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The SABBATH VISITOR, PLAINFIELD NEW JERSEY

# The Sabbath Recorder

## THE LOVING KINDNESS.

Not always the path is easy;  
There are thickets hung with gloom,  
There are rough and stony places,  
Where never the roses bloom.  
But oft when the way is hardest,  
I am conscious of One at my side,  
Whose hands and whose feet are wounded,  
And I'm happy and safe with my Guide.

Better than friends and kindred,  
Better than love and rest,  
Dearer than hope and triumph,  
Is the name I wear on my breast.  
I feel my way through the shadows,  
With a confident heart and brave,  
I shall live in the light beyond them,  
I shall conquer death and the grave.

Often when tried and tempted,  
Often, ashamed of sin,  
That, strong as an armed invader,  
Has made wreck of the peace within,  
That wonderful loving-kindness,  
Patient and full and free,  
Has stooped for my consolation,  
Has brought a blessing to me.

Therefore my lips shall praise thee,  
Therefore, let come what may,  
To the height of a solemn gladness  
My song shall arise today.  
Not on the drooping willow  
Shall I hang my harp in the land,  
When the Lord himself has cheered me,  
By the touch of his pierced hand.

—Margaret E. Sangster.

## —CONTENTS—

EDITORIAL—The Conference Prayer Meeting; Two Evenings of Conference at the Church; Rev. Dr. Platts and Wife at Conference; Mrs. O. D. Sherman Gone to Rest.....	289-293
Semi-annual Meeting of the Pacific Coast Association.....	293
Conference Papers, 1913—What of the Future?	295
MISSIONS—Interesting Letters From China; Seventh Day Baptist Missionary Society— Annual Report.....	301-304
Annual Meeting of the Seventh Day Baptist Education Society.....	304
Annual Meeting of the Seventh Day Baptist Missionary Society.....	304
WOMAN'S WORK—Things Will be Different By and By (poetry); Our Women at Conference; Getting to Know One Another.....	305
American Sabbath Tract Society—Annual State- ment.....	307
Annual Meeting of American Sabbath Tract Society.....	309
YOUNG PEOPLE'S WORK—Others Have Labor- ed; Young People's Work at Conference; Chris- tian Endeavor and Denominational Effici- ency.....	310-315
Annual Meeting of the Sabbath School Board	315
SABBATH SCHOOL—The Function of the Sab- bath School in Religious Education; Special Service for the Sabbath School.....	316-318
Rev. Lewis F. Randolph.....	318
Marriages.....	319
Deaths.....	319



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# The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 8, 1913.

WHOLE NO. 3,575.

## The Conference Prayer Meeting.

Dark and rainy was the night, but a large audience gathered in the church for the Conference prayer meeting. After a brief service of song led by Rev. C. S. Sayre, Rev. Henry N. Jordan, the leader for the evening, called upon three brethren to lead in prayer. This they did, after which the entire congregation joined in the Lord's Prayer. Thus prepared, the congregation sang in the Spirit's power, "I love to tell the story of Jesus and his love," and they were ready for the spiritual feast of the hour.

Mr. Jordan's remarks were based on these words found in Philippians, third chapter: "But one thing I do . . . I press on." He referred to the motto on the first page of the Conference program: "Better work and better workers, better work and truer service."

After speaking of the spiritual uplift at North Loup last year, the speaker said he had determined to come to Conference to "lift and not to knock," to keep sweet even if he had to differ with some on questions that might arise. He spoke of the prophets of old, who looked upon the pictures of the past and of the future, not to discourage the people but to inspire for better things. Those who saw nothing but dark things in the past as forebodings of evil for the future were only prophets of despair, while those who looked toward the rising sun and for the Messiah were the prophets of cheer. These always pointed the world to the Sun of Righteousness. Let us strive to be prophets of good cheer, and so fill the hearts of men with optimistic views of a better coming day. Like Paul, under the influence of the Holy Spirit that leads into all truth, let us be messengers of courage, and say, "This one thing I do, I press on." If we lay aside every weight, and run our race with patience, we too may have the vision of an open door, and may be filled with a high ideal. There is nothing like the power of an ideal; and when the ideal is Christ, when we can say, "To

me to live is Christ," we too shall press on. Paul had the vision and was not disobedient unto it. When we are filled with the mind of Christ we shall behold the vision of open doors and be made strong for God's work.

The testimony meeting that followed Mr. Jordan's remarks will be counted among the best of our Conference prayer meetings. We will do what we can to give some of the good things spoken there to our readers. Although we know full well that the pen can not supply the inspiration of the presence and voice of the speakers, still we trust that their words in-print will bring cheer and courage to many.

The congregation was requested to sing, "Lord, I hear of showers of blessings," making it a prayer of the heart, after which everybody was invited to give brief testimonies. The time was fully occupied until ten o'clock, and ninety-two testimonies were given.

### TESTIMONIES.

"This is a time for spiritual infilling, and there is nothing here to mar the harmony."

"We have been planning and singing and praying for a blessing during all these days. The ministers have done most of the talking, but this is the time for others and we hope to hear from many."

"I can do nothing but press forward. The thoughts of grandfather and grandmother and father, all of whom lived in Brookfield and were faithful in the church, compel me to press on. I would do nothing else."

"I rejoice to be here where the influences are so pure and uplifting."

"I gave a young man ten pieces of music. Three of them he liked, but the others he did not like. They were all good, and he could have done better had he liked them all. Sometimes we like almost everything, when we feel like doing so. Some one has said that the Lord does not ask us to feel, but to do. It seems to me we are required to feel as well as do. Good feelings



and good thoughts should make everything good."

At this point Brother Spencer, our South American friend, asked the people to sing his testimony, by use of the song entitled, "Higher Ground." He said "Lord, lift me up and I shall stand on higher ground."

"I'm pressing on the upward way,  
New heights I'm gaining ev'ry day;  
Still praying as I onward bound,  
Lord, plant my feet on higher ground."

Chorus—

"Lord, lift me up, and I shall stand  
By faith, on heaven's table-land,  
A higher plane than I have found;  
Lord, plant my feet on higher ground."

"My heart has no desire to stay  
Where doubts arise and fears dismay;  
Tho' some may dwell where these abound,  
My prayer, my aim, is higher ground.—*Cho.*

"I want to live above the world,  
Though Satan's darts at me are hurled.  
For faith has caught the joyful sound,  
The song of saints on higher ground.—*Cho.*

"I want to scale the utmost height,  
And catch a gleam of glory bright;  
But still I'll pray till heav'n I've found,  
Lord, lead me on to higher ground."—*Cho.*

"Nobody can enjoy being here more than I, and my prayer is that this may be the beginning of a great march forward in all our work."

"If you feel more pleasure than I over the privilege of seeing these friends of my old pastorate, you are indeed happy. Today, as the plentiful rain began to fall, I noticed that the corn leaves, shriveled and wilted by the drought, began to unroll and open up to receive the refreshing moisture, and soon all the landscape seemed revived. So here tonight, in this time of refreshing, we receive the droppings of his grace and our hearts are uplifted and strengthened with new life."

"It is blessed to be here with friends and loved ones." At this point some one broke out singing, "Oh, Happy Day," and the house was filled with that dear old song.

"When I am weak then am I strong."—"It is a blessed privilege to press on. Why should we not do it?"

"I wonder if, when we reach heaven, we shall understand why it was best for us to have discouraging times here?"

"Paul was an old man and in prison when he wrote, 'I press on.' We too may be old and in trouble; but no matter how

difficult the outlook may be, we can say the same thing."

The song, "I gave my life for thee," was here sung with unusual fervor. Then the testimonies went on. "Not only when sins are washed away is it a happy day, but every day of Christian life should be happy."

"It was thirty-four years this fall, with the Conference assembled in this very church, that Rev. D. H. Davis and wife and Miss Lizzie Nelson were called to go to China. Brother Davis and I stole away for a time one afternoon, and went just over that hill a short distance, and sitting on the grass by the brook-side, talked it all over. When we returned it was clear enough that his face was set toward China. The Missionary Board met just across the street yonder and settled it that night. I have been thinking of the many changes since that day in 1879. All the old fathers of that time have gone to their reward, and those who were young men then are the old men now. No one can study our history, both at home and in China, without the feeling that we as a people have really been pressing on. A good company of young ministers are here to take up and carry on the good work so well begun by our fathers. And the organized forces among the young people of the laity, which have become such a power among us today, were entirely unknown thirty-four years ago. Who can compare the work of these days with that of the seventies and not feel that during all the years we have been going forward, and that we as a people are truly standing on higher ground?"

"We are in the service of a great Master, and it is a great work he has given us to do."

"I have put my hand to the plow, and don't want to be found looking back."—"I am glad I belong to this 'press on' company, and am sorry for those who have fallen back."

"Fifty years ago I found Christ here in this church and am glad I stood up for his cause when I did."

"It was here that I too first accepted Christ, and I am so glad to be here now."

A great volume of song here burst forth and the worshipers joined in, "Nearer, My God, to Thee."

"My father and mother worshiped here

and it is a great pleasure to follow in their footsteps."

"True normal life means energy and progress."—"With all your pressing on, do not forget to help the one that staggers under the heavy burdens."

"We sometimes shrink from growing old, but why should we if we are in the right way? Many of the most hopeful words here tonight have been spoken by the older ones. Their pathway grows brighter and brighter as they near the portals of heaven. I wonder if any stranger to Christ can hear all these testimonies about the blessings and help of the Christian religion, and go away without saying, 'I too want it?'"

"The four happiest years of my life were spent here in Brookfield. Here I first met Clarence C. Chipman in the Conference of nineteen years ago. Here I formed many pleasant acquaintances among the boys and girls of that day, and I am very glad to see so many of them here now as pillars in the church."

"God seems better and nearer to me now than he did thirty-four years ago."—"I am glad we can lay aside the hindering things, and press on toward higher ground."

"Twenty-five years of life as a lone Sabbath-keeper has not dampened my ardor for God and his Sabbath."

"It is easy enough here, while we are together, to say we will press forward, but how will it be when we get home? Shall we press forward all the year?"

"Though God has not fitted me to do great things, still I am glad to press on in the little things I can do."

"Yes, we will take back to our churches some of the blessings received here tonight."

"It seems to me that your faces never looked so good as now, and that your voices never sounded so sweet."

The hour was growing late, and at this point all who had not testified, and yet desired to do so, were requested to stand, and a large number witnessed in this way. The closing prayer by Dean Main was one of thanksgiving for God's message to men, and of prayer that, whether in sunshine or in sorrow, in doubt or in perplexity, in trouble or in joy, we may all come nearer to our Father, and, as the days go by, come to stand on higher ground.

## Two Evenings of Conference at the Church.

The evening sessions of Conference were held in the church. By a misunderstanding the wrong kind of gasoline lamps for use in the grandstand were sent, and it became necessary to hold all evening meetings elsewhere. The first evening was devoted to a symposium on the subject, "Pastors and Pastorates." The program was excellent. President C. B. Clark's paper on the "Minister in Relation to Community Life," and a paper by G. M. Cottrell on "The Ideal Income for the Pastor," have been given our readers in the RECORDER of September 1. If you failed to read them, get your RECORDER and enjoy them now.

Other items of the program were:

"Churchless Pastors and Pastorless Churches," treated by Secretary Saunders; "Supplementing the Salary," by Rev. W. D. Burdick; and "One Week as a Pastor (Schedule of Activities)," by Rev. A. J. C. Bond.

On Wednesday evening was given a program of the Board of Finance. President B. C. Davis explained the scope and duties of the new Board of Finance. He said, in substance, that the Board of Finance was the outgrowth of a widespread desire for more system in conducting our denominational finances. Evidently the purposes of this movement had been misunderstood, and on account of this it was late in the Conference year before anything was done. The system is all right, when properly understood and applied.

President Davis then read from the *Year Book* of 1912, on page 5, the recommendation made in the President's address at North Loup last year, as follows:

For some years it has been the custom of Conference to have annually a temporary Committee on Finance to audit the treasurer's reports and to approve and recommend the payment of bills against the Conference; to distribute the budget of estimated expenses over the several churches, by fixing upon an assessment pro rata for resident membership; and for recommending action regarding other matters involving the payment of monies by the treasurer of Conference. Also a permanent committee, known as the "Board of Systematic Finance," has annually been appointed to promote systematic giving among the membership of our churches. The work of this board has extended over a period of years and the churches have quite generally adopted, to a greater or less degree, the weekly contribution envelope system.

Recently Conference has requested the several



denominational boards to submit, in their annual reports to Conference, budgets of their estimated income and necessary expenditure for the following year. No one, however, has been authorized to assemble these budgets and, in the name of Conference, to push the raising of these estimated funds in any systematic way.

It now seems opportune to devise some such agency as shall assemble these several budgets and organize and inspire our people for the systematic raising of these specific funds. This will greatly enlarge the scope of work heretofore pursued by the Board of Systematic Finance. No additional finance committees should be appointed; indeed it seems practicable to have one board on denominational finance do not only the work of the present Board on Systematic Finance, but also the work of the Finance Committee appointed for auditing and making apportionment of Conference expenses, etc., and also to collect the several budgets and submit them to Conference in a report which shall include methods for raising these funds together with local church expenses.

This board should also be authorized to keep before the people of the denomination, through the RECORDER and by means of circulars, especially prepared collection envelopes, and other devices, for the needs of the denomination along all these lines of recognized denominational activities. One such *live*, interested and omnipresent board on denominational finance would act like a new dynamo on our lagging machinery; and a small item for the expenses of this board, included in the estimated budget and assessment of Conference expenses, would provide for the necessary work of the board and insure its efficiency.

It was explained that this referred to two committees, one of which was temporary and the other permanent. Then the resolution (*Year Book*, p. 43) by the Committee on Denominational Activities regarding the matter was read:

4. We recommend the discontinuance of the present Committee on Finance and the Board of Systematic Benevolence, and the appointment of a Board of Finance of eleven members whose duties shall be: (1) Those now assigned to the committee and board named above, (2) To seek to secure from churches and individuals the funds called for in the several budgets approved by Conference, and (3) To use all reasonable endeavor to improve the financial condition of the churches, boards and schools; and in general (4) To perform such duties as shall be assigned to it by Conference.

This defines the duties of the Board of Finance and does away with the old committees. The points mentioned in this report were explained by the speaker, one by one, and the necessity for some systematic program instead of the haphazard ways now in vogue was urged. Many who have the cause upon their hearts are

anxious to see a unifying system in operation, by which all our interests shall cooperate and confederate in the raising of funds. Get a reasonable financial program, and let God fill the hearts of the people, and the thing is done.

The operations of this board should relieve the societies of the necessity for raising their funds by separate efforts, and leave their representatives free to do the much needed mission work, rather than spend time and energies begging money. This would be a wonderful help. It would relieve the workers of the grind and worry, and save their strength for the work.

This movement represents the desire of our people far and near. If put into operation by continuous consecration and practical efforts, we should see the most effective business methods ever known to our people.

The other papers on this evening's program, one by Prof. A. B. West, on "Business Methods in the Church," and one by Miss Mary A. Stillman, on "The Annual Church Canvass," will appear in the RECORDER in due time. The Iowa quartet sang, "My soul is so happy in Jesus," and one of the strong, helpful sessions of Conference was brought to a close.

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### Rev. Dr. Platts and Wife at Conference.

Everybody was glad to see Brother and Sister Platts at the Brookfield Conference. Since 1868 Doctor Platts has not missed a single General Conference. He stood among the workers and leaders when we first began to attend regularly, and for years was the secretary. The matter was introduced on the first day of the session. After several had spoken, giving reminiscences of other days, of the help Doctor Platts had been to them, and of their joy at being able to welcome him and his good wife once more in the annual session of Conference, a committee was appointed to draft some suitable recognition of the services of one who had for forty-five consecutive years been a prominent worker in this body. This committee was elected by a rising vote of the entire body, and, while standing, all the people gave Dr. and Mrs. Platts the Chautauqua salute. It was a scene long to be remembered by those who witnessed it. Indeed, we do not remember anything just like it in all the years we

have attended Conference. Our readers too will be glad to think of this beautiful tribute paid to Doctor Platts, and we know they will enjoy seeing the committee's report which was by unanimous vote made the voice of the Conference.

Dr. L. A. Platts is now attending his forty-fifth consecutive session of the General Conference, an unbroken record worthy of special recognition. He has been president of this body, and for many years a model secretary. He has been identified with denominational interests, active in denominational work, prominent in reform movements, loyal to convictions, blameless in life. Remembering his unflinching interest, his influential leadership, his wise and sane counsels, his service as editor and writer, preacher and pastor, it is a pleasure to offer to him and to his loyal wife the flowers of cordial appreciation and loving greeting while they are present to enjoy them.

In behalf of the Conference,

LESTER C. RANDOLPH,  
ARTHUR E. MAIN,  
WILLIAM L. CLARKE,  
Committee.

\*\*\*

### Mrs. O. D. Sherman Gone to Rest.

Upon returning from a ten-days' absence in connection with Conference, we found a postal card, dated August 26, stating that the widow of Rev. O. D. Sherman had died that morning. No particulars were given, and we wait for a fuller obituary notice. A good woman has gone to her reward.

### Semi-annual Meeting of the Pacific Coast Association.

Ever since the organization of the Pacific Coast Association there has been talk of a semi-annual meeting, but this hope has not been realized until this year.

Sabbath day, August 23, between fifty-five and sixty persons from Los Angeles, Riverside, Long Beach, Pasadena, Monrovia, Ocean Park and Irwindale assembled in the little church at Los Angeles. The general topic for the day was "Evangelism." Pastor Hills presided in the forenoon, welcoming us and telling us that he wanted everybody to have a good time.

Mrs. Lucy Sweet of Long Beach read Ephesians iv, emphasizing especially the thirtieth verse. Mrs. Strong of Los Angeles led in prayer, followed by Mrs. Sweet. The song service was led by Mrs. Hills with Miss Phebe Brown at the organ.

Mr. T. A. Gill of Los Angeles gave an inspiring talk on preparation for soul-winning and on methods of approaching the unsaved.

Rev. Mr. Babcock of Pasadena, a brother of our much loved Eld. Simeon Babcock, gave the sermon of the morning, taking for his text the great commission, placing particular emphasis on the word "God." He said going does not consist entirely in starting out to do something, but in making our own lives right, just in the place where we stand.

After music and the benediction, the Los Angeles ladies furnished a delicious cafeteria lunch, free to all and, a short time was spent in getting acquainted.

The afternoon session was opened by two or three inspiring songs led by Glen E. Osborn of Long Beach, after which Mrs. G. T. Brown of Irwindale led the devotional exercises and conducted a short testimony meeting.

Lester Osborn presided in a pleasing manner, introducing as first speaker in a symposium Mrs. Strong, who had for her subject, "Evangelism in Church Life." She said, in part, that the work of the church is evangelism. Jesus was the greatest evangelist and we should follow in his steps. After talking with Jesus at the well, the woman went out to tell others about him. We are living beneath our privileges. Christ's command was, "Be ye filled with the Spirit." We should tarry until we are endued with power from on high. We need "Christ, in us, the hope of glory." God has promised to pour out his Spirit upon us if we ask him.

Rev. Mr. Babcock sang, "There's a wide-ness in God's mercy," in an impressive manner. The next speaker was Mrs. Polly Hurley of Riverside, whose subject was "Evangelism in Home Life." We hope this splendid paper will appear on the Woman's Page of the RECORDER.

"Evangelism in Social Life" was presented by Mrs. Glen E. Osborn of Long Beach, this being preceded by congregational singing of "Rescue the Perishing." This paper was requested for publication. Following this Mr. and Mrs. Osborn sang "Speed Away," with their daughter Maleta at the organ.

"Speed away, speed away, to the strongholds of sin,  
In the might of Jehovah a victory to win;



Fear no foe how'er bold, trust the Lord and obey,  
With a will marching into the thick of the fray;  
He will help us to stand, will be with us for aye.  
Speed away.

"Speed away, speed away as a herald of light;  
Go where sin is the blackest, help banish its night.

Great the need of a heart full of love for the lost  
That will stand, and will toil, never counting the cost.

With a life that is pure, and a face like the day,  
Speed away.

"Speed away, speed away, there are millions to save,  
And the souls are so precious we ought to be brave.

When we think how God loved them and gave up his Son

It spurs us to action; the lost must be won.  
Let us heed each faint cry, let us help while we may.

Speed away."

This song was followed by an earnest talk by Doctor Wells of Riverside, on "Evangelism as Viewed by a Business Man." His open words were: "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me." If Jesus Christ should come to Los Angeles today, would he be met by the rich men of the city—would he be banqueting at the Alexandria Hotel? No, he would be down in the slums working at the social problems of today.

He spoke of the problems of employment and care of aged men, civic unrest, our state prisons which are conducted in a shocking and revolting manner, the Mexican problem and many others. "If a Christian isn't interested in these matters, who will be?" Doctor Wells is in a position to know what he is talking about and does many kindly deeds that are only known "up yonder."

Following this talk the chairman called on Rev. Mr. Hills who summed up the "good things" of the day in an impressive manner. The question of evangelism is summed up in two words: whosoever—*will*. God can't save a soul alone. Our wills must be in harmony with God's will.

The highest thing to live for is "the glory of God"; hence, the other word is "whatsoever" (1 Cor. x, 31). If we do that, we will forget self, and be happy. Do not follow Jesus Christ "afar off," but live in close communion with him and he

will bless us. The meeting closed with the singing of "Blest be the tie that binds."

Many hearts were warmed, the Los Angeles Church was encouraged, and we believe much good was accomplished; but all will be in vain if those who were present do not go out and *do* valiant service for the Master.

### The Benefits of Prohibition.

It is urged constantly by those opposed to the prohibition of the liquor traffic that the benefits to be derived from prohibition are purely theoretical; that prohibition does not improve social, economic, and business conditions. The testimony of the attorney-general of Kansas, of the practical results following thirty years of prohibition in that State, disproves these claims.

He states that in the Sunflower State drinking has been reduced two thousand per cent that illiteracy has decreased from forty-nine per cent to less than two per cent, and that the two per cent is found almost entirely among the foreign element. Of the one hundred five counties in the State, eighty-seven have no insane as public charges, fifty-four no feeble-minded, and ninety-six no inebriates. Thirty-eight poor-farms in the State have no inmates. Only one pauper is to be found for every three thousand of the population. In July, 1911, fifty-three county jails were empty, and in sixty-five counties of the State there were no prisoners serving time sentences. For ten years in some counties there has not been a jury called to try a criminal charge, and in one county no grand jury has been convened for twenty-five years.

These statistics certainly show most excellent and practical results attending the enforcement of prohibitory law. Kansas has set an example that her sister States can follow with profit and advantage.—*Advent Review and Herald*.

A little boy was once asked, "Where is your home?" He didn't know what to say, for his family had moved about a great deal, but he turned at last to his mother and leaned against her. "My home's where mother is," he said. If the love of Christ has entered our hearts, then our heavenly home is where he is, in the next world and in this world alike.—*R. W. Lowe*.

## CONFERENCE PAPERS, 1913

### What of the Future?

PRESIDENT C. B. CLARK.

*Tract Society's Hour.*

God has most wonderfully endowed all animal life with the divine gift of consciousness. Through this consciousness the lower animals *blindly* adjust themselves to the world as a means of securing physical comfort. The ox grazes until his natural hunger is satisfied and then seeks comfort by lying in the shade, or otherwise adjusting himself to his physical nature. But man has by his benign Creator been blessed by a threefold consciousness through which he seeks not a blind adjustment to the universe but a conscious and intelligent one. Man not only realizes a present sense of comfort or discomfort according to the degree of his harmony with his environment, but through the divine gift of memory recalling past experiences, and the powers of the imagination conceiving future possibilities, he is supposed to lead a rational existence, thereby securing a range of adjustment to life conditions, inconceivable by the lower orders of life. So important is this widened range of conscious relations in man, that the difference between the civilized and savage man, as well as the difference between individuals, seems to depend almost solely upon the depth to which he penetrates these relations. Future prospects and future good in any line and in every age depend upon man's ability to interpret these relations, and the part of wisdom is to act consistently with such relations, interpreted as nearly as possible from the standpoint of absolute reality.

It has always been a delicate task to foretell the future, and men have failed much oftener than they have succeeded in giving facts in advance. The purpose of this paper is nothing of that kind. We have no such object in view. As I understand it, the committee having this particular program in charge suggest that I give the Conference some general reflections growing out of my observations made during the canvass in the interest of Salem College. The more I have thought about it

the more have the difficulty and delicacy of such a task been forced upon my reticent consent, given to the committee.

Before I go directly into this discussion, I want to pay my personal appreciation to the entire denomination as a whole, and particularly to the pastors and churches who so very kindly, generously and heartily responded to our appeal to help the college at this time. Every possible personal courtesy was extended to me that thought and care could suggest. I most sincerely appreciate the hearty coöperation given us by every pastor we visited and a closer personal acquaintance with these gentlemen was a very great blessing to me if it was not so to them. Also in behalf of our faculty, trustees and friends who are not here to speak for themselves, I bring you their gratitude and sincere appreciation. I much regret that for want of time I was unable to visit our churches in central and western New York, partly because we are still lacking a small amount to finish the obligations of the college, and we believe these churches as others would be more than glad to have a small part at least in this effort, but especially because I desired to complete this circle of acquaintances. But whether conditions will permit us to finish the canvass or not, I want to say that I count the experience connected with the canvass, one of the richest of my life, and it is a great pleasure to say that I have gained an appreciation of the personnel of the denomination such perhaps as was possible in no other way. As one conclusion of that work, I give you my pledge that so long as I have anything to do with the common interests of this people, I shall seek to give it my best efforts and service.

Before I can say anything directly about our future, I must say by way of introduction that I believe we live in a divine and therefore rational and knowable universe. As I said at the beginning, too, I believe God meant for man not only to enjoy a present conscious experience, but to look behind and before, and the only possible reason there could be any justification for such investigation would be on the ground that God fashioned all things on the basis of intelligence, order, sequence and development. For, unless such is the case, we are quite open to the uncertainty of universal caprice, and the pursuit of understanding would be utter folly, and the quest



of truth empty and meaningless. On the other hand, if we are a part of a great, rational reality, and the category of cause and effect has any meaning, the relation between the past and the future is a standing invitation to the mind of man to read something of future possibilities and mystery.

If what we have been saying be true, the first fact that impresses itself upon my mind concerning our future is that whatever it is to be, it will be most largely what we ourselves make it, by cooperating or failing to cooperate with the conditions upon which God has established life and growth. The future will not be whatever it is to be, without our attitude being a factor in that condition. It is not simply decreed to be so and so, but we ourselves including our attitude toward it form one great factor in that future. Our own relation to our cause and mission will more than any other one cause be the making or the undoing of that cause. To me it seems foolish to say our cause *must* live whatever our attitude may be. That never has been God's way, if we read aright the experience of nations and people who have gone before and many of whom have perished, yet with an excellent purpose, simply because they missed the way or lost faith in themselves. I say first, then, that whatever the future shall be, it will be the definite, concrete result of definite, concrete laws producing results that have a definite, concrete relation to the factors that have gone into it. If the Bible confront us with one conspicuous truth more than another it seems to be the revelation that life, success and prosperity are conditioned upon agreement and conformity with certain fundamental, universal, world-wide, divine principles. Where these laws and principles have determined the conduct of a people they have been a success; where these laws and principles have been ignored and broken either through ignorance or malevolent intent failure and death have been the price, not because God willed it so, but because life or death as the case may be was couched in the attitude and conduct.

It would seem, therefore, that the only real way of reading the future would have to be on the basis of knowing something about these laws of life and then by comparison decide how near we may now be living in conformity with, or in violation of, these sacred and invincible conditions.

If our thoughts and plans coincide with the purposes of God and we thus become a factor of the future, we shall make ourselves a part of it, otherwise there can be no place for us. It is not arbitrary, it is a matter of free choice. If we choose to be studious and earnest enough to discover what is the plan and work of God for these days, all well and good; but if we by indifference or carelessness lose the connections, it is easy enough to fall out.

Now, I would not pose before you as knowing all these laws and principles. That would be presumption, pure and simple. I shall undertake, therefore, simply to call your attention to some such principles with which you are already quite familiar, in the hope of bringing them into clearer relief in connection with our denominational work. Having done this, I prefer to let you read and interpret the future for yourselves. I desire to discuss these principles under five brief heads, making them as simple as I can. These are: (1) the Law of Knowledge, (2) the Law of Faith, (3) the Law of Function, (4) the Law of Loyalty and Cooperation, and (5) the Law of Economy.

(1) The Law of Knowledge. "There is no darkness but ignorance," was a saying of Shakespeare, and it would not be far from the truth to say that there is no failure but ignorance. Some of you will come back at me now with the old saying, "We know better than we do," or "It is easier to preach than to practice," etc. Granting that there is a certain amount of truth in these sayings, it is still a growing conviction with me the longer I live, and especially the better I come to know young men and young women, that just pure unadulterated ignorance lies at the bottom of the majority of our failures. And is not that true also of the great majority of all business and professional failures? Is it not true that ignorance and lack of knowledge are accountable for the most of your failures and mine, and is not ignorance responsible for the most part for denominational undertakings that come to grief? Does any man or set of men deliberately choose the way of loss and destruction and death? In our blindness we substitute the lesser and lower good for the truer and higher good which might be ours with a more perfect understanding of conditions. What punishment and discipline has not

the human race brought upon itself as the price of ignorance? History is full to the brim of individual and national examples. Ignorance explains the fall of the ancient nations, the disgrace of the Jews, the darkness and eccentricities of medievalism, and the majority of modern wars, to say nothing about smaller enterprises and individual suffering. What delays has not human progress suffered because of human persistence in the by-paths of sin and misconception. Human health has paid its toll to death for thousands of years because we have known so little of the laws of health and life. Millions of dollars are annually lost because we ignorantly launch into plans and schemes, that by the laws of God are foredoomed to failure and to ruin. It is just so, too, in religion. Religion has paid its toll of superstition and blind devotion to ignorant and meaningless form, customs and habits for generations, delaying progress and fettering the rise of the human soul. What prophets of God have not voiced the message of Hosea: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea iv, 6). And this was not an arbitrary demand of God, but the logic of a certain careless attitude of mind, on the part of a people who should in all reason have made deeper observations.

Now what has this and other facts enforcing the same truth to do with the future of this denomination? Much every way. Reviewing our past have we not paid heavily for enterprises that brought little or no returns because we were ignorant of conditions and principles involved? Are we today taking and making provisions to act more intelligently with reference to new enterprises? Would not more knowledge of principles and conditions return to us more definite and larger results for our slender resources and limited strength? Can we afford as a small denomination to venture in ignorance and uncertainty upon plans and schemes the outcome of which the laws of God have foredoomed to failure? Are not the successful enterprises of our day and age the results of special knowledge, supplemented by insight into conditions surrounding

those undertakings? Can missionary work and denominational success rest upon foundations less substantial than successful business? If in material things we can get on only through expert knowledge, can we hope to do without it in matters of religion and denominational life? You trust no one today to have the care of your material affairs, your animals on the farm, your sick body, or the teaching of your child, unless he knows something about how these affairs, and bodies and minds function. Can we hope to success without expert knowledge along lines of denominational function? Have we men who are devoting time enough to our denominational life and its problems to become experts therein? The future of our denomination will in no small degree depend upon the character of the leadership we develop, and nothing but expert leadership will answer. Are we pursuing the right methods to develop expert leadership?

The purpose of knowledge is the articulation of the organism with its appropriate environment, the promotion of correspondence between the organism and the conditions of its life and use. As applied, therefore, to the case in hand, the success and welfare of our denomination will depend upon its members having some knowledge (1) of the nature and meaning of our denominational existence itself, (2) the conditions and demands of our denominational environment, and (3) the functional relation existing between this denomination and the conditions and needs surrounding it. Do we and our children possess these elements of knowledge so essential to the well-being of our future? The answer I leave to these pastors and to you. But whether we are or not, as far as our dealing with God and the universe in this matter is concerned, it is a case of Hobson's choice.

Important as is the law of knowledge, it is not the only law of life. Perhaps, already, some of you of a certain type of mind are disappointed in this discussion. Some of you perhaps have been thinking that in matters of religion and spirit and denominational welfare the whole thing depends upon the law of faith, for, you say, in religious matters we are dealing with God, and "without faith it is impossible to please God." I agree most heartily that faith is an indispensable law of life, and its primary position I have no disposition



to dispute. However, I do not believe a faith which is not according to knowledge is any more desirable as a foundation for future progress in matters of religion than is a hope in a bountiful crop without some knowledge of farming, or of education without some science of learning processes. Unfortunately—very unfortunately, indeed—some seem to hold that faith and knowledge are quite incompatible experiences; that faith is a sort of splice for defective knowledge, and where knowledge is, faith is excluded of necessity. This interpretation of faith has driven some to the conclusion that faith is but a superstition, and therefore to be repudiated. Indeed, I sincerely wish all of us, old and young alike, might be taught clearly how inseparable and truly complementary in character are faith and knowledge. Our attitude will depend upon the definition we adopt. For myself (but for no one else) defining faith as an attempt to strain the mind into believing and consenting to the unbelievable, the irrational, the illogical and the foolhardy is little short of presumption and superstition, and I do not believe the Bible anywhere upholds and demands such an interpretation of this divine gift. The faith, as I see it, without which it is impossible to please God, is of a different color. This faith, which is so beautifully illustrated in the eleventh chapter of Hebrews, is defined therein as the substance of the ideal, or giving substance to the ideal, or the conviction of realities superior to the imperfect present, and if you will read this chapter with such a definition in mind your heart will enthuse and your solid respect will grow for the characters therein described. Such faith necessitates (1) the conviction in the reality of the ideal, (2) confidence in its reliability, and (3) some action looking in the direction of such realization. Thus faith becomes and is the great dynamic of life and religion. Faith is the great motivating force in life. A faithless man is a man for whom God or man can do nothing, because he is spiritually dead. A faithless church is a non-progressive church, a useless cumberer of the ground in God's vineyard. Therefore, any individual, church or denomination that is not vitalized with this spiritual dynamic, this spiritual vision, is a dying-out proposition. Such a church is a spiritual vacuum, as much abhorred of God,

and as incapable of spiritualization, as a physical vacuum is repellant to physical forces. A people of faith is a people who are devoted to a great ideal—an ideal concretely embodied in its life, and representing to the world a mode and type of life transcending in truth, beauty and excellence the life by which it is surrounded. The man or the church of faith is a man or church marching to a moral drum-beat unheard by the world, and it produces such harmony and concord with the divine ideal that such a man or church becomes a way into the more abounding life of God. Positively there can be no life or uplift without faith.

It follows, then, from what we have been saying, that our future as a people is irrevocably bound up with the depth of our faith, that is, to some vital ideal of higher living to which we are enthusiastically and genuinely devoted,—an ideal to which we have surrendered all temporal and worldly advantage and consideration. If I am able to read its meaning, we have as a people such an ideal in the true Sabbath of Jehovah—the Sabbath not as a rest day different from that of our neighbors, but the Sabbath as a spiritual principle, representing a sabbatized life seven days in a week. That kind of Sabbath-observers would make us a vital force in the life of our age, inseparable in religious history from the True Israel recognized by all thoughtful men as the fountain of life. Merely abstaining from work on the Seventh-day as a form or custom will not spiritually unify or vitalize us as a people. In a life and age so intensely practical as ours, a Seventh-day rest day representing nothing more vital than a different twenty-four hours of rest from others, will scarcely serve as a sufficient support or bond to hold us many generations. Now, how vital this ideal is to our religious experience, and how enthusiastic and loyal we are to this ideal of a spiritual Sabbath, I leave it to you to judge. Ask your pastor what he thinks about it. Ask him if he is anywise anxious concerning the attitude of many of our young men and women toward the spiritual value and meaning of the Sabbath, as a spiritualizing agent in all our daily human experiences.

A third principle of survival and growth is found in the Law of Function. To function is to fill a vital office or duty in

the economy of life. To function is to live. To fail to function is to perish. Such is the law of God and of the universe he has created. When a thing is done serving, disintegration begins to work. An ideal which works, lives. If it contributes nothing and means nothing, why should it live? If the Sabbath functions in our lives to some purpose, it will live. It can not survive as a form only. In the same way, if we as a denomination function in the great life of today, that is, if we contribute something worthy and vital to the well-being of our several communities, our future is assured. That part of it just lies with us.

Let us be warned here that direct self-concern and direct self-preservation are not modes of function. The organism which turns in upon itself is in that act ceasing to perform a function. As Jesus said: "He that saveth his own life shall lose it." The whole Pharisaical system in Christ's time was devoted to doing that impossible stunt. Jesus further added: "But he that loseth his life shall find it," and this truth too has verified itself over and over. Self-concern equals self-destruction, taken exclusively. If we would build ourselves, we must help to build the world. If we would save ourselves, we must seek the salvation of others. If we would grow, we must help to make the community in which we live, more alive, more vitally righteous. If we would be blessed, we ourselves must become a blessing. A working force,—a working church or denomination, if it is working in God's line, is imperishable, because it is identified with eternal energy. But we must not forget that a church that is working with God is a church which, in its day, knows what God is doing, furnishing as the instrumentality of God a divine ideal which meets some spiritual need for its age and place. Thus knowledge, faith, function and character are indispensable conditions of life. How vitally we make ourselves felt for the uplift of the several communities from which we come, I leave it to you to judge. I am simply calling attention to these great spiritual facts as conditions of future success.

Following close, in sequence, upon the principles already suggested, comes the Law of Loyalty and Cooperation. This is an age of combined efforts and cooperative

agencies. Common sense would seem to approve of the results, when the results do not offend against the law of rights. Nature seems inclined to cut off the stragglers. I just want to call your attention to this fundamental law of loyalty, and then raise the question whether or not as a people we are fully awake to its importance. I just want to ask if there is any relation between this law of loyalty, and the fact that in one of the richest agricultural sections of the great State of Illinois stands one of the best church buildings owned by this denomination, silent and its doors unturned from Sabbath to Sabbath. Does this muteness signify anything respecting the future of this denomination? I was told that not many years ago there flourished there one of the strongest churches in the Northwest. There are now three families left, and these belong to the passing generation. I was further told that most of the former residents of this church left there for considerations tempting to their financial plans, and my informant is responsible for the further statement that not one of these families could now return and purchase in fee simple the old home place. I can not quite understand why good soil and good homes may not as consistently belong to Seventh Day Baptists as to any one else. This is the question I want you to answer, not merely for the present, but also in the light of future success or failure. When we face the issue of a supposed financial gain by leaving church and Sabbath influences behind us, which do we do, go or stay? These conditions put a tremendous strain not only upon our own loyalty to the Sabbath and denominational enthusiasm, but it puts even more upon our children. It might be well to raise the inquiry, too, whether or not this loss to Sabbath-keeping communities has in many instances really advantaged the mover financially. In many cases at least, the loss is on both sides of the account. Would a stronger spirit of loyalty to denominational life and the Sabbath interests save some of our churches from disintegration, and our children from desertion, and our pocketbooks from loss? May we even go further and ask, whether or not a stronger spirit of loyalty to God's Sabbath would not make us a more prosperous people financially as well as spiritually? One more question. What will be the final out-



come of choosing worldly gain, in preference to Sabbath loyalty? What will be the outcome to our churches and our children? I leave the answer to these inquiries in your hands.

Lastly, a few words on the Law of Economy. As a people we are strongly congregational in our church polity. This has its advantages, but it also has its drawbacks, especially in an age so positively coöperative in its spirit as our own. However, when one recalls the life history of the denomination it is not surprising that independency tends to predominate, but with all its virtues this thing can be carried too far. At the same time we must be even more scrupulously careful to avoid a formal unity which can result in nothing but the establishment of a church hierarchy. An effective unity for the church must be first spiritual and then outward, but the spiritual element must ever be in the ascendancy. A unity which is not first and last a common consecration, devotion and loyalty to a great spiritual ideal and purpose is a most dangerous enactment. There is somewhere a happy medium between individualism and formalism which is conducive to spiritual uplift and denominational success. Some one ought to study it out and give us the benefit of the study.

What I started out to say under this heading is that individualism is expensive as a method. We can not certainly afford to be profligate either with our resources or our talents. Every dollar of money and every worker in the church should be brought to the highest point of efficiency for service. A careful study of this problem might result in some saving of both money and talent to the denomination. Is it not a fact that each of our institutions and phases of work stands too much apart from the interests of the others? For instance, I have only this past year spent something more than seven months of time and \$200.00 in money, making an extended tour of the denomination in the interests of Salem College, and it would take some few weeks yet with a corresponding expense to finish the work. Under the circumstances, as was proper and right, I gave my energy to an effort to help clear Salem of its obligations and put her in a position to do the work that lies at her doors. If Milton or Alfred, or any other phase of our work, was to be in like need, some one

would have to spend a corresponding amount of time and money to accomplish the results. And beside this, it seems to me when we are done with efforts of this kind we leave in the minds of the people all unconsciously a segregated, rather than a united consciousness of denominational effort. Could the work including our institutions of education be so coördinated as to save some of this extra time and money? I am aware it is possible to establish such an undertaking in a mechanical manner that would result in much more harm than good. I am aware, too, that if undertaken in any other spirit than that of humility and teachability it would accomplish nothing, and that is one reason why I have put so much of this discussion in an interrogative form.

One word in conclusion. I am fully aware of the fact that, at bottom, the one great work of this denomination is the revelation of Jesus Christ,—the redemption of men and women and children from a life of weakness and sin. I presume I have not used the word "gospel" in this entire discussion, but I want you to know that I feel that it is there all the same. And as I said at the beginning, so now I say in closing: I do greatly appreciate the closer acquaintance I have been privileged to make with our pastors and laymen during the past year. I do sincerely appreciate the people, and I hold that their virtues are many. I also firmly believe that a deeper consecration of spirit and purpose would solve at least some of our most perplexing problems, and I doubt if anything else will. I may have erred in the conclusions reached in a rather superficial observation, but after all is said and done, I want you to know that I am anxious to promote the welfare of Zion, and in any manner help to advance the kingdom of Christ.

"Graduation" means advancing to a new grade. Its use in regard to schooling is as happy as the term "commencement." Both ought to be reclaimed from nominal to essential meaning, for both suggest that no one leaves a school of grade so advanced that there is not another grade of learning beyond. Even death itself is but graduation into a greater training and discipline beyond.—*The Continent.*

## MISSIONS

### Interesting Letter From China.

MY DEAR BROTHER SAUNDERS:

You have doubtless been reading the telegrams published in the home papers regarding the new revolutionary movement now taking place in China and the hostilities that have been going on the past few days in Shanghai. You doubtless know that our mission premises are located just about a mile to the north of the Kiang-nan Arsenal, which for the last ten days has been the center of action. Rumors of fighting had been rife for several days before anything really took place, and one could but hope that in some way the horrors of war might be averted, but it was not to be so. On Tuesday morning, the twenty-second, at three o'clock, a terrible attack was made and continued for over five hours, a steady booming of cannon and rifle. I could hear the bullets whiz by and every now and then one would strike the house. I did not dare go outside. I was standing in our hall just beside the door when a bullet struck the door by my side. I picked it up while it was yet hot from its flight. I was in my study when I heard several shells pass by. I had never heard the sound of a shell before and so did not know exactly what they were but I learned subsequently.

My intentions were to remain at the mission, the other members of the mission all being away, and look after things. I had no fear of being hurt, but after going into the settlement and seeing how excited every one seemed to be and learning that the U. S. Consul General did not think it safe for me to remain, I arranged to spend the night in the settlement. I had more fear of defeated soldiers becoming thieves and robbers than I did of the real fighting; but after the French Municipality stationed a strong guard just at our front to keep all the Chinese forces from crossing the bridge, I felt we had not much to fear from thieves. They said they would protect me and our property. This being the case I could go away feeling that they would look after it better than I possibly could. Severe fighting continued every night for four nights. It seemed to me very strange that

they should choose the night rather than the day. Some one said it was because their works were evil and they preferred darkness to light. While this may be true, still it was not the reason for their fighting at night. The reason, as I learned from the Chinese, was the heat of the day, and a second and perhaps the principal reason was that the men could not see those who were killed and would fight with more courage. It is said that even though they fought at night many of the southern soldiers for fear threw away their guns and their uniforms and fled. One such called at our mission and was supplied with clothing by our servant.

Sabbath and Sunday night there was no fighting and since meetings were being held between the two parties to negotiate for peace, I thought perhaps the fighting was over; but this was not the case. On Monday, after my return from the missionary prayer meeting, there was a good deal of excitement at our place and it was reported that there was to be an engagement. Fresh southern forces had arrived and they intended to take the arsenal that night. I said to the French guard stationed at our entrance, if they saw any danger they were to notify me. They said they would do so. I went in and had my supper and was sitting on the veranda when suddenly firing began most vigorously and the bullets came thick and fast. It was impossible for me to make an escape without great danger of being hit. Things had been going on in this way for some time, when one of the French soldiers came and said he thought I better get away, for he had seen several shells come very near our house. I thought I would try and get away and we went out to the corner of the house, standing behind the wall, but the bullets continued to whistle by. I said I would be safer to remain in the house than to risk going out, to which suggestion the Frenchman finally agreed. We thought of stopping in an open court but our French friend said a shell might drop on us; so we went into the house, occupying one of the back rooms where we would be protected as much as possible. We, myself and Chinese servant, had not been sitting very long when a bullet came flying through the door. It had passed through the blind of the front window and through the room and then through the door, striking the wall and



glancing off, throwing some of the plaster into the face of the servant. He thought he was hit. We then changed our position, sitting with our backs against the thick wall of the chimney. Hard fighting continued all night long and we were not able to change our position. Every few minutes we would hear the bullets strike the house, some striking the windows and others the wall, and every now and then we would hear the shells pass over the house. Whenever I heard this sound, I said: Lord, send these things over the house into the field where they will do no harm, and it was even so. Not one shell struck our houses. But there are any number of bullet marks. I counted the bullet marks on our dwelling and found the marks of 130; many more must have gone into the roof. The marks on the Chapel number 50; there were several on the new house, and a good number on the Girls' School building. I have not had the time to count them. We have surely had a wonderful deliverance, seeing that we were right under the firing. There has been no fighting since Monday night and it is to be hoped that it is all over. I hope later to send you some photos of the French fort that has been constructed just in front of our house.

Time does not allow me to write more at present.

Most sincerely yours,  
D. H. DAVIS.

West Gate, Shanghai, China,  
July 31, 1913.

### Seventh Day Baptist Missionary Society.

#### Report of Board of Managers.

(Continued.)

#### Report of Grace High School—J. W. Crofoot.

The demand for Western education continues to be so great that we have again been unable to take all those who applied for admission to the school. Though the main schoolroom will seat only forty-four pupils we have had forty-six this term besides one half-day pupil in English. Since the beginning of this term we have had a change made in partitions, taking a part of the veranda into the bedroom, which enables us to take one or two more boarders. Since we wish to get as much hold on the pupils as possible and our schoolrooms will

hold very few more than our bedrooms, we adjust our rates so as to encourage boarders rather than day pupils. The former now pay eighty dollars (Mexican) per year and the latter seventy, though old pupils are allowed to come at the old rate, and we make a reduction for subsequent years to encourage the boys to stay in the school rather than to follow the common practice of going from one school to another just for a change. We also allow sons of our own church members to come for only enough to pay their board, which now costs a little over four dollars a month—twice as much as ten years ago.

My financial reports sent to the treasurer show receipts for the year of Mexican \$3,430.58 and expenses of \$3,219.25, making a gain of \$211.33, which, added to the balance of a year, gives a present balance of Mexican \$1,736.16. Both receipts and expenditures are somewhat greater than before because this year for the first time the money paid by the boys for their uniforms appears on both sides of the account.

I am still trying to buy the piece of land mentioned in the 1911 report.

Some of the boys who were in school last term did not come back on account of going into business and some were dropped on account of not keeping up with the work, and some have been dropped for reasons of discipline, but one who left a year ago to go into a bank has returned, realizing that he does not know enough yet.

Two former pupils have died during the year and a boy who came into the school in the fall of 1912 died last week (June 3). I did not know he was sick till Sunday night just as I was starting for Nanking to visit the Union Language School for Missionaries, but when I returned on Wednesday I found that he had died of Bright's disease on Tuesday night. There have been several occasions when I have sent boys to the London Mission Hospital for medical attendance, so I have sent a contribution from the school funds to the support of the hospital.

Of the two old pupils who died, one was Dzau Chung Ziang, a notice of whose death appeared in a recent RECORDER, and the other was Liz Tsoong, who at one time began to study for Christian work, but who had been insane for some time before his death in November.

Two boys expect to graduate at our clos-

ing exercises July 2. One of these is said to have a position already secured where he is to teach English at a larger salary than we have ever paid to a teacher. He is not worth so much, but even a mediocre knowledge of English is valuable nowadays. It is doubtful if we shall be able to keep Mr. Waung, our chief assistant, next term, but if it is a matter of raising his salary I shall not let him go.

Our Sabbath school continues to grow. The report of the secretary shows an average attendance of teachers 10, scholars 96, total 106. Of course the small attendance during the summer vacation brings this down, for the usual attendance during the school year is about 130 or 140. We have again increased the number of classes, so there are now 15.

#### Report of Girls' Boarding School, per Miss Anna M. West.

Whatever of a success the boarding school has been this past year has been largely due, I feel, to the assistance of Mrs. Davis and our faithful Chinese teachers. My limited knowledge of the language has kept me from doing much that I should like to have done, and hindered in what I have attempted.

School opened in September with an enrolment of thirty-two pupils. In February, for the second semester, it opened with thirty-one pupils, twenty-six of whom were enrolled the first semester. Of these, two of the older girls have dropped out this spring, one to take up the nurses' training course in the American Episcopal Hospital for Women; one to teach a day school opened by the Southern Methodists in Ding-Ling, a town thirty or forty miles from here.

For the first semester the teaching force was the same as last year with the exception of Miss Burdick. Of her work Mrs. Davis took that requiring the most knowledge of the Chinese language, teaching about two hours daily. The second semester she has taken on added work, relieving me still more. Other changes have had to be made this spring in music teachers.

At the beginning of the Chinese year, in February, the tuition for new pupils was increased from forty-eight to sixty dollars, Mexican, a year, partly because of the advance in the cost of living, partly because

our tuition was so very much less than that of other schools. This has made an increase in our receipts from tuition, bringing them up to \$1,230.90 for the year and has made, with the contributions from home, the total receipts \$2,190.07 Mexican. The total expenditure has been \$1,531.05 Mexican. Besides this, part of the expenses of the day schools has had to come from this fund.

Physically the condition of the girls has been very good. There has been very little sickness and none that has been serious or that has disturbed the course of the school. We have felt that we have great reason to thank our heavenly Father for this.

But there have been spiritual blessings as well as physical. When Doctor Mott and Mr. Eddy were in Shanghai, two meetings were addressed by Mr. Eddy and a large number of the schoolgirls availed themselves of the opportunity of hearing him. Two or three of the older girls, who understand English, also heard Miss Paxson of the Y. W. C. A., who has had such splendid influence over the girls in the homeland. But to me the greatest blessing came a week ago, on May thirty-first, when nine of the girls signified their desire to be followers of Jesus Christ and signed their names on the church book. Two of these were girls who had been in the school five or six years, and all except one of the rest had been here at least two years. Yesterday four more of the younger girls took a like stand. This leaves only ten in the school who have not made a public declaration of their faith in Christ Jesus, their Saviour.

#### City Day School.

This year the city day school has been in charge of Su Ding-kyoen, the sister of the former teacher. The first semester the number of pupils enrolled was thirty-five; the second semester, forty-three. Mr. Dzau and I have spent a part of an afternoon each week hearing reviews, and Doctor Davis has kindly taken charge of the Sabbath morning study of the Sabbath-school lesson.

During the year one of the older girls wrote her name as a probationer and she was baptized the last Sabbath in May. Other of the older girls have been quite regular in attendance of our Sabbath afternoon service here at Zia-jau.



## Zia-jau Day School.

Mr. Koo, who has taught this school so many years, continued his work here until a month and a half ago. He had not been well since the Chinese New Year and as he grew steadily more feeble he had to give up and go to his home in the country. A Mr. Dzau, who had just become a member of our church is ably taking his place. Mr. Dzau Sing-chung has continued his oversight of the school and Jeu Fok-nyoen has again taught geography and arithmetic.

In this school there were thirty-seven pupils enrolled in the fall and forty-seven for the second semester, though the average has probably been between thirty-five and forty; for these are children whose desire for an education needs cultivating.

While the expenses of the City School have been almost met by the receipts of the same, those of the Zia-jau School were many times over the receipts.

As for myself, I have continued my study of the language, working with my teacher about two hours a day. I have thus finished the course of study for the first year and a half, as prescribed by the Shanghai Missionary Association. This has taken all the time that I could spare after the four or five hours each day which I have spent in the actual teaching work in the school.

(To be continued.)

### The Battle Can Now Be Joined.

As will be recalled, the constitution of Michigan was so amended last spring as to make it possible to amend the constitution by petition and vote of the people without asking the legislature. Whenever 10 per cent of the voters shall petition the secretary of state to submit a given amendment to the vote of the people, he must submit it, and if a majority of the voters of the people on the matter is favorable, the proposed amendment becomes a part of the organic law of the State.

The way is now clear for the prohibitionists of the State to force a popular vote upon an amendment to the constitution of the State prohibiting the manufacture and sale of all intoxicants.

The Anti-Saloon League is already moving in the matter. If 50,000 Michigan voters unite in petitioning the secretary of

state to submit such an amendment in 1914, he will do it.

Petition blanks have been sent to all evangelical ministers in the State and to others as well, with the request that they secure as many signatures as possible and return them to Anti-Saloon League headquarters by a certain date.

By a concerted effort upon the part of the workers, this number of petitioners can, no doubt, be easily obtained. For the sake of the moral effect twice that number should be obtained. This effort should, and no doubt will, unite all the opponents of the liquor traffic. Anti-Saloon Leaguers and third party men are now agreed as to the desirability of, and timeliness for, an effort for state-wide prohibition. Both now agree that the possibility of a defeat of such an amendment at the polls does not affect our duty to make the trial. If in the first battle we are defeated, we will line up for another battle and so continue the effort until the war is won. It was a long way from Bull Run to Appomattox. But every battle whether lost or won was a step toward the final victory.—*The Standard*.

### Annual Meeting of the Seventh Day Baptist Education Society.

The annual meeting of the Seventh Day Baptist Education Society, for the reception of the report of the Executive Board, the election of officers, and such other business as may come before the meeting, will be held at Alfred, N. Y., on First-day, September 21, 1913, at 7.30 o'clock p. m.

WM. C. WHITFORD,  
*President.*

EARL P. SAUNDERS,  
*Recording Secretary.*

### Annual Meeting.

The annual meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of such business as may properly come before it, will be held in the vestry of the Pawtucket Seventh Day Baptist church in West-erly, R. I., on Wednesday, September 17, A. D. 1913, at 9.30 a. m.

WM. L. CLARKE,  
*President.*

A. S. BABCOCK,  
*Recording Secretary.*

## WOMAN'S WORK

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

### "Things Will be Different By and By."

This world is never an easy place  
For one who would run the Christian race;  
He needs to set like a flint his face.  
"But things will be different by and by,"  
Said I to myself, said I.

For some will say, "Go softly, friend;  
Don't carry your principles out to the end;  
It's better sometimes your back to bend."  
"But things will be different by and by,"  
Said I to myself, said I.

And some, "One world is quite enough  
For tender feet over pathways rough,  
And your talk of another may all be stuff."  
"But things will be different by and by,"  
Said I to myself, said I.

And some (whose hearts are as hard as a  
stone),  
"We'll take a devilish way of our own,  
No matter how loud the saints may groan."  
"But things will be better by and by,"  
Said I to myself, said I.

But whether we meet with blessing or ban,  
Hindrance or help, from our fellow man,  
God help us to be the best that we can.  
"Yes, things will be different by and by;  
For the righteous Judge all hearts shall try,  
Lift up the lowly, and humble the high.  
And how will then fare you and I,  
When together we meet the Judge's eye?  
Oh, then we shall need a Saviour nigh,"  
Said I to myself, said I.—*Rev. William Allen.*

### Our Women at Conference.

MABEL POTTER HUBBARD, *Secretary pro tem.*

One of the most interesting features of Conference was the sectional meetings, at which time the salient features pertaining to the work of the various boards of the denomination were discussed. Not the least interesting were the two held by the Woman's Board, Mrs. Allan B. West presiding. The work of the board was discussed by the women representing eighteen different societies, and the result should be a greater interest in all lines, as they go back to their various churches.

Following the outlines of the plans pursued last year, it was the consensus of opinion that the board should not publish any further Mission Study leaflets till the present stock is exhausted. It was also urged

that wherever it did not interfere with other agents, our women be asked to solicit subscriptions for the SABBATH RECORDER, as this could be very satisfactorily done by them. To add more interest to the Woman's Page in the RECORDER, our women were asked to contribute more frequently and it was suggested that a symposium be arranged for, that we may know what lines of work other societies are doing.

The board was asked to contribute one hundred dollars as heretofore for the work of Miss Marie Jansz in Java; and also to continue the appropriation of two hundred dollars for the school in Fouke, Ark. Our interest in this work was especially stimulated because of the brief talk given us by Miss Gertrude Ford of Garwin, Iowa, who spent a year there, teaching. She urged that some one be found to go there in the place of the teachers who are unable to fill their positions for the next year.

Mention was made of the opportunity offered our women to correspond with lone Sabbath-keepers, especially facilitated now by the printing of the new Directory. It was voted to recommend to our societies the value of this work and the desirability of keeping in touch with their absent members.

Apropos of the excellent paper by Miss Agnes Babcock on "Present Help for our Colleges," suggesting that we appropriate fifteen hundred dollars for their use, it was voted to recommend that the Woman's Board be requested to add five hundred dollars to last year's budget for this purpose, and that this sum and all others contributed for educational purposes be given to the Twentieth Century Endowment Fund unless otherwise designated.

As a result of these two sessions, all those present must have gone home with renewed purpose to do better and more aggressive work in the next year.

### Getting to Know One Another.

I have a friend who says:

"When I first saw the Oriental rugs of the professor of our new red brick high school building's wife, hangin' on the line, I says to myself: 'No. Not that woman. I won't never vote for her for president of the Ladies' Aid. She ain't one of us.'



And while they was votin' that day, I set over in one corner feelin' mean, and thinkin': 'No. You don't get no ballot out of me. You ain't folks.' And then the next mornin', while I was gettin' breakfast, she come walkin' acrost the yard between our two houses, and she says: 'Oh, Miss' Arthur, I'm makin' johnny-cake, and I can't tell whether you put in soda or bakin' powder. Which do you?' And when I'd told her how, and she'd started back, I stood inside the screen door just lookin' after her. And I thought: 'Why, my land. Underneath your Oriental rugs you was like that all the time. Why you're folks

The thing is as simple as the light: Getting to know one another is the problem. Social centering is the way to work it out. And at the last, democracy is the answer.

The idea they have in mind who bring the initiative, referendum and recall is that we are the government;—we, not you apart or I, but *we*. And we aren't—we—unless you and I get together. And getting together—that's the Social Center.

But they say: "Democracy is coming. Why do we need to agonize and glory in the work of bringing it? Why so hot, little man?" I have a friend who knows. She says:

"Whenever I see a good change come sticking up its head, I always think: 'Well, you're a nice new change and I can see you're coming along all right. I guess I'll go and sit down and rest till you get here.' But as soon as I do, somethin' in me just prances to pitch in and help, and the first thing I know I've got my broom to work brushin' away the dirt in front of the nice new change. And what I want to know is this: If the world can work this all out by itself, why was I born with two arms to me? And what's folks for?"

This is the faith that is in us: Everybody in America is an American citizen disguised, made up for his role with the make-up stuff from the property-room. Ditch digger, manufacturer, carpenter, boss, servant—we are disguised as all of them. Some of us, as in the old Elizabethan days, are even disguised as women, but that can not now long deny the citizen kinship of us. The make-up of the soldier is being discarded. The make-up of the leading men of finance is disappear-

ing. In the new democracy as in the new drama there is no role of professional villain, open or secret. The property-room is losing its usefulness. The essential selfhood of citizenship is all we need, and that we have if we can only get it proved. About this we have the fundamental fact in our keeping. Nobody can deceive us long about his humanity when we have the key in our own humanity. There are no *ifs* of taste or *whethers* of circumstance or *perhappses* of indifference,—everybody is a citizen; everybody is a little lonesome; and the social function of our towns or our city neighborhoods as units, is as sharply defined as that of you or me. The health of the nation depends largely on the wise satisfaction of the instinct for association—for getting together for the right recreation, for free discussion of ourselves as mankind, for the wholesome meeting of us as neighbors, as citizens, as human beings.

May I quote my friend once more? She says:

"The other morning I looked out early to see if it was going to be a nice day. There wasn't any sky up there yet—only a few stars. Acrost the street there was a light—the depot-master had just come home, and his wife was getting him some breakfast. One of 'em come out for a pail of water, and the well pulleys squeaked. A dog woke up and barked. Over on the Old Trail Road, somebody's baby was cryin'. Down acrost the draw the way freight come a-rumblin' in. And there was the village lyin' still in the dark, bein' a village, with nobody lookin' on. Just like it was a village most all the days, with nobody payin' any attention to it. And I thought about all the other villages and towns layin' still along by the roads of this world, all around and over it—layin' still, and bein' towns and villages, with nobody payin' much of any attention to 'em except to earn things out of 'em. And all of a sudden it come to me, an' I says to myself: 'Why us towns are neighbors—we're neighbors, keepin' care of this world. And we'd all ought to be knowin' each other, and talkin' acrost the back fences of space to each other about the planet we're livin' in charge of' . . . And lately I believe it's what we're doin'. And I believe if we listen we can almost begin to know what each other says."—*Zone Gate, in LaFollette's.*

## American Sabbath Tract Society.

### Annual Statement of the Board.

#### REPORT OF CORRESPONDING SECRETARY.

To the Seventh Day Baptist General Conference convened with the church at Brookfield, New York, August 19-24, 1913:

DEAR BRETHREN AND SISTERS: In presenting this annual statement we desire first of all with reverent gratitude to renew our allegiance to Almighty God who has been very gracious and patient with us during the year. In his wisdom he has taken from us one of our most loyal and efficient members, and also one of our most honored vice-presidents; but while we mourn their departure and miss their help, we take courage because of their noble lives, and still acknowledge the Lord as our Master in all our ways.

#### THE ANNUAL MEETING.

Soon after the 1912 session of the General Conference the sixty-ninth annual meeting of the American Sabbath Tract Society was held, Wednesday, September 11, 1912, in the office of Vice-President Charles C. Chipman, at 220 Broadway, New York City, New York.

At this meeting the annual reports of the Board of Directors including the treasurer's report, the report of the publishing house, and the corresponding secretary were presented and adopted.

The report of the Conference Committee on Denominational Activities, relative to the work of the society, was received and referred to the Board of Directors.

The special annual report of the treasurer, relative to the condition of the permanent funds of the society and other matters of finance, was adopted.

[Our readers are familiar with the names of the members of last year's Tract Board, elected at this meeting, and we omit them here.—Ed.]

#### GENERAL SUMMARY OF THE YEAR.

The regular routine work of the board during the year has been conducted by the various committees.

#### SUPERVISORY COMMITTEE.

(D. E. Titsworth, C. C. Chipman, W. M. Stillman.)

This committee has charge of the publishing house. The business manager has made his annual report which is printed elsewhere in this report. Read it carefully. Notice the subscription lists of the different publications, the deficit or profit on each, and the gain and loss account.

#### BUDGET COMMITTEE.

(F. J. Hubbard, O. S. Rogers, D. E. Titsworth.)

The report of this committee is also printed herein, and is respectfully submitted to the General Conference, and especially to the Board of Finance.

#### AUDITING COMMITTEE.

(D. E. Titsworth, Asa F. Randolph.)

The work of this committee appears in the approved report of the treasurer.

#### INVESTMENT COMMITTEE.

(F. J. Hubbard, W. M. Stillman, H. M. Marson.)

This committee looks after the investment of the permanent funds. The nature of these investments of course differs from year to year. Their present condition is clearly set forth in the report of the treasurer.

#### DENOMINATIONAL FILES COMMITTEE.

(C. F. Randolph, C. C. Chipman, A. L. Titsworth.)

This committee has made no report of any special work done during the year. Several copies of all publications are kept on file for future use.

#### DISTRIBUTION OF LITERATURE COMMITTEE.

(W. C. Hubbard, Edwin Shaw, C. C. Chipman, C. F. Randolph, Asa F. Randolph, J. B. Cottrell, F. A. Langworthy.)

This committee attends to the distribution of denominational literature. This includes a small free list (104) of subscription to the SABBATH RECORDER. Also the supplying of booklets and tracts to interested persons, and to interest others wherever possible. The Canadian Branch, or depository, has been in charge of Rev. George Seeley at Moncton, New Brunswick. His report for the year is not yet at hand, but he does very faithful work in securing addresses in all parts of Canada and the West Indies, and in sending out the Sabbath mes-



sage by the printed page. To enable him to enlarge his mailing list the board has increased his allowance for postage next year to one hundred and twenty dollars. All the literature is printed at Plainfield and is taken from the general stock rooms and shipped by freight about twice each year.

The establishment of a tract depository for active distribution of literature at Battle Creek, Mich., under the supervision of the pastor of our church there, was undertaken the first part of January with promise of very gratifying results, but the illness of the young lady who had charge of the matter has interfered with the plan.

Literature has been sent to two interested parties in Ceylon, ministers of the Gospel who are Sabbath-keepers not connected with any religious denomination. It has been sent to places on the west coast of Africa, to Cape Town, and to Nyasaland. All the literature now published is in the English language, and so very little has been sent to places like China, Holland, Denmark, or Java.

In Holland the printing and distribution of Sabbath literature is continued as in the past by support given to the *Boodschap*, ably edited and managed by Rev. G. Velthuysen. This paper is to the Sabbath-keepers in Holland and Java, what the SABBATH RECORDER is to us here in America. It might become a blessed messenger of truth to the Dutch of South Africa and South America, if steps were taken to send it to them.

No assistance has been given to Sabbath Reform work in Great Britain, but the board has made an appropriation of \$300.00 for that work for next year.

No new tracts for general distribution have been published during the year, and some editions of old ones have become exhausted. The committee contemplates a plan for a general rewriting, or reediting, of all our tracts on the Sabbath question, and the publication of them in an attractive form suitable for general distribution. For this reason it is allowing the supply to run out, and this accounts for the small sum expended during the year, less than two hundred dollars.

There has been no definite campaign to distribute Sabbath literature with a definite purpose to reach certain definite classes of

people with literature especially suited to them. This should be done, this must be done. The only thing of this kind during the year was the sending of a little leaflet to each member of the various committees of the various churches which have identified themselves with the Faith and Order Movement. Several very gratifying replies were received to these letters.

#### ADVISORY COMMITTEE.

(*W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman, Jesse G. Burdick.*)

The Advisory Committee has arranged with the pastors of the churches to preach at least two sermons during the year on the subject of the Sabbath and the work of the Tract Society, and then to make at least one exchange of pulpits with some nearby pastor and give the message to another congregation. Thus at least three times during the year, in most of the churches, the attention of the people will be especially called to these matters from the pulpit on Sabbath day.

Arrangements have also been made with the Sabbath schools for two special services during the year on the subject of the Sabbath, to take the place of the review lessons the first and third quarters. The committee believes that these two plans are meeting with good results, and are worthy of being continued, and it believes that if these plans are carefully continued that the results will be increasingly satisfactory as the years advance and the children become men and women. For the sake of centering the interest the committee has endeavored to have the exchange of pulpits, so far as possible, made on the same Sabbath in all the churches.

This committee provides one hundred and fifty dollars for the year to Rev. E. H. Socwell of Anoka, Minn., who distributes Sabbath literature, makes personal visits, and preaches as he finds occasion, in connection with the work on his farm.

This committee has employed Rev. Edgar D. Van Horn, pastor of the New York City Church, and Rev. Jesse E. Hutchins, pastor of the Marlboro Church near Bridgeton, N. J., to conduct Sabbath evangelistic services near Rutland, Vt., for a month or six weeks this summer. The New York City Church pays the salary of its pastor, the Tract Society bears the expense of the

campaign and gives the other worker ten dollars a week while on the field.

This committee directed that delegates be sent to visit the German Seventh Day Baptists. Rev. Edwin Shaw and Rev. Henry N. Jordan attended the annual meeting at Snow Hill near Waynesboro, Pa. They were most graciously received and accorded every possible honor, and reported a spirit of Christian fellowship that was gratifying to all concerned.

The gospel tent which was stored during the winter in southern Illinois has been sent to James A. Davidson for his use in conducting Sabbath evangelistic work at Campbellford, Ontario. Otherwise his work is supported by the Missionary Society, but the committee has assured Brother Davidson that it will give him some assistance by sending him a helper for a time if the work there seems to warrant it.

This is about the extent of the field work conducted by this committee. It would have been glad to do more if definite knowledge of available workers and suitable fields had come to hand.

(*To be continued.*)

#### Precocious Sin-Consciousness.

One of the most mischievous forms of our religious inheritance from days when men held more naive conceptions of the human soul is the idea that young children may be "sinners," fully conscious of their violations of God's will, and therefore subject to all the conditions of repentance and conversion. This conception of the infant mind still crops out in various ways, both in the popular treatment of children religiously, and in theological discussions of the more orthodox circles. It may at once be granted that an occasional infant prodigy may be found in the order of religious consciousness, just as in the order of the musical or mathematical consciousness. But, just as in music or mathematics, such a prodigy should not be taken as establishing a norm. The masses of children are not prodigies. Little children normally have no sin-consciousness, simply because their minds are not sufficiently developed to perceive the moral values of experience. Besides, they have had few, or none, of those experiences that are vitally destructive of their selfhoods, and therefore sin-

ful. But little children may have an abnormal consciousness of moral values, just as of other things, created for them by adults. Their minds are highly suggestible. That is, they are impressionable, and take what is told them without discrimination. Through this suggestibility, modes of feeling and ideas that have not sprung from any real experiences of their own may be suggested to them by minds that have had such experiences. It is easy, for instance, for parents, possibly vain and certainly ignorant, to suggest to their children that they are little men and women, and thus to stimulate affections for the opposite sex, and ideas of marriage, much in advance of their years. One often sees examples of such precocious little people, social prigs, so to speak. Now, it is just as easy to suggest to little children that they are "sinners," living in rebellion to God, and in need of some mysterious regenerative experience, and thus to induce modes of feeling and ideas corresponding with these suggestions. The same psychological law operates in one case as in the other, and one case has just as little real religion in it, and just as much possibility of harm, as the other. In both there is the creation of an artificial condition of the soul, with the danger of hastening the ripening of the functions of the life precociously, and thus of curtailing the energies of later years, as well as the normal fruitage of the soul.—*Exchange.*

#### Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Herbert G. Whipple, 220 Broadway, New York City, N. Y., on Wednesday, September 10, 1913, at 2.30 p. m.

STEPHEN BABCOCK, *President.*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

Next Board meeting Sept. 14, 1913.

"The noblest work of education is a man or woman who fears God and understands that God has made opportunity and advantage not an asset for self but a debt to others."



## YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, Contributing Editor.

### Others Have Labored.

It is with somewhat of a feeling of mis-giving that the incoming editor takes up the work of editing the Young People's department, because of his lack of experience in young people's work. Yet it is not without some feeling of pleasure, because of the opportunity which it offers for a more intimate association with the young people of our denomination, and the possibilities of larger fields of usefulness. Only twice in more than twenty years has it been his privilege to attend a General Conference, and for the first time the Conference just closed gave him the privilege of becoming intimately associated with young people's work in a larger denominational way. Not that he is very old—for he counts himself young both in years and spirit—but only within the past six years has he been actively interested in religious work. But he counts those half-dozen years as the very best years of his life and thanks God for them.

For nearly five years Brother Herbert C. Van Horn has faithfully carried on the work of the department, though often carrying a heavy burden of church work and other cares. Only those who have had some experience in editorial work can appreciate the time and effort that Brother Van Horn has given to the conducting of the department. Not only has he made the department bright and helpful, but he has so planned and systematized the work that it comes into the hands of the new editor thoroughly organized. The new editor counts it a pleasure to say of Brother Van Horn that he is an old and loved schoolmate and trusted friend. He is who was among the very first to wish us God-speed and extend a brotherly hand when we came, inexperienced, into the work of the Christian ministry some six years ago, and all along have come warm words of Christian love and encouragement from him. And it was only after earnest solicitation on his part, upon learning that he must lighten his work, that the new ed-

itor consented to take up the task, provided Conference should approve of his selection. The one desire of the incoming editor is that he may be able to make the department as bright and helpful as it has been during the past five years, but to do this it will be necessary for him to receive the support and coöperation of those who have the interests of young people's work on their hearts. Will you help?

### Young People's Work at Conference.

Though the number of young people in attendance at Conference this year was noticeably small as compared with that of some other Conferences, it seems safe to say that the interest manifested in young people's work was equal in proportion to that of any other line of denominational work.

The time assigned on the general program for the program of the Young People's Board was Tuesday afternoon, from two to three o'clock. Aside from the message of the corresponding secretary, the principal feature of the program was the address by Rev. William L. Burdick, our United Society trustee, on "Christian Endeavor and Denominational Efficiency." This address will appear very soon, likely this week, in the Young People's department, and it is to be hoped that the address will receive a careful reading by all our young people. When you have read this splendid address, if you forget much else, remember these two essentials to denominational efficiency which Doctor Burdick emphasizes: Above everything else, salvation from a loving Father and a holy God to lost men the world over through Jesus Christ; and distinctness of purpose, that is, we must not lose sight of the fact that we came into existence as a reform denomination and to retain our denominational existence we must remain a reform denomination. When we set out to be like other people we destroy our foundation and forfeit our right to exist.

The first sectional meeting on young people's work came at nine o'clock on Wednesday morning. No set exercises had been arranged for and the hour was used in discussion after the general subject selected for discussion had been stated by the leader. The general subject proposed for

discussion was: "What are the fundamental causes that are responsible for the decline in religious interest and enthusiasm among our young people, as exhibited in their indifference toward church work, particularly Christian Endeavor work?" The general subject had been broken up into some half-dozen subdivisions. The first one considered was: "Has the Christian Endeavor as an organization outlived its usefulness?" It hardly seemed necessary to discuss this point after hearing the address of Doctor Burdick mentioned above, and not much time was given to its consideration. It is needless to say that those who are actively engaged in Christian Endeavor work believe that there are still great possibilities in the organization. It might be well to state in connection with this that out of some twenty-five replies received by the leader to this same inquiry some time previous to Conference, there was almost unanimous agreement that Christian Endeavor as an organization still holds a place of usefulness in the church.

The second phase of the general subject proposed for discussion was: "Is it possible that amusements and recreational activities are taking up too much time and energy?" The discussion of this question had to go over to the hour of the sectional meeting, Thursday afternoon, when practically all of the hour was given to its consideration. The problems involved in this question were felt to be most important and serious in relation to our young people. At this meeting it was directed that resolutions relating to the matter be prepared to be presented to Conference, and a special sectional meeting was arranged for on Friday in order that the resolutions might be considered by the young people before being presented to Conference. Several resolutions relating to young people's work were presented at this time and recommended to be presented to Conference. Later they were adopted by Conference. It had been hoped to publish them at this time in this department, but it is not possible to do so. They will appear later, when they will be considered more in detail.

One of the most pleasant features, for young people, of Conference was the informal social gathering which was arranged for Sabbath afternoon before the

Sabbath-school hour. At the invitation of President Bond those who were interested in young people's work gathered at a convenient place on the grounds for introductions and a social hour. With President Bond in the center, a large circle was formed with all joining hands. Later three inner circles were formed from the large circle, making four circles, or parts of circles, and graded approximately according to ages. Following this formation, the various circles were grouped in ranks, and introductions and chatting followed for a few minutes. Then all joined hands again, forming one large circle. With hands joined and shoulders touching shoulders they stood with bowed heads while Rev. H. Eugene Davis and Miss Ethlyn Davis led in prayer. Then, with hands still clasped, all joined in singing, "Blest be the tie that binds." A pleasant surprise followed this when Rev. T. L. M. Spencer of British Guiana, who was in the circle, suggested that with our right hands lifted to heaven we sing, "Lord, plant my feet on higher ground," and he himself led in the singing. The meeting was not only socially pleasant but spiritually helpful. It is a part of the new efficiency campaign that social meetings be opened with prayer and singing. It was a good time and place to begin.

The officers of the Young People's Board elected by Conference for the ensuing year are: president, Rev. H. Eugene Davis, Walworth, Wis.; vice-presidents, Fred I. Babcock, Albion, Wis., Philip L. Coon, Milton, Wis., George Thorngate, North Loup, Neb., Miss Ethel F. Carver, Marion, Iowa, W. D. Burdick Jr., Farina, Ill.; recording secretary, Miss Carrie Nelson, Milton, Wis.; corresponding secretary, Miss Helen Cottrell, Milton Junction, Wis.; treasurer, Leman H. Stringer, Milton, Wis.; trustee of the United Society, Rev. William L. Burdick, Alfred, N. Y.; Junior superintendent, Mrs. H. Eugene Davis, Walworth, Wis.; editor Young People's department, Rev. R. R. Thorngate, Verona, N. Y. It will be noticed that five vice-presidents were named this year instead of only two as formerly. All of these are young people, the majority of whom, if not all, will be in college at Milton this year, where they can readily be called into consultation with the president of the board.



### Christian Endeavor and Denominational Efficiency.

REV. WILLIAM L. BURDICK.

#### Conference Address, Young People's Hour.

This is a denominational gathering, the great denominational meeting of the Seventh Day Baptists. In this presence it would be an unworthy act to discuss a subject of less than denomination-wide importance, and the one regarding which I am to speak is Christian Endeavor and Denominational Efficiency.

There are certain things that are important and there are those that are less important. You stand and look over a company of people and you see those that stand head and shoulders above all others; or you gaze out over the Grand Canyon and as your eyes view the expanse of rocky crags reaching miles in every direction in the canyon below, they appear like so many cathedrals bathed in shimmering light of changing hues, but among them are certain ones that tower above all others in beauty and grandeur. There are certain things in denominational life that tower above all others in importance, and our efficiency depends upon our being able to recognize these and to bend our energies to their accomplishment. The physician that does not recognize the difference between the heart and vermiform appendix in their relative importance, will not be a success; he would then be likely to cut out the heart and leave the appendix. The denomination that can not or does not distinguish between the important thing in denominational life and those things that are not important, is not efficient and can not be.

What, then, are the things of great importance in denominational efficiency? Above everything else is salvation from a loving Father and holy God to lost men the world over through Jesus Christ, or God's determination to save sinning men, let it cost him what it would. I would be ashamed to belong to a denomination that had for its primary purpose and effort anything less than this. There are other great purposes in denominational life and work: (1) The acceptance of the Bible as the original source of our knowledge of salvation and a Saviour, man's guide-book and text-book in religion and morals,—not in science, history, or philosophy; (2) The

Sabbath with the example and authority of Christ and the apostles back of it; (3) Liberty to both the church and the individual; (4) Baptism according to the mode of the New Testament. These are all fundamental, but the saving of sinning men is first, foremost, and the means by which the others are to be accomplished.

Another thing of which we must not lose sight in considering the matter of denominational success is that we came into existence as a reform denomination, and to retain our denominational existence we must remain a reform denomination. The Reformation in England had certain marked stages, the one succeeding the other, and the Seventh Day Baptist movement was the climax, the apex of the pyramid of reform. The first was the movement led by Edward Hooper (1495-1555), which was a protest against the forms and vestments of Rome in the national church. The second was the rise of Presbyterianism, which was a protest against an episcopacy, declaring that the church instead of being ruled by an episcopacy should be governed by its own ministers and presbytery. Thomas Cartwright (1535-1603) was the representative exponent of this stage of the English Reformation. The third was the rise of Congregationalism, led by Robert Browne (1550-1633), which was a protest against both the episcopacy and the presbytery. The fourth was the Baptist movement, including the reforms of the other stages and insisting on the absolute separation of church and state, the soul liberty of the individual, and baptism according to the mode of the New Testament. Rising above all these and including all came the Seventh Day Baptist movement, the climax of reformation, declaring that there should not only be freedom of church, liberty of soul, and baptism as practiced by Christ and the apostles, but that the Sabbath of Christ and the apostles should be observed. In our own country we came into existence as a reform party in the Baptist church of Newport, staying in that church till we were forced out by what amounted to persecution. We thus came into existence as a reform denomination, and if we are to be efficient or maintain our existence we must remain such. If we set out to be like other people, we destroy our foundation and forfeit our right to exist. As churches, boards,

schools, and individuals we must remain reformers.

In the accomplishing of these great ends regard must be given to certain things, that is, to publishing interests, missions, the home, the denominational schools, the churches, the Bible school, and the Christian Endeavor work. The denomination that does not put some of its best effort and brains into its publishing department and whose people do not appreciate this is crippled at every turn. The people that is not willing to help carry out the great commission, "Make disciples of all nations," no longer has any claim to the hearts of the people or place in the world's work. Denominational schools have been, and still are, essential and they can make or unmake the denomination and the churches thereof. It is apparent to a casual observer that the home has much to do in church and denominational efficiency. The church with its two great auxiliary institutions—the Bible school and the Christian Endeavor—is both the unit and the soul of denominational success; put other organizations ahead of the church and there can be only one fate. More than a century and a third ago the Bible school grew up, an institution with limitless power for good to both old and young. A century after the Bible school there came, in the evolution of the religious life of the world, a young people's movement more commonly known as the Christian Endeavor movement. This stands by the side of the Bible school in importance and is second only to the home and the church itself.

It is the complement of the Bible school, supplementing its work. Both strive to lead sinning men to God and help those that know him to a closer walk with him; I would not give a penny for the Bible-school teacher who does not make this his first object in his class. The Bible school endeavors to do this primarily through religious instruction based on the Bible, while the Christian Endeavor aims to do it by directing the activities, both religious and social, of the young, and training them in Christian service. The Christian Endeavor does not ignore instruction, it attempts this where it is not done by the Bible school or some other organization, but it enters a neglected field, the directing of the religious and social activities of the

young and the training of them for the service of Christ and the church.

The young need and demand this, and this need is the reason why the movement has swept like wildfire everything before it. It has been the means in the last thirty years of saving hundreds of thousands of young people and has at the same time trained them for Christian service.

Not to direct both the religious and the social activities of the young, or provide for their direction, is to leave them to drift into unholy activities and in many cases to ruin. I make a chum of my boy that I may direct his activities, feeling that I have no more important business in life. When he becomes restless and at other times I leave all and engage in sports with him that I may direct his activities, knowing that if I do not, some one else will and I may have occasion to weep over my neglect through all eternity. If the church and those who conduct the work do not direct the young in their midst, the Adversary and his emissaries will, and those who have neglected this important work will have occasion to mourn their failure through all time.

Religious instruction is indispensable, but it is not all that is needed. To cram with instruction, though it be religious, without giving immediate opportunity to express in action the feeling stirred and the knowledge gained, is like constantly loading the stomach with food and giving the body no exercise; it can have only one result, weakness and disease.

A millionaire miner was telling the other night on the train about his nephew, whom he was helping to a course in mining engineering. The young man has been in college some time and has written an article on the subject of explosives which has been copied in several of the magazines. After a time the nephew came to his uncle's mining establishment in Nevada and was going over the plant with his benefactor. In the course of their tour he came upon some dynamite and picking up a stick asked, "What is this?" He had written that article which had attracted national attention, but he did not know what dynamite was and much less how to use it. As stated by a great educator, "We learn to do by doing." The young are to be kept from lives of sin by doing and they are to



be trained for service by doing and not by instruction alone.

The methods and results of the Christian Endeavor movement are imperfect, to be sure, and they must be improved and adapted to changing circumstances; so are the methods and results of our Bible schools and denominational schools as well. Notwithstanding this the results of the last thirty years more than meet reasonable expectation. It has gathered into its fold at least fifteen million young people, the cream of many lands encircling the globe, speaking a hundred different languages. It has today four million members and one hundred thousand societies, to say nothing of the young people's societies of a similar nature that bear other names. At least ten million of its former members are now engaged in the world's work, more efficient, brave, loving and faithful on account of the Christian Endeavor.

We hear it said that this movement is dead. A pastor in a Presbyterian church in Allegany (N. Y.) County said when he began his pastorate that the movement was dead and went immediately to work to choke it to death. The result was about as it would be should a physician go into a home and pronounce the sick one dead and then begin to choke the patient to death; he received a black eye—killed himself and nearly killed the Christian Endeavor society. Men say the movement is dead because they are dead or ignorant or prejudiced. It has waned in some places and gained in others. So has the church. Christian Endeavor has waned for the same reason that some church have waned, for the lack of religion. Billy Sunday said the other day, "The less religion a church has, the more soup it takes to run it." Churches wane sometimes because they are more enthusiastic over eating and other social matters than they are over directing the religious and social activities of the young people and training them for Christ and the church.

When Rufus Choate in the last days of his life was sailing for Europe—a sick man, a friend said to him, "You will be here again in one year." He replied, "I will be here one year hence, ten years hence, one hundred years hence, a thousand years." The form of his habitation would change, but he was to abide. The Christian Endeavor has had thirty years of

life, but this great far-reaching movement is to abide; the outer form may change, but the movement itself, its purposes and its spirit, will abide; it will unless human hearts degenerate and human institutions decay.

It will abide because it is more than an organization with man-made machinery; it is a movement that is life, produces life, and has life back of it. It is the product of the evolution of human society, particularly the evolution of religious life represented in the church. The Bible school, the public school, the college, university, and professional school are the product of the evolution of human society, and in like manner is the Christian Endeavor movement. It is not an excrescence, much less a parasite feeding on other organizations. It has its roots down deep in the needs of millions of young people whose lives pulsate with aspiration, faith, and love, and long for the very thing which Christian Endeavor gives them. It is energized by the Holy Spirit of God, watched over by the angels before the throne of God, and is blessed, approved, and guided by the Father of the universe. I am not speaking of a mere organization, and care not whether it is called Christian Endeavor, Excel Band, Baptist Young People's Union, Westminster League, or something else. It is something immeasurably above an organization whatever its name. I am pleading for this great movement, now seen in all the leading denominations, which aims to save the young from lives of sin, direct their religious and social activities in a systematic and wise way, and train them for service for Christ, humanity, and the church.

What can be more vital to denominational efficiency and permanency than this?

At almost every public religious meeting some one quotes the statement that the Catholics have said, "If we can teach the child the first seven years of his life, we will risk his future." This is not true of Protestant children and young people now, if it ever was; and I do not believe it ever was of Catholics. Protestant young people are not so ignorant and stupid. More is required than seven or fifteen or twenty years of instruction; there must be the directing of the activities and the training for service as well as instruction. This is the

function of the Christian Endeavor, and to neglect this is denominational suicide.

May I suggest some things needful to advance this work? Christian Endeavor must have a place in the hearts of the adult membership of the denomination, the church, the ministry, and the home that it has never had. The motto of this great organization has been, "For Christ and the Church." This is as it should be; but it is one-sided. Is it not about time the church began to work for the young people? It is right that the husband should love and cherish the wife, but it is hardly satisfactory unless the wife love and cherish the husband as well. It is proper that the young people's movement should work for the church and denomination, but it is also demanded that the church and denomination in turn should work for the young people. The situation has reminded me of a man who was met in the woods by an angry bear. "The bear rose on his hind legs and started for the man; the man had never prayed, but something must be done; down on his knees he goes and prays, "O Lord, deliver me from this bear; but if you will not, stand by and you will see the greatest bear fight you ever saw." The young people said thirty years ago, "Help us; but if you will not, stand by and you will see one of the greatest movements in the history of the church." The church has stood by looking for the young people to labor for it, but not laboring for the young people's needs as represented in the Christian Endeavor. The time is at hand when this should be changed.

The society should have the moral support of those who have once been members and of the entire church. The pastor should give it his support, attend its meetings, and advise it when advice is asked. It should be given a larger place in our Conference programs, and young men studying for the ministry should be trained for this branch of the work of the church the same as they should be for Bible-school work. Both the Christian Endeavor and the Bible school must find a larger place in the plans of the church.

The young people themselves, in many cases, must awake to the great opportunities this society offers them. No young person should think of growing up without connecting himself actively with some young people's society. The novelty of the

movement has worn off and it will take from now on a little more energy to run a society successfully.

Certain things threaten this work: There is a spirit of indifference and slothfulness abroad in the land which must be guarded against. There is a spirit which says, "Any old time, any old way, will do." This will kill anything unless we kill it. There is the danger of getting into ruts till the society becomes a burden; this must be avoided as you would avoid black death. There needs to be greater faithfulness to the pledge. This is the secret of success or failure, the summing up of the whole matter.

But my time is up. Important are our publishing interests, our missions, our schools, our Bible schools, but by the side of these is this great Christian Endeavor movement, linked to the life and success of the church and denomination in an indissoluble union, and may it in the name of the Master be given by old and young the place it deserves.

### When Mark Twain was Serious.

Mark Twain writes, in one of his notebooks, a passage that may well take its place among the best things ever said about the style of the Old Testament:

"It is hard to make a choice of the most beautiful passage in a book which is so gemmed with beautiful passages as the Bible. Who taught those ancient writers their simplicity of language, their felicity of expression, their pathos, and, above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his books; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view."—*The Christian Advocate*.

### Notice.

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the office of Mr. H. G. Whipple, 220 Broadway, New York City, N. Y., Wednesday, Sept. 10, 1913, at 4 o'clock p. m.

A. L. BURDICK, Sec'y.  
Janesville, Wis., Aug. 15, 1913.



## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

### LESSON XI.—SEPT. 13, 1913. THE TEN COMMANDMENTS, II.

Lesson Text.—Exod. xx, 12-21.

*Golden Text.*—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke x, 27.

#### DAILY READINGS.

First-day, Exod. xxxiv, 10-28.

Second-day, Deut. v, 6-21.

Third-day, Luke x, 25-37.

Fourth-day, Matt. xix, 16-30.

Fifth-day, Matt. xii, 28-40.

Sixth-day, Job xxxi, 1-40.

Sabbath-day, Exod. xx, 1-21.

(For Lesson Notes, see *Helping Hand*.)

### The Function of the Sabbath School in Religious Education.

REV. HENRY N. JORDAN.

It will be interesting, it may be helpful, to compare the aim, the ideals of the Sabbath schools at the close of the eighteenth century and those of today. Robert Raikes made the unheralded experiment to see whether the degraded street urchins of Gloucester when disciplined and instructed would show the same evidences of human feelings and instincts as those more favorably situated "and whether salvation might not be through the children."

In 1797 *The Gentleman's Magazine*, once Raikes' ally, stated "that the instruction of the Sabbath school was subversive of that order, that industry, that peace which constitute the happiness of society; and that so far from deserving encouragement and applause it merits our contempt as a vain chimerical institution of a visionary projector." A Scotch preacher objected to the school for "fear that it would destroy our family religion." The opposition of the people was voiced in the assertion that the masses must be kept in their places.

Now set over against these formidable objections to attempts in religious education, the friendly attitude of John Wesley with his deeper insight and belief in the moral and religious value of the Sabbath school when he said, "Perhaps God may

have a deeper end thereto than men are aware of. Who knows but what some of these schools may become nurseries for Christians?"

Again, pass in one bound from his times to our own times and witness, on all sides, the awakening to a situation that is stirring educational and religious circles. The content of the vision of Wesley is the incentive, the demand made upon the Christian Church to awake, to exert itself, to employ its means, its powers, in teaching and training the child in the great truths and activities of every-day moral, social, religious and spiritual living.

It is evident that general education has not trained adequately for, nor produced, moral character. Functioning in religion and morals has been considered of minor importance or taught in such perfunctory manner as to render it of small value to the child. The effort of general education has not been, generally, toward any end but that of teaching subjects. Educators everywhere are acknowledging the limitations and one-sidedness of such processes.

The church which recognizes the Sabbath school as a strong arm in its effort to produce stable, well-organized Christian character proposes to meet the need and supply the lack. It aims to give the words "education" and "religion" a new and broader content. It would define religion as the completest realization of the life of man as a child of God. Education means the utilizing of all forces and processes that enable one to reach the fulness of life. The church realizes that Christianity must educate, and its continuance in the world rests upon its ability to educate.

To speak in general terms, the work of the Sabbath school is to teach and train the children to become mature Christians. The end of religious education is full Christian character and full Christian service for all children in their development. Specifically, they are to be instructed and trained that they shall grow in knowledge, in worship, and in service.

This, then, is the function of the Sabbath school, first to help the child grow in knowledge. The great fields of truth lie before the child. What shall be the medium that shall open before him, and lead him into, this vast, by him unexplored, field of religious and spiritual truths? The

Sabbath school. The child comes to the school inexperienced, generally ignorant, undeveloped, but with mighty powers and possibilities. The school is to bring him into touch with the Divine Word and aid him in learning its message, in understanding the correct purpose of Bible teachings, and in knowing how to apply these teachings to his life. "If there be an office worthy of angels, it is that of teaching Christian truth. All other labors sink before it" (Channing).

The child must be taught principles and processes by which a Christian experience is attained. He must be so led that he will arrive at the point where he will be a true child of the living God. While he is learning the truths of the Bible, the child is being taught good habits in religious practices, so as to form correct conduct, to develop upright character and to enter upon a real spiritual life. The school has helped him to find himself in the largest sense. "The great end of the Sabbath school is to awaken the soul of the pupil, to bring his understanding, conscience and heart into earnest, vigorous action on religious and moral truths; to excite and cherish in him spiritual life" (Channing).

Along with this knowledge will come a deepening of the Christian purpose, a personal experience of discipleship as an earnest follower of Jesus. The school *must* aid its pupils to follow Christ according to their ability, their capacity at any time.

In the second place, the school stands committed to the work of training the child in Christian worship. This is a great factor in the child's development too much overlooked, too often neglected, yet which is so vital to his Christian life. More and more does the fact confront us that the child, in the growth of his spiritual and religious nature, needs to have reverence for God, Christ and divine things, to develop and maintain the worshipful habit. In the Sabbath school we find great opportunities for the cultivation of the religious sentiment and for aiding its expression in prayer and praise.

A third way in which the school must function is in training the child for Christian service. This is the great end of instruction and training. Instruction in the Word of God must always result in instruction and development in the *work* of God. The child is taught to appreciate

that he is only one of a group. He is not isolated, he has a large and living relation to all men. Gradually he learns that the true end of all living is secured only by unselfish service. Only in this manner can he find his true self and live for noblest end. The school must so train the child in service that he gains a vision of the world's need and of the methods he can employ in helping meet it.

The idea of service embraces the whole scheme of Christian missions. The school must emphasize the fact that the great commission of Christ extends to, and includes, the pupil as a worker in the cause of missions. "Any education of the children of the church is faulty and not fair to them that does not incorporate in it the influence drawing these children under the mighty spell of Christ's purpose to evangelize the whole world" (Speer).

A little incident may serve to illustrate, in general, the mission of the Sabbath school. Good Queen Victoria, honored by the nations of the world and devoutly loved by every Britisher as a noble queen, a woman with a great mother-heart, once visited one of the great provincial cities of England to perform some public function. A large choir of three or four thousand children stood upon a large platform and sang her a welcome to the city. Next day, after her return to her palace, a message was sent to the mayor of the city but it made no mention of the civic formalities. It was a message from the great mother-heart of the queen,—"The queen wishes to know—did the children all get home safely?"

This must be the all-absorbing purpose of the Sabbath school, to *know* that its children arrive safely home after they have been efficiently trained and taught and they have wrought well their part in the activities of life because of the faithfulness of the Sabbath school to its work.

### Special Service for the Sabbath School.

There have been sent to the superintendents of all our Sabbath schools several copies of a special service for the last Sabbath in September, the review Sabbath.

This has been prepared at the request of the Tract Society and has been printed and sent out by the society. Enough copies have been sent to supply all who can read



in the schools so far as can be judged by the statistics of last year.

It is hoped that all the schools will not only use the service but will also preserve the copies for reference and possibly for memory exercises for the children.

### Rev. Lewis F. Randolph.

Rev. Lewis Fitz Randolph, the son and eleventh child of William Fitz Randolph and Mary B. Davis of Greenbrier, W. Va., was born December 21, 1841. His boyhood days were spent upon his father's farm where he was employed a portion of the time. During the winter seasons he taught school in various country districts near his home. His early education was obtained in private schools and in West Union Academy, West Virginia. From 1866 to 1867 he attended Alfred University. He was baptized in 1858 by Rev. David Clawson and united with the New Salem (West Virginia) Seventh Day Baptist Church. He was married to Elizabeth Jane Davis, the daughter of Rev. James B. Davis, March 22, 1868. To them have been born three children: Ahva, who preceded his father to the better land, Curtis F. of Alfred, N. Y., and Lewis Jr. of Ashaway, R. I. He was ordained to the gospel ministry September 24, 1870, by the request of the Salem Church, at the time of the organization of the Greenbrier Church, and became pastor of the latter. He also served the Ritchie Church, and later became missionary pastor in West Virginia. In 1873 he accepted a call to the Marlboro (N. J.) Church, which he served for three years. He then returned to his home on Greenbrier Run, Doddridge County, W. Va., and served for a time as missionary pastor of the Greenbrier and Ritchie churches, and a part of the time taught district school during the winter. In 1883 he accepted a call to the Second Hopkinton (Rhode Island) Church. He served this church for thirty years until the time of his death. The fact that the Hopkinton Church has continued to live, sending out strong men and women, while so many rural churches have died, speaks volumes for Brother Randolph as pastor, as well as for the people of whom this church is composed. If there were more such men and pastors fewer churches

would die. How many First-day churches, in the surrounding country which he supplied, owe their life to him more than to any other one man, we shall never know. He had standing appointments as supply in these churches whenever they were without pastors, and in rural churches which were unable to secure pastors.

The funeral was one of the largest held in that part of the country for years. People came from within a radius of nearly a score of miles. Some of the churches came almost in a body, one or more bringing wreaths of flowers. The pastors of five of the First-day churches attended the funeral, which was held in the home church where he had preached so long and faithfully. He had grown to be the pastor of the pastorless families of all denominations and of no denomination. He had buried their dead and married their young people. I think there are few cases where the minister gains, instead of loses, for an entire generation, his influence for good in this shifting time of worldliness in the church and in the home.

He leaves another one of our churches without a pastor. The church is in deep sorrow. He leaves several brothers: Judson of Greenbrier, W. Va.; Silas of Farina, Ill.; and Preston of Salem, W. Va., all of prominence in affairs of church and state, besides a wife and two sons to mourn their great loss.

His daily life and influence have given character to his life-work and to his profession. He was an ideal under-shepherd, a man of remarkably good judgment and spirit. For years he has been prominent and faithful as a member of the Board of Managers of the Seventh Day Baptist Missionary Society. While he took most seriously all the problems of home, of church, and of society, he was very cheerful and genial. He was above the ambition of being accounted a large man; this made him uncommonly useful and lovable. He had nothing of the jealousy which sometimes mars the minister.

He died July 18, 1913, after only three weeks' illness. He bore his suffering with perfect patience, and was conscious and hopeful of recovery to the last.

Prayer was offered at the house by Secretary Edward B. Saunders, and at the church by Rev. Everett P. Mathewson. Rev. Herbert C. Van Horn read the Scrip-

ture lesson, Mr. Samuel H. Davis, Esq., delivered the address, and Rev. Clayton A. Burdick followed with words of comfort to the family and congregation, all of whom felt that they were mourners.

E. B. S.

### Marriages.

WATTLES-CLARK.—At the home of the bride's parents, Mr. and Mrs. Albertus J. Clark, Alfred, N. Y., August 16, 1913, by Pastor William L. Burdick, Mr. Earle Nathaniel Wattles of Corning, N. Y., and Miss Mabel Eunice Clark.

SIMPSON-YOUNG.—At the home of Mr. Geo. W. Rosebush, Alfred, N. Y., August 17, 1913, by Pastor William L. Burdick, Mr. Olin Huffman Simpson of Alfred, N. Y., and Miss Carrie Maude Young of Alfred, N. Y.

GREEN-CRANDALL.—At the home of the bride's mother, Mrs. L. J. Crandall, at Glen, Wis., August 10, 1913, by Rev. C. V. Robinson, Mr. Myron J. Green of Adams Center, Wis., and Miss Elizabeth L. Crandall.

GRAY-KENYON.—In Hope Valley, R. I., August 27, 1913, by Rev. A. G. Crofoot, Charles Arthur Gray of East Providence, R. I., and Cora Lillian Kenyon of Hope Valley, R. I.

PINCHIN-STUKEY.—At the home of the bride's mother, Alfred, N. Y., August 27, 1913, by the Rev. L. C. Randolph, D. D., Otha H. Pinchin of Fremont, N. Y., and Grace Pearl Stukey of Alfred, N. Y.

COON-BUTEN.—At the home of the bride's parents, Mr. and Mrs. G. W. Buten, in Milton Junction, Wis., August 28, 1913, Dr. Wallace W. Coon of Albion, Wis., and Miss Linda A. Buten of Milton Junction, Wis., Rev. Henry N. Jordan officiating.

### Deaths.

EXCELL.—Mrs. Geneva Palmiter Excell was born in West Edmeston, N. Y., in 1846, and died at her home in Chicago, August 23, 1913.

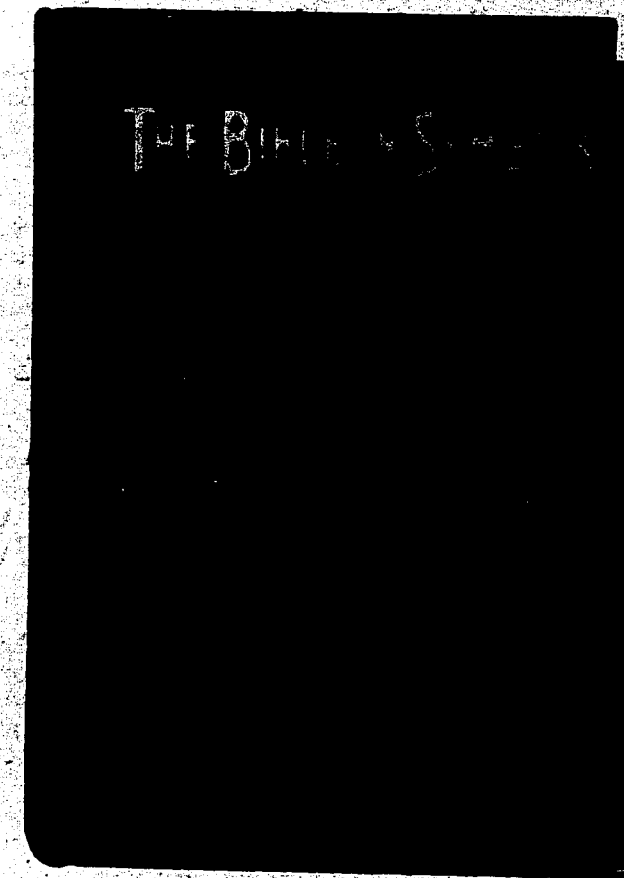
In 1872 she was married to Isaac Excell at Shopiere, Wis., and with her husband removed to Chicago which has since been her home. Besides her husband, the deceased leaves two daughters, Mrs. Duncan Spark of Cleveland, Ohio, and Mrs. Foster Wallace of Chicago, and one son, Fred Excell of Chicago.

Brief funeral services were held at the residence in Chicago and the remains were brought to Milton Junction, Wednesday, August 27, for burial.

ROGERS.—Albert C. Rogers, son of Henry C. and Sarah A. Enos Rogers, was born near Little Genesee, N. Y., October 23, 1858, and died in Plainfield, N. J., August 26, 1913, almost fifty-five years of age.

There were three other children in the family, all older. Two of them, a boy and a girl, died in infancy; the other, a brother, William H. Rogers of Plainfield, N. J., survives him. He was married on New Year's day, 1879, to Miss Elva Benjamin, now left a widow. Two children came to bless the home, Harry and Ethel. It is now past ten years since Harry's death in the Westfield railway wreck. Ethel, now Mrs. Edmund R. Gavitt, resides at Omaha, Neb. Brother Rogers made a profession of religion and was baptized when a young man, and became a member of the Friendship Seventh Day Baptist Church at Nile, N. Y., where his membership remained until his death. For a little over twenty-four years he has made his home in Plainfield, N. J., where he has followed the occupation of carpenter and contractor. Funeral services were held at the late home conducted by the pastor, on Friday, August 29, and the burial was made in the Hillside Cemetery.

EDWIN SHAW.



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The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave., (between 187th & 188th Sts.) Manhattan.

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

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

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Lucy Sweet, 17th and Cedar Streets, at 10.30 a. m. Prayer meetings Sabbath eve at 7.30.

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

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

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

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

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Theo. L. Gardner, D. D., Editor.

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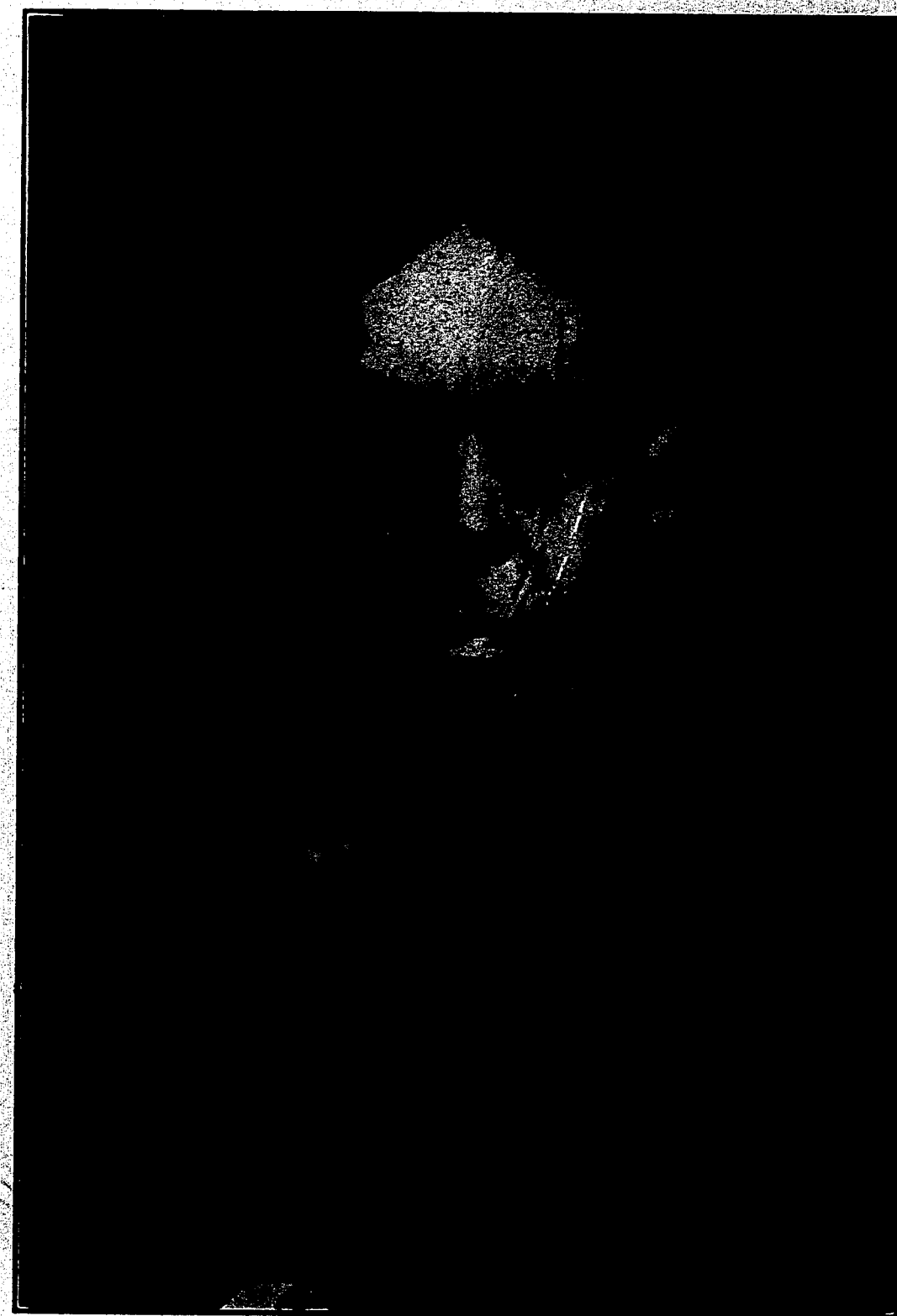


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