

# Sabbath Rally Day

MAY 19, 1917

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

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

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

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

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

# The Sabbath Recorder

## FLAG OF THE FREE!

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

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

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

—Colin Sterne.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

# The Sabbath Recorder

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

VOL. 82, NO. 20

PLAINFIELD, N. J., MAY 14, 1917

WHOLE NO. 3,767

# Plainfield's Plans For Rally Day

At the regular church meeting last evening, our church in Plainfield voted, not only to celebrate the Sabbath Rally Day with an appropriate program according to the schedule suggested by the Tract Board, but also to make a special offering on that day for the two debts of the denominational boards. The regular church soliciting committee was requested to take such steps as seemed necessary to have all the members informed as to the need of such an offering just now, and to urge upon all to make it a liberal one. This is to be an offering over and above that required by our annual assessments. Special offerings must be taken if the debt is ever paid.

We were encouraged by the letter from the Battle Creek Church, pleading with all the churches to rally now and pay off the debt. Why not do it, when it could be so easily and quickly done if everybody would do a little?

# Read Secretary Shaw's Notes under Missions

We trust that every member of the RECORDER family will be ready to say amen to Secretary Shaw's message in his Mission Notes, concerning our duty to missions in war time. We must not allow hard times to diminish our zeal for the Master's work. Let us economize in every other matter rather than tighten our purse strings upon the Lord's money. To lose our interest in missionary and church work in a time like this will reveal a lack of interest in the best things of life and bring a reproach upon our religion.

Nothing so fills the world with confidence in Christianity as does the spirit of cross-bearing when burdens are heavy, and of self-denial on the part of God's people for the good of their fellow-men. Had Jesus stopped short of the cross, much of his power over men would have been lost.

We can not excuse ourselves from bear-

ing the Christian's cross when the burdens of the world are heavy, without denying our Lord and betraying him into the hands of his enemies; for if ever the world needs Christian sympathy and the gospel message, it is in times when everything looks dark, when dangers threaten, and when souls are crushed under their heavy burdens. The cause we love—yes, even Christianity itself—is on trial in these days. The people who do not measure up to the Christ standard now in matters pertaining to his last command to preach the gospel to all the world must inevitably be weighed in the balances and found wanting.

**Pastoral Changes** Rev. Alonzo G. Crofoot, pastor of the West Edmeston (N. Y.) Seventh Day Baptist Church, has accepted a call from the church at Marlboro, N. J., where he expects to begin pastoral service on the first of June. His address will be Bridgeton, N. J., R. F. D. 1.

Rev. Jesse E. Hutchins, who recently accepted the pastorate of the church at Brookfield, N. Y., is away from home on leave of absence for a few weeks to assist Rev. D. Burdett Coon in evangelistic tent meetings at Shepherdsville, Ky.

Rev. Henry N. Jordan has accepted an urgent call to serve as chaplain of the sanitarium at Battle Creek, Mich. This decision has cost him a hard struggle, as his people at Milton Junction, Wis., were loath to give him up. But the importance of the work at Battle Creek, with Brother Tenney preparing to retire before long on account of advancing years, made the duty to go seem clear.

The changes mentioned here will leave two churches without pastors, but we hope both may soon succeed in finding suitable leaders to take the places of those who go.

**An Error Corrected** In the RECORDER of April 30 we wrote: "So far as we know, the budgets do not include the debts in their apportionments, but only the estimated needs for the coming year's work." Upon more thorough investigation we discovered that we were mistaken, and that the debts of the Missionary Board were included in the budgets as follows: 1912, \$3,000; 1913, \$2,000; 1915, \$2,000, and 1916, \$1,000.

This last statement of \$1,000 was evidently not enough, for on August 30, just after Conference, a communication from a member of the Board of Finance showed the debt to be over \$1,500, and when we began the RECORDER canvass four months ago it was \$2,500. One year the Missionary Board was fortunate enough to sell some real estate at a good profit which helped the board out of debt for that year. But it was not the gifts of the people at that time that kept their board out of debt; it was the income from property bequeathed by one who died years ago.

Notwithstanding our error in stating that the debts were not included in the budgets, the fact still remains that for at least one of the boards only fifty per cent of the apportionment by the Board of Finance for the two years preceding this one was paid to the treasurer, as will be seen by references to the matter in the RECORDER of April 30. The one thing to be remembered now is, that full payment of the present year's assessment will not cancel the debts, and there must be a special effort if they are paid.

**"Seventh Day Baptists And the War"** On another page, under the heading, "Seventh Day Baptists and the War," will be found a brief statement by Brother Herman D. Clarke of what our attitude as a people is at the present time, and what it has ever been when the nation, in peril, has needed loyal men to rally to its defense. Evidently some have confused our people with those of another Sabbath-keeping denomination who plead for exemption from service in the army on conscientious grounds; and we think Brother Clarke has made a fair statement of our position as revealed by history, so that no one who reads it can have a reasonable excuse for making this mistake again.

It would be well many times if the widespread misunderstandings that class us with a people differing from us in many ways and on important matters of Biblical interpretation could be corrected before they gain root in the public mind.

**Taft Leading the "Drys" At Yale College** A mighty movement for eliminating the use of liquor at class reunions in Yale College this year is being led by ex-President William H. Taft. The "Committee of 71" represents some of Yale's most prominent alumni, and the present senior class is pushing the matter, while Mr. Taft is appealing to the great company of Yale graduates—now 21,000—for their support in the movement. Patriotic motives prompt the leaders to this action, as they hope in this way greatly to influence public opinion in favor of prohibition during the war. The academic senior class has also voted to oppose the use of alcoholic drinks at class reunions and other class gatherings.

We understand that all the colleges in this country are to be urged to take similar action upon the liquor question.

**America Must Not Lower Her Ideals** When Germans flew over England and murdered innocent women and children by dropping bombs on unfortified towns, all the world exclaimed, "Barbarous!" And all the world was right in its decision.

The other day English fliers dropped bombs on an unfortified German town, killing defenseless women and children, and straightway Germany raised a cry against the "barbarous outrage." And the Germans, too, were right in their decision that it was murder.

Even the fact of England's notifying Germany that it was an act of reprisal for the sinking of hospital ships did not make it right deliberately to murder innocent and defenseless women and children. Whatever may have been the outrageous sins of the German Government against humanity, the women and little children of Germany in their homes were not to blame, and murderously to torture and maim them was only heaping wrong upon wrong.

There is not even a hope that such action will cause Germans to see injustice or to recognize murderous wrong in anything

they themselves have done. If there were a possibility of bringing German rulers to a sense of their own inhuman acts by such punishment, there might be some show of reason for the reprisals. But the experiences of this war show conclusively there is no such hope. The Germans see wrong only when inflicted upon themselves, but never when inflicted by them upon others. Barbarous warfare against them does not seem to open their eyes to see their own savagery, but it does inflict a great injury upon the Allies to wage such warfare. The moral hurt to them is far greater than the physical hurt to their enemies. And we sincerely hope that Americans will not resort to such brutal methods in their war for world-wide liberty. It will not pay in the end to lose our heads, steel our hearts, give way to passions, and lower our own high ideals.

**The Simple Old Gospel Loses None of Its Power** The other evening, after preaching at the Rescue Mission and while I stood watching the people leave, a man who had been sitting well back came forward, and grasping my hand, said as he did so: "It is all right now. I found Christ a week ago tonight and he has blessed my soul and taken away my appetite for drink. All desire for liquor is gone, and I will show you the man who helped me find the Savior." Upon this he turned to Superintendent LeMatty, and placing his hand affectionately upon the superintendent's shoulder, said: "This is the one who brought me to Christ."

I was deeply impressed. The superintendent is a man who was himself brought to Jesus years ago and freed from the appetite for rum. He is not educated. He is not eloquent as a public speaker. Still he goes among sinful men and through simple faith and the gospel wins them to his Savior and brings them in as "brands from the burning."

I looked again at the man who had just acknowledged the saving power of Christ. Every feature bore the marks of a life of sin. The rum-fiend had written the story of dissipation upon his face as with a pen of iron, and yet through it all there shone the light of a new life. Love for a Savior who had freed him from the bondage of appetite brightened up his scarred visage, and one could see that a power above the

human had wrought in him a great change of heart. It is well for the Christian worker to remember always that the gospel of Christ and him crucified is still the power of God unto salvation. He who tries any other method for saving men from sin will make a miserable failure.

**"Not as I Would But as Thou Wilt"** An excellent illustration of the spirit that accepts what God gives in answer to prayer as best, even when exactly the opposite of what was asked for, was found in an old memorandum kept by a Confederate soldier. In it was his creed growing out of the experience of his own life, and he felt that he had been "most blest" even though he had received nothing he had prayed for.

He had "asked for strength that he might achieve, but had been made weak that he might obey." He had prayed for health that "he might do greater things only to be given infirmity that he might do better things." When riches were sought that he might be happy, God had sent poverty that he might be wise. Instead of ability to gain the honors of the world, he found inability, until he realized his need of God. In the end he felt reconciled to God's dealings and believed that he had received the very best answers to the prayers of a lifetime. He had bowed submissively to the will of God, brought his own will into harmony with the divine, and surely he was fitted to receive the richest of heaven's blessings.

#### DEBT STATEMENT

Missionary Board's debt, balance due	
May 2 .....	\$1,918 00
Received since last report .....	102 12
Still due May 9 .....	\$1,815 88
Tract Board's debt, balance due May 3 ..	\$2,356 50
Received since last report .....	114 50
Still due May 9 .....	\$2,242 00

In Persian cities where ten years ago it was not possible to openly sell the Bible a great change has come. Recently a worker of the British and Foreign Bible Society visited one of these cities and in ten days sold over four hundred copies of the Scriptures to Moslems.

## MARTIN LUTHER

CORLISS F. RANDOLPH, LL. D.

Since the present year of 1917 marks the 400th anniversary of the Protestant Reformation, usually reckoned from Martin Luther's posting on the door of the principal church of Wittenberg, in the Province of Saxony, Prussia, on the Elbe, 55 miles southwest of Berlin, on October 31, 1517, a series of 95 statements, or theses, written in Latin, impeaching the Roman Catholic Church, of which he was a duly accredited priest, and charging it with grave misuse of the powers which it had assumed, much interest naturally centers, at the present time, upon Luther as the chief figure of that epoch. It is of additional interest to Seventh Day Baptists because of the happy coincidence of this year's being the 300th anniversary of the founding of our oldest church, the Mill Yard Church of London, as one of the tangible fruits of the Protestant Reformation. Of Luther's modern biographies, the serious student turns to the exhaustive work of McGiffert, who is probably the most temperamentally sympathetic of all his more recent biographers; or that of Preserved Smith, who is dignified and conservative; or that of Jacobs, whom one would naturally expect to be rather more partisan in his treatment; or possibly to Böhmer, whose method is that of the modern purely scientific type of German biography.

All of these are valuable—invaluable, in fact, for exhaustive treatment—and a very special interest attaches to one of them, which originally ran in serial form in one of the well-known, standard monthly magazines. Its appearance is said to have given such offence to a very powerful religious body as to threaten the magazine with bankruptcy through a practical boycott of it by the adherents of that organization. The difficulty is understood finally to have been adjusted by the publication in similar form in the same magazine of a biography of St. Francis of Assisi.

In face, therefore, of such voluminous treatises as those cited, the busy reader, who wants a brief treatise that, in a few bold, clear strokes—so to speak—depicts Luther in lines that can be distinguished at a glance, is forced to look elsewhere for what he wants.

Such a portrait, such a story, however, is

that of Miss Elsie Singmaster's (whose real name is Mrs. Elsie Singmaster Lewars) recently published small volume entitled *Martin Luther*.\* No claim of originality is made by the author for her book, and due acknowledgment is made of indebtedness to those who have done original work on this subject. Miss Singmaster's little book of 138 pages covers the salient points of her voluminous subject in a most pleasing manner, giving, in a word, the church history of Germany before Luther's time, a description of the latter's youth, of his education for the law and his repudiation of its practice, of his decision to become a monk, to the great disappointment of his parents—his father in particular—and of his induction into an Augustinian monastery. Swiftly, but with clear vision, we are conducted through his novitiate. Pictures of his final formal, irrevocable admission to the Augustinian Order and his subsequent ordination to the Roman Catholic priesthood, his agonizing, but fruitless, physical and mental self-torture in the hope of finding peace, and his final relief through reading and studying the Bible, his success as a teacher, and power as a preacher, all pass vividly and quickly by.

The nailing of the ninety-five theses protesting against indulgences upon the wooden doors of the castle church at Wittenberg, his one specific act that was to rend the Holy Catholic Church in twain and exalt the Christ and the Bible instead of the Pope and his bulls, or decrees; his appearance before the Imperial Council in the City of Worms (known as the Diet of Worms), with all of the rest of the struggle with the Papacy in its effort to stamp out the Lutheran heresy, and his final excommunication from the Church, are all graphically set forth.

Nor is his family life overlooked. Luther's repudiation of his vows of celibacy, his marriage and home life with his wife and children and friends, the Spartan simplicity of his home characterized by the freest social intercourse, the singing of songs, both secular and sacred—one can almost hear him sing that thunder-crashing hymn of exultation and triumph written by

\**Martin Luther: The Story of His Life.* By Elsie Singmaster.—With portrait of Luther. 138 pp. Cloth. 12mo. Price, \$1.00. Published by the Houghton Mifflin Company. Boston and New York. 1917.

## THE WOMAN IN THE WILDERNESS

JULIUS F. SACHSE, LITT. D.

Perhaps the most interesting feature of the Sabbatarian History of Pennsylvania is the romantic connection between the Seventh Day Baptists of Pennsylvania and New England on the one hand, and the German Pietists on the other, who settled in 1694 on the banks of the Wissahickon in Philadelphia County, under the leadership of Magister Johannes Kelpius, and of the Swedish Lutheran ministers who came to the colony in 1697.

Letters and visits were interchanged between the members of the Kelpius Community, and Abel Noble, Thomas Rutter, and others in Pennsylvania and New Jersey, and soon led to communication being opened with the brethren in New England. Copies of two of Kelpius' letters were found in his *Diarium*, which is now in the library of the Historical Society of Pennsylvania. One of these was written to Steven Momfort [Stephen Mumford] in Rhode Island, the other to Hesther Pallmer, living in Flushing, Long Island. Both of these letters were written in English, and, together with an account of their quaint phraseology, were published in full in the present writer's *German Pietists of Provincial Pennsylvania*. In the year 1700, John Rogers of New England visited the Kelpius Community, and had a book printed by Reynier Jansen at Germantown. Three years later, in 1703, the Rhode Island churches appointed two of their brethren—William Hiscox and Joseph Crandall—a committee to journey to the Wissahickon, and then, with the assistance of Magister Kelpius, adjust, if possible, the difference which had been fomented by William Davis between the Philadelphia and the Penny-pack Sabbatarian churches.

The following interesting extracts from the old Newport (R. I.) Church records bear upon this intercourse; viz.,—

"The Church met at Newport the 3rd Sabbath in June, 1703, being the 19th day, and the day before, on which some considerations were proposed, upon the request of our friends in Pennsylvania, relating to some differences between them, and the matter deferred until the First-day following.

"And on the First-day, accordingly, the church met, and appointed Bro. Hiscox and Bro. Clarke, Sen., if Providence should so order, to go to Pennsylvania soon after the first Sabbath in the 7th month.

himself, which has ever since been the battle hymn of the Evangelical Church, *A mighty fortress is Our God*,—his celebrated "Table Talk," as well as his care and concern for the poor and for the birds and for animals, are all included in the more intimate human touches of the book.

Then again, on the purely personal side, we note the Jonathan and David intimacy of Luther and Philip Melancthon, his earlier friendship with the great Erasmus and their later estrangement, the strong support that Albert Dürer, the famous painter and wood-engraver, gave Luther, and the latter's good offices in reconciling the brothers Count Albert and Count Gebhard, both of Mansfield. Luther's clash with Zwingli and his grievous blunder in temporizing with mediaeval casuistry in the case of Philip, the Landgrave of Hesse, are adequately, if most briefly, described.

His literary work including "in all four hundred and twenty works which range in size from small pamphlets to large books," among which his Large and Small Catechisms and his translation of the Bible are best known is all pointed out.

Luther's characterization of himself when he said "I am rough, boisterous, stormy, and altogether warlike," as well as the estimates of his life by his bosom friend Melancthon, and of the late Phillips Brooks, which represent three different points of view, are all impartially noted. To these the author adds her own to the effect that Luther "next to the Divine Founder of the Church and His Apostles has done most to dignify and ennoble mankind."

Whether one quite agrees with Miss Singmaster's conclusion or not, one can but read with pleasure and admiration this little volume, which is, after all, a labor of love as well as the author's "contribution to the literature of the Four Hundredth Anniversary of the Reformation;" and the present writer commends it unreservedly to all who, like himself, are glad to read a clear, comprehensive, satisfactory conspectus of that great event.

The largest Christian Endeavor Society in the world is located in Africa, on the Congo River and the equator, in Bolenge. It has 1,976 active members.

"The church met on the 1st of the 7th month, at Westerly, and Bro. Clarke judging himself incapable to perform the journey to Pennsylvania, Bro. Joseph Crandall was appointed to go with Bro. Hiscox [on the] said journey.

"At a church meeting in Westerly the last Sabbath in the 8th month, 1703, the letters sent to the church from Bro. William Davis were read and acted upon.

"Westerly, the 20th of the 8th month, 1704, the church met at Bro. Maxson's Sen., to confer with the Pennsylvania brethren, William Davis and Abraham [ . . . (uncertain)]."

The full story of this community of devout mystics who settled on the Wissahickon, which became known as the "Woman in the Wilderness"\* (*Revelation 12: 14-17*), is given in the *German Pietists of Provincial Pennsylvania*, before quoted, which was published by the present writer in 1895; this work has been out of print for some years.

Mention has already been made of the three Swedish Lutheran clergymen, who came to the Delaware in 1697, one of whom, Jonas Aurén, eventually embraced the doctrine of the Seventh Day and became a Sabbatarian missionary among the Indians on the Susquehanna, and later the pastor of one of the New Jersey churches.

How the Sabbatarian doctrine spread among the Quakers in Pennsylvania during the close of the 17th and the opening years of the 18th centuries, chiefly through the activities of Abel Noble and others, forms a chapter by itself in the religious history of the State.

It is now thirty years since the present writer studied up this movement and published the results of his investigations, the first practical fruit of which was the saving of the "Sparks Burying Ground" from obliteration, and having the old landmark marked in a permanent manner; another matter that concerned him was the fact that no complete translation and issue of the *Diarium* of Magister Johannes Kelpius was made, giving the daily entries of his voyage to America, and copies of the letters therein. To supply this lacuna, a complete translation of the manuscript has lately been made, and will be published in Volume XXV of *Proceedings of the Pennsylvania-German Society*.

How the doctrine of the Seventh Day and

\*This name was never accepted or recognized by this community. The name they gave themselves, and the only one they ever acknowledged, was *The Contented of the God-loving Soul*.

of triune immersion was taken up by the early German settlers in eastern Pennsylvania, is a story of its own.

### MRS. MARTHA WARDNER IN BATTLE CREEK, MICH.

Many RECORDER readers will regret that ill health has compelled our friend, Mrs. Martha Wardner, to go to the Battle Creek Sanitarium for treatment. We take the following from a La Porte (Ind.) paper, which shows something of the esteem in which one faithful lone Sabbath-keeper is held by those with whom she has labored.

"The Deborah class of the Baptist church met as usual for the Sunday-school lesson, only under saddened circumstances. The class has had many losses during its existence, but none was felt more keenly than the loss of Mrs. Wardner, our beloved teacher. Not only has she been an ideal teacher in helping us to grasp all the finer points of the truths which go to make up ideal womanhood, but she has taken a personal interest in each and every one of us, and by her Christian life has cemented the bonds of a lasting love and reverence. Through ill health, Mrs. Wardner has been forced, not only to give up the class, but to leave our city and enter the sanitarium at Battle Creek.

"The exercises opened by singing 'Joy to the World,' followed by the reading of Psalm 122. Mrs. Wardner offered prayer, asking God's especial favor to rest upon the Deborah class. A solo by Miss Garwood, 'Sweet Peace, the Gift of God's Love,' followed. Mrs. Wardner took charge of the lesson, closing with good-by remarks, in which she stated how dear the class had become to her through the eleven years of her teaching, and hoping the link would not be broken and that we might meet in one big class in 'the time to come.' On behalf of the class Mrs. Rosetta Dorland presented to Mrs. Wardner a beautiful broach as a small token of esteem. Mr. Cutler, superintendent of the school, spoke of the faithfulness of this teacher; he never had to worry over this class as he knew it was always looked after, and there were few Sundays she was absent. A quartet composed of Miss Garwood, Mrs. McLane, Mr. Uteles and Mr. Cutler gave 'The Nearer, the Sweeter.' The benediction and good-bys followed."

## SABBATH REFORM

### TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

What about Sabbath Rally Day, May 19th? The suggested outline programs have been printed in the SABBATH RECORDER, and copies have been sent to pastors and superintendents.

It is hoped that in all our churches this week the matter of the Sabbath will have special attention. We shall profit by a prayerful consideration of the place the Sabbath holds in our lives.

The Sabbath belongs to the individual, to each one of us. By its use we come into a nearer fellowship with God and with his Son, who is himself "Lord of the Sabbath." A man shipwrecked on a desert island, absolutely alone, needs the Sabbath.

The Sabbath belongs to the home, each home needs the Sabbath. Were there but one home in some great wide region of earth, yet that home would have need of the Sabbath. It might not have to be treated in outward form just as an individual would treat it, for here the individual interests are blended in the interests of the home. But the highest welfare of the home requires the Sabbath.

The Church needs the Sabbath. The Sabbath was "made for man", in his individual life, in the home life, and in a special sense in his church life. The work of the church centers about the Sabbath. Without a Sabbath the church would in all probability soon cease to have an existence, at least in any sense as we now think of it. The devotional life of the church, the religious education of the church, the very social life of the church, all these interests are clustered about the Sabbath. Not only the successful well-being of the church, but its continued existence depends upon the Sabbath.

And then the whole community needs the Sabbath. Of course the ideal condition of things is that the community and the church should be one and the same. But the ideal

has not yet been reached. But when I say the community needs the Sabbath, I mean that business needs the Sabbath, all kinds and sorts of business. We think of such necessities as gas and electricity and water, and we say, "How can the business of such public service have a Sabbath?" Of course it is impossible in the old sense of cessation of all activity of former times. But the farmer, with all the things that must be attended to every day, the Sabbath as other days, especially needs the Sabbath. The business of public utilities, like those mentioned, and hotels, elevators, trolley lines, etc., all in particular have need of the Sabbath. They need the atmosphere that is different from that of other days, a spirit that marks the day as a time for rest from the usual activities of the week, a recognition of sacred time.

The whole world needs the Sabbath. But how shall that necessity be so brought to the world as to be recognized and accepted? Just as with any other great truth or principle, through the intelligent consciences of the people. People must be brought to believe that the Sabbath has been ordained and established by God for the good of the world; that the requirement to honor and observe the Sabbath is based on the same foundation as that of the Master's command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

The intelligent consciences of the people, however, find difficulty in attaching any divine sanction to a day as a Sabbath that does not go back historically to the example of Jesus for its authority, that does not go back to the Bible as the source of information for the story of its establishment and for the history of its growth and development. While the whole world stands in great need of the Sabbath, it will continue to give less and less heed to this need until the informed, intelligent conscience of mankind comes to see this fact and acts upon it, that the Sabbath of the Bible and the Sabbath of Jesus Christ is the seventh day of the week.

The Tract Society, in encouraging the observance of Sabbath Rally Day, is trying

to carry out its object of promoting the interests of the Sabbath. It has sent to all parts of the denomination these suggestions to help people in making the celebration of the occasion well worth while. It has done this with the well-grounded expectation that we shall come to love the Sabbath more and keep it better, that our children shall learn a more devoted loyalty, and shall take a sincere satisfaction in their relations to the Sabbath, because of the observance of Sabbath Rally Day.

But it will not attend to itself. It must have leadership. This the Tract Society can not do for each locality. Unless the pastor and superintendent, or others, take hold of the matter, it will come to naught. God grant that we may all unite most heartily in this effort, with the result of an even larger and better conception of the Sabbath, and a truer and more consecrated allegiance to its observance.

### THE DECALOGUE

[Finding much interesting reading in an old copy of the *Sabbath Memorial*, published by W. M. Jones, London, England, July, 1880, I am copying from it for the RECORDER the following article on the Decalogue, taken from the *Jewish World*.  
G. M. C.]

Many theories have been put forward to explain the existence of that which is at once a conspicuous ornament of every synagogue and church, and the main foundation of the religions represented by places of worship. Many answers have been given to the question: Whence came the Decalogue? Tradition hesitates not to declare it an essentially Divine work. It was uttered by God's own Voice in the hearing of millions of people. It was cut into stone once, nay twice, by God's own Hand, and the supernaturally engraved tablets were preserved for centuries. Thus speaks tradition, and to this day its voice is echoed by so-called orthodoxy—Jewish and Christian. The strict conservatives have never dared to think otherwise than that the Ten Commandments were born amidst the flames and thunders of Sinai.

All human duty, so far as it comes under the direction of Law, must be included within two divisions: 1st. Obligations to our Maker. 2nd. Obligations to our fellow-

creatures. The Decalogue, though consisting of but ten injunctions, yet in a most wonderful manner recognizes, if it does not exhaust, these great and distinct regions of duty.

The primary essential in the discharge of duty towards the Deity, is belief in His existence and in His active Providence. This is secured by the First Commandment, which declared to the chosen people that their deliverance from slavery was the beneficent work of the Supreme, and which thus reminds all men that the events that cause them joy and bring them happiness, are but the manifestations of God's boundless mercy. Belief in the existence of God, however, might degenerate into belief in a multitude of gods, and a belief in His Providence might be degraded by belief in His corporeality; but these dangers were guarded against by the Second Command, which sternly prohibits the thought that another god exists, and as sternly forbids any representation of the Supreme on canvas, or in metal, or stone. In order that implicit obedience should be rendered to the Divine commands, it is necessary that the utmost reverence should be felt for the Supreme. This reverence is secured by the Third Command, which strictly enjoins the sanctity of His Name. It must never be joined to a false statement and never uttered unnecessarily. Wise as these injunctions were, well calculated, as we must acknowledge them to be, to secure their object, there was manifest peril that in the hurry and toil of life, they would be disregarded and forgotten; nay, frequent thought and study were essential for their preservation. The danger of neglect was avoided, the opportunity of pious meditation and instruction was gained by the appointment of a Sabbath, one day in seven kept free from ordinary employment and set apart for holy purposes. We ask fearlessly: Where in all the range of literature can a passage of equal brevity be shown in which the writer so fully provides for the satisfactory discharge of our duty towards our Creator?

We might expect that the next command would have reference to man's general conduct toward his fellow-creatures; but just between Divine and human duties stand filial obligations. The parent is to the child creator and fellow-creature, and he who faithfully performs his duty to father and

mother prepares himself to perform faithfully his duty to his God and to his brotherman.

Five commands are devoted to general human obligations. We may wrong our fellow-creature by *deed, word or thought*. Our *deed* of wrong may be directed against his person or his property, or against that which stands between person and property, constituting the highest and holiest of possessions—his wedded wife. The Decalogue takes all these interests under its protection: by the Sixth Command it prohibits *murder*; by the Seventh, *adultery*; by the Eighth, *theft*. We might injure our fellow by *word*, therefore the Ninth Command prohibits *false testimony*. Lastly, we might injure one by *thought*. We might harbor desires, which, unchecked, would lead us to hurtful acts. This danger is guarded against by the Tenth Command, which interdicts *coveting* the possessions of others. Thus in five short sentences the whole system of social duties is included and the foundation is laid for the existence of a happy commonwealth. And this admirable system of conduct, this noble element of civilization, Israel has given to the world. If Greece is the parent of art, if Rome is the author of political and municipal institutions, Israel is the source of morality and religion.

These essentials of happiness, nay, of social existence, form Israel's contribution to the precious possessions of mankind. And what has mankind given to Israel in return? For many centuries, persecutions, pillage, torture, butchery, insult, at best contemptuous toleration. A better century has come, and centuries still better are coming. If we would hasten the appearance of their noblest characteristic—perfect religious liberty—if in barbarous countries we would gain freedom for our oppressed co-religionists, if in so-called civilized lands we would kill the prejudice still cherished against our race, let us keep the world ever mindful that to Israel mankind owes—the Decalogue.

Every year China sends a group of young men and women to the United States to study; the appointments being made on a basis of stiff competitive examinations. Year before last all of the ten appointees among the girls were graduates of mission schools.

### THE LIGHT UNKIND WORD

Jealousy, envy, malice are wilful murderers. But the light word, spoken without ill thought or evil intent, may prove a deadly blunderer that strikes deeply and fatally in the back of a trusting friend.

In all the wise and witty maxims of La Rochefoucauld none perhaps shows deeper insight into imperfect human nature than this: "In the adversity of our best friend we find something that is not exactly displeasing." So cynical is the thought that the author himself suppressed the maxim in the third edition of his book. Yet is there not some truth in it?

It is egoism and selfishness of the basest sort that causes us to be impatient and vindictive at seeing any one else attain deserved success or a well-won joy. The "jealous leer malign" is the weapon that littleness and vanity use in easing their own chagrin and disappointment.

There is nothing more detestable than deliberate slander that springs from envy and malice. Yet, because it so often overreaches and because it usually bears an unmistakable brand upon its face, it does less harm than does mere carelessness of ill-speaking to which good nature lends wings.

Thinking lightly, one might suppose that ill deeds would reach farther and strike deeper than ill words. But it is not so. An ill deed may only scratch the skin, while ill words sink their cruel barbs to the very heart. The light and idle word tinged with unkindness has embittered more lives, wrecked more homes and caused angrier misunderstandings than has outright malicious slander, and is constantly the cause of the greatest heartburning, trouble, distress and despair to those innocent of wrong doing or wrong intent.—*The Christian Herald*.

A specialist on the cigarette evil tells in the *Sunday School Times* of a banquet given in honor of Judge Pinkney, of the Chicago Juvenile Court, during which the evil resulting from the use of cigarettes by boys were under discussion: One present said: "Boys smoke because men smoke. A short time ago I said to a boy, 'Why do you smoke?' The little fellow replied, 'Because I want to smell like a man.'"—*Biblical Recorder*.

## MISSIONS

### MISSION NOTES

SECRETARY EDWIN SHAW

Will the war make any difference in the work for missions among us as a people? Should it make any difference? It seems to me that we are called upon to do even greater things, to make larger sacrifices, to give more generously, for our missionary work than ever before.

This war is not only testing the devotion and the faith of our people, but it is bringing new and larger opportunities to our view. Never before in our time have the people of America, our neighbors and associates, been so ready to listen to the message of the gospel of Jesus Christ. The opportunity and the call for evangelistic missionary work were never so inviting and so imperative for us as they are today. Shall we fail either in spirit or in money to meet the command to preach the gospel?

I am thinking of the work in Holland, that nation between,—yes, "between the devil and the deep sea," about expresses the situation. Our five little churches there are heroically "doing their bit", and shall we fail to send them as much help as usual? Rather let us give the full amount and even more. And I am thinking of that little band in British Guiana, and of that devoted woman in Java. Shall our financial help be one whit less now because of the war? Nay, let it be the full amount and even more.

And I am thinking of those faithful workers in Shanghai and Lieu-oo. Read the letter that follows from Dr. Crandall. Notice the noble courage and the abiding hope she has for the hospital work in the future. This war is going to give us even in China a larger field and a larger duty than we have had in years gone by. The changes in that great nation in the recent years have been marvelous, but the war is making the interests of the whole wide world so interwoven and one that the future changes are to be even more marvelous.

Then too I am thinking of the home fields in our own country that need, in addition to the evangelistic campaign work, a steady week-by-week watchcare, a regular month-by-month supervision. They need a definite message of hope and cheer, and guidance in growth and development, in the building-up processes of the religious life of the individual, the home, the church, and the community. Shall we lessen our financial assistance to this work because of the war? We must not, the call is too insistent, too clearly a divine call. We must answer with a work not less, but greater, in its spirit of sacrifice and in our prompt, willing, loyal support.

The following letter has just been received, and while it has a personal flavor, it may be for that very reason even more interesting. Dr. Crandall was the attending physician when the "little girl" she mentions at the close of her letter came to our home. Of course Dr. Crandall knows before now that Dr. Sinclair will not go to China until after the time of the General Conference.

DEAR MR. SHAW:

Thank you for your kind letter of recent date.

Mr. Davis received the permission to draw my coming-home money promptly, but, as you know long ere this, I am not using it right away, and so we shall not draw until needed.

We are all somewhat uneasy to think of Dr. Sinclair reaching here July 1. It is a bad time of year for a new-comer to arrive. On the other hand, I do not feel at all easy in my mind about leaving Dr. Palmberg alone. She has been having a chill or two lately and feels rather blue, I guess. She has just been away for a month's rest but doesn't seem greatly helped by it. However, she is not sick and has no symptoms of her former trouble. But there are still two months before my scheduled sailing and there may be something to tell me whether I ought to come or stay.

At present, all the mission people are fairly well. I came into Shanghai yesterday coming from Tha-tsaung, our country

seat, so to speak, about twelve miles northwest of Lieu-oo. I was just about to start for Shanghai by our usual route, day before yesterday at noon, when a call came from Tha-tsaung. It was rather urgent and so I decided to come that way. Went in a sedan chair to Tha-tsaung, spent the night there and came from here yesterday morning at seven.

We are having an unusual amount of work for this time of year both in out-calls and dispensary. We are not only glad of the work but it also adds materially to our income and will help to equip a first-class hospital. I have faith to believe that with a surgeon, as well equipped as Dr. Sinclair is for the work, to do the surgery, we shall have a hospital second to none as to efficiency after a while. We have the territory to draw patients from north of us, plenty of it, and when once our reputation is established we shall have the work to do. Maybe my faith is too large but I do not think so. Our income in dispensary and out-calls last month and month before was around \$70 each month. That doesn't include anything from the hospital. That is considerably more than our expenses, a gain of at least half, I think. We do not pretend to make much money but when we get to running the hospital rather full, there will certainly be considerable margin to help out in other ways like care of buildings, etc.

I don't know as you better think this is good material for the RECORDER because I am talking about future things and until we really "make good" I don't know as it is becoming to talk about it much.

I have felt that the people have been putting a lot of money into our Lieu-oo work and sometimes I have been almost afraid it wasn't worth while but just at present I am feeling very hopeful and enthusiastic about it. I am eager for the time to come when the hospital is having full patronage, and we can organize a first-class training school for nurses. That is a work I am especially anxious to get started. I want a school which shall meet all the requirements of the best standards, that our girls may go out able to take responsible positions and do splendid work. These are my daydreams but I must not boast over them until they are realities.

I am glad that little girl of yours is growing so nicely. I hope you and all yours are being greatly prospered.

Give my love to Mrs. Shaw.

Sincerely yours,

GRACE CRANDALL.

P. S.—Will you please see that Dr. Sinclair receives the enclosed letter if she is not already en route for China.

Shanghai, China,

April 5, 1917.

### LETTER FROM JAVA

DEAR FRIENDS:—Last month I was not able to write. I went to see my sister and my niece, who were going to leave Java. You will remember how I wrote about my eldest sister, who is like a second mother to me (I have another sister, who is in Russia with her husband and children). She lived in Java (Salatiga is the name of the place, a day's journey by train from here), where her daughter was government teacher. Now her daughter is sent to Menado, a place in another island, called Selebes; and her mother had to go with her. It is a hard thing to me that she has gone so far away, as I can never go to see her now. When I came back, I was sick, and felt very weak for about a month. But I feel our precious Lord with his wonderful love very near, so I am happy in him.

A few days ago I received a letter from Brother F. J. Hubbard, telling me he had sent me a money order to the amount of \$66.84. I have not yet received the money, but I will not wait to thank the dear friends who have sent their gifts to Brother Hubbard for my work. Indeed, my heart is overflowing with gratitude, and I thank you all for all your love and help and sympathy. Our dear Lord himself and all the riches of his love will be your reward, my dear friends. I am very thankful too for the kind letters that have cheered my heart, and not the least for your prayers; for I am quite sure they are helping me in a wonderful way. I am so glad I can give extra work to those people in this colony who generally seek their own living. It is a hard time for them now, as the prices of so many things have gone up very high; even the rice is dear, and we have to wait two months more before the rice from our

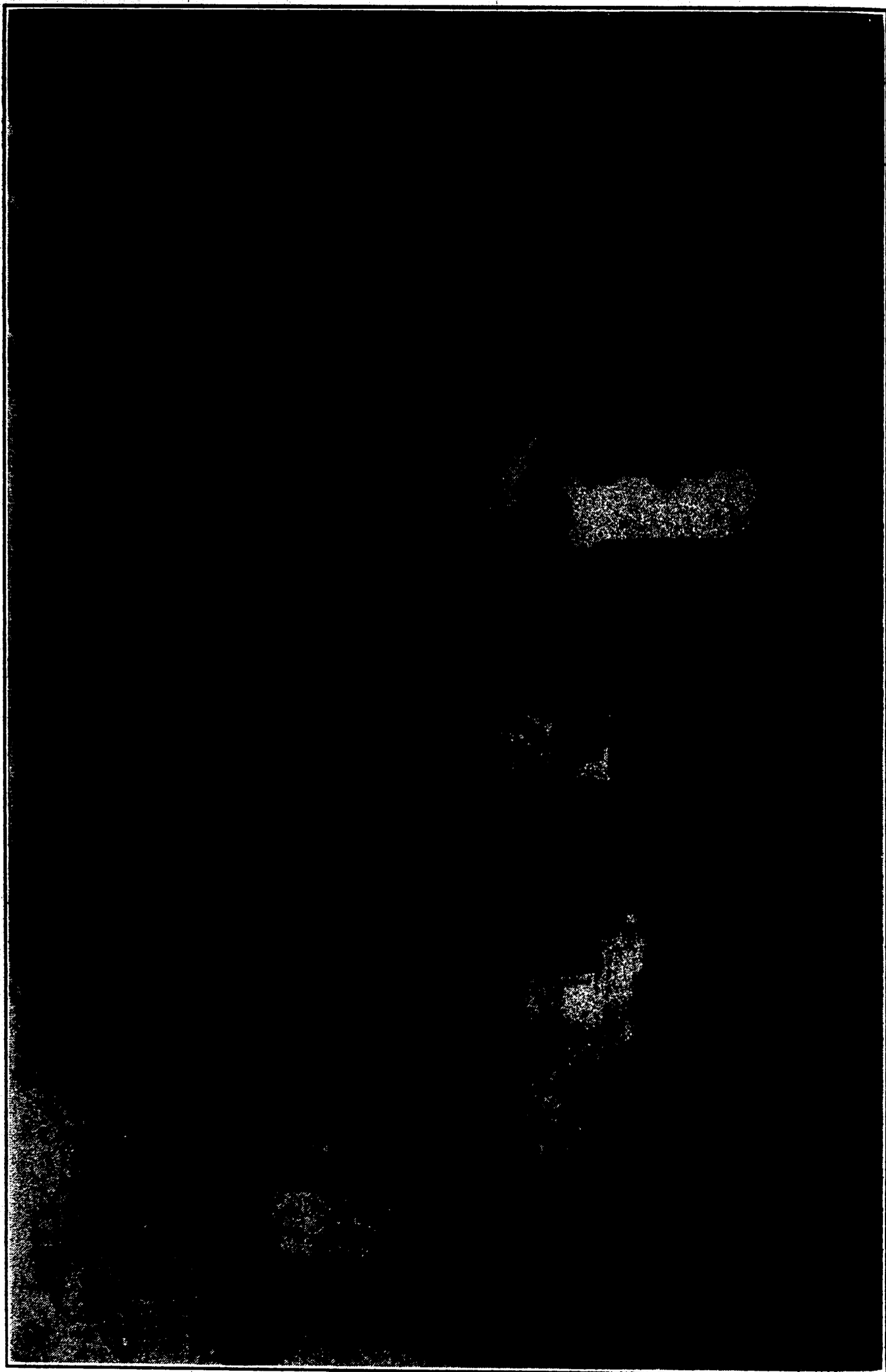


PHOTO I

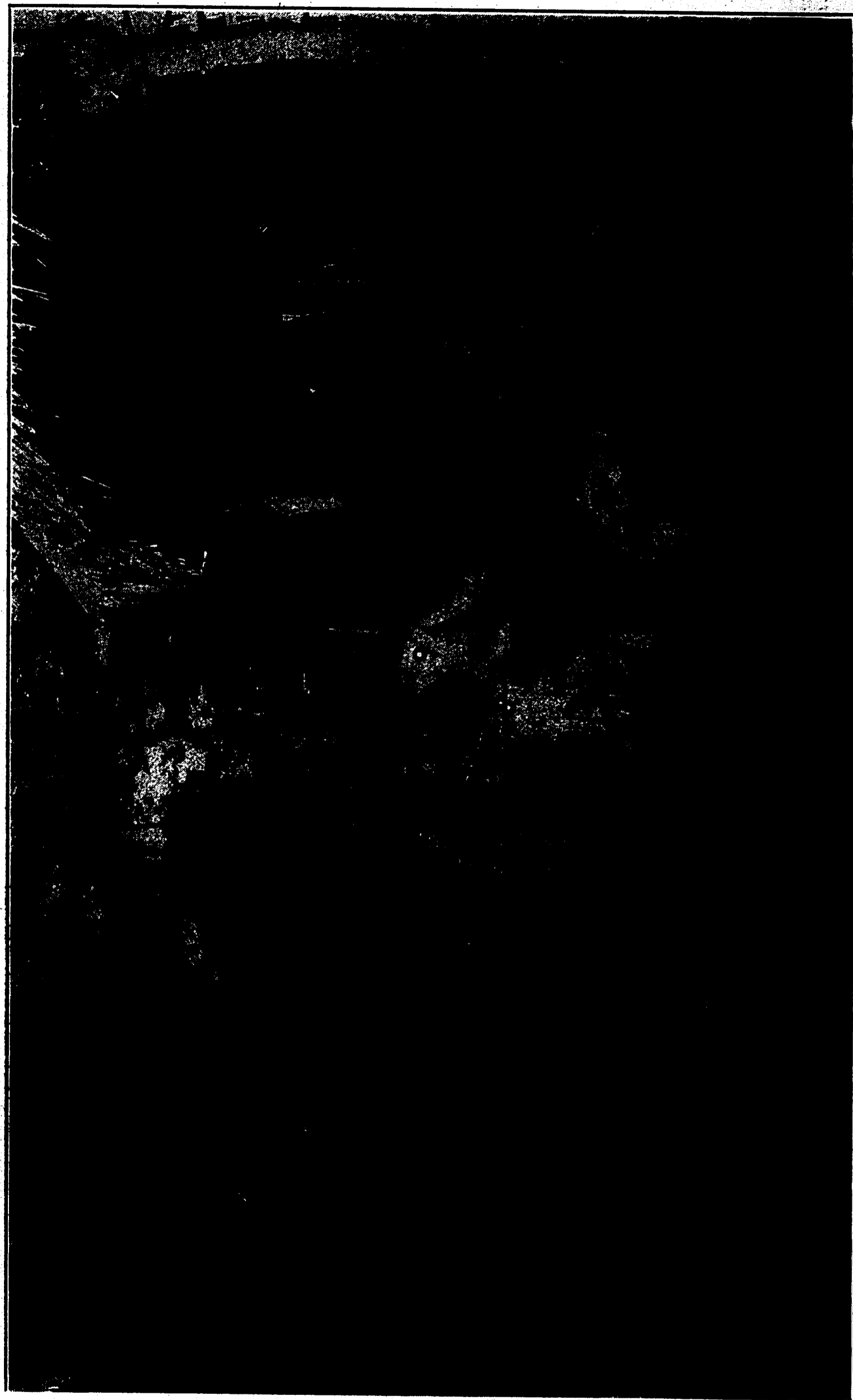


PHOTO II



own fields can be cut. I have made them build a house, where I can receive guests, as my own little cottage is so small. Lately several officials and other people have come to see my colony; and some times they had great fun, how they all could find a place in my "parlor" (the room where I do my writing). The new house is joined to my old one; it is almost ready. It is very plain,—only bamboo for the walls and palm leaves for the roof, and the floor paved with flint-stone. Also I make the people repair the roads, which are very muddy in the rainy season. I am glad I can help them a little for their living. There are 220 people all together in my colony now, including the little babies; but generally about 50 can provide for their own living.

I am sending you herewith two photos of my colony. A Javanese official has made them. Perhaps you could use them for the RECORDER. You can see only a few of the people. The official had not warned me beforehand; so most of the people were in the fields or in their houses. But perhaps the pictures can give you an idea about the work and the people. It was very kind of the man to make them for me. He is a great help to me in many ways; and he is always very friendly. He is also very interested in the Christian religion. I lend him Christian books and papers, as he can read Dutch.

Now I must close. I pray our Lord to bless you all abundantly.

Yours in our Master's service,  
M. JANSZ.

Pangoengsen, Tajoe p. o., Java,  
March 16, 1917.

#### A DESCRIPTION OF THE PHOTOS

##### PHOTO I

- A. A little bamboo house for a few of the boys.  
B. The old schoolhouse (we have a new one now, that was not yet ready then), with one room (C) for the medicines and wound-dressing.
1. The eldest teacher, who also helps in dressing the sores of the people. His name is Josafat. He has been baptized.
  2. The second teacher, who has been with me from the very beginning. He was a little lad of about six years old then. His name is Legiman. He was recently baptized.
  3. Priscilla, my right hand, a young widow; also baptized, and earnestly trying to serve the Lord.

- 4 and 5. Mirjam and Naomi, the two little girls who live in my house. They hold little dolls they are so proud of.
6. A woman with her twins. I am sorry she turned round again, so you can not see the other little baby on her back. It is so droll to see her carry her twins.
7. Myself, dropping medicine into the eyes of a patient.

##### PHOTO II

- A. A block of wood, cut out in the length, used for stamping rice. You can see the bundles of rice on top of it.  
B. A basket for rice. C is a basket for dust: the girl who holds it is sweeping. DDD are woven stampers to stamp the rice with. EE are waterpots. F is a water-can. G is a fan to winnow the rice.
1. My Javanese overseer, a Christian, carrying his little boy, Gideon. The man's name is Kerta.
  2. His wife, also a dear Christian. Her name is Johanna.
  3. One of the Christians, a good old fellow. Saiman is his name. You can see how thin he is. Most of these people are like that, poor weak creatures, often suffering with malarial fever, etc.
  4. His little boy, carrying wood for the kitchen. Behind him other boys also with wood. In front of them a basket with grass for the cows.
  - 5, 6, 7, 8, 9. Christian women.
  10. Girl carrying her little sister on her back.
- The buildings are rice-barns, the trees Kapok trees.

The photos I send by book-post, registered.

#### MORE L. S. K'S

Please add the following new names to your L. S. K. Directories:

- Liste H. Shepard (new convert), Ritta, Fla. Takes RECORDER.  
Mr. and Mrs. J. Walter Smith (new converts), East Brookfield, Mass. Take RECORDER. Joined Ashaway (R. I.) Church.  
Mr. and Mrs. J. J. Jeffrey, Elmdale, Kan. Taking RECORDER.  
Drop name of Addie Vincent, Minnesota.

G. M. COTTRELL,  
General Secretary.

Let us by daily exercise in self-control learn to turn off the process of judging as we would turn off the gas. Let us eliminate pride, passion, personal feeling, prejudice and pettiness from our mind, and higher, purer emotions will rush in, as air seeks to fill a vacuum. Charity is not a formula; it is an atmosphere. Let us cultivate charity in judging; let us seek to draw out latent good in others rather than to discover hidden evils.—W. G. Jordan.

IMPERFECT IN ORIGINAL

## WOMAN'S WORK

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

### WORK IN THE WAR ZONE

#### I.

The government permission has just come for four months' work for the conduct of evangelistic meetings in the concentration camps of the British army in France. I expect to sail about the first of May, spending the first four months in France, before entering the other Allied countries.

My friend and fellow worker, Mr. Joseph Callan of India, who has charge of the Christian work in the twenty great huts in Rouen, France, where he is caring for the material, moral and spiritual needs of 20,000 men every day and every night, writes to me: "If you come to France you will have such an opportunity as you have never before faced. The whole manhood of the British Empire can be reached for Christ in this great crisis. And it must be in the next few months. If these multitudes of men go back untouched by the Spirit of God it will be the greatest disaster the world has faced. If they go back with a living faith the possibilities for the Church and Kingdom of Christ are unbounded." His words seem almost prophetic.

The deepest need in Great Britain today is for a great religious revival in the army and in the nation. God knows how great that need is in our own country as well. Without the discipline, the suffering, the sacrifice, the heroism, called out by the terrible ordeal of war, we are in danger of a rich and easy-going materialism.

As I enter these camps in France and Britain and other countries, may I ask your earnest prayer and continued intercession for a mighty work of grace in the midst of those camps?

Already this war has assumed almost unbelievable proportions. If you add the population of the fourteen nations already drawn into the war it totals nearly a billion people, or two thirds of the entire world. Already forty million men are with the colors. There has been a daily attrition since war was declared, nearly three years ago, of 25,000 men killed, wounded or pris-

oners. Already the number of killed alone has reached nearly five millions. More than five millions are lying on hospital beds of pain across Europe, while large numbers have been released from hospitals to be sent back to face death in the trenches or discharged as unfit for further service, often mutilated and crippled and unfit for the battles of life. Already the number of prisoners exceeds five and a half millions and will soon be six millions. We found Oxford as quiet as a tomb, with more than two thirds of the faculty absent on some form of war service. In Cambridge 250 students were left out of a total of 4,000. The Student Volunteer Movement originally called for 20,000 volunteers to evangelize the world, but Oxford from her graduates and undergraduates has 11,000 enlisted in this war and Cambridge some 12,000. These two universities together have furnished more men for the war in a single year than the Volunteer Movement asked from the Christian student body of the world in an entire generation.

In order that you may realize the situation and that you may pray intelligently let me try and picture to you the actual work that is going on in the great concentration camps. The scenes in camp after camp during the recent months in the war zone flash in quick succession on the screen of memory. Here we are in the great center on Salisbury Plain where a vast host of men are being trained to take their places in the trenches. The great wooden hut is filled with men from end to end, a thousand tired soldiers after their hard day's drilling, with parades, the storming of trenches, bayonet work and physical exercise. Two hundred machine gunners have just poured into the hut, after a day's hard march. They have gathered at the piano and are singing songs of home. "Tipperary" is dead, it has sung itself out, but new songs are taking its place, such as "Keep the Home Fires Burning"; "Pack Up Your Troubles in Your Own Kit Bag and Smile, Smile, Smile," etc., songs of home, mother and "the girl I left behind me": these are the war songs of the British soldier today. Indeed these men are not soldiers. They are a nation in arms. These quiet boys from the farm and city do not like the war, but every man is ready to take his place, to live or die; while the womanhood of Britain has risen in self-forgetful service for the

country. At one end of the hut a hundred men are buying tea, coffee and refreshments at the lunch counter. A couple of hundred are at the writing tables, buried in their letters, their thoughts far away in the old home and oblivious to the roar of the music and the talking going on about them.

It is time for our meeting to begin, but how are we ever going to grip the attention of a thousand restless men? Here are several hundred men who have been driven toward God and who are face to face with the great realities of life, death and the future for the first time in their lives, eager for a message which shall help them to find God and help them in time of trouble. But here are several hundred others who have been hardened by the war, who have fallen victims to evil habits, determined you shall not force religion down their throats. How are we to capture the attention of this whole mass of men and hold them? Will they bolt or stand fire?

The time has come to begin the meeting and we plunge in. "Come on, boys, let's have a sing-song; gather round the piano and let's sing some of the old camp songs." Out come the little camp song books, published by the Young Men's Christian Association, and we start in on a few favorite choruses; a dozen voices call for the songs of Scotland, others ask for "John Brown's Body," "Marching Through Georgia" and negro melodies. Others call for the "Marseillaise" and the war songs of Britain. Soon we have five hundred men seated around the piano and the chorus gathers in volume. Now we call for local talent. A boy with blue eyes and a clear tenor sings of home. A red-headed humorist named "Ginger" climbs on the table, and at his impersonations, his acting and comic songs the crowd shouts with glee.

My heart sinks within me as I look over this sea of faces and wonder how I am ever going to hold this crowd that "Ginger" has in the hollow of his hand. Somehow these men must be gripped and held to the last. "Boys, what was the greatest battle of the war?" we ask. "Was it the brave stand of little Belgium at Liège? Was it the great retreat of the little British army from Mons? Was it the battle of the Marne, when the French and British struck their first blow? Was it the great stand at Ypres, the defense of Verdun, or the drive on the Somme? What was *your* hardest battle?

Is it not inside, the fight with passion? Now is the time to challenge every sin that weakens a man or the nation. Boys, how about drink? Is it a friend or foe? How about gambling? I was watching you at your game this afternoon. How about impurity?" Here we mass our guns on the greatest danger of the war. In five minutes the room is quiet, in ten minutes we have the ear of every man in the hut, the last man has stopped talking and now the battle is on. They are gripped on the moral issue, how can we get them to the religious? These men have the roots of religion in their souls, but they do not know it. They believe in strength, in purity, in generosity. I show that they are all falling before temptation, but the very things that they admire are all found in their fulness in Jesus Christ. The wages of their sin is death, but the free gift of God is eternal life.

The thought of an illustration strikes me. I hold up a gold half-sovereign hidden in my hand. "Who will take me at my word and ask for a gift?" At last a man rises up, there is a little scene, and then a burst of applause as the man gets the coin and goes to his seat. "Now why didn't *you* come? Some of you didn't believe me, some were ashamed to come up before everybody and ask for it, some were just waiting, but you lost your chance. Once again I offer a gift. Here is something more valuable than all the gold on earth, heaven to be had for the asking; the free gift of God is eternal life. Why don't you come? The same three reasons. Some of you don't believe, some are afraid to show their colors, some are just waiting. You will start for the front tomorrow to take your place in the trenches. Are you ready for life or death? What then will you do with Jesus Christ?"

We have had them forty minutes now and every man is listening for his life. We hold up the pledge card of the war roll. "How many of you are willing to take the stand against drink, gambling and impurity, breaking away from sin, and sign the war roll, which says: 'I pledge my allegiance to the Lord Jesus Christ as my Savior and King, by God's help to fight his battles and bring victory to his Kingdom'? Who will stand before this whole crowd and sign today?" Here and there all over the house men begin to rise. A hundred come for-

ward to get cards and sign them. "Now, boys, let's stand for a closing prayer." Every head is bowed and in the stillness we pray for these boys, for they are mere lads, with ruddy cheeks, fresh from the farm or city streets, boys of eighteen and twenty.

Now the meeting breaks up and we plunge down into the crowd. Men come up and ask for private talks, some to confess their sins and others to ask for prayer. Here a Jew wants to ask whether Jesus is the Christ; next is a Roman Catholic boy who is friendless and homeless and in need; the next man has just lost his wife through her worry and heartbreak, has lost his home and his money, but there in the trenches he tells me that he found God and was driven to prayer in the midst of a life of sin. He has lost everything, but he tells me with a brave smile that he has gained all and now wishes to prepare for the ministry to preach the gospel. Next is a young atheist, an illegitimate child, a circus actor, who in the trenches found God and wants to know how to relate his life to Christ. The next man is a jockey, who in the midst of his sins enlisted in order that he might die for others and try to atone for his past life. The next is a red-cheeked boy who has just come back from the hospital, recovering from the poison gas. Nine hundred and sixty "went over the top" (*i. e.*, into the charge) together. Eighty of them came back.

My eye falls on a single page of this morning's paper, with five thousand names on the casualty list. Every one represents a heartbroken mother or a grieving home, and millions are scanning the columns daily to see if their boy's name is there. And every day these boys are dying for me, giving their lives to make a world worthy their having died for! I think of this vicarious sacrifice night by night as I shake hands and say good-by for the last time to a battalion which starts in the morning for the front.

During recent months in Britain the audiences of soldiers averaged five hundred a night, although sometimes the numbers rose to a thousand or more. About one hundred men a night took a stand for Christ. On Sunday we were often able to have five services a day, some of them parade services with from a thousand to three thousand men. Thus thousands of

men a week were reached with the Christian message. In the whole world no men are more fiercely tempted, so prone to sin as these men, and yet they must soon face death in the trenches.

We would like to have a fund to send five and if possible ten evangelists through these British camps during the summer and autumn. Every dollar will count now. Now is the time to help our suffering comrades who are fighting at the front. As Professor Gilbert Murray of Oxford says: "As for me personally, there is one thought that is always with me—the thought that other men are dying for me, better men, younger, with more hope in their lives, many of them men whom I have taught and loved. I seem to be familiar with the feeling that something innocent, something great, something that loved me, is dying, and is dying daily for me. That is the sort of a community we now are—a community in which one man dies for his brother." If anyone would like to have a part in this work checks may be made payable to Mr. B. H. Fancher, Treasurer, and forwarded to the International Committee of Young Men's Christian Association, 124 East 28th Street, New York City, or to Mr. W. R. Moody, East Northfield, Mass.—*Sherwood Eddy, in Record of Christian Work.*

## SALEM COLLEGE HAPPENINGS

### "MORAL PREPAREDNESS"

Preparedness is everywhere a common word. It sprang into the limelight at the opening of the great war, and has stolidly stayed there ever since. Its use, though, has in great measure been confined to military preparedness.

So we are at war. Whether the great majority of our male population fully realize this fact, is a debatable question. Times like these, then, when you and I are likely to be called into the trenches at any moment, demand serious thought. And so while we have the opportunity, let us morally prepare ourselves as well as prepare ourselves from a military standpoint.

In order that the Y. M. C. A. may fulfil the mission of service and helpfulness in the lives of our students that it properly should, the cabinet has arranged for Mr. Fred K. Hoehler, executive secretary of the University of Cincinnati Y. M. C. A.,

to spend three days with us,—next Friday, Seventh Day and Sunday. Meetings will be held at the churches and at the college as per the following schedule:

On Friday, the 11th, at the college auditorium, 9.45 a. m. and 4 p. m.

On Seventh Day, the 12th, in the Seventh Day Baptist church, at 11.15 a. m. and in the college auditorium, at 4 p. m.

On Sunday, the 13th, in the First Baptist church, at 9.45 a. m., and in the college auditorium, at 4 p. m.

The cabinet sincerely hopes that the men and young men of the town, whether students or otherwise, will attend all these meetings, and so make them a success. Mr. Hoehler is a live wire, and comes from a live Y. M. C. A. He is a practical, safe and sane Y. M. C. A. man. It will do you good to hear him.

#### SOCIAL SERVICE COMMITTEE ACTIVE

The present Y. W. C. A. cabinet members are very enthusiastic and energetic, with the result that the girls are taking a great deal of interest in this branch of college activity.

The Social Service Committee, consisting of Miss Lotta Bond, chairman, Eva L. Cole and Edna Lowther, has been instrumental in establishing a Story-telling Half-hour Committee which holds services at the Industrial Home on Sunday evening from 6.30 to 7.00.

Judging from the size and attention of the audience, the committee feels that the time spent in preparation, etc., well repays them. Those particularly active in this connection beside the committee are: Miss Jessie Fortney, Grace McCarroll, Elizabeth Harris and C. Cunningham.

#### JESSE HUTCHINS

Friends and acquaintances of Mr. Jesse Hutchins will be interested to know that he passed through Salem, Monday, May 7, on train No. 11, en route to Shepherdsville, Ky. Here he will conduct an evangelistic campaign lasting about four weeks. Pastor Hutchins looks well and wore his usual happy smile.

Mr. Hutchins is a former Alfred and Milton student, and at both institutions played on the regular varsity baseball team. He resigned his pastorate at Marlboro, N. J., some few months ago to engage in

an evangelistic campaign lasting about four months. His family is now safely quartered in Brookfield, N. Y., where he will assume the duties of pastor about the middle of June. Many people will remember Pastor Hutchins, not only as a conscientious, hard-working preacher; but as a sweet singer as well. He has a very fine tenor voice.

#### TENNIS

In order that we might put the finishing touches on our tennis courts and fill up the washouts on our track, the faculty decided to permit those who were willing to do this work, to take Monday afternoon for the purpose. And we made good use of their kindness—students and faculty alike. It did look strange to see Professor Bond arrayed in overalls and jumper, digging post holes for tennis backstops, and Professor Karickhoff with coat, collar and tie off, swinging the pick like a regular guy. Once in a while professors get human. It's a good thing. In those couple of hours spent together we were able to see the other side of the men under whom we have been taking work day after day since the opening of the school term.

#### BUCKHANNON

Several of our students motored over to Buckhannon Friday to see the Wesleyan-Salem game. We lost, it is true, but it's hard to beat ten men, especially after winning four straight games on a hard trip such as we had. A return game would prove to any one who saw the contest that we have the best team. Buckhannon in general, though, treated us very kindly and we appreciate it.

A. F. G.

No man is fit to preach to others till he has seen the plague of his own heart, and has been broken with a sense of sin. They say that the best of all fiddles is an old Cremona, and that the best of all Cremonas is one that has been all "smashed up" and glued together again, so as to make it not simply as good as new, but a great deal better. So the best of all instruments to sound the music of the gospel is a heart that has been broken with a sense of sin and then cemented with the blood of Jesus. —P. S. Henson, D. D.

## YOUNG PEOPLE'S WORK

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

### INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION POSTPONED

**D**UE to the very unusual situation confronting this country, and for the best interests of all, the International Christian Endeavor Convention, to have been held in New York City in July, has been postponed for at least one year. Over the signatures of Rev. Francis E. Clark, president of the World's Christian Endeavor Union, and Daniel A. Poling, associate president and acting secretary of the United Society, the following statement has been given out. Following their statement is the resolution unanimously adopted by the trustees of the United Society, which throws additional light on the situation. The statement and resolution follow:

**F**OR patriotic reasons and in the interests of the safety of the thousands of young people who would have been entrusted to their care the trustees of the United Society of Christian Endeavor, with the indorsement of the local convention committee, have postponed for one year, if the war shall then be over, the International Christian Endeavor Convention called for New York, July 4-9, 1917.

Arrangements for the convention were virtually completed, and several thousands of dollars had already been expended. But with the heavy additional burdens placed upon the transportation systems of the country as the result of war, the added risk of travel, and the necessity for conserving every public and private energy of the nation, the United Society came unanimously to the conclusion that this radical step must be taken.

The advice of competent authorities was virtually unanimous; the facts before the trustees, which were supported by letters from officers of some of the largest state unions, left the committee no other choice.

It is planned now to hold a small conference of field secretaries, state presidents, and other representatives in some central

place of the country, July 3-6 inclusive, for the vitally essential planning and consultation of state and national leaders.

In the meantime the Campaign for Millions will be vigorously pressed, and all other activities of Christian Endeavor will go forward.

Particular emphasis should now be placed upon state and district conventions.

It is expected that immediately following the postponed New York Convention the dedication of the completed Headquarters Building will occur, this to take the place of the public laying of the cornerstone which was planned for the coming summer.

We call attention to the resolution passed by the trustees, which is a patriotic appeal to our young people in all America to contribute the money they would have spent in traveling to New York for a special fund to be used in the re-establishment of Christian Endeavor in the lands ravaged by war.

And, finally, let us earnestly strive to render a maximum service to the local church, and to safeguard the interests of the young people at home and at the front while we fervently pray for the early triumph of righteousness and the establishment of a just and lasting peace.

FRANCIS E. CLARK,

President.

DANIEL A. POLING,

Associate President and Acting Sec'y.

### A CHRISTIAN ENDEAVOR WAR FUND

Resolution Unanimously Adopted by the Trustees, April 18, 1917

In view of the present unsettled conditions of the country, the uncertainties as to transportation, and the necessity for the conservation of our resources in all possible ways, the trustees of the United Society of Christian Endeavor believe it is the patriotic, and therefore the Christian, course to postpone for one year the International Convention of Christian Endeavor, which has been announced to be held in New York in July next, and preparations for which have been nearly perfected. And the trustees suggest to all Christian Endeavorers who have already registered or have planned to become delegates that they contribute the amount of the convention expense to a Christian Endeavor Relief Fund, to be used in the discretion of Dr. Clark and his associates in office for the relief of Christian Endeavor distress and the rehabilitation of Christian Endeavor work in war-smitten lands after peace has come. In this way the Christian Endeavorers of the United States can manifest their spirit of world-union and universal brotherhood.

## FINANCING THE KINGDOM

ALBERTA SEVERANCE\*

Christian Endeavor Topic for Sabbath Day,  
May 26, 1917

## DAILY READINGS

Sunday—God's gold (Ps. 50: 1-15)

Monday—God's tenth (Mal. 3: 7-18)

Tuesday—Systematic giving (1 Cor. 16: 1-9)

Wednesday—Proportionate giving (2 Cor. 8: 7-15)

Thursday—Liberal giving (2 Cor. 8: 1-6)

Friday—Cheerful giving (2 Cor. 9: 1-15)

Sabbath Day—Topic, Financing the Kingdom  
(Luke 19: 11-26) (Tenth Legion)BIBLE HINTS FROM "ENDEAVORER'S DAILY  
COMPANION"

We are all stewards, every one, including the widow that gave two mites (v. 13).

Our money-earning power comes from God, and he will ask an accounting (v. 15).

Possession of money is a test of character. The use of it reveals the inner man (v. 20).

The reward of faithful service is not enjoyment, but an enlarged sphere of service (v. 17).

## FINANCING THE KINGDOM

Have you ever thought how much the Kingdom of God is like the Kingdom of Great Britain or the United States Republic, in that it takes a great amount of money to finance it? We know what large appropriations are made year after year by the United States for the ever increasing demands of our government. Besides this there are the salaries of the various secretaries, consuls and ministers. Does not the Kingdom of God need money to pay its secretaries, ministers and representatives, and to meet its increased demands? And do you realize what enormous amounts of money have been spent by the warring nations to carry on war against their foes? And now the United States has voted seven billion dollars to carry on war against her foes. But what has war to do with financing God's Kingdom? Isn't the Kingdom of God at war continually against sin and paganism? Oh, what wonderful victories would be won if the Kingdom of God had at its disposal the amount of money that has been used for this war with guns. New missions could be established all over the land, at home and abroad, and our old missions increased in efficiency.

\*Tenth Legion superintendent of Riverside County Christian Endeavor Union.

But I hear the cry of the Christian, "Oh, I give all I can." No, most Christians who say this are not giving all they can, for they are not Tenth Legioners, and nearly every Christian can and should give at least a tenth of his income to God. The tithe system is the solution of one of the great problems of the Christian Church; namely, how to get money enough to carry on the work of God's Kingdom. Are you, Christian, a loyal subject? Are you lifting your share of the burden of expense? If every Christian in the world were a tither, how long would it be till the whole world would be Christianized? Surely it would not be many years until every man, woman, and child would have heard the blessed Christ story of salvation, and would know the joy of love,—love to God and to fellow-man. Then would wars of sword and gun cease; then would there be peace, real peace, on earth. What a glorious day that would be. Is it not worth striving for?

Here is what Amos R. Wells said in a talk on the Tenth Legion: "Some men pray for the millennium, and don't give a mill toward its coming. Endeavorers, the chariot wheels of the millennium, are made of consecrated dollars. 'Go ye into all the world,' we say to our missionaries; 'Stay right here in my pocketbook,' we say to our greenbacks. We take an interest in missions, but we keep our money on interest. 'Thy kingdom come,' we pray. Ah, we must send our money to fetch it."

We of the Seventh Day Baptist Denomination are of course more vitally interested in our own denominational activities and the call of our own churches and boards. Secretary Shaw frequently tells of some urgent call that is not being answered. And why isn't it answered? We often hear some one say, "Why doesn't the Missionary Society take up that call and answer it?" or "The Tract Society should do this work." But how can they, fellow Christian? Both boards are in debt much of the time. I wonder what the effect would be if every member of our denomination were a tither. It is safe to say that our boards would not be in debt, that the call of the Syracuse Church for help, for a missionary pastor at Cosmos, for a mission building in Georgetown, S. A., and all the other numerous calls, would be answered. I remember that a year or so ago a man and woman had offered to go to Java, but there was

no money to send them. If every Seventh Day Baptist were a consecrated tither, it would not be so very many years before the whole world would know of Christ and the only true Sabbath of our Savior. A few years ago the cry of the church was "more workers", but now that call is being well answered. To be sure we must each be a worker and we will always want volunteers for definite service, but we need money to send the workers into the fields of labor.

Again I hear the cry, the ever ready answer of the non-tither, "I give all I can", or "I always give freely and gladly of what I have when the time comes," or "We were rather short, but I gave what I could." If you who say that had laid aside a tenth of your income each week or month, you would not have spent so much on that new suit, or hat, or vacation trip, or auto, that there was nothing left for God's work, for there would be money in your tithe box with which to answer the calls to help in financing God's Kingdom.

Now what does the Bible say about tithing? The Old Testament teaches that tithing was one of the fundamental principles involved in the relation between man and God. The examples of Abraham (Gen. 14: 19-20) and Jacob (Gen. 28: 20-22) show that the tithe principle was recognized before the formal statement of the law by Moses.

The dedication of the tithe, in various forms, as an acknowledgment of dependence upon, and reverence to, God, is a widespread practice of remote antiquity. We read of it among the early Romans, Greeks, Pelasgians, Carthaginians and Phoenicians.

In Matthew 23: 23, when reproving the Pharisees for neglecting the weightier matters of the law, justice, etc., while tithing mint, anise, etc., Christ says, "But these (meaning justice, etc.) ye ought to have done, and not to have left the other (tithing) undone." Surely Christ believed in the tithe. In First Corinthians 16: 2, Paul says, "Upon the first day of the week, let each one of you lay by him in store, as he may prosper." This clearly shows apostolic recommendation of the fundamental principle of tithing, namely, that a definite portion of our income should be set apart for God.

Is a tenth too much to give God? If the Jews and the ancients could give a tenth,

can we not give as much? Of course there are many who should give much more than a tithe, but they are not likely to, unless they give it systematically. Often we hear, "Oh, I don't tithe, but I'm sure I give more than a tenth." Keep track of it a while and you will very likely find, as many others have, that you do not. There are indeed very few who can not give at least a tenth. Many are the testimonies showing that even those of very meager means have been wonderfully blessed, and that the nine-tenths, with God's added blessing, went further than the whole without it.

Will you, fellow Christian, decide now to give God at least a tenth of your income? If you will, then will you not join the Tenth Legion? Perhaps some of you do not know just what this legion is. Here is the pledge:

"Please enrol my name in the Tenth Legion of the United Society of Christian Endeavor as a Christian whose practice it is to give the tithe, and send me the certificate of membership."

It was first formed by the New York City Christian Endeavor Union, and later, in 1897, was taken up by the United Society. The motto is, "Render unto God the things that are God's." There are no rules for the use of the tithe, and deciding where to use it becomes a great joy to the giver. Tenth Legion membership is not limited to Christian Endeavorers. It is for every church member; even the children can join. If a child is taught to tithe, it is one of his greatest blessings, for he will not be likely to stop. He will have an interest in missions and church work all his life. The same is also true of older Christians, "for where your treasure is there will your heart be also."

If your society has no Tenth Legion superintendent, write to the superintendent of Tenth Legion of our Young People's Board, Mr. Harry Talbot, Milton, Wis. Tell him you wish to be enrolled in the Tenth Legion. He will no doubt be very glad to hear such news, and your certificate will in due time reach you.

The stories, "Thanksgiving Ann", and the "Deacon's Tenth", bound together, may be had from Layman, 143 N. Wabash Ave., Chicago. Other helps from Publishing Department of United Society of C. E., Boston, Mass.

Riverside, Cal.

### A CHALLENGE OF PATRIOTISM

At present, as never before, the importance of increased food production and economy is being urged upon the whole people of the United States. No doubt there will be more or less of impracticable and effervescing enthusiasm aroused, but after all, this movement represents more than a wave of mere popular enthusiasm; and there exists a real necessity for it, not only as regards ourselves, but for the sake of the millions of others that are looking to us for bread.

Not all Christian Endeavorers, not even the boys and men, can serve the country in a military capacity, but all Christian Endeavorers, both boys and girls, men and women, can show their patriotism to their country, and render service to mankind, by enlisting in this movement for increased production and food economy. And to such as these Rev. Francis E. Clark, president of the United Society of Christian Endeavor and of the World's Christian Endeavor Union, has made an appeal. His appeal is, "Will You Enlist with Me in the Christian Endeavor Army of Production and Food Economy?" Dr. Clark's article, explaining and giving the details of his plan, appeared in a recent issue of the *Christian Endeavor World*. It is reprinted in the Young People's department with the thought that since most of our own young people live in rural communities it would be natural for many of them to enlist in this plan of Dr. Clark's. His proposed plan is both practical and stimulative. Read his article carefully. It will pay you to do so. His article follows:

I AM too old to enlist in the military army, and am not needed or wanted there. Many of us, older and younger, can best serve our country in other ways; but we can all serve.

I have enlisted in the great army of production and economy, which the President, the governors of many States, and our leading newspapers tell us is as important as the army in khaki. The army of the hoe and the spade is even more needed this summer, we are told, than the army of the sword and the rifle. Not only America, but the world, may be on the ragged edge of starvation before the end of this year.

I bought not long ago an abandoned

farm, and, with one Portuguese man to do the heavy work, I intend to do my best in my spare time to make two potatoes grow where one grew before, two ears of corn instead of one, two tomatoes where one grew last year, and so on, all down the list of the seed catalog.

I do not expect to make any money out of it. In fact, it will undoubtedly be a net loss of at least three or four hundred dollars this year, since I can not do the hard work myself; but that I will gladly contribute to help in my small way to feed our country and the world, and to keep down the high cost of living for the poor.

Will you enlist with me in a Christian Endeavor army of production? For this army none under ninety are too old, none over six are too young. Only those between certain limited ages will be called to the colors—the red, white, and blue colors; but to the green of the fields all ages are called.

There is no distinction in this army, of "sex, color, or previous condition of servitude." I invite the women and the girls, the young, old, and middle-aged, the militarists and conscientious objectors. There is no such democratic army in the world as this army of the plough.

The highest moral and patriotic motives may inspire our enlistment in this army. No Christian soldier ever marched to battle in any dire crisis in his country's history with a nobler motive than may this year, the year of a half-starved world, inspire the army of agriculturists. This year, at least, the agriculturist and the altruist join in one. This year we will plant and reap not simply for dollars and cents, but for our neighbors and our country as well as for ourselves. Patriotism and potatoes will be joined by more ties than those of alliteration.

My proposition is not chiefly for the big farmer and the landed proprietor, but for the back-yard or front-lawn proprietor, and for the owner of few acres, like myself. Every man, woman, and child that owns or can hire or beg a piece of land twenty feet square can join our Christian Endeavor agricultural army.

There are many vacant lots that the authorities of our cities are willing to allow any one who will cultivate. Most of us who live in the country or the suburbs can easily obtain a piece of ground to till, if it is not much larger than a big tablecloth.

Everything we raise will help to feed ourselves or some one else. The authorities tell us there is no danger of over-production this year, however many of us turn farmers or gardeners.

So, in order to do my little part to stimulate this necessary patriotic program, I offer a friendly challenge to all present and past Endeavorers to enlist with me in the army of producers, whether they ever before cultivated a farm or a garden patch, or not. We will enrol in this army any past or present Endeavorer who will send in his name; and in order further to stimulate interest, and that we may get the best results, especially from the boys and girls who enjoy a little friendly emulation, I will compete with them for certain cash prizes.

I will offer twenty dollars for the Christian Endeavor man or boy, girl or woman, who gets the largest results from a piece of ground twenty feet square (four hundred square feet); ten dollars for the one who gets the second largest results, and four other prizes of five dollars each for the next four.

The same prizes I will offer for the six who obtain the largest-results from an acre of ground.

The cash value of the crops raised is to be reckoned up by the first of November, according to the retail prices prevailing in the New York produce market during the fourth week in October.

Each competitor shall keep an accurate and honest account of everything that his acre or his four hundred square feet of ground produces, and submit to the United Society of Christian Endeavor a written statement of the value of his produce, on or after November 1, 1917. This statement will be accepted, as I shall rely upon the accuracy and honesty of all Christian Endeavor recruits in this army.

Perhaps others will add to these prizes, making them larger or increasing their number.

But of course the possible prize will be the smallest inducement to enlist. Genuine patriotism in the time of our country's and of the world's real need for larger food supplies is the first and great motive. Incidentally, however, from these efforts to ward off privation, and to bring staple articles of food down to a normal price for the benefit of all, will come health and strength, and I believe real pleasure, to

those who never before have handled the hoe.

Endeavorers who are genuine farmers and gardeners will have the advantage of some of us raw recruits; but we will not begrudge it to them, and shall be glad of their experienced competition. I am going to compete with the rest of you, and will measure off my acre and my four hundred square feet of garden on my little farm, and will do my best to raise all I can.

I have little hope, however, of winning any prize, for the soil of my farm is comparatively poor, and in addition has been neglected for fifty years or so until very recently. Still, I will do the best I can.

Other prizes will be announced later.

Let me summarize the terms proposed for the Christian Endeavor army of agriculturists:

1. Enlist by sending your name to me, at 31 Mt. Vernon Street, Boston, whether you compete for a prize or not. No other conditions required except to report, if you will, the amount raised on your farm or garden plot.

2. If you will compete with me for a prize, state whether you are a past or present Christian Endeavorer, and whether you compete for the prizes offered for the acre or for the four hundred square feet, or both.

3. Measure the ground carefully; keep accurate account of all produce raised; and by the first of November send a certified list of vegetables and fruit or other produce raised, and its market value according to the New York retail prices during the last week of October. Those can be found daily in most of the New York papers and many others throughout the country.

Any kind of produce will count for the prizes—vegetables, grain, fruit, or feed for animals. Hired help can be employed, or two or more Endeavorers may join together in cultivating the land.

If you can not possibly get a piece of land to cultivate, join the army of food economy, wasting nothing from the table, and saving so far as possible in food supplies.

Motto, "More food produced and no waste in our country's time of need."

P. S. Since the above was written, Dr. Howard B. Grose, Dr. Amos R. Wells, Dr. Daniel A. Poling, Mr. A. J. Shartle, and Mr. J. J. Arakelyan have offered twenty five dollars each in prizes to the Endeavor-

ers who raise the most valuable crop of corn, potatoes, beans, tomatoes, and cabbages, respectively (one kind of vegetable only for each competitor), on a piece of land of four hundred square feet. This money is to be divided into four prizes, one of ten dollars and three five dollars each, for each of the crops mentioned, the value of the crops to be decided, as in the other cases, by the prices in the New York produce market in October.

Two hundred other prizes of one dollar each will be given to those who send in the best records, though they may not win the larger sums.

### YOUNG PEOPLE'S SOCIETY OF ALFRED, N. Y.

Nothing has been heard from the Alfred Young People's Society for some time, perhaps, but we have been busy and interested, and are quite proud of our achievements. A silver seal already shines on our Efficiency chart and we hope soon to have the gold seal also.

A Japanese social, at the parish house, on February 26, was a most enjoyable affair. Mr. Shofu, a Japanese student, planned it, with the aid of the Missionary and Social committees. Japanese games and refreshments were quaint and delightful. The decorations for the occasion were quotations and selections in Japanese, hung on long strips of paper from the walls.

On February 28, Mr. H. V. Adams, lyceum lecturer, gave us his popular lecture, "Grapes of Gold." The lecture was given under the auspices of the Y. P. S. C. E., and though not a great success financially, our efforts were certainly worth while in bringing to Alfred such an excellent speaker. Those who were present heard a most delightful lecture, both interesting and helpful.

The Alfred College Glee Club's second annual tour proved even more successful than the first. Westwood, East Orange, and Plainfield, N. J., and Johnson City, Pleasantville, and Yonkers, N. Y., gave them a royal welcome. The glee numbers were very popular, while the quartet and string pieces were freely encored. The heartiest reception, however, was given to the readings of Harold Clausen, who made a distinct hit before every audience. According to a low estimate, six thousand

people heard and enjoyed the Glee Club on this trip.

We are continually reminded of the affairs and needs of our country. In the university, military drill under Mr. Fiske has taken the place of the regular physical training for the freshman and sophomore boys. Red Cross work has been taken up by the girls, and much interest along this line has been aroused. The Red Cross workers of the college may unite with the local chapter, or organize a separate one.

The balopticon machine, for which the Alfred Y. P. S. C. E. has been so interestedly working, is now in use in China. The machine will use both slides and post cards and will be used in the Girls' and also the Boys' school, and possibly in other places. Several lectures or entertainments have already been given and more will follow. The letters of hearty thanks lead us to believe that our gift will prove useful and entertaining. The money for the balopticon was raised at the Christian Endeavor fair last summer. The fair was a great success and about one hundred dollars was raised.

### DINNER FOR DR. CLARK

DR. CLARK received an ovation when he rose to speak at a dinner recently tendered him by the United Society, in Boston. There were present the officers of the United Society, a number of long-time Endeavorers whose interest in the movement remains unabated, and some of Dr. Clark's college classmates.

The occasion was Dr. Clark's return from the South, where he had been resting for some weeks. Endeavorers will be delighted to know that his health has been restored, although he probably is not quite so strong as he was before his sickness. He spoke at this meeting with his old vigor, enthusiasm, and charm.

First of all, he presented his call to Endeavorers to become members of the great army of agriculture, a project explained elsewhere in this paper. Then he dwelt on the idea of Christian Endeavor vacation homes similar to those that are so popular in England, France, Ireland, and Germany. Essex County, Mass., has taken steps to build such a home at Sagamore, which, it is hoped, may be the forerunner of many others in different parts of the country.—*Christian Endeavor World.*

## CHILDREN'S PAGE

### "TWO LITTLE GIRLS OF LONG AGO"

THE *Christian Advocate* has an interesting story of the childhood home of Frances Willard and her sister. I am sorry you can not see the picture that goes with it, but I will tell you about it. It is printed from an old-style photograph (called a daguerreotype) of the two little girls, taken full-face. They sit side by side, "their hands primly held just where they were placed by the man who made the picture." They are dressed alike in long-sleeved, striped dresses, the skirts of which are gathered full at the waist. On the waists the stripes run almost crosswise, exactly matching at a seam in front. The hair of each little girl is parted in the middle and hangs down in curls to the shoulders, hiding the ears. Now, while you read the story, you can picture these sober-faced, quaint-looking children of long ago.

The name of the older is known all over the world, for she grew up to be one of the noblest women in America—Frances E. Willard, for years the leader of the Woman's Christian Temperance Union. The picture was taken in 1847, when Frances, or "Frank," as she was always called, was about eight years old, and Mary was four, just at the time when they left their Ohio home and traveled by wagon—there were no railroads—for thirty days through woods and across prairies, and by the side of Lake Michigan, until they came to the lonely spot in Wisconsin which was to be their home.

Forest Home was the name of the Willard homestead, and there Mary and Frank and their older brother Oliver worked and played, far away from their nearest neighbors and dependent on one another for company. Such fun as they had, in spite of the hardships they had to endure, just as all pioneers did! Forest Home was a queer old rambling cottage, with little nooks and crannies and out-of-the-way porches scattered over it. It lay near the bluffs, with the beautiful Rock River flowing by it, and a prairie stretching away to the east, yellow with grain in summer and white with snow in winter. They fished and coasted and climbed trees, one of which, a great oak,

bore the words: "The Eagle's Nest—Beware!" There Frank and Mary had built a little porch, and there they would climb to read or draw, for Mary was very artistic. When a visitor from town said they must be lonely in the country they decided to make a city of their own, and call it, Fort City. In those days there were real wild Indians in the West, so the city had to be a fort too.

A funny city it was! On the road that ran in front of the house they put up a shingle marked Broadway! Everything about that farm received a city name. The barn was "Warehouse of J. F. Willard." The cow yard was "City Market," the well, "City Fountain," the henhouse, "Mrs. Willard's Family Supply Store," the granary was "City Elevator," and the pigpen "City Stockyards."—They cut tin and leather for money, and had rules and officials for the government of their city. They even had a newspaper—but years afterwards Frank wrote that in the twinkling of an eye they would leave the writing of the Fort City Tribune "and taking the fire shovel, one would begin spading the street up to a higher level, while the other would fit bricks and pebbles into a queer mosaic to make it more like the pavements of the town. A few minutes later, perhaps, we would be walking on the ridge of the house, with an old rake handle for our 'balance-pole,' then crawling in a dormer window we would scurry down the back stairs and have a shooting match out by the well, with bows and arrows."

Many Indian fights were acted out by the children, and Mrs. Willard herself would join in the fun. Once Oliver and another boy were the attacking party, and Mary and Frank and Mrs. Willard were to defend the house. They had made great preparations to meet the "redskins," and had broomsticks and pails of water handy. Mrs. Willard guarded the front door and Frank the back door—but the boys fooled them by burrowing under the snow to the cellar windows and bursting through the cellar door!

All three of the children loved the out-of-doors. Mary and Frank had several clubs, of which they were the only members, one called the Rustic and one the Artists' Club. The girls were not allowed to ride horseback, but Frank trained a cow to harness so it could draw hand-sleds, and finally

broke the beast in so it could be ridden with a side saddle! Mary had a pet goat, fitted with panniers or side pockets, in which their sketching materials and lunch would be carried—and what jolly picnics the two girls had! They always went in costume, wearing high hats and red belts and carrying cross-guns. Mary wore the official badge of "Provider," a bit of carved pine decorated with ribbons, and she had charge of the dainty lunch—"Some of mother's light, sweet bread, with butter that fairly smelled of violets, and nice sugar strewn over it, with a piece of pumpkin pie and a few hickory nuts. Our drink was water, bright from the crystal spring up the bank, and we brought it in a bottle and drank it through a clean-cut straw. We asked a blessing at the table, and acted like grown folks, so far as we could."

There is only space to tell you a little more about these two interesting girls. They were full of fun and had good times, but they were sweet and loving and devoted to each other. They had many plans for the noble things they would do when they grew up, but it was only Frank whose dreams were realized. Mary died when she was a beautiful girl of nineteen, and among her last words were these, "Tell everybody to be good!" She could leave a message like that for the world, because she had done her best all her life.

Mary and Frances Willard had one of the sweetest of customs when they were children. At the end of each day, after they were in bed, one would say to the other: "I ask your pardon, and I thank you," and the other sister would reply, "I freely forgive you, and welcome." Then they would change about, and again the loving words of gratitude and apology would be spoken and answered, and they would fall asleep, each having asked forgiveness for any hurt or wrong done to the other, and each having expressed her thanks for the loving services of the day. What a beautiful thing it would be if every child who reads this would end the day with such words! It would be one of the loveliest memorials that Mary and Frances Willard could have. Why not try it?

"It's easy for the right kind of a Christian to pray the right kind of a prayer."

## RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

### CHAPTER XV

(Continued)

"What route shall we take, father," asked Harold, "shall we go by the way of Niagara Falls or Washington?"

"Wouldn't we better take in the Falls on our return trip and do up Washington en route east? I am not very particular, but if you all agree to it, we will go to Washington first," replied Mr. Selover.

There seemed to be agreement and so they planned to start at once for Chicago and Cincinnati and then go east to Washington, thence to New York and Boston, and return another way.

"Now this may be the last trip that I can ever take with my family and we must make the most of it and not waste any time. I wish Lorna and Ellington were along," remarked Mr. Selover.

"Wasted time is worse than no time," said Rachel.

"Jeremy Taylor says that 'he that is choice of his time will also be choice of his company and choice of his actions.' I guess our company is all right," said Harold, "but the actions may depend upon Rachel. I noticed that she stuck up her nose when I said 'company' and looked at her. I think she will bear watching."

"Well, let auntie do the watching," laughed Rachel. "But you are wasting time already. Each minute has wings and Milton says, 'The misspents of every minute are a record against us in heaven. Sure if we thought thus, we should dismiss them with better reports, and not suffer them to fly away empty, or laden with dangerous intelligence.'"

"Remember, children, that while you have read vivid and accurate descriptions, and seen photographs and pictures of the towns we hope to visit and the scenery we pass through, yet the reality, if you keep your eyes and ears open, will burst on you like a revelation. Don't travel now like a stock buyer and see only pigs and horses and sheep. They are pretty enough or God would not have made them, but there are better things to see and study," remarked Mr. Selover.

"Rachel will see nothing but Easter hats," said Harold.

"Oh, you stop," said his mother. "Rachel will see more in five minutes than you will in an hour. You will be noticing all the sick folks on the train and want to prescribe for them."

"Goodie, goodie, now you have it, Harold. Take along your pill box," said Rachel.

Soon they were off, speeding toward Chicago. There they stopped a half-day to see the medical college and the rooms that Harold and Lewis had, and made a quick visit to the park. There was much to see and talk about en route to Cincinnati over the Pennsylvania line.

"Father, you have been here many times, you shall act as guide. First," said Harold, "what gave the city its name?"

"The town was first named Losantiville by John Filson, who headed a company of men to this place. Some one wrote:

"John Filson was a pedagogue,  
A pioneer was he;  
I know not what his nation was,  
Nor what his pedigree.

"John Filson, from three languages,  
With pedant skill did frame  
The novel word Losantiville,  
To be the new town's name."

"Said Filson was supposed to have been killed by the Indians, and in 1790 Governor St. Clair named it Cincinnati in honor of the Order of Cincinnati. While Minnesota produces one fourth or more of the iron ore of the United States, this city markets more than one fifth of the iron produced in the United States. Here are paper mills, cotton and woolen, hides, and this is a great lumber market."

"I will be interested in the orphanages," said Rachel.

"Yes, Cincinnati has many of various kinds, and we will take a peek at the Children's Home, the Colored Asylum, German Protestant Asylum, the Boys' Home, Glenn Industrial, the great Refuge, House of Mercy, Home for Aged Poor, and others, and of course you, Rachel, will be interested in the Jewish charities. On West Sixth is the Hebrew General Relief Association. We will call at the Home for Jewish Aged and Infirm, the Jewish Foster Home, Jewish Shelter Home, the Jewish Convalescent Home, and you will want to look at the great Jewish Temple. You will also be interested in the great Music Hall. I saw here once the Pageant of Nations, simply

grand. The public library compares with others very favorably. The Union Bethel Building has saved many an outcast. Here on Broadway is a home for working girls who come to the city and need a home protected from temptation while they are at work on small wages."

"What I want to see most," said Mrs. Selover, "is the Art Museum, with its great paintings, sculpture, metal work, ceramics, textiles, and historic relics."

"Well, don't fail to take time for the Zoo," said Harold.

"The Zoo must not be missed. It occupies 60 acres of ground and there are more than 1,800 specimens of animals, birds and reptiles. Nearly every day also at the Zoo is a concert by celebrated musicians. But we must miss a great many interesting things in this city. We ought to go out to the Children's Home Farm near Glendale, a home first presided over by Seventh Day Baptists from Minnesota. Of course that will be interesting to you radical Sabatarians, remarked Mr. Selover.

These in turn were all briefly visited and then they started for Washington on the Baltimore and Ohio Road. Passing through West Virginia there was a break in the locomotive at a little town among the hills, and they were thus detained five hours. They all went out on station platform and finding that they had such a time to wait they sauntered up the one main street, looking up at the terraced streets on either side.

"I did not look at the name of this town at the station," said Harold. "Did you Rachel?"

"Yes, it was Salem. Why, I never thought just then, this is where our Seventh Day Baptist college is. Let's look it up." And inquiring they were led by a young student to see it.

"Were you a student here?" asked Harold, "and where are you from?"

"I came from Lost Creek and am a junior here in college. Were you ever here before?" replied the young man.

"We have never been here before. But Lost Creek suggests that you have a creek that was once lost. How did it get lost?"

"That is a story I hardly know how to tell you," he replied.

"There is the title for your novel, Rachel, that you were going to write sometime—'Lost Creek and How Found,'" said Harold.

The young man took them into the college and the president was there, though it was vacation. They were introduced and the president said, "Then you are from the Northwest. And you," looking at Harold, "were graduated at Milton. That is a good school. I am glad to have met you. Where are you going?"

"Taking a vacation trip east," replied Harold. "But I see you have gas here to burn and to spare."

"Yes, plenty to burn, but no money to burn. We want \$50,000 at once for endowment."

"Say, father, here is a chance for you to immortalize your name. Give this college the \$50,000 on the annuity plan, and I will come and be instructor in medicine. Got a Medical Department, President?" asked Harold.

"Not yet, but if you will endow the institution we may perhaps employ a physician in some chair now nameless. Are you studying medicine?"

"Yes, sir, but I fear I'd not make a good teacher," replied Harold. "Perhaps my sister here would like to teach the Hebrew classes. She is full blood."

"Don't look like the rest of the family and you call her sister. I see Hebrew in her well enough, but you look more like U. S. A. How's that?"

"One of the mysteries," replied Harold. "As great as where Cain got his wife. But we must return to the station or lose our train."

"Thank you for this call," said the president. "Send on your fifty thousand and the girl for a teacher. Good day. Come again."

A new engine had been sent for and they were out of the town.

"I see no saloons here," said Mr. Selover.

"Father, Seventh Day Baptist towns make war on saloons proverbially," said Harold. "That is a part of their history."

"Any more than other Christians?" asked his father. "But West Virginia has made war on saloons for some time and at last seems to have sent the brewers to make boots and shoes rather than shoots and booze. I wonder if 'blind pigs' are permitted there?"

"The animal that dispenses strong liquors without a license should be called a skunk, and not a pig," remarked Harold.

They heard a young man singing as they passed an old battle ground, "Just before the battle, mother."

"Saloon advocates ought to sing that just before election day," remarked Mrs. Selover.

"Not much whiskey sold in West Virginia 'dry' towns."

"Not by a 'jug-full,'" replied Harold.

"I guess some of those fellows that stood in front of bars now stand behind bars," said Rachel.

Just then at a station a junk dealer went by crying out "Bottles and rags."

"And 'there's a reason,'" remarked Harold.

"What's the difference between a man selling liquor in a 'dry' town and one selling it in a 'wet' town?" asked Rachel.

"That's easy. Give me a harder one," said Harold. "In a 'dry' the seller is a criminal, in a 'wet' he is a candidate for Congress or alderman."

"Oh, see that man smashing into another automobile with his."

"Got his gasoline mixed with joy-juice, I should say," remarked Harold.

"That is what makes 'Milwaukee famous,'" said Mrs. Selover.

"Yes, and thousands take the consequences," said Mr. Selover.

"I think their families and grocers take the consequences," replied Rachel.

"Here we are at Harper's Ferry," said Mr. Selover.

"John Brown made this famous," said Harold, "and now 'his soul goes marching on.'"

"And his enemies' souls go marching on, but in drier territory than West Virginia or Kansas," said Rachel.

Washington was reached the next morning. It is needless to detail their sight-seeing here. Most Americans know about, or ought to, their great capital. It does not have, like Oriental cities, famous cathedrals, monasteries, walls, antiquities and ruins, but it will soon be the most wonderful modern city in the world. When the liquor traffic is banished from the United States and the billions flow into legitimate channels of industry, the nation will have many millions to spare to make its capital famous the world over. And when war shall cease and armaments are not needed, billions more will be used for every needed charity and reform and education. Here the little

party stayed three days, and then went northward.

Passing Philadelphia, Harold and Rachel, seated together, suddenly, after they had been reading the SABBATH RECORDER, planned how they might possibly stop over a day at Plainfield, N. J. They asked the conductor if he could possibly let them stop on their through tickets. He said he could, as they were made out with that provision, a thing that Harold had not considered.

"Father, Rachel and I would like to stop off at Plainfield one day or part of a day, will you not indulge us in that?"

"What for?" asked his father.

"It is at Plainfield that our denominational paper is published and here is where the book was published containing the experiences of Sister Lorna. And I knew some fellows there who attended college at Milton."

"Very well," said his father, but that does not interest your mother and me. It was a source of great unpleasantness to us."

(To be continued)

### SEVENTH DAY BAPTISTS AND THE WAR

EDITOR EVENING NEWS:—My attention has been called to a statement that some observers of the Seventh Day are making claim to exemption from service in the ranks on the plea that the Savior says, "Love your enemies." Other reasons may also be given, such as prophecy concerning wars, etc. I wish to state that these are not the arguments of Seventh Day Baptists, nor does the fact of loving an enemy stand in the way of honorable warfare against an enemy, such as our country now must wage. We can love an enemy and pity him while we defend our homes from his assaults. All over this nation and in England Seventh Day Baptists will be found "rallying 'round the flag." If love for enemies had kept men from war in 1776 there would have been no United States today and no religious freedom for those who love their enemies. If loving our enemies had kept us from the conflict of 1861, millions would today be in slavery and there would have been no "half slave and half free"—it would all have been slave. Not a State in the Union would today boast of freedom for all men.

I want the world to know that Seventh

Day Baptists stand by their country in these critical times. They are members of the Red Cross, they are found in the navy and in the army. Many laid down their lives in the 'sixties. They are nurses and surgeons. When the Continental Congress needed a trustworthy man and loyal and competent to conduct diplomatic correspondence with the governments of Europe, a Seventh Day Baptist was chosen in the person of Rev. Peter Miller. Such a man translated the Declaration of Independence into seven languages for the imperial courts of continental Europe. He loved his enemies and saved his bitterest one from death, and Washington, in tears, thanked him for such an example of Christian forbearance. He was a German, too, loyal to his American government. It was a Seventh Day Baptist press on which was printed Continental currency authorized by Congress in 1777-78. After the battle of Brandywine the sick and wounded were nursed and cared for at Ephrata, a settlement of Seventh Day Baptists, who gave up their homes and church for hospitals and to minister to the wants of our army then in retreat. They were sent there at Washington's suggestion. Throughout the history of this nation these people have figured as patriots in defense of human rights, though it took war to settle it.

Mr. Editor, this is no attack upon any who may be misguided in their conceptions of duty, but to set the public right as to any question concerning this religious sect in its relations to national defense and a war for true democracy. You will find Seventh Day Baptists ready with money and men as far as their numbers can contribute to the national good.—H. D. Clarke, in *Battle Creek Evening News*.

"Out of the hottest crucible comes the purest gold. Out of the darkest night shine the brightest stars. Out of the sorest struggle comes the greatest victory. Out of the grave wherein we bury deep the old man of sin there comes the new life, bright with the virtues of the Christian character."

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



## SABBATH SCHOOL

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

### ENTERTAINMENT BY THE YOUNG MEN'S BIBLE CLASS

*New Market*  
The Young Men's Bible Class held its semi-annual business meeting on Sunday evening, April 29, in the session room of the church, at which time officers were elected for the ensuing six months, reports received and approved, and various items of business transacted?

As one of our church members has been sick and unable to care for his garden, the class voted at this time to plant and care for the garden, either by having each one give an equal amount of time to it or by finding some one to do it on shares. A committee was formed for this purpose.

The business session was followed by an entertainment. The program arranged for the occasion began with music by a quartet composed of some of the younger members of the class (Pastor Herbert Polan, Frank Burdick, Milton Randolph, and Frank Kellogg), who sang "My Country 'tis of Thee" (*no encore*). Then came a soprano solo, beautifully rendered by Miss Edna Burdick. Miss Ethel Rogers in her usual pleasing manner gave an instrumental selection.

Through the efforts of the Social Committee the class was very fortunate in securing Dr. Lester Randolph, of Milton, for an address at this time. First he congratulated the class on their excellent judgment in inviting the ladies there, thus lending grace, beauty and charm to the occasion. (Grace is the only one I know by her first name, and though I am sure that others were there I probably missed them.) Dr. Randolph gave us an interesting and instructive talk on the founding of the first Baraca class by a Mr. Hudson, with whom he was personally acquainted; also of its aims and achievements. Then, in keeping with the spirit of the times, he gave us a patriotic talk, telling us a few of the many reasons why we should be proud that we are Americans. His talks were illustrated with many humorous anecdotes.

At the conclusion, ice cream was served and all voted it one of the most enjoyable evenings the class had ever had.

CLASS MEMBER.

### Lesson IX.—May 26, 1917

THE HOLY SPIRIT AND HIS WORK.—John 15: 26—16: 14

*Golden Text.*—"He shall teach you all things." John 14: 26.

#### DAILY READINGS

May 20—Jno. 14: 15-30. The Comforter Promised  
May 21—Jno. 15: 26—16: 11. The Holy Spirit and His Work  
May 22—Jno. 16: 12-24. Jesus Going Away  
May 23—Jno. 16: 25-33. Comforting the Disciples  
May 24—Jno. 17: 1-13. Prayer for the Disciples  
May 25—Jno. 17: 14-26. One with the Father  
May 26—Acts 2: 1-18. The Spirit Given

(For Lesson Notes, see *Helping Hand*)

### HOME NEWS

NORTONVILLE, KAN.—Pastor Skaggs has recently spent a month at Milton, Wis., in pastoral work. During his absence the responsibility for the regular appointment of the church was assumed by laymen for the Friday night prayer meetings, and by organizations of the church for the Sabbath services. The organizations taking charge of a service each were the Woman's Missionary Society, the Brotherhood, the choir, and the Christian Endeavor society. The programs were planned with a good degree of originality. The attendance at church was good and all seemed to enjoy the variety of form and message. The choir presented an Easter program in song. At that service Rev. G. M. Cottrell, of Topeka, was present and gave a helpful address. The Christian Endeavor society presented a program somewhat after the usual order of their meeting, with the added feature of four prepared addresses, one of which, written by E. I. Maris, on "The Consecration of Influence," is offered herewith for publication.

The work of the church is moving along smoothly in about the usual order. A workers' campaign has been inaugurated and we are looking forward prayerfully and hopefully.

S.

"You will enjoy the sermon better if you take some one along to share it with you."

### WORK IN SOUTH AMERICA

DEAR RECORDER READERS:

As you would like to know how we are progressing I hasten to write you. Since my last appeal in the RECORDER of our building fund I have received the following donations from the U. S. A.: Mrs. Martha H. Wardner, \$25; Mr. and Mrs. Grant W. Davis, \$10; Milton Men's Bible Class, \$14; Carroll West, \$5; Riverside C. E., \$6.10; Miss M. A. A. Davis, \$1; Dodge Center S. S. \$7.75, making a total of \$68.75. We do appreciate these gifts and hope that others will be forthcoming toward this worthy object.

We recently had an effort which brought in \$20. One of our members started in January last a sewing class to make articles for a fancy sale sometime this year. The class meets every Wednesday afternoon and has a membership of 14 young people. They contribute a penny each, weekly, to purchase thread, cloth, etc. We are making preparations to hold a concert early. So you see we are doing a little here. Our people are loyal and true. They are anxious to have their own "fig tree." We have just closed a week of special services. A few, I hope, will take their stand definitely for keeping the commandments of God. Last night after the sermon on Baptism one asked for the ordinance. This person attended all of our special services. She said that for years she had been troubled over the time of Christ's crucifixion but received light upon my sermon on "Christ not crucified on Good Friday." She is rejoicing over the truth. Jesus said, "Ye shall know the truth, and the truth shall make you free."

A suitable property for church purposes is offered to us for \$700. The building was formerly used as a public hall, and can be utilized as a chapel. This is an excellent opportunity and one that might not return to us for a long time.

A building will give permanency to our work. Who will help us? I know there are many calls but let us not be weary in well-doing. Please remit, all amounts above four dollars by draft on New York.

Yours in the good work,

T. L. M. SPENCER,

86 Upper Robb Street, Georgetown,  
British Guiana, South America.

### MILTON COLLEGE NOTES

The annual concert of the Treble Clef of Milton College given in the auditorium Wednesday evening, March 2, was of more than usual merit. The libretto of the play, "A Musical Maid," was written by members of the Treble Clef. The original musical selections were composed by Miss Alberta Crandall who directed the concert and conducted its orchestra accompaniments of which she was also the composer.

The whole concert was rich in fun and humor and showed a distinct loyalty to the best interests of the college. Much credit is due the organization for the hard work done and especially to Miss Crandall for her enthusiastic support.

Doctor Edwin H. Lewis gave the second of his English lectures before the seniors and freshmen Sabbath evening. The lecture was up to Doctor Lewis' standard in every respect, notwithstanding the train delays and waits.

News has been received that President Daland will soon be with us, and we will be glad to welcome him home.

After chapel Friday morning a meeting of the men was called by Professor Stringer. The matter of a field meet was put over until Monday. The other matter, that of discontinuing all athletics for the duration of the war, was discussed and the motion was lost by a vote of forty-six to four.—*Journal-Telephone*.

Who are the men who have succeeded in the best way? Who are the men who have done good work while they lived, and have left their lives like monuments for the inspiration of mankind? They are the men who have at once known themselves in reference to their circumstances, and known their circumstances in reference to themselves; true men, sure of their own individuality, sure of their own distinctness and difference from every other human life, sure that there was never another man just like them since the world began, that, therefore, they had their own duties, their own rights, their own work to do and way to do it.—*Philip Brooks*.

"If sin is a disease, the Bible is the doctor book which gives the remedy."

## 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.

"I, the peace that passeth knowledge, dwell amid the daily strife; I, the bread of heaven, am broken in the sacrament of life."

## The Sabbath Recorder

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

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## WORLDLINESS

Worldliness, in the religious use of the term, is not the being occupied with secular things. It is rather a spirit, a temper, a way of looking at things and judging things. The worldliness is not in the work, but in the spirit of the worker; and it may be manifested in connection with any kind of work. Worldliness can penetrate even into prayer and preaching, and the most sacred work can be done in a worldly spirit. In like manner the Christian life does not consist in doing formally religious things, though these have their place, but in the filial spirit which should pervade all doing and all days and all life in all its interests. Whatsoever the Christian does, he is to do it heartily, as to the Lord and not to man. And this living in all things unto the Lord is his religion.—*Borden P. Bowne.*

"The man who had made a huge fortune was speaking a few words to a number of students at a business class. Of course, the main theme of his address was himself.

"All my success in life, all my tremendous financial prestige," he said proudly, "I owe to one thing alone—pluck, pluck, pluck!"

He made an impressive pause here, but the effect was ruined by one student, who asked impressively:

"Yes, sir; but how are we to find the right people to pluck?"—*The Continent.*

"Jesus fulfilled the old law by filling it with new meaning."

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All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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# Sabbath Rally Day

MAY 19, 1917

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

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

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

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

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

# The Sabbath Recorder

## RABBONI

I had walked life's path with an easy tread,  
Had followed where pleasure and comfort led,  
And then it chanced, in a quiet place  
I met my Master face to face.

With station and rank and wealth for a goal,  
Much thought for the body, but none for the soul,  
I had entered to win in life's mad race  
When I met my Master face to face.

I had built my castles and reared them high;  
With their towers had pierced the blue of the sky;  
I had sworn to rule with iron mace,  
When I met my Master face to face.

I met him and knew him, and blushed to see  
That his eyes, full of sorrow, were fixed on me.  
And I faltered and fell at his feet that day,  
While my castles melted and vanished away.

Melted and vanished, and in their place,  
I saw naught else but my Master's face;  
And I cried aloud, "Oh, make me meet  
To follow the marks of thy tired feet."

My thought is now for the souls of men;  
I have lost my life, to find it again,  
E'er since, alone in that holy place,  
My Master and I stood face to face.—S. T. Carter, Jr.

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