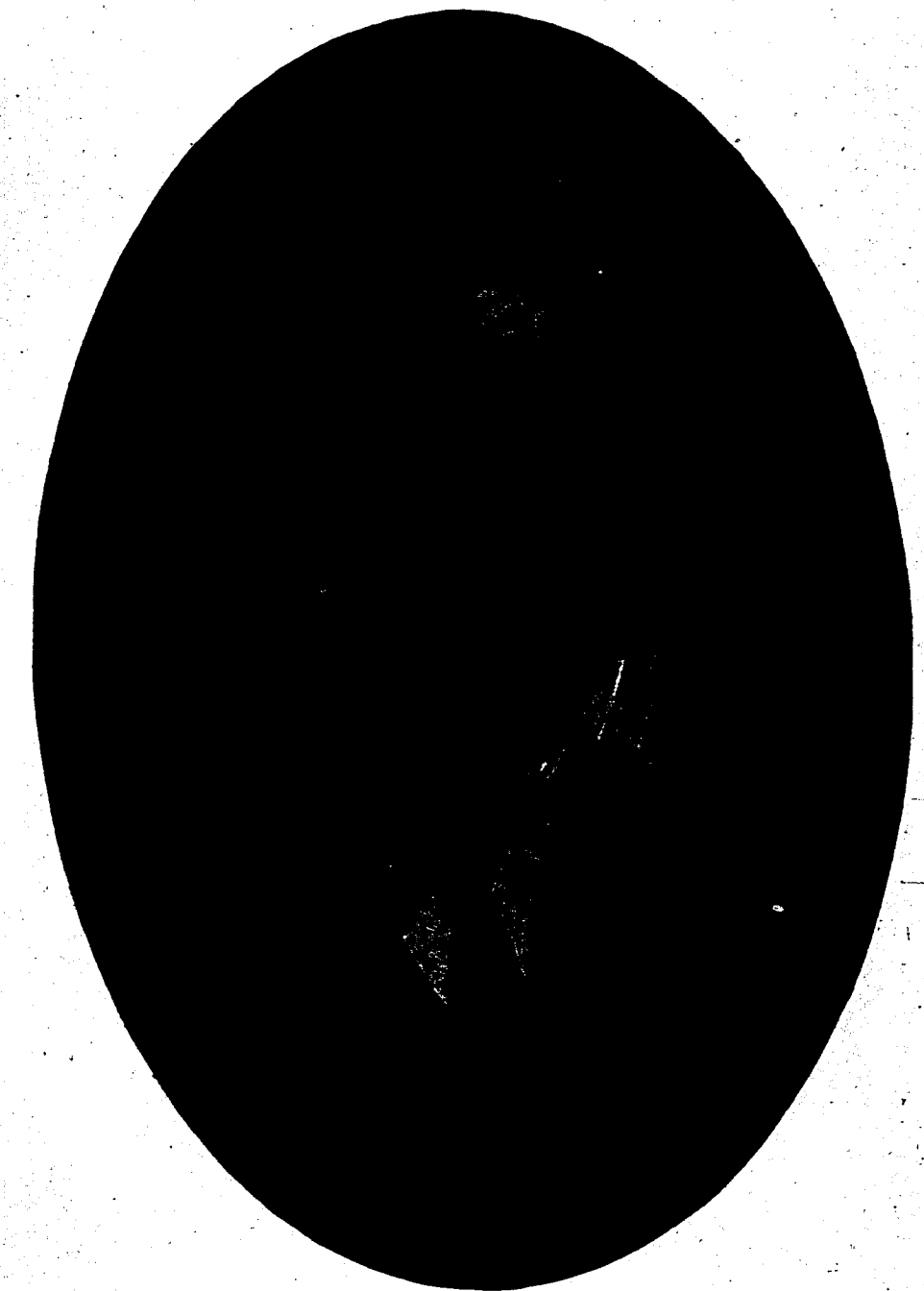


# The Sabbath Recorder



PRESIDENT WILLIAM CLIFTON DALAND, M. A., D. D.

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## MILTON COLLEGE COMMENCEMENT\*

Compiled by Rev. Henry N. Jordan

COMMENCEMENT week at Milton is always an event of interest not only to the inhabitants of Greater Milton but also to the people for miles about. Farmers, artisans, men and women in professional walks and those who have gained distinction in the service of state and nation, find joy and profit in the varied opportunities of the occasion.

Several things of unusual moment have made this commencement stand out in the annals of educational endeavor as an epoch-making event. It was Milton's *Semi-Centennial*, a milestone which, in the providences of God, her friends fervently pray and earnestly hope shall be the turning point for a larger, grander experience and service for the youth of the land. Her founders with patriotic zeal, self-sacrificing devotion and unfaltering faith laid the foundation deep and built wisely and securely upon that foundation two of whose elements were the school and the church of the living God. For fifty years "others than these have labored" in the same faith, with the same sacrifice, toward the same "prize of the high calling".

Another incident that added zest to the annual gathering was the announcement of the results of the extensive canvass under the splendid leadership of Dr. Lester C. Randolph to increase the endowment of the college so that its facilities might be enlarged and its endowment enable it to be recognized as a college of standard grade according to the standards of the General Education Board.

The war has caused the college to feel the seriousness that attaches to America's entrance into the great and awful world war. Several of the "boys" have entered the military armies of the state and nation.

\*The writer is indebted to Rev. Willard D. Burdick and to Professor Harrison M. Barbour for a part of the material of the first two days.

Others have enlisted in the ranks of the industrial armies to do their bit in assuring the success of the cause waged in defence of humanity's rights and the principles of democracy.

## FIFTY YEARS OF RELIGIOUS LIFE AT MILTON

IN keeping with the custom of years the opening service of commencement this year was on Friday night, June 15. The two Christian Associations united in the preparation of the program which was grouped about the theme, "Fifty Years of Religious Life at Milton." Mr. John Thorngate, president of the Y. M. C. A., presided and was assisted by Miss Isabel Brown, president of the Y. W. C. A. The large congregation which assembled in the beautifully re-decorated Seventh Day Baptist church were made thoughtful and worshipful in the singing of the hymn, "Day Is Dying in the West," and the prayer of Pastor Randolph. Allison Burdick, William D. Burdick, George Thorngate and Clark Siedhoff, one of the college quartets, sang two selections.

Rev. Willard D. Burdick, an alumnus and devoted supporter of Milton, who has been acting pastor of the Seventh Day Baptist church a part of the time while the pastor was absent in the interests of the college, was the first speaker of the evening. Clearly and fully he recounted the part religion had in the early pioneer civic, educational and community life. A part of his message is given here.

"Last Sunday, an old resident in this vicinity told me that his mother used to say, 'Churches and schools have made America great.'

"Churches and schools have made Milton great! The pioneer Seventh Day Baptists held a meeting at the home of Mr. Joseph Goodrich the first Sabbath after their arrival in the year 1838, and these services have been held regularly to the present time.

"These early settlers soon felt the need



of schools, and in 1844 a select school was started with Bethuel C. Church as principal for the first year. My brief talk on 'The Earlier Days' goes back to the time when the work of school began in the newly erected building on College Hill, in the fall of 1855. When the school opened on the hill, Professor Spicer and Professor Albert Whitford, his assistant in the academy, started meetings in the chapel on Friday nights. As the religious advantages for young people were poor in those days but few of them took part in the services and the meetings were usually conducted by Mr. Spicer or the other teachers.

"The work in the Christian Association of these early days is briefly and clearly brought out in the report of Milton College to the Seventh Day Baptist Education Society, in 1896, in reporting the fortieth anniversary celebration of the Christian Association that was observed at commencement that year. 'Early in June, 1856, a few students and teachers of the college with some young people of the village, were formed by President William C. Whitford into an association for religious exercises. For about sixteen years these were conducted by him and they consisted, mainly, of prayer and conference, Bible class instruction and brief sermons. At the close of this period, chiefly through the efforts of Rev. David H. Davis, missionary at Shanghai, China, and Professor Dwight Kinney, of South Pasadena, Cal., both of them students in the college, the management of the association passed entirely into the hands of its members composed, as formerly, of students and young men and women of the place and belonging to the different churches. This was one of the oldest organizations of the kind in Wisconsin.'

"The principal meetings of the Christian Association since its organization have been held on Friday nights; but early in the seventies there was felt to be a need of more meetings and on Tuesday nights were begun separate meetings for the young men and the young women and these have been continued to the present while all came together for the great meeting of the week on Friday night.

"Several revivals have been held in the college in connection with the Christian Association and many conversions have resulted from its work, both outside the revival seasons and in the time of revivals.

During the 'earlier days' student evangelistic quartet work was started largely because of the evangelistic spirit that the work of the Christian Association encouraged.

"In 1907, the Christian Association was disorganized and a Y. M. C. A. and a Y. W. C. A. were organized to continue practically the same kind of work that the Christian Association had been doing for more than a quarter of a century.

"The general influence of the association during these years has been great. Many have become Christians through its influence; many have been encouraged and trained in its meetings to take up the gospel ministry, both in the Seventh Day Baptist and other denominations; a great many have received splendid training in its meetings for active service in the churches; and it seems to me that its influence upon the student body has had much to do in keeping the moral standards high and in keeping the students from the use of intoxicants and tobacco and from dancing and playing cards."

George Thorngate, an alumnus of only one year and an enthusiastic Christian worker, then told of "The Recent Years" of College Association. The pervasive religious and spiritual atmosphere of the college was familiar to all who have ever been in Milton. The various functions of the Association could justly be styled spiritual developers. This was in an especial manner true of the Friday night prayer meeting. In these services the students came to know themselves just as they were. Here, stripped of insincerity and superficiality, they got down to the fundamentals in religious and spiritual thought and action. Here they learned to express the depths of life in terms of reality. Here "Service" has always been a dominant note.

The writer regrets that he has been unable to secure and can not give from any notes he might have taken an abstract of the principal address of the evening which was made by the Rev. D. Q. Grabill, pastor of the Congregational Church of Fort Atkinson, Wis. It was a masterful presentation of the theme, "The Place of Religion in My Life". The spirit of the address was a fitting accompaniment to the sentiment expressed in the succeeding sermons and addresses and in keeping with the dominant spirit of the whole commencement.

### COMMEMORATIVE SERVICE AT SEVENTH DAY BAPTIST CHURCH

**H**ISTORICAL occasions like the semi-centennial naturally make much of the past as a reason for the present and a prophecy for the future. The two commemorative services, the one held on the Sabbath, the other on Sunday, made much of their opportunity to review Milton's past as it related to men, ideals and achievements. At the service at the Seventh Day Baptist church on Sabbath morning President Daland offered the invocation; Comrade Hosea W. Rood (Uncle Oliver) read the Scripture lesson from the tenth chapter of Matthew; and prayer was made by Rev. Willard D. Burdick.

The choir rendered the anthem, "King, All Glorious," while Miss Anne E. Post sang most expressively the offertory solo, "The Voice of the Father." The commemorative sermon was preached by the pastor, Rev. Lester C. Randolph, who took as his text John 3: 2, "We know thou art a teacher come from God". The following notes utterly fail to convey the inspiration which the sermon stirred in the minds and hearts of the hearers. By way of introduction the speaker said:

"Nineteen hundred years ago a young man came before a world that was filled with wickedness, in an age when there were many gods but no God. Many paths were open before him but he founded a school with twelve young men as his pupils. His method of instruction was by the lecture, the quiz, the seminar discussion, laboratory, practice teaching, example, but most of all *he lived with them*. He made this little school a center that reached outside itself. He said to the scholars, 'Go ye therefore, and teach all nations.' The influences of his life and teachings are being realized in changed conditions in the world. Slavery has passed away. Three fourths of the world is arrayed against autocracy. But the world is far from what it should be and it will be so till He comes."

Then Pastor Randolph asked, "Why is Milton College here?" "What had the early settlers in mind when they founded the school?" Then he pictured the journeys of the pioneers to Milton by ox teams and by boats; the coming of the boys and girls in their homespun clothes to the academy their parents had started. He told of the

plans of Joseph Goodrich and asked, "What had Joseph Goodrich in mind in laying his plans?" His course showed that he was *profoundly religious*. The teachers of the academy and college have been profoundly religious. This school is the continuance of the principles of the school founded in Palestine.

Pastor Randolph spoke of the monumental work done and the great influence exerted by President William C. Whitford in Milton College and in the State of Wisconsin as State Superintendent of Instruction; of three other men who have held this important position; of many others who have gone out from Milton supplied with the vision, the preparation for a great work with force and determination to take their part in life's great field of endeavor; and of the splendid important part that the aged Professor Albert Whitford has had in making Milton College and in influencing the many hundred students who have attended the college. "Every one is getting an education,—but what kind? That question faced our fathers. They wished to guide the activities of youth in the right direction. The people are glad that Milton College stands for such high ideals."

### COMMEMORATIVE SERVICE AT CONGREGATIONAL CHURCH

**T**HE second commemorative service was held Sunday morning at the Congregational church in Milton.

The sense of the presence in Milton of an educational institution devoted to the highest service of young men and women pervaded the morning worship of the Methodist and Congregational churches Sunday morning. President Daland and Pastor Randolph shared in the conduct of the service with Pastor R. S. Scott and Reverend H. M. Barbour. Friends from all congregations filled the auditorium, and a choir of young people, from the three churches represented, rendered selections in keeping with the thought of the hour.

President Silas Evans, of Ripon College, preached, taking as his theme, "The things which are seen are temporal, but the things which are not seen are eternal." The world of material things which the senses grasp is not real. We see only effects; no man hath seen a cause at any time,—malarial germs,—the atoms of hydrogen with their

five hundred electrons and the atoms of gold with their five hundred times five hundred. Science is in absolute opposition to materialism. Disregarding the testimony of sense, the mind finds real only a world of elemental forces; and were it not for practical reasons we could afford to do away altogether with the word "matter."

In history also, the real does not meet the eye. The march of civilization is not a series of outward events,—not a matter of battles and the mechanisms of government. But great ideas, gradually rising out of the sources of human action, are constantly shaping into these outward institutions. The millions in old Russia were made obedient unto death not by the external power of one man, but by the mighty idea of autocracy. Such old ideas do not pass suddenly, cut off sharply as by the stroke of an axe. We are still without woman suffrage, just because we always have been without it. But eventually new ideas conquer every tradition,—the sale of black men at the block, the toleration of U-boat piracy in the Atlantic, and the licensing of those more subtle submarines, the liquor-toxins, for their insidious attack upon the powers of human nature. Today we tug in the center between two great ideas, militarism and pacifism, which struggle for supremacy. In the present stage of the world, nations must still fight duels. But the day will come when the great idea will break out in all nations, "God reigns! Come, let us beat the swords into ploughshares." The future belongs not to muscles, muskets and majorities, but to the confession, "I believe in God the Father, Maker of heaven and earth, and in Jesus Christ, his only Son."

### SCHOOL OF MUSIC

THE exercises of the School of Music were held in the auditorium on Monday night and furnished to the lovers of music a delightful evening. The untiring efforts and skill of its director, Miss Alberta Crandall, were evidenced in the renditions of the various participants on the program, which consisted of a pleasing arrangement of vocal, piano and violin selections. Miss Adelaide J. Bartholf was a graduate in the vocal class. Special mention should be made of the work of Miss Anna Marie Woodard and Miss Irene Thomas.

### BACCALAUREATE SERVICES

A LARGE audience filled the Seventh Day Baptist church Sunday night, June 17, to share in the baccalaureate services. Dr. Daland, who has but recently returned from the Southland whither he went last January to recover, if possible, his failing health, was at his very best; and it was a joy to students and friends to greet the beloved president again and to feel the force and timeliness of the message in the baccalaureate sermon. It seemed a strange coincidence that Dr. Evans in the morning and Dr. Daland in the evening should have chosen the same text with a somewhat similar elaboration of its content. But the writer will vouch for the men that neither one could in any possible manner be accused of plagiaristic practices. The times made necessary and opportune the thoughts, sound, practical and optimistic, that the speakers gave.

In general the program for the evening was carried out as follows:

Doxology  
 Invocation—Rev. Willard D. Burdick  
 Scripture, Second Corinthians—Rev. G. A. Zimmer  
 Prayer—Rev. R. S. Scott  
 Anthem—  
 Hymn, "Watchman, Tell Us of the Night"  
 Sermon, "The Things Which Are Eternal"—  
 President William C. Daland.  
 Hymn, "O Zion, Haste Thy Mission High Fulfilling"  
 Benediction—Rev. Lester C. Randolph

### SERMON

PRESIDENT WILLIAM C. DALAND

*Theme: The Things Which Are Eternal.*

Text: The things which are not seen are eternal." Second Corinthians 4: 18b.

These words must be understood in connection with those that immediately precede them.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Second Corinthians 4: 17-18.

This contrast between present trouble and future joy is frequently drawn in the writings of St. Paul. In the Epistle to the

Romans he writes: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18).

You who are about to forsake the halls of learning will perceive the kinship of this contrast with that between the irksomeness of the discipline which you have undergone and the joy of the sense of mastership which you have gained. This also is set forth by the apostle in still another place. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12: 11).

is in a nutshell my sermon to you tonight. Ponder it well. It will serve you many a time.

These passages quoted from Paul imply that all our afflictions and troubles are relatively light and last but for a time. Reflect upon your sorrows, your trials, your difficulties, your deepest distresses, even the periods of the most intense anguish in your life as students, whether caused by yourselves, by your fellow-students, by your teachers, or by the play of forces in the world about you, and see if they have not, after all, been brief in comparison with your more delightful or less burdensome experiences. When you were in the midst



Y. W. C. A. CABINET

Oh, the significance of these two words, "Nevertheless afterwards", now so laden with regret and again bubbling over with joy! We taste to the full the pleasures of sense in an evening of feasting and hilarity. "Nevertheless afterward" we bear the headache and the regret that follow. We spend hours of painful toil at an arduous task and experience the terrible weariness of overwork. "Nevertheless afterward," when the task is completed, the satisfaction at having thus employed our time and energies instead of having frittered them away in trifling pleasures proves an ample reward. It pays to learn the meaning of "Nevertheless afterward." That

of trouble it seemed to be without end and usually intolerable. Nevertheless these troubles are for the greater part past, although some may still lie heavy upon you. Those that are past seem now to be lighter than when they afflicted you, and while those now present seem truly oppressive,—like this dull sermon,—the day will come when these in their turn you will pronounce light, and when the period during which they now endure will seem only a moment. Many a time we have all proved the truth of the saying of the Hebrew poet: "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30: 5).

There is no one in this congregation here



present, no one in our happy and peaceful community, no one in our whole nation, no member of the human race, savage or civilized, who has not upon him some weight of affliction, some burden of woe. Consider your affliction. Does it not seem to you grievous and poignant? Is not your lot hard? Does it not sometimes cause in you some degree of resentment against the injustice of a few or of a multitude, or does it not arouse in your heart some tendency to rebel against the stern providence of God? Brood over this sorrow of yours and it will blind your eyes to truth and darken your view of the weal of the world. But the Holy Scripture declares that, if you are children of God, all this trouble of yours will last but for a moment and that it is feather-light in comparison with the weight of glory that is to be revealed in you.

Turn now your gaze upon your companions, your neighbors, your friends, even your enemies (if you think you have such), upon the sick, the feeble, the aged, the infirm, the poor, the sorely needy, the crippled and defective, the mentally deranged and the viciously criminal, the base and sordid. Think of their estate and in comparison your own troubles will (I dare say) in most cases dwindle into insignificance. Theirs will seem heavy and lasting. But the apostle affirms that if they are God's children their affliction, too, is light, and will pass, and, if they bear it well, it will work for them a far more exceeding and eternal weight of glory.

We are now under the shadow of a deep world-cloud, the cloud of war. A gentleman said to me the other day, "This war seems to me a vast affliction laid upon the world." And such it is. Its weight rests upon every nation of mankind, upon every warring people and every neutral nation. Upon every community in the world its shadow has fallen. Not a home, not a soul is free from its touch, except it be some untutored savage in a remote forest or a simple islander in a distant ocean. Its blight is upon all mankind. Consider its terrible effect in a world that we have thought to be almost transfused with the spirit of the Prince of Peace. Think of the mangled and mutilated bodies in the trenches; think of men, the bravest and ablest of all the world, shot like birds on

the wing, falling thousands of feet to the earth, shapeless masses of quivering flesh; think of the very noblest and brightest sons of a courageous people sunk in the ocean by hundreds, brave Englishmen going down like heroes with their ships, equally brave Germans in their submarines sent to the bottom to be drowned like rats in traps, gallant Frenchmen cut down in countless ranks by relentless foes, millions torn and burned beyond recognition, buried perhaps, perhaps left to fester on the fields till trampled into the earth, perhaps (as some say) tied in bundles to be made into glycerine for explosives, grease for the axles of cannon, or food for hogs. And all these brave men, English, French, Germans, Austrians, friends or foes as we call them, now no more, were souls once, living and breathing souls, the flower of their nations, men with noble aspirations and immortal spirits, men mourned by mothers, wives, or sweethearts, men like ourselves who are here tonight. Is not this an affliction upon the world, however we view the cause and justice of this awful conflict? But according to the teaching of our text, even this is light and but for a moment in comparison with the glory of the coming kingdom of our Father and the joys of the life that is eternal.

There will come a day when the broad fields and sunny vine-clad slopes of France will be merry with peaceful industry, when the busy towns of Germany will hum like hives of active bees following the arts of peace, when the happy homes of England will again cultivate the virtues that have made the people of that island an example to us all. And in that day the peoples of the earth will be truly brothers. They will have mingled in the furnace of affliction, love will unite the prisoners with those who have held them captive, and a new and more chastened race will arise, when kings shall be chosen chiefs and subjects loyal citizens, when all shall confess their error and mourn a past which shall have gone as some hideous nightmare passes at early dawn.

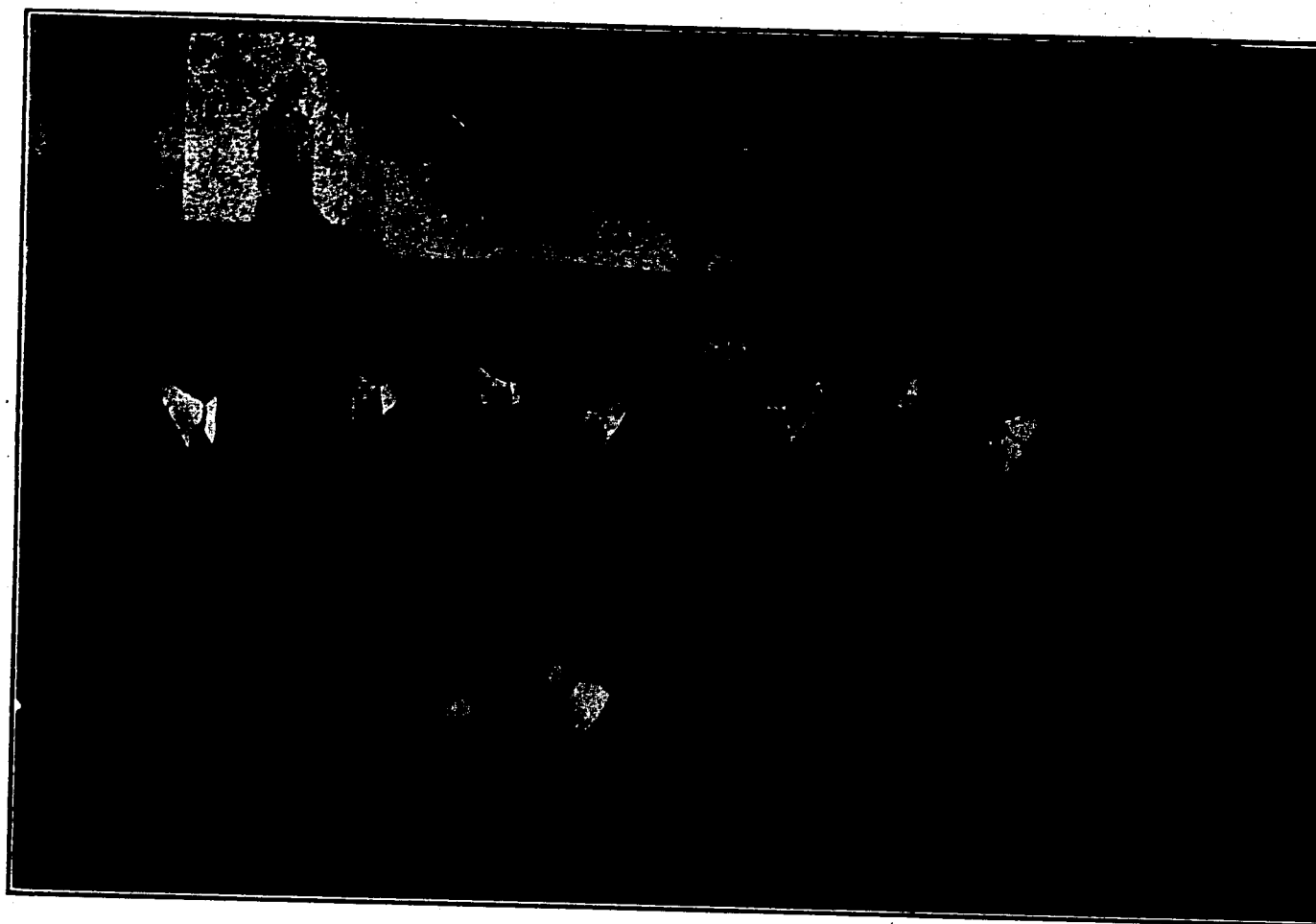
Then, when the war shall have passed, we shall say, "Even this, our light affliction hath been but for a moment and hath wrought for us a far more exceeding, even an eternal weight of glory, if we look not at the things which are seen, but at the

things which are not seen, for they are eternal." Heaven speed that day!

This, then, is my exhortation to you tonight, to all of you who are before me, and especially to you who are at this time going out into a larger life. Your troubles are not all past, even if you are graduates. New ones will arise, days of trial and affliction will come, brightened by many passing joys. But do not fix your terrified gaze upon present troubles, nor center your longing upon swiftly passing joys. Look rather upon the things that endure, which are eternal. Such are not perceived by the physical eye.

At the entrance to one of the cathedrals

your studies have been ill prosecuted if you are content with any system of ethics which makes pleasure the end of moral effort. The Epicurean and Stoic theories present one-sided and extreme views of mortality, and the modern survival of these doctrines in the pleasure-seeking and time-serving utilitarian and the over-stern and rigorously ascetic Puritan moralist shows that these forces are always at work in determining moral conduct. In fact more than half the modern controversies over morals turn on the vexed question of our pleasures. It was present pleasure that in Eden brought the moral conflict into being and made the possibility of sin equally with heroic virtue.



Y. M. C. A. CABINET

of the old world, it is said there are three doors, within the porch as one enters the spacious temple. On one side there is carved a wreath of roses and above them are the words, "That which pleases is but for a moment." On the other side is a crown of thorns with the words, "That which troubles is but for a moment." In the center, over the door leading to the altar of God, is an image of the beckoning Savior and the legend, "Only that which endures is important".

You who have been students of ethics remember that pleasure and pain lie at the basis of mortality, just as the alphabet is the foundation of written language. But

Yet the Stoic was right in maintaining that moral character is independent of either pleasure or pain. Pleasure and pain pass; character alone endures. Upon that fix your aim. Let spiritual excellence, which, though not seen, is eternal, be the goal of your striving.

The contrast made by St. Paul between things which are seen and things which are not seen is not the contrast between the sense of vision and the other senses. Smell, though not seen, is no more eternal than sight. The contrast is between things perceived by the senses and things which, like higher intellectual processes, although they depend upon sense for their inception and

development, are at last above and independent of sense. Mental processes are more than mere complexes of sensations. Helen Keller, deprived of the senses of sight and hearing, the two powers which lie at the basis of the most of our higher mental processes, nevertheless possesses a mind which in its development is superior to the minds of the most of us who both see and hear.

So these experiences, knowing, reasoning, choosing, loving, hating, rejoicing, sorrowing, regretting, repenting, hoping, fearing, resolving, determining, and directing one's life to a noble purpose are declared to be eternal, which is more a predicate of quality than of duration. These and things like them are the "things not seen"; and besides these are those in the world beyond ours which "eye hath not seen nor ear heard"; and which "have not entered into the heart of man", but "which God hath prepared for them that love him" (1 Cor. 2: 9). Faith, that makes faithful, hope, the sure and steadfast anchor of the soul, love that endures,—these lay hold on the eternal verities.

Herbert Spencer's theory of esthetics, as the foundation of criticism in art, is that esthetic feeling is superior in proportion as it is removed from direct sense perception. According to this theory, taste, smell, and touch can not be the bases of fine arts—as witness cooks, perfumers, and perhaps *masseurs!* Sight and hearing are more suggestive. Music pleases with its mere sound, but the form and construction of musical compositions appeal to the intellect, especially when the music is joined to noble poetry and awakens what we at once perceive to be superior emotions. So a picture like Munkaczy's "Christ before Pilate" pleases with the mere beauty of its rich and varied coloring, more by the fine representation of the military glory and judicial dignity of imperial Rome and the social and religious life of Judea, still more by the sure delineation of the characters in the picture, and most of all by the thrilling moral situation portrayed. As the advance is made in emotional appeal, we become farther and farther removed from the mere sensations of color and form—the things that are seen—and view in the picture more than is actually painted, the very life of Jesus himself.

Hence the united testimony of psychology, esthetics, and ethics is that the most real things in the world are not the things we see and handle, but ideas, feelings, and purposes. In this terrible war what is most real is not the machinery of warfare, the dreadful engines of destruction, the explosives of preternatural power, the death-dealing submarines or aeroplanes. It is the indomitable spirit and purpose of a wonderful people, their efficient system. In short, it is mind that constitutes the reality behind the magnificent social structure we know as Germany. It is not the money of the United States, nor the fleets of Great Britain, nor yet the vast store of food and supplies, nor the mechanism that the American people can construct. It is the spirit of freedom rooted in the Anglo-Saxon character, in the souls of the brave and resolute heroes of France and the valiant sons of our own republic. Whatever be the material issue of the conflict, these ideas will become fused together in the thinking of the future race. The ideas will survive, though the bodies are slain. The future race will conserve what is enduring and eternal in all these things. It will bear everlasting witness to the eternity of "the things which are not seen."

But what has all this theoretic philosophy to do with you and me? What lesson does it hold for you who are before me? It is a commonplace of educational psychology that a child is molded by what it sees. We are what our visions make us. Upon what you fix your eyes, upon what you rivet the gaze of your mind makes you what you are. Do not fix your gaze upon pleasure nor upon the means of producing pleasure—money, the current coin of the realm of human satisfaction, least of all. Do not fix your gaze upon troubles, upon disadvantages, difficulties, injustices, obstacles, hindrances, trials of whatever sort.

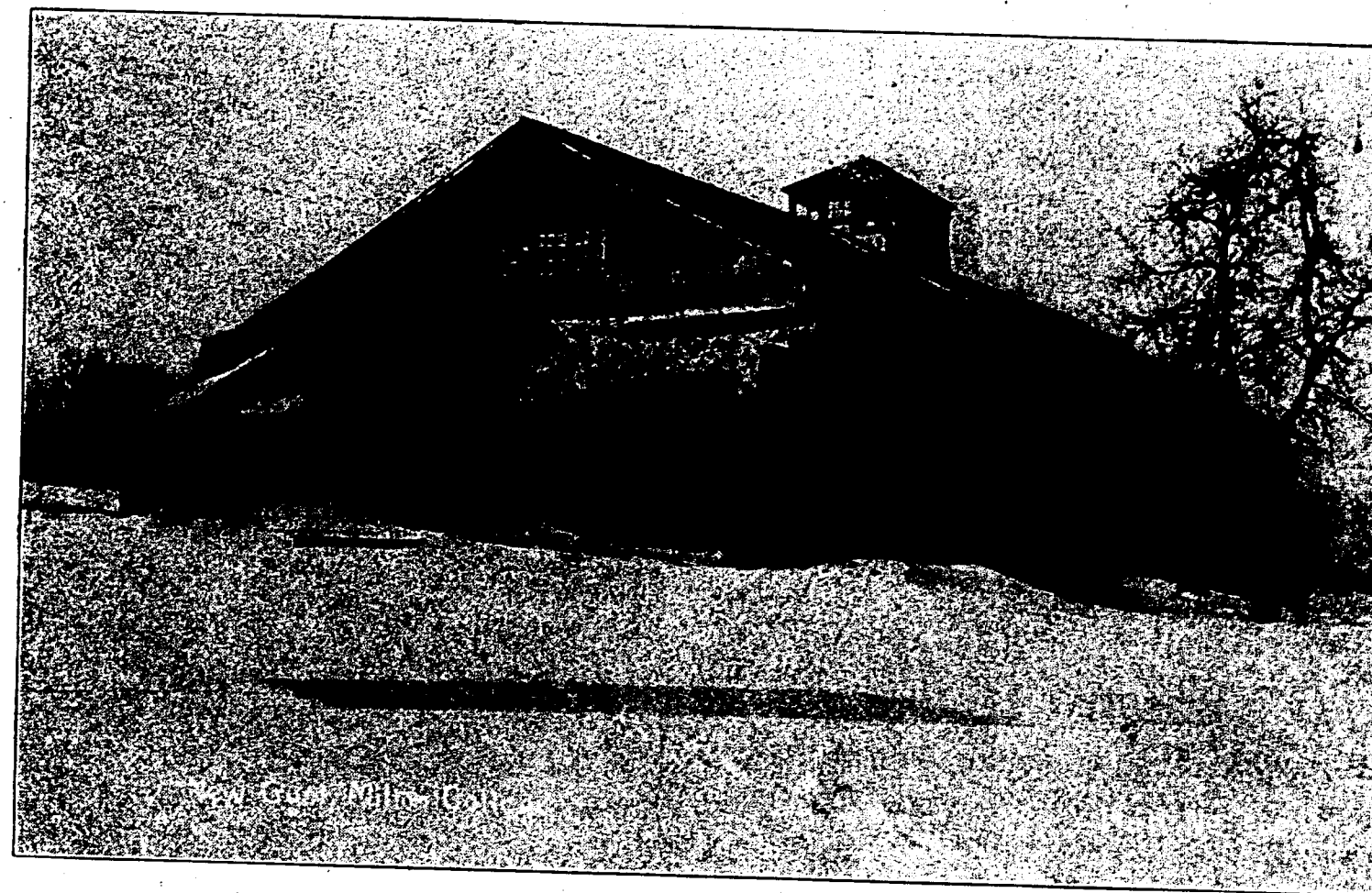
All these are of time. Fix your eyes upon noble ideals, truth, goodness, and beauty of life; righteousness of purpose, purity of heart, nobility of character. These are eternal, of God. The fact that these are most real is the assurance of human personality and immortality, of the existence of God. That is what Descartes meant when he said: "I think, therefore I exist; I think, therefore God exists".

Remember that there are joys you have never experienced, pleasures your souls have never known, blessed experiences your imagination can not conceive. These are in store for you. Remember that all the painful experiences you have ever endured are passed. All that you fear, all that you dread, even the worst lot that can befall you, if it comes, will pass. Neither present joy nor present sorrow matters. "Only that which endures is important."

Of all uses of the word "eternal" in the New Testament, that in the expression "eternal life" is the most significant. "Eternal life" is the chief of the "things which are eternal", to which we are to look. The

the World to Come". It is to be believed that the life of the world to come is endless, but that is not its chief quality. "Eternal life", then, is the life of the coming age, the life of the Messianic age, the life of the kingdom of heaven.

We seek to see this life. Here we find it not, save in the life of Christians. We behold it set forth in the life of Jesus on earth. His life is the life eternal. This is not a life of many years, for he lived but a short time here. It is not measured by the possessions of worldly wealth, for he possessed but his simple garment. It is not exhibited in success or achievement, for in terms of present time or sense the life of



GYMNASIUM

expression has been the occasion of sharp and bitter doctrinal controversy. It is enough for our purpose tonight to remember that the word used in the New Testament and translated "eternal" or "everlasting" does not primarily mean "endless." Indeed it has not the sense of duration. It means "belonging to the age" or "belonging to the world", meaning "the future age", "the Messianic age" or "the world to come". In a Roman Catholic litany I have read the best rendering I have seen of the expression "Everlasting Father" in Isaiah's words, "the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9: 6). In the litany Christ is called the "Father of

Jesus proved an utter failure. All these are visible ways in which we measure our lives, but in the light of our text all these are but for a moment and pass away, for they are seen. The unseen part of our life is that which abides in the coming age; that is eternal. And what is this? It is that which lies at the basis of character. It is the motive of our life. Look not at the success or failures of life or our Lord, but at its motive. Look not at the success or failure of your own life, but examine its motive.

Our Savior said of his own motive, "I am among you as he that serveth" (Luke 22: 27). Every other statement of the mo-



tive or purpose of our Lord's life is coincident with this.

Look, therefore, at your life and see that it is a life proceeding from this motive. So you will be the sons and daughters of God. But some one will say, "How shall I serve? Shall I assist the criminal in his deeds and justify my act as a deed of service?" The end of the eternal life is the ideal of the kingdom of heaven, the far-off divine consummation of the world. Service is to that end. Such was the life of our Lord, a life given that the lives of men might become lives such as his.

All his followers, those who have walked truly "in his steps," have been men whose lives proceeded from this motive. St. Paul, whose life was one long effort to pay the debt of service he felt that he owed to his Lord, his brethren, and the world, is our clearest exemplification of this truth from the New Testament. But every child of God is a witness to the truth.

Let this high motive actuate you. Then pleasure will not tempt you and affliction will not deter you from living the life of the world to come, even here among your fellows, while you look "not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal". Amen.

### AN INTERESTING LECTURE

FEW people throughout the country have such an opportunity of witnessing the demonstrations and learning the fundamental principles of different phases of electricity as was given this vicinity on Monday night of commencement week when Professor Hylon T. Plumb, one of Milton's loyal sons, gave an intensely interesting and somewhat "startling" lecture upon "High Frequency Currents". Professor Plumb is engineer of the General Electric Company of Salt Lake City, Utah, and knows thoroughly the subject with which he deals. At no small expense considerable apparatus was assembled, that the electrical demonstrations might be very realistic. His definitions of electrical terms such as volts, amperes, alternating and direct current, high and low frequency, the principles that underlie wireless telegraphy, the ultra-violet and X-ray zones gave his listeners an un-

derstanding of phrases and words little understood except by scientific men. His manipulation of the electrical forces justly entitled him to the designation "miracle worker". The lecture was an unparalleled treat for Milton people, and the college is the gainer because of the generosity of Professor Plumb.

### BASEBALL GAME

PROWESS usually dies hard in the breast of its devotee. The writer makes the not inerrant guess that that is the reason that the alumni still wave the red rag of an annual challenge to the college fellows to do their worst (?) in a game of baseball. The *old sports* showed up well this year and right pluckily did they wage heroic combat with the tender college sprigs. But the "bumptiousness" and sprightliness of youth were too much for the gouty and rheumatic antiquated alumni who however came within *one* of winning, as the score 5 to 4 in favor of the college indicated. Ice cream sodas readily mollified any wounds that had been caused and another fine ball game passed into history.

### THE PLAY AT MILTON

THERE are few institutions where there is found a degree of interest and enthusiasm in dramatic work equal to that at Milton. The fact that for over fifteen years plays of Shakespeare have been regularly acted is enough in itself to arouse enthusiasm. 'The master playwright is none too good for us at Milton'. At Milton always *'the play is the thing'*. All these considerations serve to make Milton a place above others where one may cultivate dramatic talent.

The above quotation serves as one of the big reasons for the pleasing and most realistic presentation, by the students of the college, of Shakespeare's "As You Like It." The big reason however was Professor Leman H. Stringer, director of public speaking in the college. The crowded "Gym" was the evidence of the popular approval bestowed by the community upon this form of dramatic work presented by the college. The success of the effort was in a great measure due to the faithful desire of the whole cast to naturally interpret

the part represented. Special mention should be made of the work of Miss Williams as Rosalind; of the excellent interpretation of the characters they represented by Miss Gaarder as Celia, Howell Randolph as Orlando, John Thorngate as Touchstone, and Miss Nan Grundy as Audrey.

### ALUMNI DAY

WEDNESDAY was alumni day and it was the "real thing". Tuned up to the highest pitch by the contagious enthusiasm of their president, Dr. E. S. Bailey, the Alumni Association "did things". All the events and words of the day were only



LESTER C. RANDOLPH, D. D.

successive waves of that dominant spirit that has characterized Milton's graduates and friends since the foundation of the college.

The first event of the day was a patriotic demonstration on the campus, in which, under the direction of "Major General" W. P. Clark, the G. A. R., Relief Corps, Sons of Veterans, Boy Scouts and visitors participated. Commander Wiegler of the G. A. R. raised the new flag to its rightful place on the new pole on the campus. The patriotic spirit ran high as the stirring days of the Civil War were recalled and memory brought again the part the college played in the offering of her students for service in the

cause of the Union. It was a memorial occasion because some of Milton's boys are already enlisted in this righteous cause of preserving inviolate the principles of true Americanism. Speeches were made by Captain Curtis of the old 13th Wisconsin, B. I. Curtis, Hon. J. C. Bartholf, Professor Fred I. Babcock, and George Greenman, one of the new recruits.

There was a brief session of the association in the auditorium in the forenoon when Dr. Bailey gave a warm welcome to alumni and friends. Mrs. Lulu Spicer Belknap in a well-prepared paper made a fitting response. But it was reserved for the afternoon session to make conspicuous the deep underlying current of purpose, devotion, integrity, sacrifice and unselfish service that ran in the lives of founders, teachers and student body of Milton College. The Octet which toured the Chautauqua Circuit last summer under the direction of the University Extension rendered several pleasing vocal selections. A feature of the session was the presentation of a picture of Marion F. Hume, of Co. F, 2nd Wisconsin, who fell in the battle of Bull Run, the first of the sons of Milton to give his life for his country. Another feature was the presence and words of Professor Albert Whitford, who linked the early history, spirit and purpose of Milton with the present enthusiasm, ideals and progress. Inspiring addresses were made by Lorenzo D. Harvey, president of Stout Institute, and a Mr. Miller from Minnesota. The fellowship supper served in the gymnasium in the evening was but a continuation of the afternoon, only with increased fun, fervor, faith and forecasting. All told, it was without question the greatest gathering of old friends and graduates that old Milton has ever extended her arms toward and around.

### HISTORICAL PAGEANT

THE writer is completely at a loss to find expressions that will do justice to the historical pageant which was presented by the four literary societies. The inspiring genius and master spirit was Miss Adelaide J. Bartholf, who wrote the text and directed the dances of the pageant.

In Part I, the *Symbolical*, from the Brown-of-the-Earth and Blue-of-the-Heavens comes Milton College, a radiant crea-

ture of blue and brown. She dances into life and takes her throne with her maidens. Then she summons her departments,—History, Philosophy, Science, Astronomy, Electricity, Ancient and Modern Languages, Education, Music, Athletics and English. The peace and harmony of Milton's Court is interrupted by the Fires of Trial of the Civil War. At her cry for deliverance, Fides, a knight in armor, rescues her and routs the Fires of Trial and leads Milton College to her throne.

Five episodes make up Part II, the *Historical*. 1, The Civil War. 2, The Granting of the Charter from the State of Wisconsin. 3, Whitford Memorial. Milton, surrounded by the nine Memories represented by the Muses, mourns the loss of President Whitford. The unveiling of the memorial tablet by Professor Albert Whitford. 4, Hope and her rejoicing handmaidens herald the coming of a new leader, President Daland. 5, The Call to Arms! The European War, 1917.

### COMMENCEMENT DAY

ON commencement morning, at 9.45, the faculty, graduates, trustees, honored guests of the college assembled in the Davis Room of the college and from there marched to the gymnasium where the exercises were held. That majestic song, "O God, Our Help in Ages Past," was the processional hymn. The invocation was given by Rev. Dr. Samuel Plantz, of Lawrence College. The Choral Union sang, "I Will Praise Thee," an anthem composed by the late Professor Jairus M. Stillman. The commencement address was delivered by Dean Edwin Lewis, of Lewis Institute, who took for his theme "Education by Limitation". As this is to appear later the writer forbears making any notes of this master production.

The Treble Clef sang "Spring Song," after which the President made his annual statement.

#### ANNUAL STATEMENT BY THE PRESIDENT

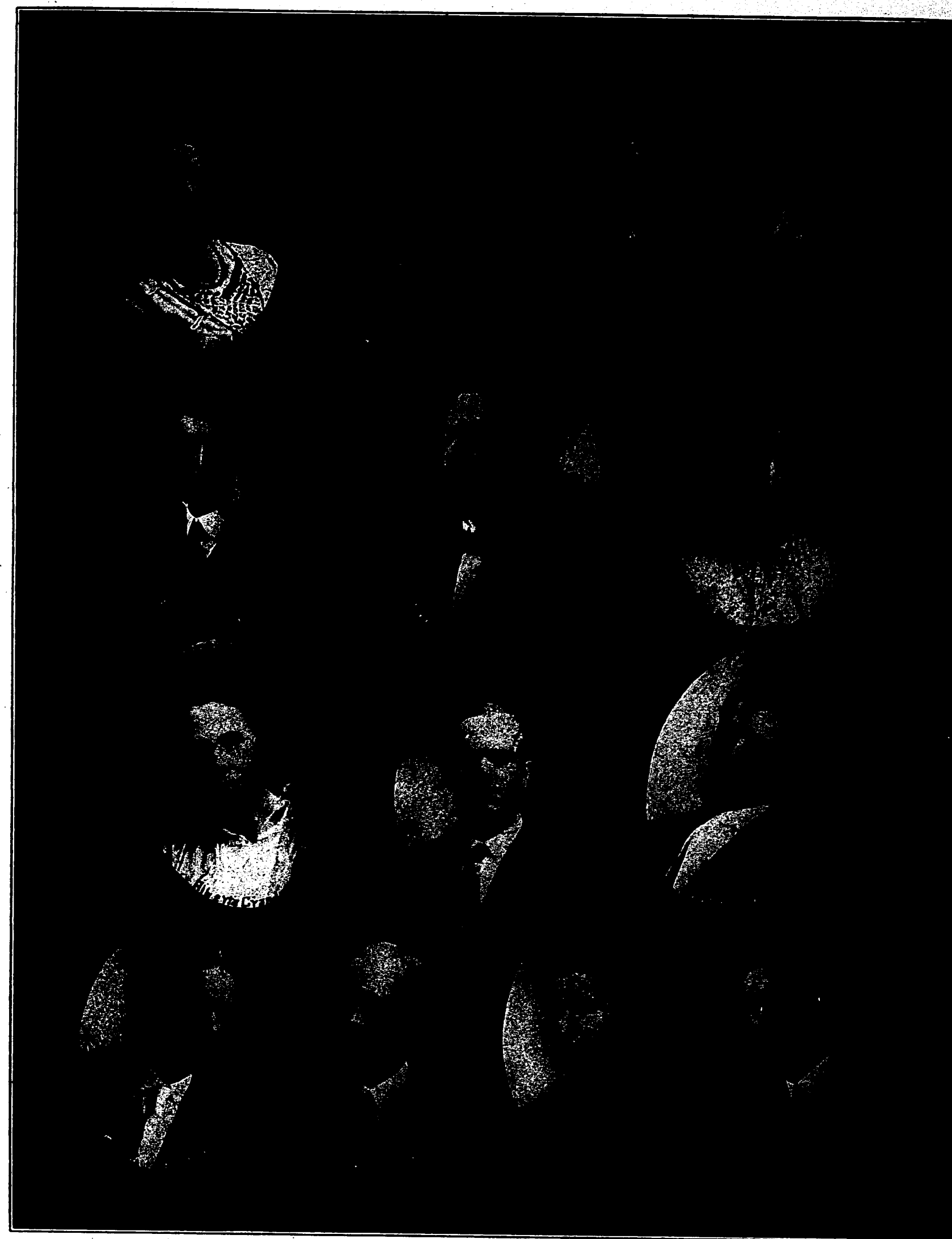
We consider that the college year now closing has been more than unusually satisfactory, in view of the disturbance of normal conditions due to the ill health of members of the faculty and the entrance of the United States into the European War. At one time during the year no less than four of the faculty were prevented by illness from doing their work, while the absence of the president from the middle of Jan-

uary to the last of May left the care of his classes to others and the burden of the administration upon Professor Whitford. Other members of the faculty gave loyal service, and kind friends, like Professor West, of the Janesville High School, and our noble counselor, Dean Lewis, of the Lewis Institute, generously assisted in doing the president's work as teacher. Special praise must be given to Professor Whitford for his faithful, wise, and eminently just administration during the period of the president's absence, which was a time of unusual difficulty on account of the unsettled state of affairs due to the war.

Nevertheless, the work of our students has been carried to a fair degree of completion, and the loyalty of the student body as a whole deserves recognition. Only one of the senior class left college to enter the army, Mr. Fetherston, who is in training at Fortress Monroe to become an officer in the heavy artillery for coast defense. From other classes a few have enlisted; but a much larger number of men left college in the spring to work on farms.

The prospects for next year are very encouraging, except for the fact that the proportion of men is likely to be so small that the college may (even more nearly than usual) resemble a school for women. The senior class next year will be small, but the other classes bid fair to be much larger than usual, between twenty and thirty juniors and between thirty and forty sophomores having already registered for next year. It is too early to predict the number of freshmen who will enter college next autumn, but the steady growth in this respect the last three years is very interesting. In the year 1914-15 there were sixteen freshmen; in 1915-16 there were thirty; and in 1916-17 there were forty-six, not counting those who entered college to take special studies. So in point of fact the prospect of a just and normal proportion of students in college classes in general was never so encouraging as at present.

In this connection we should bear in mind that the President of the United States, the War Department, and the Council for National Defense, both directly and through the United States Commissioner of Education and organizations of colleges, urge as a patriotic duty upon students now in college to remain where they are and pursue their courses of study. Men will be needed later on in the war as officers, and such must be so far as possible college men. The army wants college graduates. More educated men will be needed by and by, and more later on after the war is over, both here and in Europe. Therefore the Government of the United States urges college authorities, parents, and students to co-operate with the view of enabling the colleges to proceed in the execution of their normal functions, with all classes kept full. The United States Commissioner also, through the state authorities, is now laying upon the people the duty of seeing that high school graduates as far as possible enter colleges or universities next autumn. Distinct emphasis is laid upon this by the commissioner. I, therefore, take this opportunity today to urge upon every youth who may have finished a high school course to go somewhere to college, and upon every parent who



MILTON COLLEGE FACULTY



can direct the choice of his child to see to it, if he is prepared to enter college, that he do so without delay. This is the most patriotic duty a citizen can perform. Those who have means and who have no young people of their own to send to college should assist others. This is much like buying Liberty Bonds, only it is far better.

It is highly probable that the college calendar for next year may be so altered that college may open a little later than has been announced and close a week earlier next June. The courses will be made more intensive and shorter in time.

Although the college attendance is steadily increasing, the academy has become correspondingly smaller, until it has assumed the form of a tutorial school for those insufficiently prepared for college. It may be that, beginning next year, this state of things will be frankly recognized and academy classes continued merely as a group of needed sub-freshman classes, affording as heretofore partly practice in class teaching for college seniors and partly tutorial work in college fashion through longer college recitation periods. Such changes, and any proposed changes in the calendar, will be announced in a bulletin at some time during the summer. I also take this opportunity to request all who have any intention of availing themselves of instruction in academy classes to make their intention known to the President or the Registrar as soon as possible. Parents who think of sending their young people to us will please let us know at once, especially if they are not fully prepared for college entrance.

The present situation with respect to the war has somewhat diminished interest in inter-collegiate athletic contests. It is probable that next year stress will be laid upon sports within the college itself together with such work in the gymnasium as may be best for the health and physical development of the students. The small number of our men has not encouraged us to introduce military training. Nevertheless, I wish to remind the trustees of Milton College that the Government of the United States, the War Department, the National Council for Defense, and the United States Commissioner of Education urge upon all colleges to provide military training under some officer of the regular army.

Student activities have been carried on with commendable zeal during the year. The Student Council has taken up the regulation and distribution of student meetings and entertainments and one or two similar functions formerly exercised by the faculty. The result has been good, chiefly by the moral effect the assumption of responsibility has produced. The Forward Movement has kept up its organization in work for the benefit of the college in many ways aside from its very successful Tag Day. The *Milton College Review* has been carried on so as materially to reduce its indebtedness and increase the efficiency of its management.

During the year the trustees have appointed an Efficiency Committee to review all the work of the college and make a report with recom-

mendations that shall have for their end the bringing the expenses of the institution more nearly within its income. The report has been presented in part and considered by the trustees. The complete report may be presented at the annual meeting of the trustees in July.

The campaign for increased endowment under the direction of Rev. L. C. Randolph, has not been carried to a conclusion, but has proved so far successful that the goal at which we aim is clearly in sight and much nearer than many of the less sanguine of our friends feared. We are not celebrating our Jubilee with the \$250,000 of endowment that we hoped to have today, but we are so near it that we know it is coming. Dr. Randolph may have something to say of this work at the exercises this afternoon.

The Choral Union then sang "A Psalm of Thanksgiving." In awarding the certificates to graduates of the academy President Daland announced that Gladys Eva Calkins, Claude Malcolm Cochran, Sarah Janette Lamb, Bertha Sybil Reed, Ruth Valentine Stillman and Vera Viola Thorngate had completed the prescribed courses and that Sarah Janette Lamb had won the Freshman Scholarship and that Gladys Eva Calkins was entitled to special mention.

The following gained class honors and scholarships in the college:

Seniors: Stephanie Daland, highest honor, Ruth Stillman, second honor.

Juniors: Ruth Boyd, first honor and Senior Scholarship; Elroy Hinkley, second honor.

Sophomores: Georgia E. Holbrook, first honor and Junior Scholarship; Pearl Gaarder, second honor.

Freshmen: Lucy Kellogg, first honor and Sophomore Scholarship; George Johnson, second honor.

The president then conferred degrees upon ten graduates:

Adelaide June Bartholf  
Grace Leona Babcock  
Clifford Leslie Burdick  
Stephanie Daland  
Beth Marie Davis  
Paul Llewellyn Fetherston (absent in Officers' Training Camp for heavy artillery, Fortress Monroe)  
Frank Gregory Hall  
Frances Marian Ingham  
Ruth Ann Stillman  
Mary Belle Taylor

The degree of Master of Arts was conferred upon Alva E. Gary, Clifford F. Gessler and Rev. Leslie O. Greene. The degree of Master of Science was conferred upon Elvan H. Clarke.

The president then gave his farewell message to the class.

## FAREWELL WORDS

In recalling your graduation from Milton College you will never forget that yours was the class of the Golden Jubilee. You will never forget that your class was the first to leave the halls of our Milton after the entrance of the United States into the European War. Hence your response to the summons of duty, whenever its clarion call is heard in your future lives, will always be quickened by the sense of filial loyalty to your college and of patriotic fidelity to your country. Be true to the conception of duty as it is ever formed in your life. Let the untiring labor of earth and the inspiration of Heaven which are set forth in Milton's colors lead you straight forward in the path that Duty shows. May the faith that makes faithful; hope, the sure and steadfast anchor of the soul; and the love that endures to the end sustain you evermore!

Benediction by Dr. Lester C. Randolph.

## SEMI-CENTENNIAL EXERCISES

A MOST delightful feature of the entire week was that which took place on Thursday afternoon when the special commemorative semi-centennial exercises were held. At this time the college and its president received felicitations from neighboring colleges and from some outside the State. It was a veritable love-feast in which Milton was the center and her sister colleges and the State University were doing her the honors. The Treble Clef, the College Glee Club and the Choral Union interspersed the addresses with music. Addresses which conveyed to Milton the greetings and fervent Godspeed wishes from their respective colleges were made by President Boothe C. Davis, of Alfred, N. Y., President Edward D. Eaton, of Beloit, Wis., President Ellen C. Sabin, of Milwaukee-Downer College, President Wilbur O. Carrier, of Carroll College, Rev. A. J. C. Bond, who, in the enforced absence of Professor Samuel B. Bond who was to represent Salem College because of the inability of President Clark to attend, brought greetings from Salem, President Samuel Plantz, of Lawrence College, President Lorenzo D. Harvey, of Stout Institute, and Dean Edward A. Birge, of the State University.

## PRESIDENT'S RECEPTION

THE president's reception, which was held at President and Mrs. Daland's hospitable home, was attended by upwards of five hundred people. During the evening

Dr. Randolph announced that the pledges to the endowment fund had reached the total of fifty-five thousand dollars. It was small wonder that the company at the reception went out to the lawn and gave college yells and sang the spirited college songs. It was a fitting close of commencement week and but the *beginning* of Milton's greater day of service to humanity. The Forward Movement is assured a continued impetus by the election of Professor Hylon T. Plumb as president of next year's Alumni Association.

Another chapter of the history of Milton College is written. The record is indelibly written in the lives of those who go out to give of their best to mankind in return for, and in imitation of, the spirit of their Alma Mater. May Fides, the faith that makes faithful, hope that maketh not ashamed but becomes the sure anchor of the soul, and unfaltering service in imitation of the Master be the beckoning lights for Milton's future sons and daughters. And may Brown which symbolizes untiring labor, and Blue the starry dreams by which the work has grown, be the colors which grow resplendent with the spirit of those who were, are and are still to come in the history of this noble institution.

## TEACHING CHILDREN

Our children are side altars in the temples of our lives; manhood's power of reasoning and calculation are sorry substitutes for their distinct consciences. He who plants a tree does well; he who fells and saws it into planks does well; he who makes a bench of the planks does well; he who sitting on a bench teaches a child, does better than the rest. The first three have added to the common capital of humanity; the last has added something to humanity itself.—*Edmond About.*

What science calls the uniformity of nature, faith accepts as the fidelity of God. It is a wonderful sermon that science is all the while preaching to us from this text: "God is faithful." Let us lay to heart the lesson, and be thankful for the teaching that has brought it home to us with such power and impressiveness.—*Martineau.*

## EDITORIAL

### PATH OF GOLD

A path of gold—oh! build it quick and straight,  
For Mercy's feet to tread!  
There is no time to wait—  
Each minute pulses red  
From Freedom's wounded heart.  
Make haste to do your part!  
Swift as they are, your gifts will be too late  
To help the dead.  
But there are those who live, whom you can  
spare  
A little of the agony they bear  
For you—that's true; have you not thought  
how true?  
For you,  
These, who have learned how much body and  
soul endure,  
Their church-bells were as sweet as ours,  
Their gardens were as glad with flowers,  
Their women were as pure,  
Their children sang and laughed and played  
As merry and as unafraid—  
O little heads bowed on the desks as though  
The lesson being hard, you fell asleep!  
We shudder and we weep—but tears are cheap.  
More, more than tears must pay the debt we  
owe  
To those whose bleeding breasts have been  
our shield,  
A wall that will not yield.  
God knows this moment is too deep for hate.  
The hour is great, it calls us to be great.  
Our hand shall comfort him whom it must  
strike—  
For wounded friend and wounded foe alike  
A path of gold! Oh, build it quick and  
straight!—*Amelia Josephine Burr, in  
Tribune Conning Tower.*

**The Heart of the American People** Some one has said that our army and navy represent the will of the American people, and the Red Cross represents the American heart. For several days now the appeal has been made from the heart to the heart; and the world is learning that the heart of America is keeping pace with the head in self-sacrificing work for world-wide justice and true freedom. This is the last day of Red Cross Week. Our town has responded well to humanity's call for help; but lest some may have forgotten their duty and privilege in this their country's time of need, forty teams of workers in dozens of automobiles are to visit every home and give all an opportunity to respond, and the day will close with a

mass meeting in which patriotic speakers will complete the good work. Similar plans, we trust, are being carried out in cities and towns throughout the entire country, for the heart of America is being moved to make the "path of gold for Mercy's feet to tread."

**In a Spirit of Patriotic Sacrifice** President Wilson, who is also president of the American Red Cross, in his announcement of Red Cross Week called upon the people of the United States to give generously and in the spirit of patriotic sacrifice for the support of the Red Cross work so much needed as our boys go to the firing line. America is sending her young men into the thick of the fight. Soon many of our own sons and brothers will be facing a strong and heartless foe in the most destructive and brutal war of history. Some of them are there now. Hundreds of physicians and nurses from America are serving at the front; upwards of 25,000 from this country are now in the ranks fighting as volunteers in the Allied armies; soon 25,000 regulars will join them; at least 12,000 American engineers are building railroads in France; and almost before we are aware of it we shall have in army service 1,000,000 men, and 150,000 in our navy.

We shall be recreant to our most solemn obligations and guilty in the sight of God and man if we fail to respond to the call for help issued by the Red Cross. The two humane and Christian agencies that can reach our soldiers in the trenches are the Y. M. C. A. and the Red Cross. The one ministers to their spiritual and social needs, and the other carries help and care to those who fall in battle or who are stricken with disease. Both on the battle field and in ambulance and hospital the Red Cross army will serve the wounded and ill who have placed their lives upon their country's altar. More is needed from us than our sympathies and prayers. The least we can do and maintain our honor is to furnish the needed funds. This we must do in the spirit of patriotic sacrifice, as our President urges.

This means more than appears at first thought. It is an easy thing to subscribe what we can pay without feeling it. If we can easily pay for the Liberty Bonds we have taken, we have not taken enough. And if we have not subscribed to the Red Cross

fund until we feel it, we have made no sacrifice whatever. It is no time now to excuse ourselves because taxes are high and food at home is dear, and to withhold because we think we are called upon to give too much. When we have given until we can give no more; when we have economized and "conserved" until we think our lot is hard; when we have given up our amusements and pleasures in order to do more for our country, even then our sacrifice is not to be compared with that of our countrymen who have been called to the colors and gone to the battle front.

What America must now have is a deeper sense of the need of sacrifice, and if we are to be ready to stand behind the army with relief for the sick and wounded, with comforts that will help to make soldier life endurable, it is high time we were awake to the real exigencies of the case. The present demand for \$100,000,000 for the use of the Red Cross will soon be met; but this is only the beginning. How many hundred millions will be needed no man can tell; but we know that when the American people are fully awake to the seriousness of the situation, there will be no lack of funds for the Red Cross.

**The People Do Not Yet Realize the Need** With the fields of carnage three thousand miles away beyond the ocean, it is not strange that the people of this quiet, peaceful land are a little slow in realizing the situation. It is one unparalleled in the history of our country,—but unless the awakening of this nation is hastened we must pay the penalty of our indifference in blood and in untold loss of property.

Our great trouble today is that the people do not realize the necessity for prompt and effective action. We fear they will not realize it as they should until the reports of bloody carnage in which many of our boys have fallen begin to come from beyond the seas. This is no time for temporizing. The country must be made to see the urgency of the case and to recognize its obligation. When America asks her sons to fight for her liberties and to defend her principles in a country already sore and afflicted almost to the point of exhaustion, the very least she can do is to prepare to

take care of the boys when their day of suffering comes. We are not doing this when we subscribe for Liberty Bonds. That is only investing our money in the safest way known. Indeed, the very fact that we have loaned money to the government for war purposes makes it doubly incumbent upon us to do what we can to relieve the suffering caused by the war. This we must do through the agency of the Red Cross and similar organizations.

Since this editorial was begun, the morning paper has brought the news that President Wilson is about to appoint a national board to arrange a system of meetings and to inaugurate a campaign to interest people in the war and make them understand its issues. If every community in this country could hear Countess de Turczynowicz, the Red Cross worker of Poland, tell the simple story of her sufferings, of the outrageous and dastardly conduct of the enemy and their inhuman devastation, as well as of the evident purposes of German leaders regarding America, it would do more than anything we know to arouse public interest in the war.

**War Councils Appointed** Great precautions are being taken to safeguard soldiers in camp against the temptations sure to beset them, and also to make safe the communities in which camps are placed. Experiences at El Paso and San Antonio, Tex., have shown the authorities the imperative need of thorough and drastic measures to prevent the new training camps and surrounding zones from becoming places of peril.

The War Department is determined to stamp out as far as possible the demoralizing influences of the saloon and the brothel in connection with army life. It also proposes to make the homes surrounding army camps safe from the disgrace of unmarried mothers due to the freedom in social life that endangers so many young women.

To this end mayors, policemen, state authorities, and all responsible officials have been called upon to enforce the new Congressional laws regarding conditions about the camps; and the government announces that if the desired ends can not be secured in communities where camps now exist, the soldiers will be removed to States or places where clean conditions can be obtained.



While the War Department intends to do its full part in reducing these evils, it feels that it needs the hearty co-operation of local communities and of all Christian organizations. It has therefore appointed war councils from the Y. M. C. A. and a council of one hundred women from various organizations to plan and work together for safeguarding moral conditions in and around soldier camps.

The Y. W. C. A. is also requested to furnish women who are expert workers with girls, in order to bring the best possible influences to bear upon communities surrounding training camps. This association is pre-eminently fitted for such work, as has been amply proved in British and Canadian armies. The women of France are appealing for workers from the Y. W. C. A. of the United States to help make places of refuge and strength for the "overworked, nerve-paralyzed, but right-seeking women" already at work there.

**Conserving the Liquor Traffic!** It looks as though Congress was disposed to do something for the "drys" if it can do it in a way that will not hurt the "wets"! We do not wonder that great religious papers are beginning to accuse it of "fooling with the liquor problem." The whole plan of planting saloons all over the land to sell to young men until they don their uniforms and of then making it a penal offence to sell to them shows at least a great inconsistency. After admitting that liquor is a curse to the soldier, why allow it to be dealt out to the citizen? Does its nature change for the man when he puts on the soldier's garb? Or, if he leaves off his uniform, will it be all right to sell to him after he joins the army?

Liquor is a curse to the soldier, says the national government, and yet six million gallons of it were shipped to Africa last year to make fiends of those who drank it, and great quantities were sent to Mexico to help straighten out the troubles there! We are lamenting the shortage of ships for sending foodstuffs to Europe, but keep right on shipping the accursed stuff when the tonnage it occupies would transport half the food needed to keep Europeans from starving! The placing of a prohibitive tax on grain to prevent it from being used for liquor looks well, and is good as

far as it goes, but when we think that the liquor dealers have enough whiskey stored in bonded warehouses to last three years—probably during the war—which they can go on selling at a great advance in profits, it looks as though the proposed "conservation of food" might prove to be a conservation of the liquor traffic. "Fooling with the liquor traffic"? Yes, indeed. Why does not Congress supplement the tax on grain which liquor dealers spoil, with a law authorizing the government to take at a fair price all the bonded whiskey in the land, to be redistilled for munitions and industrial purposes? This country has conserved the liquor business too long already and it is time we quit fooling with it.

**"Save the Waste and Win the War"** Mr. Herbert Hoover, of Washington, D. C., national food director, has mailed letters to 200,000 ministers requesting their co-operation with him and the Department of Agriculture in efforts to secure the largest possible production of food and the smallest possible waste. Mr. Hoover estimates the annual waste of food at one billion dollars. All pastors are urged to preach upon conservation of food, and to make the first Sunday in July Food-saving Day; and editors are requested to run for a time, in display type, the words at the head of this article.

With food shortage throughout the world, with millions starving, and with mighty armies to feed, the co-operation asked for seems imperative. The government feels that without proper saving of food we can not win the war. It will be a humiliation and disgrace for us if our lack of self-restraint and our unwillingness to heed these calls shall result in our defeat and in the triumph of the unholy doctrine of "might makes right." Every household in the land, every church, and every fraternal society should co-operate in this movement. By so doing we can increase the food supply for our armies and for our allies, and reduce the cost of living at home. No patriot can ignore these demands or decline to heed this call of his country. It is a war in which every man, woman, and child must bear a part. All are needed and none can be excused.

**Olivet and Calvary Under Blight of War** It is difficult for those who have visited the historic places of the Old World in time of peace and prosperity to realize that war has wrought such ruin in them. Ancient shrines and sacred monuments have been destroyed in a ruthless manner, as though the war-fiend delighted in shocking humanity by the needless destruction of those things most highly cherished.

To me nothing seems sadder than the devastation of Palestine, the birthplace and home of the Prince of Peace. Who can read of the battery of German guns placed on Calvary, where Christ suffered, with their targets on Olivet, where he taught his disciples to pray, without a deep sense of regret over the ruin that must again come to that land. Instead of the angel songs at Bethlehem near by of peace on earth and good will to men, the sacred places around the holy city are witnessing deeds of hatred and the shedding of blood. The sounds that greet the ears of men among the Judean hills today are not angel songs of peace, but demon calls to war. If we were again to visit Jerusalem we should find that the misery and degradation always present under the rule of the Turk has been multiplied a hundred fold since the Germans have let loose their dogs of war. And this is the best that Mohammedan bigotry and German "Kultur" can bring to the world after many hundred years of belief in the "divine right of kings"!

Had Jerusalem heeded the voice of a weeping Savior, had the military despots of earth, subdued their mad ambition and loyally embraced and followed the golden rule of Jesus, earth today might be a paradise, and the holy land might be filled with holy men.

**Conference August 21-26** In the RECORDER of June 18, page 170, by some mistake the date of August 14 was given as the time for beginning General Conference in Plainfield, N. J., this year. It should have been August 21. It is fortunate that Conference does convene at this later date, for August 14 would give the people one week less in which to make good in matters concerning the debts of their boards, and they are likely to need this other week. Then it may be that some of the large company we hope to see in Plainfield

on August 21 will need another week in which to get ready. And if many should arrive on the fourteenth, a week ahead of time, the people here might not be prepared for them. Upon the whole we are glad it was an error. Otherwise we should have one week less in which to urge the people to come. Don't fail to send a large delegation. Plans are being worked out to ensure a good Conference and a good time for all who attend.

#### DEBT STATEMENT

Missionary Board's debt, balance due	
June 22 .....	\$1,435 80
Received since last report .....	56 23
Still due June 27 .....	\$1,379 57
Tract Board's debt, balance due June 22	\$1,861 50
Received since last report .....	70 00
Still due June 28 .....	\$1,791 50

#### NOTES BY THE WAY

##### Western Association

##### II

##### SECRETARY EDWIN SHAW

The program which presented the interest of the work of the women was in charge of Mrs. Lucy Wells, of Nile. It was a missionary program, the principle addresses being a paper by Mrs. J. W. Crofoot on "The Gate of Hope," and one on "Social Life in China," by Mr. Crofoot. Mrs. Crofoot's voice was not in condition for public speaking and her paper was read by Mrs. Mary Whitford. "The Door of Hope" is an institution in China for poor, fallen girls and women. The paper should find a place in the columns of the SABBATH RECORDER. At this service the singing was led by Miss Ruth Philips who also sang a solo, a missionary song. Miss Philips is an intimate friend of our missionary Anna M. West. She is the secretary in the office of President B. C. Davis at Alfred, and is president of the Alfred Christian Endeavor Society. The Scripture lesson was read by Miss Chloe Clarke, teacher in the university at Seattle, Wash. Mrs. E. P. Saunders led in prayer. There was an offering for the Woman's Board, and a vocal duet by Elizabeth Davis and Hazel Stillman. Prayer by acting pastor John F. Randolph closed the service.

Sabbath afternoon an hour was given to the interests of the Tract Society, the program being in charge of the secretary. He spoke a few minutes setting forth the situation which has brought him into the present position of joint secretary of the Tract and Missionary societies. Then Rev. A. E. Main gave an address on "The Opportunities of the Tract Society." I have asked Dr. Main to write out at least an outline of what he said for the benefit of the Board of Directors and for publication in the SABBATH RECORDER. The session closed with an address by Rev. Eli F. Loofboro on "The Work of our Sabbath Evangelist."

At the Missionary hour on Sunday morning the secretary read the special message which has been sent out by the Board of Managers to all the churches, to be read several times from the pulpits, which I presume has been published in the SABBATH RECORDER. This was followed by an address by Rev. A. L. Davis on our work and needs in the West. Paul Burdick spoke to the topic, "The Challenge of Foreign Missions," Rev. E. E. Sutton considered "The Pastor as an Evangelist," and Missionary J. W. Crofoot treated the subject, "The Call of the World." I wish that these four addresses, backed up by the personality of the men who delivered them, could be given in every community in our denomination.

The theme of the sermon Sabbath morning by President B. C. Davis was "A Strenuous Religion for a Strenuous Time," and he made very clear and convincing to us the need of strength and vigor and vitality of our religion in belief and practice in days like the present.

At the meeting devoted to the interests of education, which was in charge of Rev. A. E. Main, the leader read a circular letter and made comments upon the matter of encouraging our young people who are in school, especially the colleges and seminary, to stay by that work of preparation and training till their services are actually needed, and called for by the government. Professor W. C. Whitford explained what is meant by "Religious Education as a Major Subject at Alfred University." Rev. Edwin Shaw spoke upon the topic, "More Men

for the Ministry, and More Money for the Men," and John F. Randolph told us something of the history and purposes of the school at Fouke.

The evening after the Sabbath a very interesting program was presented for the young people under the leadership of Miss Mabel Jordan. Among the things as reported from the different societies were these: A sunset bell on Sabbath eve. Twenty-six expert Christian Endeavorers. A social for ex-members. Large financial work. Bought a lantern for the school in Shanghai. Ten regular tithers. Sabbath vesper service. Ten new members. A new Junior society organized. Active missionary spirit. Took charge of Sabbath service in absence of pastor. Helped pastor in conducting meetings at outside stations. I have already made reference to the special music in this program. The service closed with an address by Rev. William L. Burdick on "For Christ and the Church," a message that was earnest, inspiring, and helpful.

Sunday evening, the time of the closing service, many of the visitors and delegates had gone home, and so missed the sermon by Rev. A. C. Ehret, the delegate from the Central Association. His theme was taken from the vision of the prophet Isaiah, the text being, "Here am I; send me," and was an exhortation to hear and heed the call of God to do surrendered service to him and to humanity. A testimony meeting closed the association.

The annual session next year will be held in June at Independence, N. Y.

Resolutions were adopted calling upon the President of the United States, and the representatives in Congress to enact measures for the prohibition of the liquor traffic.

A double male quartet added to the interest of the closing service Sunday night.

And so I came away, in company with Pastor Davis, of North Loup, as far as Chicago on my way to attend the semi-centennial celebration at Milton College, and visit several of our churches in the Northwest.

If you wouldst be a good neighbor, take heed of thy tongue.—*John Bunyan.*

## MISSIONS

### OBSERVATIONS ON CLIFTON SPRINGS

REV. JAY W. CROFOOT

The real subject of these observations is, of course, not the beautiful village of Clifton Springs, forty miles southeast of Rochester, N. Y., but the thirty-fourth annual meeting of the International Missionary Union which was held there May 29 to June 3 and was attended by Mrs. Crofoot and myself.

While a detailed account of the meetings would hardly be of interest to the RECORDER readers, some general observations perhaps will be.

The membership of the union is made up of those who are or have been foreign missionaries, and the members are entertained free during the meetings by the sanitarium. The attendance this year was about seventy, much less than usual.

The I. M. U. is to some extent becoming a body through which the missionaries can collectively express themselves to the public, and more especially to the Mission Board, Secretaries' Conference which meets at Garden City in January of each year. The findings of the I. M. U. have a certain standing before this conference of board of secretaries.

The general subject of this year's program was "After the War, What?" and while there were different sessions devoted to Buddhism, Mohammedanism and Hinduism with special reference to the effect of the war on each, it is probable that there will not be a great deal of difference in the effect on the different religions. It was brought out, however, by many speakers that the war is having a very great effect on the attitude of non-Christian peoples towards Christianity; that while some appreciate that the war is a result of the failure to apply Christianity to international affairs, to very many it seems a failure of Christianity itself. It was brought out, too, that the white races have lost prestige by the war; that both British and Canadian societies are now giving more for missions than before the war; that there is a new soberness in all life, but especially in the churches; that there is more willingness to

sacrifice and suffer; that the world is made one as never before; that the great political changes in Turkey will have a profound effect on missions after the war; that India is coming through the war to have a new place in the British Empire; and that it is the announced intention of the British Government to forbid German missionaries to return to India after the war; and that there has been no week since the Great War began in which missionaries have not been face to face with death, usually as administrators of relief.

One session was given up to the subject of the family of the missionary, and while most of the discussion of the hour was given to the subject of schools on the field and at home for the children of missionaries, it was also brought out that some boards now give missionaries on furlough the same salary as on the field, and that in some cases the allowance for children is continued until twenty-one years of age instead of stopping at eighteen. It seemed to be the general opinion that those boards which do not give full salary on furlough will have to do so.

One evening was given up to a stereopticon exhibition, and while views from many lands were shown, the most vivid impression made on my mind was of the Armenian atrocities. Of the million and a half who constituted the population of Armenia at the beginning of the war, one half has been ruthlessly slaughtered with indescribable tortures, and the other half has been driven from their homes—many of them to perish in the desert.

Now that the United States Government is looking out for Belgium, the most urgent field for giving for the saving of life is to the suffering of Armenia and Syria.

One of the most notable members of the union, to whom all listened with great interest, was Miss Ellen M. Stone, who, in 1902, spent six months in the hands of Macedonian brigands. To some of us at least it was news that the money for her ransom (fourteen thousand pounds, about \$66,000) was advanced by private individuals, in the belief that they would be reimbursed when Congress met. But that, though a bill for that purpose has passed the Senate several times, it has always failed to pass the House of Representatives. President Wilson, as well as former presidents, believes that it should be paid.



Possibly the climax of the whole conference was in the morning sermon preached by Rev. Arthur Judson Brown, secretary of the Presbyterian Board of Foreign Missions, on Sunday, June 3, in which, in a very dramatic manner, he brought out many of the effects of the war on non-Christian peoples, and on Christian missions, and left us with a new feeling of our responsibility.

The closing, or farewell service was, according to custom, made more impressive by asking those going to the field in the coming twelve months, to sit on the platform, and each give a message of a sentence or two, besides telling his name and field. All together it was a rare privilege to attend such an inspiring meeting.

### WHAT MAKES A MAN UNFIT FOR MILITARY SERVICE?

There is a long list of conditions which would make a man unavailable for service, but the five chief causes are found in flat feet, poor teeth, defective eyesight, a lack of chest development and underweight. It is obvious that in a large percentage of cases these defects are unavoidable, just as tuberculosis and kidney trouble are avoidable. They are preventable through right living and proper training, as are also many of the less important causes of rejection, such as poor lungs, irregular spines and certain heart affections.

Take the case of flat feet, which is probably responsible for more rejections in the army than any other single case. About eighteen per cent of all applications for enlistment in the Marine Corps in New York are rejected for flat feet, according to Captain Frank E. Evans. He places the blame largely on the poorly constructed shoes worn by the average toiler, and on the fact that most of the victims have been compelled to stand on their feet while at work. Motormen, conductors, subway guards, policemen, machinists, waiters and clerks are the principal sufferers, according to Captain Evans.

There appears to be comparatively few rejections in the army on the basis of heart trouble, perhaps because the most of those who apply are young. On the other hand, there is a considerable number of rejections of applicants for the Marine Corps on the score of heart affections. Prominent among

these is the condition known as tachycardia (abnormal rapidity), probably due chiefly to excessive cigarette smoking. During a recent period, out of 5,082 applicants for enlistment in the Marine Corps only 810 finally reached the medical officer, 90 of these being rejected for defective vision, 84 for poor teeth, 77 for heart affections, 74 for flat feet and 70 for being underweight and of poor physique. Only 167 were accepted.

It will finally appear from these facts that our physical unfitness is a condition that is both avoidable and capable of being remedied. Our deficiencies are not fundamental but superficial, being due to lack of activity and poor hygiene.

American men can be made strong and sound in every respect through proper training, correct habits and good living conditions, so that it will not require over seven thousand applicants for the Marine service in order to secure a couple of hundred enlisted men. Out of seven thousand applicants, there should be seven thousand or very nearly that number of men fit for acceptance.—From *"Wanted—Men, Not Weaklings,"* by Carl Easton Williams, in *June Physical Culture*.

### L. S. K. CHANGES

Ohio: John Beach, deceased, 1914.  
Mrs. M. E. Martin, deceased, 1917.  
Drop Mrs. C. F. Babcock, son, and daughter (joined another denomination).  
Mrs. Ella R. Wing takes RECORDER.  
Drop Mrs. D. L. Taylor (now in reach of Jackson Center church).  
Mr. and Mrs. H. H. Davis, not found; letter returned.  
Drop the names of Mrs. Etta Kentner, Mary McFarland, E. P. Simpson, Mrs. Jennie Simpson, and Ida Vansky.  
Add C. B. Hull, Baggs, Wy.  
Florida: Drop Bertha, Ellen, and Dorcas Spafford (letters unclaimed).  
Eld. and Mrs. C. W. Threlkeld, gone to Memphis, Tenn.  
Indiana: Mrs. Martha Wardner has gone to Battle Creek, Mich.

G. M. C.

### TIME OF SOUTHWESTERN ASSOCIATION

The Southwestern Association will meet with the church at Fouke, Ark., sometime between the first and fifteenth of October. The exact date depends upon the time of opening for the Fouke School.

T. J. V.

## WOMAN'S WORK

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

*"Love of God and love of country are the two noblest passions in the human heart. A man without a country is an exile in the world, and a man without God is an orphan in eternity."—Henry van Dyke.*

### THE WOMEN'S WAR COUNCIL OF THE NATIONAL BOARD

WAR DEPARTMENT  
COMMISSION ON TRAINING CAMP ACTIVITIES

DEAR MRS. SPEER:

In behalf of the Commission on Training Camp Activities appointed by the Secretary of War, I want to ask the Young Women's Christian Association to furnish, if it will, expert women workers with girls to act as advisers to committees representing local communities in the neighborhood of training camps and to help train local workers. The exact number of such experts that will be needed and their several locations can not be stated until other resources have been ascertained, but we shall probably call upon you for not less than thirty.

Yours very truly,

(Signed) JOSEPH LEE.

Washington, D. C.,

June 1, 1917.

Sixty-two women have already accepted the call to serve on the Women's War Council which met in New York City, June sixth and seventh. The following officers were chosen:

President, Mrs. James S. Cushman.  
Vice President, Mrs. John R. Mott.  
Vice President, Mrs. John Meigs.  
Secretary, Miss Martha McCook.  
Treasurer, Mrs. Henry P. Davison.

The attention of the officers of the army and of the Y. M. C. A. is centered on the men within the camps. It is essentially a women's problem to safeguard and protect the girls outside the camps.

The organization which in time of calmness and peace, and under ordinary circum-

stances, is able to carry out a program, is naturally the one to which the community may turn in time of emergency.

The Young Women's Christian Association has the machinery, the equipment and the motive to make this work effective.

Based on the numbers of women at work in Britain it is estimated that an army of two million untrained women will soon be employed in our centers of industry. For these the government is taking no precaution, creating no zone of safety. They are "our army."

Lecturers are to be sent, as far as practicable, to the towns where soldiers are to be, informing parents and young women of the temptations which must be met and overcome.

The program adopted by the council includes club work for girls, recreation centers for boys and girls, extension of regular work, especially along lines of employment, recreation and housing, erection of buildings to care for visiting families and friends of soldiers, work in European and other countries affected by the war, training of secretaries and volunteer workers and a program of publicity.—Y. W. C. A. Bulletin.

### WORKERS' EXCHANGE—LEONARDSVILLE, N. Y.

#### REPORT OF SECRETARY

At the annual meeting in 1915 the society was divided into two sections for raising funds. This proved so successful socially as well as financially that the idea was again carried out this year with the exception that four sections were formed instead of two, each section to hold one tea, one social and one other entertainment. Out of the four teas, four socials and four entertainments, there have been three teas, one section having a paid tea, two socials, and four entertainments. The various entertainments were as follows:

Mrs. Mattie Taylor Clive presented "The Melting Pot" in the hall on October 25 under the management of Section 4.

On November 6, a Kensington tea was given at the parsonage, each lady present being dressed to represent a book. There were 65 ladies in attendance.

On November 22, Section 1 gave a cafeteria lunch and held a parcel post office

in the church dining room. This proved to be a unique entertainment for all present.

On December 13, Section 3 held a sale of fancy articles, also serving afternoon tea and chocolate at the home of Miss Babcock.

One section took the collection of old papers as their form of entertainment and netted equally with the rest, I think.

Aside from the financial ambitions of the society, there have been ten monthly meetings which have kept up the interest socially. The topic of the papers for these meetings was "The Sabbath in England and America." These papers were both interesting and instructive. The *Year Books* have been very helpful for reference in carrying out these programs.

Besides the monthly meetings, five regular work meetings have been held for work at the various homes, in which meetings sewing was begun for the Christmas sale, aprons made, two bed quilts tied for a needy family, and blocks pieced for a quilt.

Other things of interest done by the society through different committees should be mentioned.

A Press Committee, appointed last year, has sent items to the RECORDER at several times. An especial committee was appointed to oversee the cleaning of the church and session room at the beginning of our year. We can all agree that this was a good job.

The Mite Box Committee was very much in evidence at the beginning of the year and we trust the spirit of thankfulness will help to fill the treasury as much this year as it has in the past. The Relief Committee sent out their Christmas baskets tastefully decorated as usual. Eighteen were delivered this year. In addition this committee packed a barrel for needy ones in Alabama. One of our members raised sweet peas for the society to send to the shut-ins of the community.

The society had charge of the annual church dinner, which was revived again this year with much interest.

During the year two members have been added to the society and one removed by death.

Let us not be too well pleased with our past year's work but just enough dissatisfied to aim to do better work next year. Wendell Phillips said: "Imitation is discipleship. When some one sent a cracked plate to China to have a set made, every piece in

the set had a crack in it." Let us aim to make better samples every year.

MRS. F. M. CROOP,  
*Secretary.*

**TREASURER'S REPORT FROM JULY, 1916,  
TO JUNE, 1917**

Dr.	
Balance on hand.....	\$ 76.47
Received from teas.....	118.09
" " dues.....	37.00
" " mite boxes.....	15.32
Sundries.....	23.71
	<u>\$271.09</u>
Cr.	
Painting parsonage, and repairs.....	\$ 83.25
Cleaning church and kitchen.....	37.96
Missionary Society.....	30.00
Tract Society.....	30.00
Year Books.....	7.50
Christmas baskets.....	6.32
Local benevolence.....	6.35
Woman's Board (unappropriated).....	35.00
Ministerial Relief Fund.....	15.00
Fouke School.....	15.00
	<u>\$266.38</u>
Balance on hand.....	4.71
	<u>\$271.09</u>

MRS. I. A. CRANDALL,  
*Treasurer.*

**RACHEL LANDOW, THE HEBREW ORPHAN**

REV. HERMAN D. CLARKE

CHAPTER XX

(Continued)

THE GENERAL Conference convened early in September, and Harold and Rachel were able to be present as delegates from their church. Mr. Ellington and his wife were also attendants from their new parish. The theme that was supposed to be prominent in all the sessions was, "The Whole World for Christ," essentially a missionary theme. The people where the meeting was held placed the delegates under great obligations, in that their hospitality was performed handsomely and with the most perfect cordiality. One of the inspiring hymns sung at this Conference was one once composed for another Conference by Mrs. Lucy M. Carpenter, beginning—

"They stood upon earth's farthest bound,  
And cried, while darkness deepened round,  
'How long, O Lord?' At times it seemed  
A radiance o'er that darkness gleamed,  
A ray that only made more drear  
The pall on China's living bier."

There were six stanzas and it seemed as though the choir had just come from China to plead for her millions. The effect was thrilling and at once the missionary spirit

was dominant. Harold and Rachel felt it as they had never dreamed of feeling it before.

On motion to adopt the annual report of the Missionary Society, several rousing speeches were given. One speaker\* said he did not consider that missionary efforts should be regulated by actual or prospective successes, although success was sure to follow all efforts put forth in obedience to divine requirements, and in accordance with divine instructions. The general principle upon which missions should be conducted was alluded to, and numerous illustrations were presented of the necessary consequences of acting upon this principle. The notion that successes and majorities are evidences of divine approbation was thoroughly overhauled and shown to be unsound. "Be at your posts, perform your several duties, in full assurance that God will bring about, through your instrumentality, his own glorious purposes and the best interests of the world."

During the Tract Society's session Rev. Mr. Ellington was asked to give his experiences with that of his wife in coming to the Sabbath and Scriptural baptism. This needed no great embellishment, for the plain, simple story thrilled the people and gave them new zeal to continue the work in behalf of God's greatly neglected truth.

Harold Selover's address was somehow not arranged for the missionary session but was sandwiched in between the Tract Society and Woman's Hour. There was a large attendance at this time as so many were curious to see and hear this new light and convert to the doctrines held by this people.

Doctor Selover said that he wished first that his wife, who was a converted Jewess, would sing a little missionary song composed and written by the author of "The Great Test," which gave the experiences of his sister which his brother-in-law had related at the Tract Society's session. Rachel, quite embarrassed, came forward, but at once, inspired by the great occasion, gained courage and sang in a sweet, clear voice the song requested:

I hear the urgent call, dear Lord,  
To go across the sea,  
The fields are white and waiting now,  
So here am I: send me.

\*Rev. N. V. Hull.

I leave my happy childhood home,  
My friends I love so well,  
I give them up, and go with joy  
The glad, good news to tell.

Millions of men have never heard  
Of God's great gift so free,  
Some one must preach in distant lands,  
So here am I; send me.

Send me, dear Lord; but few will go,  
And make the sacrifice;  
But thou hast done so much for me,  
I'll never count the price.

This little introduction to what was to follow riveted the closest attention. With what pride did Rachel watch and listen to the address by her husband! It seemed to her that in it God was calling her and him to greater service as well as great sacrifice, though she had just sung, "I'll never count the price." Harold, too, seemed to become almost unconscious of his surroundings as he proceeded with his address. Somehow he, too, was conscious of a call within and that God was speaking to him in his own composition. He began with an account of the world's first worship and led on to the time when idolatry was widespread. He gave the testimony of language; of comparative religion; he told whence came the many gods and idols, as far as history can reveal it; how the worship of one God passed into the worship of the powers and objects of nature; Baal worship; gods of Greece, of Rome, our heathen ancestors; Brahminism, Shintoism, the religion of the Hottentots; Gounja-Gounja, Bushman's gods, fetich worship, fire-worshipers, Buddhism, and the thousand and one forms of idolatry and degradation that curse the world. "Before concluding this address, you will expect me to say something about bringing the world back to the religion and worship of the one true God and the happy observance of his sacred law, the law of liberty. Whatever of light may shine out in any other religion is as the firefly to the sun. Look at the founders of those religions and compare them with the Founder of Christianity, in their lives and character and teaching. Put the Vedas, laws of Manu, Zend-Avesta, Koran, beside the Bible. See the effects of each religion upon the lives of the people in all their varied aspects. Then is it not rendering the greatest service to the cause of humanity to go and preach the gospel to all nations? But to evangelize the world means to bring back



also the observance of God's Sabbath and the acceptance of all his sacred ordinances. Without that, the evangelization and reform is as incomplete as was Luther's."

From that he led on to the medical mission and its success and the grand opportunity of Seventh Day Baptists to lead the Christian world in greater missionary activities. But who will go? Who hears the urgent call? The fields are white for the harvest. Some one *must* go. Home missions would have greater interest if the world was the field. "Shall this Conference bring forth the man and woman or men and women for this needed work and consecration?"

The young doctor took his seat amid an almost oppressive silence. No doubt there were many, many silent prayers then going up to the Father above for a greater consecration to his work and for laborers. A venerable pastor arose and said, "Let us pray." Such a prayer! Rachel trembled and grasping the hand of Harold whispered, "Harold, does that mean us? Is the Spirit calling us? Are you struggling this minute with me over it? I never felt so queer in all my life. What is it?"

"You voice my own inner thought, dear wife. I can not throw it off," he replied.

At the close of the prayer, the president of the Conference said: "Truly the Spirit of God is moving among us, and may it not be that he is calling some one to the mission field? If so, who can it be? Who will respond and say, as in the hymn sung so sweetly, 'Here am I; send me?'" Waiting a moment, Harold and Rachel, as though moved together and of one mind, as they indeed were, arose and went forward and stood before that great congregation, and the Doctor said: "Brethren, it is a dangerous matter, as it were, to be praying all these months for missions while preparing this address. God has led us both in harmony, but separately, to make this offering today for the foreign field. We can not resist the leadings of the Spirit and the calls of the Master. Here we are, send us. If the Missionary Board shall see that we are proper candidates for the field wherever it may be, and shall be able to establish a new mission, we are at your service and the service of the Lord of the Sabbath to proclaim the Good News of the gospel and the law."

Men and women wept for joy, and with a new consecration to the cause of missions.

The Conference closed and all the delegates returned to their homes: Harold and Rachel to await the action of the board, and the members of the Missionary Board to consider the matter of extending a call to Doctor and Mrs. Selover to go to the foreign field, and to which field.

The news of Harold's offer to go to a foreign land as a missionary brought great sorrow to his parents. They felt as though they were bereft of their children and in approaching old age would have no one to comfort them at home. They wrote him, pleading that he do not go if called and said that he was doing sufficient missionary work where he was and as important.

Harold replied that he knew he was doing good work at Harvard, though the country was full of doctors; but five hundred millions of needy heathen in India and as many more in other countries was a louder call than to be a doctor in America. He was seemingly fitted for the work and the fields were white for the harvest, and no reapers. As much as he loved and sorrowed for his parents, God's call was louder and of greater importance than father's and mother's.

"I fear," said Mr. Selover to his wife, "that we have held back, or tried to, our children from following their deep convictions so much and for so long that now the Lord will have us suffer this for our blindness. Why did we not see at the time the light as Lorna saw it and saw it so plainly while we with greater experience and supposed greater religious knowledge hid our eyes from the truth? It begins to dawn on me now after all the failures of our pastor to show us his boasted proof texts. None are so blind as they who *will not* see. What shall we do, Sarah?"

"I am too weak and saddened to know or answer," she replied.

"And we have not prayed over these matters, wife, brought to our attention hundreds of times, and we did not consider them of sufficient importance to ask God's leading and for light. That is the way the great majority of Christians do. They dismiss greatest truths and greatest questions with a wave of the hand and a thoughtless air, as though they knew so much that they

did not need a ray more of light or authority for their practice. I am conscience-smitten." And Mr. Selover put his hands to his face in sadness.

Lorna wrote them a fine letter and implored them not to put any obstacles in the way. That they had reason to be so proud of such a son and foster daughter and now daughter-in-law. It was simply noble and inspiring. "How can we be sad at the parting for a brief time, a few years of this life, when eternity will show such wonderful results from such a consecration?" asked Lorna. "Have you not raised a little family that have honored God? And you have no sad thought of failure or of having a son and daughter who bring you grief by a sinful life. Give them to the Lord willingly, dear parents. It should bring you joy in the midst of the lonely feeling that you will have of course." And comforted by these and many other words, they bowed in submission to the will of God.

There was great astonishment in the little city as men and women read on the card hanging in the store window, *This store will be closed hereafter from Friday 5 p. m. to Saturday night 7 p. m.*

What could it mean?

Pastor Dudley was frantic. "Pastor, there need be no more arguments. The deed is done. I am no longer a Methodist unless you will baptize me and let me keep the Lord's Sabbath as a member of your flock," said Mr. Selover.

"I shall never immerse you after you have been all these years a consistent member of this church," said the Doctor. "It would be an admission that we are all wrong except you.

"Very well, Doctor," he replied. "I still love the dear old church; it has been a blessing to me these years; I have worshiped conscientiously up to this time within her walls; I have given of my means liberally. But I have shut my eyes stubbornly against the truth in the belief that you, my pastor, knew the Scriptures to sustain our Sunday Sabbath. It has been a great grief to me to see my children leave us and that you could not show them a single passage of the Bible to prove your tenets. The test was great to them and the opposition at home and elsewhere was enough to have caused many to halt and go no further in their investigation and practice of what they

found to be truth. The test is now much greater for me in my declining years. I am an eleventh-hour convert. My store shall testify to the truth of God's word."

"Your store will testify to your apostasy and financial loss," replied the pastor.

"That will do, Doctor. We are good friends, I hope, and as far as I can be helpful I will still give to help keep religion among this people and the youth among us. My church subscription has not yet been withdrawn, but I must now help in spreading the gospel in other lands more than ever. I will have, soon, treasures over there I never dreamed of having before. My son and wife have offered themselves as missionaries. My heart will be there from now on. My prayers will as never before be fervent. 'Thy kingdom come. Thy will be done on earth, as in heaven.'"

Mr. Selover wrote a letter to Harold in which he said: "I yield. It has been a great struggle. I can not see how our dear girl stood what she did during the years of her struggle. But the light has come. I felt almost crushed when you wrote of your decision. How could your mother and I let you go? But you have our blessing and prayers and money and love. Go, my son, and bless this sin-cursed world by your faithfulness and consecration. God be with you. You will come home for a long visit in preparation if you have to go. I await the decisions of your board. Pray for your father and mother that we may be sustained in this great trial of faith. Fight the good fight of faith, my son. Make proof of your ministry. I am proud of you and Rachel. Give her our blessing. I guess there is meaning I have not known in the words, 'Salvation is of the Jews.'"

Two more loyal hearts beat in unison, observing the blessed Sabbath of the Christ. A whole family one in faith and hope and service. A consecrated daughter may lead parents and brothers to the blessed truth of the Word. A well-taught Jewess may be a means of grace to the Christian.

(To be continued)

If a man in the struggle of life sees God and Christ and duty all around him, that thought will be a balm for his head. It will keep his brain and mind clear, quiet, prudent to perceive and know what things he ought to do.—Charles Kingsley.

## YOUNG PEOPLE'S WORK

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

### GOD OUR HELPER

GELSEMINA M. BROWN

Christian Endeavor Topic for Sabbath Day,  
July 14, 1917

#### DAILY READINGS

Sunday—The eternal Helper (Deut. 33: 26-29)  
Monday—Strong and tender (Isa. 40: 9-12)  
Tuesday—Help in perplexity (Exod. 5: 22-23;  
6: 1)  
Wednesday—Shelter in adversity (Ps. 46: 1-11)  
Thursday—Comfort in sorrow (2 Cor. 1: 1-11)  
Friday—Protection in danger (Zech. 2: 1-5)  
Sabbath Day—Topic, Psalm 121: 1-8

Why not plan an outdoor meeting for this week? If the evenings are cool, why not have a campfire? Adapt the plan to your local conditions but have "something different" now and then. You will find that it lends interest and why need we always do the same things the same way? If there is not light enough to use song books, sing old familiar songs for which you need no books. Let all give Bible verses in which the thought of God's helpfulness is expressed.

There are wonderful manifestations of God's power shown continually about us in his created works. All the laws of nature are fixed and are given for the use of mankind. When you look at the stars can you ever cease to wonder at the order and method of this mighty power? God who made the world and all that is therein has promised to be our Helper. Can mortal mind grasp so great a truth?

By mechanical devices human energy is multiplied many times. Stop a moment and consider the achievements of mankind. They are indeed wonderful, yet how small and insignificant these all are in comparison with the power of the mighty God.

There are some things we can do with the help of a child. Other tasks demand the help of a strong man, and still others the intuition of a sympathetic woman. Then there are duties that are so great that we can find no human power big enough to help us with them and for these we can have for help the power that made the world.

What is your nearest duty? No, not your neighbor's but your own? Perhaps you shrink because it seems too great for you. Just remember that God will help you do it. What is your besetting sin? No, you needn't tell us, tell him; for he has promised, "Thy strength is made perfect in weakness, and my grace is sufficient for thee."

In this world it is our lot to have trials, disappointments, and bitter sorrows. You may think that your own is very hard but can you find any one with whom you would like to trade? "Oh, yes," you say, "with So-and-So." Ah, but when you get a little closer you see that there are many circumstances connected with that life which you do not care to face. God has not asked us to do the work he has given the other fellow to do. Surely we can help one another but we each have our own for which we are responsible. Neither does God give us another's talents. He rather wishes each to do his work in the prescribed place and has promised to help.

The following is taken from the *Christian Endeavor Daily Companion*:

#### A CLUSTER OF QUOTATIONS

I love to feel God love the world through me until I am fairly washed away by the current.—*Ernest Crosby.*

Don't be frightened. The fog extends only to a certain height, and the Captain is above it steering the vessel.—*Anon.*

Stars move, the tides and rivers roll,  
Grass grows, rain falls on vale and hill;  
And deep in my unconscious soul  
The sleepless life of God works still.  
—*Archibald Haddon.*

Take heart! It is possible even for you to abstain from fleshly lusts, because God is able to keep.—*F. B. Meyer.*

### WITH CHRIST IN THE HOME

ADELENE GREEN

Paper read at Quarterly Meeting, Milton Junction, Wis.

There have been many definitions given to the word "home," but perhaps this one best expresses what a *real* home should be: "Home is the blossom of which Heaven is the fruit."

We all know how great is the influence of the home upon the life of the individual; for in the home the earliest impressions are

made, and it has been proved again and again that *first* impressions are *deep* impressions which remain forever, and are the foundation upon which future character is built. So it is easy to see how far-reaching is the influence of the early home life surrounding the child. The memories of a Christian home and mother have brought back to the fold many a wanderer who otherwise would have been eternally lost.

Dr. Talmage has said: "As the fish already surrounded in the long, wide net swim out to sea, thinking they can go as far as they please, and with gay toss of silvery scale they defy the sportsman on the beach, and after awhile the fishermen begin to draw in the net, hand over hand and hand over hand, and it is a long while before the captured fins begin to feel the net, and then they dart this way and that, hoping to get out, but find themselves approaching the shore, and are brought up to the very feet of their captors. So the memory of an early Christian home seems to relax and let men out farther and farther from God, and farther and farther from shore—five years, ten years, twenty years, thirty years. But some day they find an irresistible mesh drawing them back, and they are compelled to retreat from their prodigality and wandering; and though they make desperate efforts to escape the impression, and try to dive deeper down in sin, after a while they are brought clear back, and rest upon the 'Rock of Ages.'"

The same great preacher has also said: "First, last and all the time, have Christ in the home. Julius Cæsar calmed the fears of an affrighted boatman who was rowing him in a stream, by saying: 'So long as Cæsar is with you in the same boat, no harm can happen.' And whatever storm of adversity or bereavement, or poverty may strike your home, all is well as long as you have Christ the King on board. Make your home so far-reaching in its influence that down to the last moment of your children's life you may hold them with a heavenly charm."

I wonder if we realize that, by the act of giving our lives to Christ, and becoming his children, we have invited him to remain with us as a permanent guest in our homes? How many of us think of this when we say the impatient word, or do the unkind deed "at home, where it doesn't make any

difference"? Would we behave in like manner in the presence of an earthly guest? If we are reluctant to display our hasty temper, or our grumbling, faultfinding disposition before the casual guest or stranger, how doubly reluctant and ashamed we should be to give such inclinations full vent when in the home, where the influence of Christ in our lives should always be uppermost, if we are true children of his!

It is in the home where our influence as Christians often counts for most. Perhaps there is in the family circle some unconverted one, and the influence of our conduct *at home* may mean for that one eternal salvation or eternal destruction. Let us be more careful of our words and actions when in the home, and think often of these words of Margaret E. Sangster:

"We have careful thoughts for the stranger,  
And smiles for the sometime guest,  
—But oft for 'our own'

The bitter tone,  
Though we love 'our own' the best,  
Ah, lips with the curve impatient!  
Ah, brow with that look of scorn!  
'Twere a cruel fate,  
Were the night too late  
To undo the work of the morn."

### SABBATH SCHOOL

Lesson III.—July 14, 1917

HEZEKIAH, THE FAITHFUL KING.—2 Chron. 30

*Golden Text*.—He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. Heb. 11: 6.

#### DAILY READINGS

July 8—2 Chron. 30: 1-9. Hezekiah the Faithful King

July 9—2 Chron. 30: 10-19. A Religious Assembly

July 10—2 Chron. 30: 20-27. A Religious Awakening

July 11—2 Kings 18: 1-8. A Religious Reform

July 12—Rom. 12: 1-7. God-appointed Rulers

July 13—Ps. 72. A Righteous King

July 14—Isa. 9: 1-7. The Ideal King

(For Lesson Notes, See *Helping Hand*)

I am rising, I know, toward the sky. The sunshine is on my head. You say the soul is nothing but the reflection of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fall? Winter is on my head, and eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me.  
—*Victor Hugo.*



## OUR WEEKLY SERMON

### THE TRANSFIGURATION

REV. ERLO E. SUTTON

Preached Sunday afternoon, June 10, 1917, at the Central Association, Adams Center, N. Y.

Scripture: Mark 8: 27—9: 8. Text: "They saw no one any more, save Jesus only with themselves." Mark 9: 8.



The transfiguration is an event without a parallel in all the story of our Lord. This breaking forth of unearthly splendor in a life of self-negation, this miracle wrought without suffering to be relieved or want supplied, and in which he seems to be not the giver of help but the receiver of glory, arrests our attention less by the greatness of the marvel than by its holiness.

But if myth or legend had to do with the making of our Gospels, we should have wonders enough which bless no supplicant, but only crown the sacred head with laurels. They are as plentiful in the false gospels as in the stories of Mohammed or Gautama. Can we find a sufficient difference between these romantic tales and this memorable event—causes enough to lead up to it, and ends enough for it to serve?

The answer is hinted by the stress laid

in all three narratives upon the date of the transfiguration. It was "after six days" according to the first two. Luke reckons the broken portions of the first day and the last, and makes it "about eight days after these sayings." A week has passed since the solemn announcement that their Lord was journeying to a cruel death, that self-pity was discordant with the things of God, that all his followers must in spirit endure the cross, that life was to be won by losing it. Of that week no action is recorded, and we may well believe that it was spent in profound searchings of heart. The thief Iscariot would more than ever be estranged. The rest would aspire and struggle and recoil, and explain away Christ's words in such strange ways, as when they presently failed to understand what the rising again from the dead should mean. But in the heart of Jesus there was peace, the same which he bequeaths to all his followers, the perfect calm of an absolutely surrendered will. He has made the dread announcement and rejected the insidious appeal; the sacrifice was already accomplished in his inner self, the word spoken, "Lo, I come to do thy will, O God."

We must steadily resist the notion that the transfiguration was required to confirm his consecration; or, after six days had passed since he bade Satan get behind him, to complete and perfect his decision. Yet doubtless it had its meaning for him also. Such times more than heroic self-devotion make large demands upon the vital energies. And he whom the angels more than once sustained, now sought refreshment in the pure air and solemn silence of the hills, and above all in communion with his father, since we read in Luke that he went up to pray. Who shall say how far-reaching, how all-embracing such a prayer would be? What age, what race may not hope to have shared its intercessions, remembering how he once prayed not for his immediate followers alone. But we need not doubt that now, as in the garden, he prayed also for himself, and for support in the approaching death struggle. And the twelve, so keenly tried, would be especially remembered in this season. And even among these there would be distinctions; for we know his manner, we remember that when Satan claimed to have them all Christ prayed especially for Peter.

Now this principle of benefit to all through the selection of the fittest, explains why three were chosen to be the eye-witnesses of his glory. If the others had been there, perhaps they would have been led away into daydreams of the millennium. Perhaps the worldly aspirations of Judas, thus inflamed, would have spread far. Perhaps they would have murmured against the return to common life, which Peter was so anxious to postpone. Perhaps even the chosen three were only saved from intoxicating and delusive hopes by the sobering knowledge that what they had seen was to be a secret until some intervening and mysterious event. The unripeness of the others for special revelation was abundantly shown, on the morrow, by their failure to cast out a devil. It was enough that their leaders should have this grand confirmation of their faith. There was among them, henceforth, a secret fountain of encouragement and trust, amid the darkest circumstances. The panic in which all forsook him might have been final, but for this vision of glory. For it is noteworthy that these three were the foremost afterward in sincere devotion. One of them even offered to die with him, and the others desired to drink of his cup and to be baptized with his baptism.

While Jesus prays for them, he is himself made the source of their revival. He has lately promised that they who willed to lose their life should find it unto eternal life. And now, in him who had perfectly so willed, they beheld the eternal glory beaming forth, until his very garments were steeped in light. There is no need of proof that the spirit has power over his body. Vile passions can permanently degrade human comeliness. And there is a beauty beyond that of line or color, seen in vivid hours of emotion, on the features of mother beside her sleeping babe, of an orator when his soul burns within him, of a martyr when his face is as the face of an angel, and often making fairer than youthful bloom the old age that has suffered long and been kind. These help us to believe that there is a spiritual body, and that we may yet bear the image of the heavenly. And so once, if only once, is it given to sinful men to see how a perfect spirit can illuminate its fleshly tabernacle, as a flame

illuminates a lamp, and what the life is like in which self-crucifixion takes place.

In this hour of rapt devotion his body was steeped in the splendor which was natural to his holiness, and which would never grow dim. Let us not think of the transfiguration as poured over Jesus, but as a revelation from within, his real self. Moreover, while they gaze, the conquering chiefs of the Old Testament approach the Man of Sorrows. Because the spirit of the hour is that of self-devotion, they see not Abraham, the prosperous friend of God, nor Isaiah, whose burning words befit the lips that were touched by fire from an unearthly altar, but the heroic lawgiver and the lion-hearted prophet, the typical champions of ancient dispensation. Elijah had not seen death; a majestic obscurity veiled the ashes of Moses from excess of honor; yet these were not offended by the cross which tried so cruelly the faith of the apostles. They spoke of their Lord's decease, and their words seem to have lingered in the narrative as strangely appropriate to one of the speakers; it is Christ's "exodus."

But Mark does not linger over this detail, nor mention the drowsiness with which they struggle. He gives all the weight of his vivid narrative to one great fact, the evidence now given of our Lord's absolute supremacy. But at this juncture Peter interposed. He "answered," a phrase which points to his consciousness that he was no unconcerned bystander, but that the vision was in a degree addressed to him and his companions. But he answers at random, and like a man distraught. "Lord, it is good for us to be here," as if it were not always good to be where Jesus led, even though men should bear a cross to follow him. Intoxicated by the joy of seeing the King in his beauty, and doubtless by the revulsion of new hope instead of dark fears, he proposes to linger there. He will have more than is granted, just as, when Jesus washed his feet, he said, "Not my feet only, but also my hands and my head." And if this might be, it was fitting that these superhuman beings should have tabernacles made for them. No doubt the assertion that he wist not what to say, bears especially upon this strange offer to shelter glorified bodies from the night air, and

## The Sabbath Recorder

**Theodore L. Gardiner, D. D., Editor**  
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to provide for each a place of separate repose.

The words are incoherent, but they are quite natural from one who has so impulsively begun to speak that now he must talk on, because he knows not how to stop. They are the very words of Peter whose actions we know so well. As he formerly walked upon the sea, before considering how boisterous were the waves, and would soon risk himself in the High Priest's palace, without seeing his way through either adventure, exactly so in this bewildering presence he ventures into a sentence without knowing how to close it.

Now this accuracy of character, so dramatic, and yet so unaffected, is evidence of the truth of this great miracle. To a frank student who knows human nature, it is a very admirable evidence. To one who knows how clumsily such effects are produced by all but the greatest masters of creative literature, it is almost decisive.

In speaking thus he has lowered his Master to the level of others, unconscious that Moses and Elijah were only attendants upon Jesus, who have come from heaven because Christ is upon earth and who speak not of their achievements but of his death. If Peter knew it, the hour had come when their work, the law of Moses and the utterances of the prophets whom Elijah represented, should be the chief impulse in religion, and without being destroyed in one jot or tittle, should be absorbed in a new system. Christ was there to whom Moses in the law and the prophets bore witness. While he yet spake, as if all the vision were eclipsed on being thus misunderstood, a cloud swept over them and the voice of God proclaimed their Lord to be his beloved Son and bade them hear him instead of trying to arrest the flight of other teachers.

Too often Christian souls err after the same fashion. We cling to other teachers, familiar ordinances, and traditional views. Good they may be in their place but not the real object of our devotion. In many a spiritual eclipse, from many a cloud which the heart fears to enter, the great lesson resounds through the conscience of the believer, "Hear Him."

Did the words remind Peter how he had lately begun to rebuke his Lord? Did the visible glory, the ministrations of blessed spirits and the voice of God teach him

henceforth to hear and submit? Alas, he could again contradict Jesus, and say, "Thou shalt never wash my feet." And again, "I will never deny thee." And we who wonder and blame him, as easily forget what we are taught.

There are times in the history of God's children, when, the brightest visions having faded away, like to disciples in the text, "they saw no man any more, save Jesus only with themselves." Can there be a more happy or sustaining thought than this? If Jesus is with us we need not fear any enemy or work that may be ours.

### DEATH

**DUNN.**—Deacon Ellis James Dunn was born September 5, 1842, and died in New Market, N. J., June 5, 1917, at the age of 74 years and 9 months.

He was the eldest of the four sons of Martin and Margaret Anne (Ayres) Dunn and had been a member of the Seventh Day Baptist Church of Piscataway since 1885, having joined the church when he was in his fifteenth year, under the pastorate of Elder Halsey H. Baker. During all these years he has continued to enjoy his church privileges and has been a staunch supporter of all its work. He has lived a long life of usefulness and will be greatly missed in the church and community. Deacon Dunn looked on the bright side of life and spoke kindly of his fellow-men,—a tribute all of us might well strive to deserve.

He leaves his brother, Fred C. Dunn, of Milton, Wis., his daughter, Mrs. Clayton T. Coon, of New York City, and his companion, Mary Crandall Dunn, to whom he had been married forty-five years the twenty-eighth of last May.

The funeral was conducted at the home on Friday afternoon and the burial was in the old cemetery where the church formerly stood.

H. L. P.

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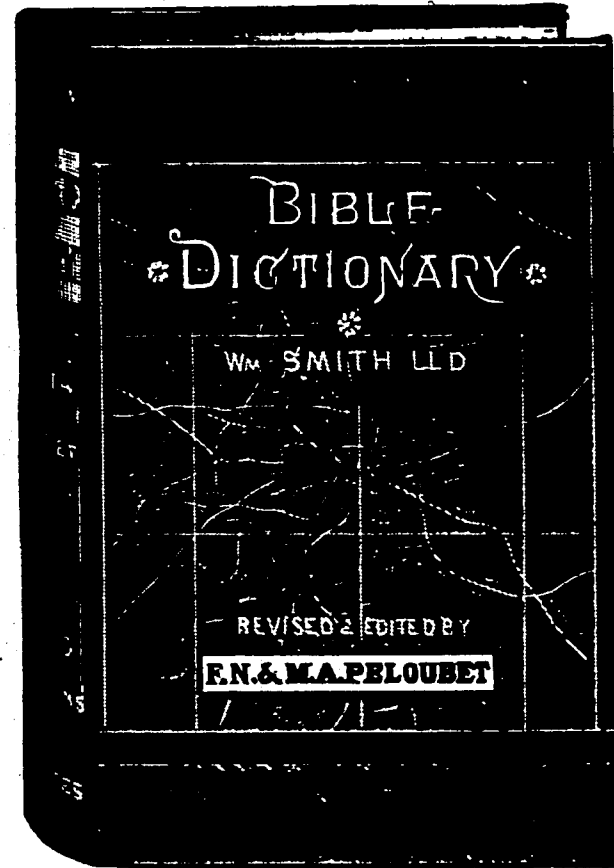
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# The Sabbath Recorder

## "ONE OF YOU"

One shall eat bread with Me; even he  
Who was My friend. On him, who walked with Me,  
I could rely.

Not so; for after all of this,  
He shall betray his Master with a kiss,  
"Lord, is it I?"

One shall desert Me, while all around about  
My foes press thick and fast, with taunting shout:  
"Him crucify!"

Alone, forsaken in my hour of pain,  
I look for human friend in vain.  
"Lord, is it I?"

One shall be idle, and shall stand  
All day within the market place, to My command  
Make no reply.

The noonday sun, with beams so bright,  
Looks down on harvest fields so white.  
"Lord, is it I?"

One shall be thoughtless, and shall take no heed  
Of those who faint and starve, their need  
To satisfy.

One shall forget that all along the road  
Are those bowed down beneath their heavy load.  
"Lord, is it I?"

—Anne Porter Johnson.

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