

If by word and action you stand for the  
things that mother loves and God commands  
you are showing your colors and revealing  
your loyalty to your parents, your church  
and your God.

When you see the flag outside the homes  
remember and show your colors by being  
true to Jesus and your home.—*Rev. Arthur  
H. Simpson, in Christian Work.*

### TRUE POLITENESS

A little boy was sitting at dinner at a  
friend's house. He was too small to cut  
the meat for himself and his mother was at  
the other end of the table, but a lady sitting  
next to him offered her help.

"Let me cut your steak for you," she  
said, "that is, if I can cut it the way you  
want it."

"Thank you," answered the little boy. "I  
shall like it the way you cut it, even if you  
do not cut it the way I like it."—*Apples of  
Gold.*

### NOTHING TO DO

I know a little girl  
About as big as you,  
Who sighs ten times a day,  
"I don't know what to do."

She has new toys and games,  
A baby brother, too,  
And yet she still complains,  
"I don't know what to do."

The baby likes to romp,  
And mother's busy, too,  
Now can't you think of something  
That this small girl could do?

—*Rebecca Deming Moore.*

### THE COFFIN MAKER

There is a wonderful truth in that story  
of the early centuries, when a humble Chris-  
tian preacher, preaching in the bazars of  
the glories of the ascended Christ,  
was interrupted by a representative of a  
false philosophy and false religion who with  
a sarcastic reference to Christ as the car-  
penter said: "What is your carpenter doing  
now?" Quick as a flash, and with inspira-  
tion, the humble preacher answered, "Mak-  
ing coffins for the false religions of the  
earth." Christ has been making coffins ever  
since for false religions. All the false re-  
ligions that existed in Europe and Pales-  
tine when he was on earth, have gone into  
their coffins and he is now making a coffin  
for Hinduism and Buddhism and Confu-  
cianism and all the other decadent systems.  
His is a kingdom that is to reach to all na-  
tions and to have no end. This ascended  
carpenter will continue to make coffins  
until all false religions have dwindled to  
extinction. That is why we have enthusi-  
asm. As missionaries we believe in the  
power of the ascended Christ. In one of  
our villages in North India, a missionary  
was preaching in a bazar, and after he had  
closed, a Mohammedan gentleman came  
up and said: "You must admit that we have  
one thing you have not, and it is better  
than anything you have." The missionary  
smiled, treating him as a gentleman, and  
said: "I shall be pleased to hear what it  
is." The Mohammedan gentleman said,  
"When we go to Mecca we find at least a  
coffin. But when you Christians go to  
Jerusalem, which is your Mecca, you find  
nothing but an empty grave." And the  
missionary replied, "That is just the differ-  
ence. Mohammed is dead, Mohammed is  
in his coffin." The founders of all these  
false religions are in their graves. But  
Jesus Christ, whose Kingdom is to include  
all nations and kindreds and tribes, is not  
entombed. He is risen. And all power in  
heaven and earth is given to him. That is  
our hope.—*Missionary Bishop Frank W.  
Warne.*

Three Chinese young men went from  
Kwangchow to the last Chinese Christian  
Endeavor convention, and on their return  
inaugurated Christian Endeavor work.  
Within a year a Christian Endeavor con-  
vention in Kwangchow brought together  
260 Christians.—*P. A. C. E.*

## SABBATH SCHOOL

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

The International Sunday School Association has sent out an article to be published in the denominational papers. We print below in a form adapted to our schools. We offer the article entire, with the idea that each school may use as much or as little as seems best.

### SUGGESTIONS FOR OBSERVANCE OF PATRIOTIC SABBATH, JUNE 30

Plan now to observe Patriotic Sabbath, June 30.

We suggest that the local Sabbath schools make it the biggest celebration of the year.

All veterans of the Civil War, of the Spanish American War, and others who have served in either the army or navy should be especially invited and be given seats on the platform. If the school has a Boy Scout organization, it might be well for them to appear in their uniforms and take some part in the program.

Some schools may wish to have a short parade preceding the exercises.

The object of observing Patriotic Sabbath is

To express gratitude to God for our Nation;

To arouse feelings of loyalty and devotion to the Nation;

To enlist all Sabbath-school members in some form of patriotic service;

To enroll as members of the Red Cross Society the officers, teachers and as many others in the school as wish to join;

To make an offering toward the Red Cross Society or other war relief agency, or Army Y. M. C. A. work.

#### SUGGESTIONS FOR PROGRAM

Denominational publishing houses have been given copies of a suggestive program for that day with the hope that they will publish it in form to be used by the local schools.

Many superintendents will naturally de-

cide to arrange their own program, introducing such features as will make it more attractive from their viewpoint.

Suggestions as to the material to be used for the program are as follows:

State the purpose of the day.

Sing national patriotic songs.

Use such Scripture as the following—

Romans 13: 1-7, Psalm 24, Psalm 46.

Read some patriotic message from George Washington, Abraham Lincoln or Woodrow Wilson.

Have a flag-raising exercise. The Boy Scouts or G. A. R. men could perform this service.

Have the school salute the flag. The following form is in general use:

"I pledge allegiance to my flag, and to the Republic for which it stands, one nation indivisible, with liberty and justice for all."

Use such recitations as "Old Glory," by James Whitcomb Riley, or "Your Flag and My Flag," by Wilbur D. Nesbit.

Recognition should be given to former members of the school who may have died in their country's service, and while their names are read the school should rise in honor of their memory.

Give recognition to the veterans who might be present.

Read the names of the young men who have enlisted for the war and the young women who will serve as Red Cross nurses. A list of the names should be kept in a prominent place in the Bible school room. Suggest that the members of the school offer daily prayer for these and their families.

Make a brief statement relative to the work of the Red Cross Society and the Army Y. M. C. A.

Distribute Red Cross membership registration blanks and have them signed.

Report to your denominational Sabbath-school headquarters the amount contributed to the War Relief work as a result of your patriotic exercises, and the number of Red Cross memberships obtained. They may wish to include this item in their reports. Also send the same report to your County Association. It is important that officers of the local schools keep in mind that the money obtained for the benefit of the War Relief work be sent direct to the Red Cross

headquarters or the Army Y. M. C. A. headquarters, and that only a record of the amount be sent to the Bible School Association.

#### SUGGESTIONS FOR PROMOTION

Secretaries of organized groups of Bible schools are advised to do their utmost to promote Patriotic Day in their respective territories. We make the following suggestions:

Appoint a special committee with the most aggressive man in the group as chairman.

Enlist the co-operation of the editors of your local newspapers so that every move you make will be given the widest possible publicity.

Have ministerial bodies indorse the movement.

Request pastors to preach patriotic sermons.

Ask mayors and governors to issue proclamations on the subject, or otherwise to give it their official indorsement.

Make the observance of Patriotic Day the chief topic of discussion at your next superintendents' meeting.

Send letters to all superintendents urging the observance of the day and give an outline of the program.

Communicate with the local Red Cross Chapter and Y. M. C. A. and secure their aid in promoting the plans for the observance of the day.

Use every possible means of advertising the purpose and plan for the day, stressing the fact that the school is putting itself on record for patriotic service.

#### CONTINENT-WIDE PROMOTION

It will undoubtedly be interesting to Bible-school leaders to know of the promotion work that has been done and will be done from the International office.

A. G. Fergert, religious editor of the Chicago *Herald*, who did the publicity work in connection with the Fourteenth Triennial Convention in Chicago, has been engaged to do the promotion work in connection with the observance of this day.

Through the Associated Press, the United Press, the International News Service, the Western Newspaper-Union, and other news agencies, every city and country newspaper in the United States has or will receive the news stories emanating from the Interna-

tional office. These naturally will be supplemented by stories from State, County and District organizations, giving plans as designed and promoted by the organized groups.

President Wilson has been asked to officially indorse the plan. While on this mission, John L. Alexander interviewed the leaders of the National Red Cross Society and obtained their co-operation.

A letter with a suggested proclamation has been sent to each governor of the fifty-one States and Territories of the United States.

Outlines of the plans have been sent to the denominational Bible-school leaders with the suggestion that they promote Patriotic Day in their respective denominations.

Articles have been and will be furnished to the religious periodicals of the country.

The International field workers will urge the widest possible observance of the day at the conventions which will be held before Patriotic Day.

Sabbath-school leaders can make the day one of real benefit to the school by quick and aggressive action. Patriotic Day furnishes an opportunity of impressing men and women everywhere with the idea that the Bible school is an effective agency for the promotion of the best things in our community life. With that impression made upon them, they will naturally become interested subsequently in all movements fostered by the Bible school. The purpose of the day is one which expresses the highest ideals of our Christianity.

Pacifists and non-pacifists can join heartily in the observance of Patriotic Sabbath. Whatever may be the views of persons on the rightness of war, all Christians, everywhere, recognize the urgent need of following the directions of our Master to supply those things to the soldiers and the refugees for which the Red Cross Society, the Army Y. M. C. A. and other war relief agencies are organized.

It is the earnest hope and wish of the promoters of Patriotic Day that as a result of the services on that day the members of the Sabbath school will recognize more than ever before that "no man liveth unto himself." We ask that the leaders pray earnestly and work hard that the name of our Master may be glorified in the Bible schools of this continent on that day.



**Lesson XII.—June 16, 1917**

THE RISEN LORD.—John 20: 1-18

*Golden Text.*—"Now hath Christ been raised from the dead, the first-fruits of them that are asleep." I Cor. 15: 20.

## DAILY READINGS

June 10—Jno. 20: 1-9. The Risen Lord  
 June 11—Jno. 20: 10-18. Mary Comforted  
 June 12—Jno. 20: 19-31. Thomas Convinced  
 June 13—Jno. 21: 1-14. Disciples Surprised  
 June 14—I Cor. 15: 1-11. Resurrection Gospel  
 June 15—I Cor. 15: 12-28. Resurrection Hope  
 June 16—I Cor. 15: 35-49. Resurrection Glory  
 (For Lesson Notes, see *Helping Hand*)

**HOME NEWS**

DERUYTER, N. Y.—Brother Leon D. Burdick, who has served the DeRuyter Church as supply pastor since Brother Wing went away last October, has accepted a call to the church at West Edmeston, and enters upon his labors there in the near future. Brother Burdick has endeared himself to many of our people by his faithfulness and sweet spirit and he will be greatly missed. May our heavenly Father abundantly bless him in his new field of labor. E. M. A.  
 May 28, 1917.

WATERFORD, CONN.—Rally Day was observed at our church last Sabbath as outlined in the RECORDER.

As our pastor, Rev. A. J. Potter, is not able to be with us now because of failing health, we use the *Pulpit*. The sermon last Sabbath was read by Miss Hancy Brooks. The *Pulpit* is a great help to us. We should certainly miss it very much if we were obliged to do without it. We use it except on communion Sabbaths (when the Rev. S. H. Davis, of Westerly, supplies for our pastor), the sermons being read by the young ladies of the church.

In our Sabbath school the program was followed as printed. It was in charge of the superintendent, Albert Brooks, and was a very interesting session. There was good attendance at both services.

Since writing the above regarding the *Pulpit* I have learned that it is to be discontinued. The thought has come to me, Why could not a sermon be published in the RECORDER each week? If it would not take too much space from other things, it would help the churches that depend on printed sermons.

H. M. S.

May 25, 1917.

SALEMVILLE, PA.—A pentecostal Rally Day was enjoyed by the Salemville Seventh Day Baptist Sabbath School on Sabbath Day, May 26.

The attendance was large, and the interest was far above the average.

As the question of the Sabbath had a prominent place on the program, several interesting discussions were given by a few Sabbath school workers, on "Why Am I a Sabbath-keeper?" It was impressive to listen to such discussions from those who were converts to the Sabbath.

After a duet by Mrs. O. F. Kagarise and Mrs. C. C. Wolfe, "Across the Stormy Jordan," the Ladies' Society gave their first recital in public. They gave discussions on "The Sabbath in the Home." These discussions were practical and very interesting. There were papers and discussions by Mrs. A. F. Kagarise, Mrs. A. D. Wolfe, Mrs. Harvey Ebersole, Mrs. Orlo Blough and Mrs. C. C. Wolfe, in alphabetical order as appeared on program.

The Sabbath has often been discussed in class and from the pulpit, but never has there been a deeper Sabbath spirit here than during this Rally Day service. I suppose we owe a part of it to our secretary for drafting us a program like that we had.

At the close of the session a missionary offering was taken, which amounted to \$20. This added to the one previously taken made \$31.

We would suggest that our beloved secretary will not forget the Rally Day next year, and perhaps on other occasions. The parting song was "I Love to Tell the Story."

C. C. WOLFE,  
 Superintendent.

The most deplorable waste of energy in human life is caused by the fatal habit of anticipating evil, of fearing what the future has in store for us, and under no circumstances can the fear or worry be justified by the situation, for it is always an imaginary one, utterly groundless and without foundation.

One of the worst forms of worry is the brooding over failure. It blights the ambition, deadens the purpose, and defeats the very object the worrier has in view.

Fear and worry make us attract the very things we dread.—*Northwestern Christian Advocate.*

**MARRIAGES**

SHRAG-MASON.—At the Seventh Day Baptist parsonage at Leonardsville, by Rev. J. T. Davis, on May 22, 1917, Mr. Christy Shrag and Miss Avis Mason, both of Leonardsville.

**DEATHS**

TOMLINSON.—Horatio Mulford Tomlinson was born in Roadstown, N. J., December 20, 1840, and died in the Cumberland County Hospital, May 16, 1917, aged seventy-six years.

He was the son of Dr. George and Phebe Mulford Tomlinson. There are now left of the family but two, Dr. Thomas H., of Plainfield, N. J., and Dr. Sophronia A. Tomlinson, of Shiloh, N. J.

Mr. Tomlinson was a soldier in the Civil War, enlisting in Battery C. 1st Pennsylvania Light Artillery. He served the most of the time in the Army of the Potomac. In the seven-days' battle of the Wilderness he had a horse shot from under him, but came out of the war uninjured.

He did some clever work as an artist and was a student of the celebrated painter, Edward Moran. For many years, because of impaired health, he has lived a quiet life.

Mr. Tomlinson united with the Shiloh Seventh Day Baptist Church, December 7, 1857.

Funeral services were conducted by Pastor Erlo E. Sutton, Friday afternoon, May 18, 1917, and the body was laid to rest in the Shiloh Cemetery.

E. E. S.

**GIVING FOR THE LORD'S WORK**

AS FAR back as the beginning of history, God required of his children an offering of the firstlings of flocks and fruits. Perhaps it was to keep them in remembrance of their allegiance to him, lest they should forget, as in the case of Cain and Abel. Abel's offering was given in loving obedience to God; Cain's in the spirit of jealousy and faultfinding, and because he had to, a spirit which is not pleasing to God, for God loves a cheerful giver. All through the ages from the time the Lord chose the children of Israel as his people, he has required of them the tenth of their increase as holy unto him (see Lev. 27: 32). When we give ourselves to him he requires of us the tenth as his own. It is his by

right and should not be considered as belonging to us, only as we are stewards of God's affairs. Surely a tenth is but a small part of his bountiful goodness, when he gives nine-tenths, which, without his providing, we would not have at all.

HERE is the experience of one nearly eighty years old. When young I began giving as I had money and opportunity, sometimes more and sometimes less, just as I happened to have at the time. I may have given a tenth, as my income was not large; but after I learned the better way of tithing, as fast as I received any income I laid aside one-tenth as belonging to God, to be used to carry on his work as it should present itself as an opportunity to help for the good of humanity. It is a satisfaction to know that the Lord has his own and that I am not robbing God; and I feel that he has blessed me in many ways by so doing. I have sometimes borrowed from the Lord's treasury but have always been able to return it, and sometimes in my life I have gone without what most people would consider necessities, to give the Lord his own. And through his kind providence I am now able to have all I need and a surplus for thank offerings, which is according to his promise (Luke 6: 38).

Dear RECORDER readers, try the tithing system (if you have not). You will be surprised at the amount it will make and how much good can be accomplished with it. Then remember it is only one-tenth and that it is the Lord's and not yours, and that the nine-tenths which he provides calls for many thank offerings.

A RECORDER READER.

Are you faint with hope delayed?  
 Life is long!  
 Tarrys that for which you prayed?  
 Life is long!  
 What delights may not abide—  
 What ambitions satisfied—  
 What possessions may not be  
 In God's great eternity?  
 Lift the heart! Be glad and strong!  
 Life is long!

—Amos R. Wells.

FOR SALE.—House and lot, consisting of ½ acre, located in village of Shiloh, N. J., Seventh Day Baptist community. Pleasant location, high elevation, large chicken houses, lot of fruit trees, electric lighted street, good well of water in house. Correspondence solicited. J. L. Creamer, Shiloh, N. J.

## THE WESTERN ASSOCIATION

Nile, N. Y., June 14-17, 1917

## Outline Program

## THURSDAY MORNING

- 10.45 Praise Service  
Report of the Executive Committee  
Introductory Sermon—Rev. I. S. Goff

## AFTERNOON

- 2.00 Praise Service  
2.20 Business—  
Report of Corresponding Secretary  
Report of the Treasurer  
Appointment of Committees  
Report of Delegates to Sister Associations  
3.00 Messages from Delegates from Sister Associations

## EVENING

- 7.30 Praise Service  
8.00 Address—Rev. Jay W. Crofoot, Shanghai, China

## FRIDAY MORNING

- 10.00 Praise and Devotional Service  
10.15 Sabbath School Interests  
11.15 Sermon—Rev. A. L. Davis, North Loup, Neb.

## AFTERNOON

- 2.00 Praise Service  
2.20 Reports of Committees  
2.30 A Symposium, "The Church and National Problems"—Four addresses

## EVENING

- 7.30 Praise Service  
8.00 Sermon and Conference Meeting—Rev. E. E. Sutton, Shiloh, N. J.

## SABBATH MORNING

- 10.30 Sermon—Pres. Boothe Colwell Davis  
Offering for Missionary, Tract and Education Societies

## AFTERNOON

- 2.00 Praise Service  
2.15 Tract Society Interests—Rev. Edwin Shaw, Plainfield, N. J.  
3.15 Young People's Devotional Service, led by Mark Sanford  
3.15 Junior C. E. Meeting, led by Superintendent of the Nile Junior.

## EVENING AFTER THE SABBATH

- 7.30 Praise and Devotional Service  
7.45 Young People's Program, conducted by Miss Mabel Jordan, Association Secretary

## SUNDAY MORNING

- 10.00 Business  
10.45 Missionary Society Interests—Rev. Edwin Shaw

## AFTERNOON

- 2.00 Devotional Service  
2.15 Education Society Interests, conducted by Dean A. E. Main, Alfred  
3.15 Woman's Board Hour, led by Mrs. Lucy Wells, Association Secretary

## EVENING

- 7.30 Sermon and Farewell Service—Rev. A. Clyde Ehret, Adams Center, N. Y.

D. E. LIVERMORE,  
*Moderator.*  
W. L. GREENE,  
*Corresponding Secretary.*

## A PROPHECY

By Allyn K. Foster, D. D., on the eve of an Every Member Canvass at the Washington Avenue Baptist Church, Brooklyn, N. Y.

This day I make to you a prophecy. The coming year in this church will tell the story of a principle, obeyed or disobeyed. If obeyed, success in all ways will be ours; if disobeyed, failure will come. That principle is that no organization can succeed without the steady, uninterrupted investment of personality. Great concerns proceed always from great persons, and leaders must have the support of their followers all along the line. A corporation has a nervous system and a heart that vivifies and correlates all parts into a unity. The church is a body and the smallest part may endanger the whole. Like every church we have financial problems, but I do not fear failure from these. If failure comes, it will be a *personal* failure, a failure of persons to function in the work of the church. It will be because we spelled support in terms of money and not in terms of regular service. We can not serve God by proxy. Pay a dozen assistants to do the work of the Kingdom and you will still lack the right spiritual atmosphere. Enthusiasm only comes by getting together and staying together. Our church needs material support, but it needs you a great deal more. A pastor can not be a soap-box orator to gather the crowd, teach them and then take the collection. A business organization is bigger than any of its officers and a church wins even better than a preacher ever can.—*Exchange.*

In Savannah, Protestant agitation against two local Catholic schools receiving public funds has resulted in their being separated from the city treasury—and also in the similar cancellation of public payments to fifteen Protestant schools. Good work all the way round.—*The Continent.*

"The man who can explain a miracle is seldom good for much else."

## REQUEST FROM THE BATTLE CREEK CHURCH

It has been found that very frequently people from other churches of our denomination come to Battle Creek to find employment, and are in the city for several weeks without getting in touch with us, and in some cases have even been known to sojourn here for a time and leave the city without more than one or two Seventh Day Baptists knowing that they were here.

In view of the act that Battle Creek is a large manufacturing town, over thirty thousand population, and the Sanitarium an institution the largest of its kind in the world, it is all too easy for people to be entirely lost to view to our people, if their work does not happen to bring them in touch with some member of our church. The Sanitarium alone employs between one thousand and two thousand workers, many of whom room and board at the institution.

We feel that Seventh Day Baptists, who come to Battle Creek, either temporarily or permanently, for employment or special education, expect and wish to have the privileges of association with people of like faith and practice. Therefore, in view of the fact that we can not know that such persons are in the city unless they make some definite effort to get in touch with us, we earnestly desire that the pastor or some other interested person of the church or community from which they come would notify Mrs. D. Burdett Coon, 124 Ann Avenue, Battle Creek, Mich., of their intention of coming and of when they expect to reach here. This will enable them to be met upon arrival and to receive a cordial welcome.

We would be glad to render assistance to others than Seventh Day Baptists if such assistance were desired.

E. H. CLARKE,  
*Church Clerk.*

## SALEM COLLEGE HAPPENINGS

(Continued from page 727)

The war is a war of brains, as much as of muscle."

SALEM COLLEGE TO HOLD SUMMER SCHOOL

On the morning of June 19, Salem College will open its doors to its seventh summer session. The summer school of the college has been increasing in efficiency and popularity for several years. Last year

more than one hundred young men and women were in attendance. The college has made ample preparations for the conduct of its best summer school for the coming summer.

President Clark will be with the school for the entire session, and will, as usual, teach several of the pedagogical subjects. He will be assisted by Mr. J. C. Schreve, a graduate of Ohio State University. Mr. J. D. Alley, of Columbia, will have charge of the biological subjects and agriculture, while Mr. J. R. Hall, of the State University, will have charge of the English and history. Miss Harkness, director of the Music Department at the college, will take care of the pupils in piano and voice. Mr. A. F. Gadd will act as secretary to the president and offer instruction in commercial branches. Mrs. Delma D. Burdick, of Moundsville, W. Va., will offer a brief course in normal art. These courses will include drawing, manual training with designing, and work in the arts and crafts. The work offered by Mrs. Burdick will furnish a rare opportunity for teachers to secure a working knowledge of practical art subjects, such as will be of service in the average schoolroom. No teacher can afford to miss this opportunity.

Arrangements have been made to entertain all students with due regard to their health and comfort. Good rooms will be furnished students at very reasonable rates, and board at cost at the college club. Tuition for the regular work of nine weeks is \$9.

The summer school will offer an excellent opportunity for persons who are planning to teach, also to any persons who desire to finish up work on which they may have, for one reason or another, lost credit. Regular work will also be offered in college courses, and encouragement will be given to students to pursue regular college work. Courses will be offered in philosophy, education, science, history, English, normal art, music, commercial branches, and the common branches.

Do not forget the date, June 19, at 10 o'clock. The summer term will close Thursday, August 16, at 4 o'clock. The summer term will be the most pleasant and profitable for those who attend.

A. F. G.

May 30, 1917.



## 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.

"There are two classes of people in the church—those who count and those who are merely counted."

## The Sabbath Recorder

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

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## THE BATTLE OF LIFE

Both observation and experience, as well as God's word, teach us that life is a struggle, and that the strife is between truth and falsehood, good and evil, God and Satan. Moreover, the fight is hard and long, and the forces are ever in line of battle. There is scarcely a moment that the soul is not assailed, openly or secretly, and the danger of being taken unawares is always upon us. That is why it is so important to watch and pray. The wiles of the devil are hard to withstand. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Wherefore, for that very reason, we are to take to ourselves the "whole armor of God," that we may be able to withstand in the evil day, and remain true to God and ourselves, and unscathed by sin. The battle is on, and we are in it. If we are on the right side, we will have a long and fierce struggle, but we are bound to win in the end. The Lord's side is the safe side. If we are on his side and have on his armor, there can be no doubt as to the result of the fight.—*Religious Telescope*.

WANTED.—By a Seventh Day young man, to buy, rent or take on shares, a farm located in a Seventh Day community for the year 1918. Can furnish references. Address C. B., Sabbath Recorder, Plainfield, N. J.

When you hear an ill report about any one half and quarter it, and then say nothing about the rest.—*Spurgeon*.

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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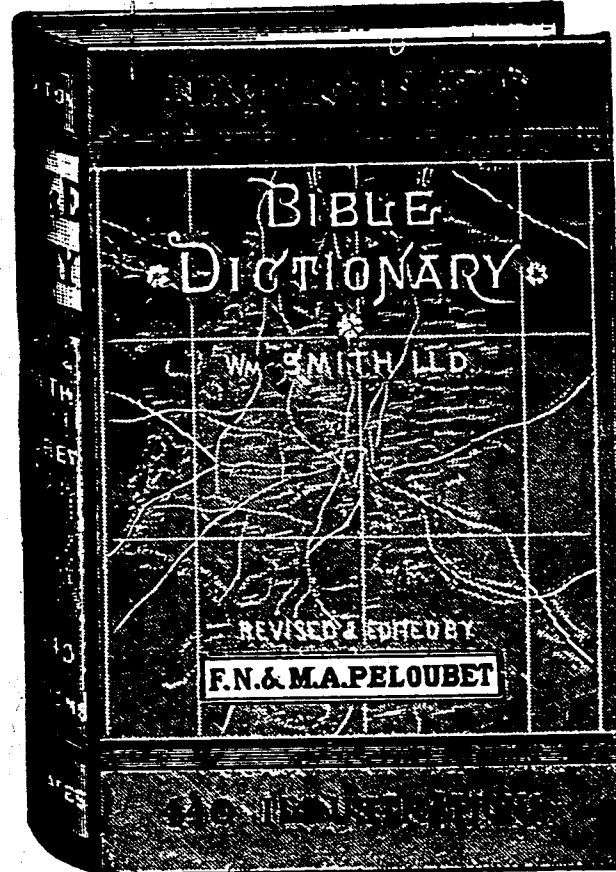
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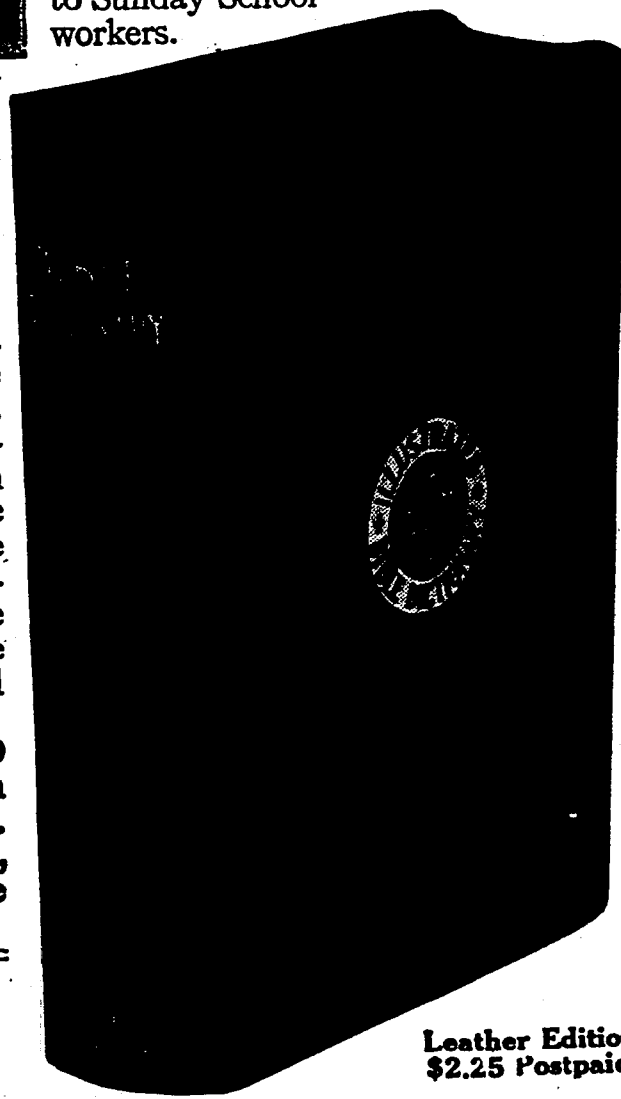
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There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in his justice,  
Which is more than liberty.  
There is no place where earth's sorrows  
Are more felt than up in heaven;  
There is no place where earth's failings  
Have such kindly judgment given.

For the love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.  
But we make his love too narrow  
By false limits of our own;  
And we magnify his strictness  
With a zeal he will not own.

There is plentiful redemption  
In the blood that has been shed;  
There is joy for all the members  
In the sorrows of the Head.  
If our love were but more simple,  
We should take him at his word;  
And our lives would be all sunshine  
In the sweetness of our Lord.  
—Frederick W. Faber, 1854.

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