Sabbath Rally Day
MAY 19, 1917

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

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

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

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

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

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Salem's FACULTY is composed of earnest, hard-working teachers, who have gathered their learning and culture from the leading universities of the country, among them being Harvard, Michigan, Columbia, Cornell, Alfred and Stetson.

Salem's COLLEGE buildings are handsomely modeled in every respect. Salem has thriving Young People's Christian Association, under capable direction, a well-stocked library, lecture and reading rooms. Expenses are moderate.

Salem offers three courses of study—College, Normal and Academy, besides well selected courses in Art, Music, Extensional and Commercial Work. Many of our graduates are considered among the most successful in business life. Academic graduates have little difficulty in passing college entrance examinations and securing appointments.

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We invite correspondence. Write today for details concerning our duty to missions in the foreign field.

President-Emeritus, H. E. Hutchins, Milton, N. Y.

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For further information address the

Rev. W. C. Daland, D. D., President
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Other competent teachers will assist.

Please see that the school be maintained. Special advantages for young people to pay their way in any department.

Address, for further information, Clark Hull Siedhoff, Fouke, Ark.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Plainfield, N. J., Aug. 25-27, 1917.

President—George R. Shaw, Ashaway, R. I.

Recording Secretary—Rev. N. S. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. R. H. Deist, New York, N. Y.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Memorial Fund—Rev. H. H. Margin, Oak Park, Ill.

Missionary Society—Rev. Wm. M. Maxson, Plainfield, N. J.

The Sabbath Recorder

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

Vol. 82, No. 20
Plainfield, N. J., May 14, 1917

WHOLE NO. 3767

Plainfield's Plans

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

This is to be an offering over and above that required by our annual assessments. Special offerings must be taken if the debt is ever paid.

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

Read Secretary Shaw's Notes under Missions

We trust that every member of the Sabbath Recorder family will be ready to say amen to Secretary Shaw's message in his Mission Notes, concerning our duty to missions in war time. We must not allow hard times to diminish our zeal for the Master's work. Let us encourage in every way, that matter, rather than avoid increasing it. Our efforts towards the two debts is a step in the right direction.

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

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

The changes mentioned here will leave two churches without pastors, but we hope both may soon succeed in finding suitable leaders to take the places of those who go.
An Error Corrected  In the Recorder of April 30 we wrote: “So far as we know, the budgets do not include the debts in their apportionments, but only the estimated needs for the coming year’s work.” Upon more thorough investigation we discovered that we were mistaken and that the Missionary Board were included in the budgets as follows: 1912, $3,000; 1913, $2,000; 1915, $2,000, and 1916, $1,000.

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

Notwithstanding our error in stating that the debts were not included in the budgets, the record is clear that at least one of the boards only fifty per cent of the apportionment by the Board of Finance for the two years preceding this one was paid to the treasurer, as will be seen by references to the budget sheets for 1914 and April 1915.

The one thing to be remembered now is, that full payment of the present year’s assessment will not cancel the debts, and there must be a special effort if they are paid.

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

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

Taft Leading the “Drys” A mighty move-At Yale College ment for eliminating the use of liquor at class reunions in Yale College this year is being led by ex-President William H. Taft. The “Committee of 71” represents some of Yale’s most prominent alumni, and the present senior class is pushing the matter, while Mr. Taft is appealing to the great company of Yale graduates—now 11,000—for their support in the movement. Patriotic motives prompt the leaders to this action, as they hope in this way greatly to influence public opinion in favor of prohibition during the war. The academic senior class has also voted to oppose the use of alcoholic drinks at class reunions and other class gatherings.

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

America Must Not Lose None of Its Power America Must Not Lose None of Its Power When Germans flew lower, her ideals over England and murdered innocent men and children by dropping bombs on unfortified towns, all the world exclaimed, “Barbarous!” And all the world was right in his decision.

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

Even the fact of England’s notifying Germany that it was an act of reprisal—the sinking of hospital ships did not make it right, if it was murder. Again, Germany murdered defenseless women and children. Whatever may have been the outrageous sins of the German Government against humanity, the women and little children of Germany in their homes were not to be blotted out, and murderedly to torture and maintain them was only heaping wrong upon wrong.

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

The Simple Old Gospel Loses None of Its Power. The other evening, after preaching at the Rescue Mission and while I stood watching the people leave, a man who had been sitting near me turned to Superintendent LeMattty and placed his hand affectionately upon the superintendent’s shoulder, said: “This is the one who brought me to Christ.” I was deeply impressed. The superintendent is a man who himself brought to Jesus years ago and freed from the appeteit for sin. He is not educated. He is not eloquent as a public speaker. Still he goes among sinful men and through simple faith and the gospel wins them to his Savior and brings them in as “brands from the burning.”

I looked again at the man who had just acknowledged the saving power of Christ. Every feature bore the marks of a life of sin. The rum-fend had written the story of dissipation upon his face as with a pen of fire. Sin seemed to be the light of a new life. Love for a Savior who had freed him from the bondage of appetite brightened up his scarred visage, and one could see that a power above the human had wrought in him a great change of heart. It is well for the Christian worker to remember always that the gospel of Christ and him crucified is still the power of God unto salvation. He who tries any other method for saving men from sin will make a miserable failure.

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

He had “asked for strength that he might achieve, but had been made weak that he might obey.” He had prayed for health that “he might do greater things only to be given infirmity that he might do better things.” When riches were sought that he might be happy, God had sent poverty that he might be wise. Instead of ability to gain the honors of the world, he found real work, and his heart grew stronger in the service of the Lord.

“DEBT STATEMENT Missionary Board’s debt, balance due $1,018.00 Received since last report 102 12
Still due May 9 $4,185.88
Tract Board’s debt, balance due May 3, $3,356.50 Received since last report 114.50
Still due May 9 $3,242.00

In Persian cities where ten years ago it was not possible to openly sell the Bible a year change has occurred. For ten years the British and Foreign Bible Society visited one of these cities and in ten days sold over four hundred copies of the Scriptures to Moslems.
MARTIN LUTHER
CORLISS F. RANDOLPH, LL. D.

Since the present year of 1917 marks the 500th anniversary of the Protestant Reformation, usually reckoned from Martin Luther, the German monk, principal church of Wittenberg, in the Province of Saxony, Prussia, on the Elbe, 55 miles southwest of Berlin, on October 31, 1517, a series of 95 statements, or theses, written in Latin, impeaching the Roman Catholic Church, of which he was a duly accredited priest, and charging it with grave offenses of the powers which it had assumed, much interest naturally centers, at the present time, upon Luther as the chief figure of that epoch. It is of additional interest to Seventh Day Baptists because of the happy coincidence of this year's being the 300th anniversary of the founding of our oldest church. It is of that epoch. It is of particular interest naturally centers, at the present time, upon Luther as the chief figure of that epoch. It is of additional interest to Seventh Day Baptists because of the happy coincidence of this year's being the 300th anniversary of the founding of our oldest church, the Mill Yard Church of London, as one of the tangible fruits of the Protestant Reformation. Of Luther's modern biographies, the serious student turns to the exhaustive work of McMillan, who is probably the most temperamente sympathetically theocratic of all his modern biographers; or that of Preserved, who one would naturally expect to be rather than Fohrer, whose method is that of the modern purely scientific type of German biographer.

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

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

Such a portrait, such a story, however, is that of Miss Elsie Singmaster's (whose real name is Mrs. Elsie Singmaster Lewars) recently published small volume, entitled Martin Luther.* No claim of originality is made by the author for her book, and due acknowledgment is made of indebtedness to those who have done original work on this subject. Miss Lewars' book of 188 pages covers the salient points of her voluminous subject in a most pleasing manner, giving, in a word, the church history of Germany before Luther's time, a description of the latter's youth, of his education for the law and his repudiation of his practice, of his decision to become a monk, to the great disappointment of his parents—his father in particular—and of his induction into an Augustinian monastery. Swiftly, but with clear vision, we are conducted through his novitiate. Pictures of his formal, irrevocable admission to the Augustinian Order and his subsequent ordination to the Roman Catholic priesthood, his agonizing, but fruitless, physical and mental self-torture in the hope of finding peace, and his final relief through reading and studying the Bible, his success as a teacher, and power as a preacher, all pass vividly and quickly by.

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

Nor is his family life overlooked. Luther's repudiation of his vows of celibacy, his marriage and home life with his wife and children, and friends, the Spartan simplicity of his home characterized by the frequent social intercourse of songs, both sacred and secular—one can almost hear him sing that thunder-crashing hymn of exultation and triumph written by himself, which has ever since been the battle hymn of the Evangelical Church, A mighty fortress is our God,—his celebrated "Table Talk," as well as his care and concern for the poor and for the birds and for animals, are all included in the more intimate human touches of the book.

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

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

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

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

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

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

MRS. MARTHA WARDNER IN BATTLE CREEK, MICH.

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

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

"The exercises opened by singing 'Joy to the World,' followed by the reading of Psalm 122, Mrs. Wardner offered prayer, asking God's especial favor to rest upon the Deborah class. A solo by Miss Garwood, 'Sweet Peace, the Gift of God's Love,' followed. Mrs. Wardner took charge of the lesson, closing with good-by remarks, in which she stated how dear the Sabbath class of the Baptist church held in our lives. It is impossible in the old sense of cessation of all activity of former times. But the farmer, with all the things that must be attended to every day, the Sabbath as other days, especially needs the Sabbath. The business of public utilities, like those mentioned, and hotels, elevators, trolley lines, etc., all in particular have need of the Sabbath. They need the atmosphere that is different from that of other days, a spirit that marks the day a time for rest from the usual activities of the week, a recognition of sacred time.

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

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

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

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

THE DECALOGUE

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

Many theories have been put forward to explain the existence of that which is at once a conspicuous ornament of every synagogue and church, and the main foundation of the religions represented by places of worship. Many answers have been given to the question: Whence came the Decalogue? Tradition has too long to declare it an essentially Divine work. It was uttered by God's Own Voice in the hearing of millions of people. It was cut into stone once, and twice, by God's own Hand, and the supernaturally engraved tablets were preserved for centuries. Thus speaks tradition, and to this day its voice is echoed by so-called orthodox—Jewish and Christian. The strict conservatives have never dared to think otherwise than that the Ten Commandments form a born amidst the flames and thunders of Sinai. All human duty, so far as it comes under the direction of Law, must be included within two divisions: 1st, Obligations to our Maker. 2nd, Obligations to our fellow-creatures. The Decalogue, though consisting of but ten injunctions, yet in a most wonderful manner recognizes, if it does not exhaust, these great and distinct regions of duty.

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

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

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

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

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

THE LIGHT UNKIND WORD

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

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

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

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

The writer is a specialist in the light word, known as the 'unkind word.' A specialist on the cigarette evil tells in the Sunday School Times of a banquet given in honor of Judge Pinkney, of the Chicago Juvenile Court, during which the evil resulting from the use of cigarettes by boys were under discussion. One present said: 'Boys smoke because they smoke.' A short time ago I said to a boy, "Why do you smoke?" The little fellow replied, 'Because I want to smell like a man."—Biblical Recorder.
Then too I am thinking of the home fields in our own country that need, in addition to the evangelistic campaign work, a steady week-by-week watchcare, a regular month-by-month supervision. They need a definite message of hope and cheer, and guidance in growth and development, in the building-up of processes of the religious life of the individual, the home, the church, and the community. Shall we lessen our financial assistance to this work because of the war? We must not, the call is too insistent, too clearly a divine call. We must answer with a work not less, but greater, in its spirit of sacrifice and in our prompt, willing, loyal support.

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

DEAR MR. SHAW:

Thank you for your kind letter of recent date.

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

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

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

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

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

I have felt that the people have been putting a lot of money into our Lien-oo work and sometimes I have been almost afraid it wasn't worth while but just at present I am feeling very hopeful and enthusiastic about it. I am eager for the time to come when the hospital is having a large income, and we can organize a first-class training school for nurses. That is a work I am especially anxious to get started. I want a school which shall meet all the requirements of the best standards, that our able to take responsible positions and do splendid work. These are my daydreams but I must not boast over them until they are realities.
own fields can be cut. I have made them build a house, where I can receive guests, as my own little cottage is so small. Lately several officials and other people have come to see my colony; and some times they had great fun, how they all could find a place in my "parlor" (the room where I do my writing). The new house is joined to my old one; it is already finished. It is very plain, A. —ly writing). The new house, I must send you herewith two photos now I must open a school, because several officials and other people have come to see my colony; and sometimes they had great fun, how they all could find a place in my "parlor". The eldest teacher, is Josafat. He has been serving the Lord from the very first. He is joined to my colony. Perhaps you will turn off the light; let us seek the Lord to bless us, and let us seek to serve the Lord. Two other ladies, who have gathered at the piano and are playing the songs of home. "Tipperary" and "The world is a Parish". The government permission has just come for four months' work for the conduct of evangelistic meetings in the concentration camps of the British army in France. We expect to sail about the first of May, spending the first four months in France, before entering the other Allied countries.

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

As I enter these camps in France and Britain and other countries, may I ask your earnest prayer and continued intercession for a mighty work of grace in the midst of those camps? Already this war has assumed almost unbelievable proportions. If you add the population of the fourteen nations already drawn into the war it totals nearly a billion people, or two thirds of the entire generation. There have been a daily attrition since war was declared, nearly three years ago, of 25,000 men killed, wounded or prisoners. Already the number of killed alone has reached nearly five millions. More than five million bricks in hospital beds of pain across Europe, while large numbers have been released from hospitals to be sent back to face death in the trenches or discharged as unfit for further service, often mutilated and crippled and unfit for the battles of life. The number of prisoners exceeds five and a half millions and will soon be six millions. We found Oxford as quiet as a tomb, with more than two thirds of the faculty absent on some form of war service. In Cambridge 250 students out of a total of 4000. The Student Volunteer Movement originally called for 20,000 volunteers to evangelize the world, but Oxford from her graduates and undergraduates has 11,000 enlisted in this war and Cambridge some 12,000. These two universities together have furnished more men for the war in a single year than the Volunteer Movement asked from the Christian student body of the world in an entire generation.

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

**MORE L. S. K'S**

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

Lida H. Shuge (new convert), Ritta, Fla. Taker Recorder.
Mr. and Mrs. J. Walter Smith (new converts), East End, N. Y. Taker Recorder. Joined Aschaway (R. 1.) Church.
Mr. and Mrs. J. J. Jeffrey, Blundale, Kan. Taking Recorder.
Drop name of Addie Vincent, Minnesota.

M. COTTRELL.
General Secretary.

LET US BY DAILY EXERCISE IN SELF-CONTROL LEARN TO TURN OFF THE PROCESS OF JUDGING AS WE WOULD TURN OFF THE GRASS. LET US ELIMINATE PRIDE, PASSION, PERSONAL FEELING, PREJUDICE AND PETTINESS FROM OUR MIND, AND HIGHER PURER EMOTIONS WILL RUSH IN, AS AIR SEeks TO FILL A VACUUM. CHARITY IS NOT A FORMULA; IT IS AN ATMOSPHERE. LET US CULTIVATE CHARITY IN JUDGING; LET US SEEK TO DRAW OUT LUTENANT GOOD IN OTHERS RATHER THAN TO DISCOVER HIDDEN EVILS.—W. G. JORDAN.
country. At one end of the hut a hundred men are buying tea, coffee and refreshments at the lunch counter. A couple of hundred are at the writing tables, buried in their letters, their thoughts far away in the old home and oblivious to the roar of the music and the talking going on about them. It is time for the meeting to begin, but how are we ever going to grip the attention of a thousand restless men? Here are several hundred men who have been driven toward God and who are face to face with the great realities of life, death and the future for the first time in their lives, eager for a message which shall help them to find God and help them in time of trouble. But here are several hundred others who have been hardened by the war, who have fallen victims to evil habits, determined you shall not force religion down their throats. How are we to capture the attention of this whole mass of men and hold them? Will they bolt or stand fire?

The time has come to begin the meeting and we plunge in. "Come on, boys, let's have a sing-song; gather round the piano and let's sing some of the old camp songs." Out come the little camp song books, published by the Young Men's Christian Association, and we start in on a few favorite choruses. We will sing the songs of Jesus. The wages of their sin is death, but the free gift of God is eternal life. The thought of an illustration strikes me. I hold up a gold half-sovereign hidden in my hand. "Who will take me at my word of promise?" Men come up, there is a little scene, and then a burst of applause as the man gets the coin and goes to his seat. "Now why didn't you come? Some of you didn't believe me. I will call for some to come up before everybody and ask for it, some were just waiting, but you lost your chance. Once again I offer a gift. Here is something more valuable than all the gold on earth, heaven to be had for the asking; the free gift of God is eternal life. Why don't you come? The same three reasons. Some of you don't believe, some are afraid to show their colors, some are just waiting. Your will start for the front tomorrow to take your place in the trenches. Are you ready for life or death? What then will you do with Jesus Christ?"

We have had them forty minutes now and every man is listening for his life. We hold up the pledge card of the war roll. "How many of you are willing to take the stand against drink, gambling and impurity, with the brave stand of little Belgium at Liége? Was it the great retreat of the little British army from Mons? Was it the battle of the Marne, when the French and British struck their first blow? Was it the great stand at Ypres, the defense of Verdun, or the drive on the Somme? What was your hardest battle? Is it not inside, the fight with passion? Now is the time to challenge every sin that weakens a man or the nation. Boys, how about drink? Is it a friend or foe? How about gambling? I was watching you at your game this afternoon. How about impurity? Here we mass our guns on the war and the war only. And besides, the room is quiet, in ten minutes we have the ear of every man in the hut, the last man has stopped talking and now the battle is on. They are gripped on the moral issue, how can we get them to the religious? These men have the roots of religion in their souls, but they do not know it. They believe in strength, in purity, in generosity. I show that they are all falling before temptation, but the very things that they admire are all found in their fulness in Jesus Christ. The wages of their sin is death, but the free gift of God is eternal life.

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

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

During recent months in Britain the authorities at the casualty clearing stations averaged five hundred a night, although sometimes the numbers rose to a thousand or more. About one hundred men a night took a stand for Christ. On Sunday we were often able to have five services a day, some of them in their parade services with from a thousand to three thousand men. Thus thousands of men a week were reached with the Christian message. In the whole world no men are more fiercely tempted, so prone to sin as these men, and yet they must soon face death in the trenches.

We would like to have a fund to send five and if possible ten evangelists through the British camps this winter, to keep the men men are dying for me, better men, younger, with more hope in their lives, many of them men whom I have taught and loved. I seem to be familiar with the feeling that something innocent, something great, something that loved me, is dying, and is dying daily for me. That is the sort of a community we now are—a community in which one man dies for his brother." If anyone would like to have a part in this work checks may be made payable to Mr. B. H. Faulkner, Cambridge, England, or to the International Committee of Young Men's Christian Association, 124 East 28th Street, New York City, or to Mr. W. R. Moody, East Northfield, Mass.—Sherwood Eddy, in Record of Christian Work.
to spend three days with us—next Friday, Seventh Day and Sunday. Meetings will be held at the churches and at the college as per the following schedule:

On Friday, the 11th, at the college auditorium, 9:45 a.m. and 4 p.m.

On Saturday, the 12th, at the Seventh Day Baptist church, at 11:15 a.m. and in the college auditorium, at 4 p.m.

On Sunday, the 13th, in the First Baptist church, at 9:45 a.m., and in the college auditorium, at 4 p.m.

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

SOCIAL SERVICE COMMITTEE ACTIVE

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

The Social Service Committee, consisting of Miss Lotta Bond, chairman, Eva L. Cole and Edna Lowther, has been instrumental in establishing a Story-telling Half-hour Committee which holds services at the Industrial Home on Sunday evening from 6:30 to 7:00.

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

JESSE HUTCHINS

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

Mr. Hutchins is a former Alfred and Milton student, and at both institutions played on the regular varsity baseball team. He resigned his pastorate at Marlboro, N. J., some few months ago to engage in an evangelical campaign lasting about four months. His family is now safely quartered in Brookfield, N. Y., where he will assume the duties of pastor about the middle of June. Many people will remember Pastor Hutchins, not only as a conscientious, hard-working preacher, but as a sweet singer as well. He has a very fine tenor voice.

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

BUCKHANON

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

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

---P. S. Hesbay, D. D.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION POSTPONED

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

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

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

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

It is planned now to hold a small conference of field secretaries, state presidents, and other representatives in some central place of the country, July 3-6 inclusive, for the vitally essential planning and consultation of state and national leaders.

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

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

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

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

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

F. E. CLARK, President.

D. A. POLING, Associate President and Acting Sec'y.

A CHRISTIAN ENDEAVOR WAR FUND Resolution Unanimously Adopted by the Trustees, April 18, 1917

In view of the present unsettled conditions of the country, the uncertainties as to transportation, and the necessity for the conservation of our resources in all possible ways, the trustees of the United Society of Christian Endeavor believe it is the patriotic, and therefore the Christian, course to postpone for one year the International Convention of Christian Endeavor, which has been announced to be held in New York in July next, and preparations for which have been nearly perfected.

And the trustees suggest to all Christian Endeavorers of the United States can manifest his spirit of world-union and universal brotherhood.
FINANCING THE KINGDOM

ALBERTA SEVERANCE*

**Christian Endeavor Topic for Sabbath Day, May 26, 1917**

**DAILY READINGS**

Sunday—God's gold (Ps. 91:1-12)
Monday—God's tenth (Mal. 1:8-18)
Tuesday—Systematic giving (1 Cor. 16:1-2)
Wednesday—Proportionate giving (2 Cor. 8:7-15)
Thursday—Liberal giving (2 Cor. 8:1-6)
Friday—Cheerful giving (2 Cor. 9:1-15)
Saturday—Financing the Kingdom (Luke 19:11-20) (Tenth Legion)

**BIBLE HINTS FROM "ENDEAVORER'S DAILY COMPANION"**

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

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

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

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

**FINANCING THE KINGDOM**

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

But I hear the cry of the Christian, "Oh, I give all I can." No, most Christians who say this are not giving all they can, for they are not Tenth Legioners, and nearly every Christian can and should give at least a tenth of his income to God. The tithe system is the salvation of the church, the solution of the great problems of the Christian Church; namely, how to get money enough to carry on the work of God's Kingdom. Are you, Christian, a loyal subject? Are you lifting your share of the burden of expense? If every Christian in the world did what he ought, whether he were war worker or not, would there be war, would there be war and gun cease; then there would be peace, real peace, on earth. What a glorious day that would be. Is it not worth striving for?

Here is what Amos R. Wells said in a talk on the Tenth Legion, "Some men pray for the millennium, and don't give a hill toward its coming. Endeavorers, the tithe principle reveal what it there be peace, real peace, on earth. What a glorious day that would be. Is it not worth striving for?"

Of money that is the solution of the great problems of the Christian Church; namely, how to get money enough to carry on the work of God's Kingdom. Are you, Christian, a loyal subject? Are you lifting your share of the burden of expense? If every Christian in the world did what he ought, whether he were war worker or not, would there be war, would there be war and gun cease; then there would be peace, real peace, on earth. What a glorious day that would be. Is it not worth striving for?

The dedication of the tithe, in various forms, as an acknowledgment of dependence upon, and reverence to, God, is a widespread practice of remote antiquity. We read of it among the early Romans, Greeks, Pelasgians, Carthaginians, and Phoenicians. In Matthew 23:23, when reproving the Pharisees for neglecting the weightier matters of the law, justice, etc., while tithing mint, anise, etc., Christ says, "But these (meaning justice, etc.) ye ought to have done, and not to have left the other (tithing) undone." Surely Christ believed in the tithe. In First Corinthians 16:2, Paul says, "Upon the first day of the week, let each one of you lay by him in store, as he may prosper." This clearly shows apostolic recommendation of the fundamental principle of tithing, namely, that a definite portion of our income should be set apart for God.

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

Will you, fellow Christian, decide now to give God at least a tenth of your income? If you will, then will you join the Tenth Legion? Perhaps some of you do not know just what this legion is. Here is the pledge: "Please enrol my name in the Tenth Legion of the United Society of Christian Endeavor as a Christian whose practice it is to give the tithe, and send me the certificate of membership."

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

If your society has no Tenth Legion superintendent, write to the superintendent of Tenth Legion of our Young People's Board, Mr. Harry Talbot, Milton, Wis. Tell him you wish to be enrolled in the Tenth Legion. He will no doubt be very glad to hear such news, and your certificate will in due course be sent. The stories, "Thanksgiving Ann," and the "Deacon's Tenth," bound together, may be had from Layman, 143 N. Wabash Ave., Chicago. Other helps from Publishing Department of United Society of C. E., Boston, Mass.

*第十军团的负责人，Riverside郡基督教青年会。"
A CHALLENGE OF PATRIOTISM

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

Not all Christian Endeavorers, not even the boys and men, can serve the country in a military capacity, but all Christian Endeavorers, both boys and girls, men and women, can show their patriotism to their country, and render service to mankind, by enlisting in this movement for increased production and food economy. And to such as these Rev. Francis E. Clark, president of the United Society of Christian Endeavor and of the World's Christian Endeavor Union, has made an appeal. His appeal is, "Will You Enlist with Me in a Christian Endeavor Army of Production?" For this army none under ninety are too old, none over six are too young. Only those between certain limited ages will be called to the colors—such as the red, white, and blue colors; but to the green of the fields all ages are called.

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

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

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

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

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

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

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

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

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

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

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

But of course the possible prize will be the smallest inducement to enlist. Genuine patriotism in the time of our country's and of the world's real need for larger food supplies is the first and great motive. In addition from these efforts, we wish to reward off privation, and to bring staple articles of food down to a normal price for the benefit of all, will come health and strength, and I believe real pleasure, to those who never before have handled the hoe.

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

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

Other prizes will be announced later.

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

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

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

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

Any kind of produce will count for the prizes—vegetables, grain, fruit, or feed for animals. Hired help can be employed, or two or more Endeavorers may join together in cultivating the farm. If you can possibly get a piece of land to cultivate, join the army of food economy, wasting nothing from the table, and saving so far as possible in food supplies.

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

P. S. My paper was written, Dr. Howard B. Grose, Dr. Amos R. Wells, Dr. Daniel A. Poling, Mr. A. J. Sharlote, and Mr. J. J. Arakelyan have offered twenty five dollars each in prizes to the Endeavor-
ers who raise the most valuable crop of corn, potatoes, beans, tomatoes, and cabbages, respectively (one kind of vegetable only for each competitor), in a piece of land of four hundred square feet. This money is to be divided into four prizes, one of ten dollars and three five dollars each, for each of the crops mentioned, the value of the crops to be determined as in the other cases, by the prices in the New York produce market in October.

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

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

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

A Japanese social, at the parish house, on February 26, was a most enjoyable affair. Mr. Shofo, a Japanese student, planned and conducted the Missionary and Social committees. Japanese games and refreshments were quaint and delightful.

The decorations for the occasion were quotations and selections in Japanese, hung on long strips of paper from the walls.

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

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

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

The balopticon machine, for which the Alfred Y. P. S. C. E. has been so interestingly working, is now in use in China. The machine now uses both slides and post cards and will be used for years, and also the Boys' school, and possibly in other places. Several lectures or entertainments have already been given and more will follow.

The letters of hearty thanks lead us to believe that our gift will prove useful and entertaining. The money for the balopticon was raised at the Christian Endeavor fair last summer. The fair was a great success and about one hundred dollars was raised.

**DINNER FOR DR. CLARK**

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

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

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

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**CHILDREN'S PAGE**

**"TWO LITTLE GIRLS OF LONG AGO"**

**THE Christian Advocate** has an interesting story of the childhood home of Alfred Tullard and her sister. I am sorry you can not see the picture that goes with it, but I will tell you about it. It is printed from an old-style photograph (called a daguerreotype) of the two little girls, taken full-face. They had to stand side by side, "their hands primly held just where they were replaced by the man who made the picture."

They are dressed alike in long-sleeved, striped dresses, the skirts of which are gathered full at the waist. On the waists the stripes run almost crosswise, exactly matching at a seam in front. The hair of each little girl is parted in the middle and hangs down in curls to the shoulders, hiding the ears. Now, while you read the story, you can picture these sober-faced, quaint-looking children of long ago.

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

Forest Home was the name of the Willard homestead, and there Mary and Frank and their older brother Oliver worked and played, far away from their nearest neighbors and dependent on one another for company. Such fun as they had, in spite of the hardships they had to endure, just as all pioneers did! Forest Home was a queer old rambling cottage, with little nooks and crannies and out-of-the-way porches scattered over it. It lay near the bluffs, with the road of the Rustic and Country Club running by it, and was a prairie stretching away to the east, yellow with grain in summer and white with snow in winter. They fished and coated and climbed trees, one of which, a great oak,
RACHEL LANDOW, THE HEbrew ORPHAN
REV. HERMAN D. CLARKE
CHAPTER XV
(Continued)
"What route shall we take, father," asked Harold, "shall we go by the way of Niagara Falls or Washington?"

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

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

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

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

"Jeremy Taylor says that he that is choice of his time will also be choice of his company and choice of his actions. I guess our company is all right," said Harold, "but the actions may depend upon each other. Let us ask our sisters when we go to tell you a little story," added Rachel.

"John Selover, from three languages, was born in the home. The novel word Losantiville, to be the new town's name."

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

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

"Yes, Cincinnati has many of various kinds, and we will take a peek at the Children's Home, the Colored Orphan, German Protestant Orphan, the Boys' Home, Glenn Industrial, the great Refuge, House of Mercy, Home for Aged Poor, and others. And ever so have you, Rachel, be interested in the Jewish Home. On West Sixth is the Hebrew General Relief Association. We will call at the Home for Jewish Aged and Infirm, the Jewish Foster Home, Jewish Sadler Home, the Jewish Convalescent Home, and want to look at the great Jewish Temple. You will also be interested in the great Music Hall. I saw here once the Pageant of Nations, simply grand. The public library compares with others very favorably. The Union Bethel Building has saved many an outcast. Here on Broadway is a home for working girls who come to the city and need a home protected from temptation while they are at work on small wages."

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

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

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

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

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

"Yes, it was Salem. Why, I never thought just then, this is where our Seventh Day Baptist college is. Let's look it up."

And inquiring they were led by a young student to see it.

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

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

"No, I replied the young man."

"We were here before. But Lost Creek suggests that you have a creek that was once lost. How did it get lost?"

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

The author offers his novel, Rachel, that you were going to write sometime—"Lost Creek and How Found," said Harold.
The young man took them into the college and the president was there, though it was vacation. They were introduced and the president said, "Then you are from the Northwest. And you," looking at Harold, "were graduated at Milton. That is a good school. I am glad to have met you. Where are you going?"

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

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

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

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

"Yes, sir, but I fear I'd not make a good teacher," replied Harold. "Perhaps my sister will be able to reach the Hebrew classes. She is full blood."

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

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

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

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

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

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

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

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

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

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

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

"Not by a 'jug-full,'" replied Harold. "I guess some of those fellows that stood in front of bars now stand behind bars," said Rachel.

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

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

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

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

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

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

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

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

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

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

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

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

Washington was reached the next morning. It is needless to detail their sightseeing here. Most Americans know about, or ought to, their great capital. It does not have, like Oriental cities, famous cathedrals, monasteries, walls, antiquities and ruins, but it will be the most wonderful modern city in the world. When war shall cease and armaments are not needed, billions more will be used for every needed charity and reform and education. Here the little party stayed three days, and then went northward.

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

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

"What for?" asked his father.

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

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

(SEVENTH DAY BAPTISTS AND THE WAR)

THE SABBATH RECORDER

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

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

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

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

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

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

ENTERTAINMENT BY THE YOUNG MEN'S BIBLE CLASS

The Young Men's Bible Class held its semi-annual business meeting on Sunday evening, April 29, in the session room of the church. We are looking forward prayerfully and hopefully toward the conclusion, ice cream was served and all voted it one of the most enjoyable evenings the class had ever had.

Class Member.

Lesson IX.—May 26, 1917

THE HOLY SPIRIT AND HIS WORK.—John 15: 26. 27. 28. 29. 30. 31. 32. 33. 34.


DAILY READINGS


May 23—John 15: 18-33. Comforting the Disciples


May 25—John 17: 14-26. One with the Father


(For Lesson Notes, see Helping Hand)

HOME NEWS

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

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

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

WORK IN SOUTH AMERICA

Dear Recorder Readers:

As you would like to know how we are progressing I hasten to write you. Since my last letter of March 18th, the Raccorder of our building fund I have received the following donations from the U. S. A.: Mrs. Martha W. Wardner, $25; Mr. and Mrs. Grant W. Davis, $10; Milton Men's Bible Class, $1; and one of our church members has been received and approved and various items of business transacted.

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

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

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

Who are the men who have succeeded in the best way? Who are the men who have done good work while they lived, and have left their lives like monuments for the inspiration of mankind? They are the men who have not only known themselves in reference to their circumstances, and known their circumstances in reference to themselves; true men, sure of their own individuality, sure of their own distinctness and difference from a human life, sure that there was never another man just like them since the world began, that, therefore, they had their own duties, their own rights, their own work to do and way to do it.—Philip Brooks.

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

SPECIAL NOTICES

THE SABBATH RECORDER

Conventions to the work of Miss Marie Janz in Japan and to the report of the American Baptist Missionary Society.

Frank J. Burch, Treasurer, Plainfield, New Jersey.

The address of the Seventh Day Baptist missionaries in China. The Chinese government is the same as domestic rates.

The First Seventh Day Baptist Church of Youngstown, Ohio. Mrs. W. T. G. Bouldin, Pastor, 940 Vine Street, 2nd floor, Youngstown, Ohio.

The Founder's Day meeting of the Board of Directors in Plainfield, N. J.

The great meeting at the Sanitarium Chapel at 3 p.m. on Thursday, November 21st, will be devoted to prayer and Christian fellowship.

The Second Baptist Church of Chicago, holding regular services in room 925, Masonic Temple, 804 W. Madison St., will hold its first meeting on Thursday, November 21st, at 7 p.m.

WORLDLINESS

Worldliness, in the religious use of the term, is not the being occupied with secular things. It is rather a spirit, a temper, a way of looking at things and judging things. The worldliness is not in the work, but in the spirit of the worker; and it may be manifested in connection with any kind of work. Worldliness can penetrate even into the most sacred religious work and may even work in the church too, in the spirit of the worker.

The man who had made a huge fortune was speaking a few words to a number of students at a business class. Of course, the main theme of his address was himself. "All my success in life, all my tremendous financial prestige," he said proudly, "owed to one thing alone—pluck, pluck, pluck!"

He made an impressive pause here, but the effect was ruined by one student, who asked impressively: "Yes, sir; but how are we to find the right people to pluck?"—The Continent.

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

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WOMAN'S EXECUTIVE BOARD OF THE SABBATH DAY CHURCH WOMEN'S CONFERENCE

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Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.
Sabbath Rally Day
MAY 19, 1917

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

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

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

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

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

Editorial—He “Saw Mother All Through the Sermon.”—When Mother Called Us Home to Rest—Did the Prodigal Have a Mother?—Their Very Distress Arouses Sympathy—Don’t Forget Your Lone Sabbath Keepers—Sabbath and Sunday as Viewed by an Old Writer—Resignation Marks Missing.—An Appeal to the President to Follow Lincoln.—Arthur L. Tibbals—Worth Organist 23 Years—641-644

RABBONI
I had walked life’s path with an easy tread,
And then it chanced, in a quiet place
I met my Master face to face.

With station and rank and wealth for a goal,
I had entered to win in life’s mad race
When I met my Master face to face.

I had built my castles and reared them high;
I had sworn to rule with iron mace,
When I met my Master face to face.

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

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

My thought is now for the souls of men;
I have lost my life, to find it again,
Ever since, alone in that holy place,
My Master and I stood face to face.—S. T. Carter, Jr.