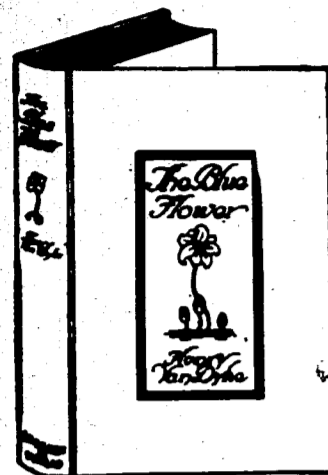


# The Sabbath Recorder

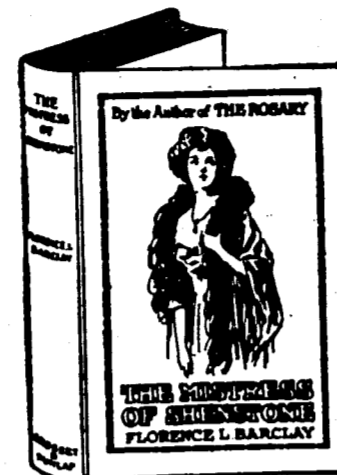
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## SERVICE

Untouched by grief, how should I walk these ways,  
These common ways of earth, wherein each man  
Is set apart, as by some unknown plan,  
To work his problems out, for blame or praise?  
So eager the desire for happier days,  
The wish to crowd with joy life's narrow span,  
All nobler thoughts might end where they began,  
Nor guide my footsteps through this tangled maze.

But, taught by sorrow, lessoned by defeat,  
I feel at last the strange electric thrill  
That binds true hearts together, and I greet  
All men as brothers, seeking, serving still.  
I owe my human heritage complete,  
To love and suffer with undaunted will.

—Emma Endicott Marcan, in Jewish Exponent.

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PLAINFIELD, N. J., SEPTEMBER 7, 1914

WHOLE NO. 3,627

## Voices From the Hills

There is a peculiar charm about the hills of Alfred. This is particularly true in summer and early autumn. The abundant rains of this summer have made the foliage especially fine, so the trees on the college campus almost completely hide the university buildings. If one wishes to get a view of the dear old hills which he knew in other years, he must get himself up out of the valley, above the groves of the town, and view them from the hillside. If I could put on paper the splendid view before me, stretching away to the westward and to the northward, with hills piled beyond hills, forest-clad and cloud-capped, in the still of early morning, it would make a picture worthy of a golden frame. Then add to the actual scene the picture which memory frames of scenes among these hills, and of homes and lands stretching beyond the range of vision, and we have an added charm to the immediate scene, which no artist could paint.

Amid the throngs of yesterday in this pleasant vale we found only here and there one of those who years ago made up the life among these hills. Just at sunset I strolled up the slope across the campus, beyond the old chapel, beyond the observatory toward the Steinheim. Of course the very stones in the old winding pathway told their story of feet that pressed them years ago, and of noble men whose hands cared for these paths and planted these trees. As we reached the stone steps which once led up to President Allen's home, we could but pause with bowed head and listen to the voices speaking of far-away scenes and of other days. The fire had done its perfect work, and only the back basement walls remained. Here were two stone steps still in place, up which we used to go to homes filled with interesting treasures and enlivened with beautiful characters. We could see them in memory's vision, and, in imagination, hear the voices of Allen and Rogers, and listen

to the stir of once busy households. To the outer ear all is still. The quiet of approaching evening adds emphasis to the stillness. Here where once was the long, broad veranda with its colonial pillars, is now a beautiful bed of flowers, blooming most profusely, and giving out sweet perfume that reminds one of the fragrance shed abroad by the dear ones who used to dwell here—a fragrance that loses none of its aroma as the years go by. Beautiful and suggestive is the work of those who planted and cared for these flowers. What more appropriate use could be made of this consecrated ground!

Turning my back to this scene and facing the setting sun, other voices seem calling with tender reminders of other days. Noises of the village life below are similar to those we heard nearly half a century ago; but other lives are there, filling the vale with sounds of trade and commerce. Just beyond it all stands Larkin's grove, where at daybreak we used to rehearse orations, with President Allen sitting here on his veranda to drill us. With the noises of the town stilled, with all the vale asleep, we could hear his deep-toned voice calling, "Lou-der! lou-der! more life!"

Today it almost seems that we can hear that voice the years can not efface, still calling from the hills across the river, to his old students, "Louder, more energy, be true to yourself, true to your God, quit yourselves like men!" Oh, these voices from the hills of glory! It is worth while now and then to leave the valley of the world below and climb to higher ground in order to listen to the voices of the ever-green hills of life. Beautifully has Esther H. Trowbridge expressed this thought in her poem entitled, "The Hills:"

It is well to live in the valley sweet  
Where the work of the world is done,  
Where the reapers sing in the field of wheat,  
As they toil till the set of sun,  
Ah, yes, it is well to live on the plain  
Where the river flows on through the fields,  
Where the ships sail down to the boundless main  
With the wealth that the valley yields.



But beyond the meadows the hills I see  
Where the noises of traffic cease,  
And I follow a voice that calleth to me  
From the hilltop regions of peace;  
The airs, as they pass me, sweet odors bring,  
Unknown in the valley below,  
And my spirit drinks from a hidden spring  
Where the waters of comfort flow.

Aye, to live is sweet in the valley fair,  
And to toil till the set of sun,  
But my spirit yearns for the hilltop's air  
When the day and its work are done.  
For a Presence breathes o'er the silent hills,  
And its sweetness is living yet,  
The same deep calm all the hillside fills,  
As breathed over Olivet.

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### Education Day at Conference

Wednesday afternoon was devoted to the work of the Education Society. After the opening exercises by Rev. J. L. Hull, Rev. W. C. Whitford, the president of the society, gave his annual address, which appears on another page of this paper. We were under the impression that the annual report would appear in print and could be secured in full, as in case of the Missionary and Tract societies, and so stepped out for a time and no notes of Dean Main's address were taken. The Dean has, however, kindly consented to furnish us with a copy of it for the SABBATH RECORDER. President Whitford made a plea for "deeds rather than creeds." He emphasized the idea of the practical in religious education, and urged men to render helpful services unto their fellows, in the spirit of Christ. Belief is of little good if actions do not correspond.

Our readers will also be interested in the address of President Clark of Salem College, on the theme, "Has the Day of Opportunity Passed for the Denominational School?"

President Daland of Milton College had the theme, "Problems of Milton." He spoke in an informal way about four problems that present themselves to those who are entrusted with matters pertaining to the welfare of Milton College. These he characterized as the historic problem, the economic problem, the educational problem, and the denominational problem.

"The historic problem," he said, "is that of discovering the end toward which the college will tend in view of its natural evolution." He reviewed the history of

the college from its beginning and showed that its natural evolution is toward a simple college of liberal arts and of Christian culture, with a strong department of education, in view of the large proportion of its graduates who enter upon the profession of teaching.

This leads to the economic problem by a natural transition, because the growth toward the end mentioned will soon require one special professor devoted to the department of education. The economic problem is a simple one of ratio. The annual necessary expenses of Milton College at the present time are about \$13,000, and its maximum income from tuitions and fees is \$4,000, and that from the college's productive endowment of \$135,000 is about \$7,000. The difference between \$13,000 and \$11,000 constitutes the economic problem. Its solution must be found in the increased endowment which Milton seeks to secure. Its aim is to make the total endowment \$250,000 in 1917, the jubilee year of the college.

The educational problem is that of maintaining the present high standard of the college and holding the number of its students in view of the additions made to other institutions in the State of Wisconsin, an example of which President Daland mentioned in the establishment of college courses in the State normal schools, which have already caused a lessening of the number entering the freshman classes in all the Wisconsin colleges maintained by Christian denominations.

The denominational problem is that of maintaining the loyal character of the college as a Sabbath-keeping institution. The increase in the proportion of non-Sabbath-keeping students in the last twelve years from ten per cent to twenty-five per cent accentuates the problem. Its solution is clear. The Sabbath-keeping character of the college must be maintained as essential to its denominational character.

The four problems are one: How to maintain the high character of the college as an educational institution and fulfil its purpose, and at the same time preserve its denominational character intact. The solution is to be found in the loyal support of Sabbath-keeping people. Without this the problem is insoluble. But it will be solved rightly. The golden age of Milton College is in the future.

### Wednesday Evening at Conference

The evangelistic services for the Conference were in the hands of Rev. George B. Shaw. On Wednesday evening, after a brief praise and devotional service which prepared the way for a good meeting, Rev. James L. Skaggs preached from Rev. 3:20: "Behold I stand at the door and knock."

The speaker expressed the belief that every evangelistic sermon should be one of good news. There is a deep-felt sense of need in the hearts of men, greater than appears on the surface, and the gospel message should bring help.

This is a message for our time, when worldliness is creeping in and the Christian church is not in full accord with the Master's ideal; and the picture of Christ at the heart's door, seeking admission where men have grown cold and where the Savior is shut out, brings to us a much needed lesson. Here is one who is able to meet and satisfy our deepest needs, longing to be admitted, but persistently kept out. As Seventh Day Baptists, with our many perplexing problems, with our deep-felt sense of weakness and with our burdens to bear, we need to heed the voice of Christ and let him in to strengthen, enlighten and help. He desires to change our weakness into strength. The history of religion is the history of a pleading Savior. He wants to come in and dwell, but our hearts are too full of the world to allow him to have his way with us.

His pleadings are:

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls.

Thus through all the years the loving Savior pleads with sinful men, and today, as of yore, his heart goes out toward us and he mourns over the stubborn and rebellious as he did over Jerusalem sinners in the days of his earthly mission:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not!

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes.

So did the Savior plead with his own who received him not, and after his rejection, and his departure from earth in bodily form, he sent word that he would still be knocking at the door; thus revealing the unchanging purpose that runs through the ages, to seek and to save the lost.

Is there a parent here who knows what it is to have a wandering boy for whom he has yearned and prayed, and whom he still loves with an undying love? Then he knows something about how the heavenly Father feels as he waits and longs for the prodigals who will not open their hearts to him. It may be that sometimes we feel too weak and that we seek in vain in our efforts to find God. But here Christ is the one who seeks, and who knocks for admission.

This waiting God has great regard for the freedom of his lost ones. He can not save until they are willing, and it is theirs to open the door. Christ will not force it open.

Is Christ already in our hearts? Have we given him full possession? If so he will complete the work of grace, and give us perfect peace.

#### THE AFTER-MEETING

At the close of the sermon Brother Shaw took charge of the after-meeting. He spoke of the inexpressible burden of heart with which he took this, the hardest work of Conference. He was appointed to lead the testimony meeting for four evenings. After a few words by way of reminiscences, he opened the meeting for testimonies. It was a very helpful meeting. The great audience-room was completely filled, and in about forty-five minutes one hundred testimonies were given.

Out of these brief, rapidly given testimonies, we could only catch a few sentences, which we give here to show our readers something of the spirit and trend of the meeting.

#### TESTIMONIES

"I am happy in the thought that Jesus loves even me." "I believe in him who is able to give strength in weakness." "My Christian experience grows better all the



way. Forty years ago Christ saved me, thirty years ago he showed me the Sabbath, and he has been with me all the way." "I love the Lord with all my heart. His blessings are more than can be numbered." "Surely goodness and mercy shall follow me all the days of my life." "I wanted the Lord to save me, but could not tell whether I was saved or not. So I began to serve him as best I could and soon I knew he had blessed me." "When the picture of Christ at the door was completed, the artist took it to other artists for their criticism. Every one said, 'The door has no knob,' whereupon the artist replied: 'That door represents the sinner's heart, and the knob is on the inside.'" "The Lord is here answering the prayers that have been going up from this place for many weeks for his blessing upon this Conference." "Christ passes no one by. He knocks at the door of every heart here tonight." "Sin croucheth at the door, and we have heard tonight that Christ standeth at the door. Which will we let in?" "What a dear old place this is! How many found Christ here? How many were baptized here?" In response to this question a large number stood up. Then some one said, "It does my soul good to see this great cloud of witnesses." "I pray that my life may be an everlasting song in honor of Christ, my Savior, and I pray that yours may be."

Everybody was helped by this excellent evangelistic meeting.

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### Interesting Items About Conference

In the evangelistic meeting Wednesday evening prayers were asked for Rev. Darwin C. Lippincott, who was in the hospital at Rochester, Minn., to undergo a serious operation. At one of the six o'clock prayer meetings a message of Christian greeting and brotherly love was sent to this dear brother, and one to Rev. T. J. Van Horn, corresponding secretary of Conference, who was unable to attend this year.

The various associations were well represented at the General Conference. There were 381 accredited delegates reported by the Committee on Credentials, coming from the association as follows: Eastern Association, 95; Central, 37; Western, 165;

Northwestern, 45; Southeastern, 33; Southwestern, 4; Pacific Coast Association, 1, and Holland, 1.

Each morning at six o'clock a good number assembled for an early prayer meeting. These meetings made a good beginning for the work of the day for those who were able to attend.

On Sabbath morning at Conference the offerings for the Missionary, Tract, and Education societies amounted to \$195.00, and on Sunday morning, \$46.48. The offering for the Woman's Board on the evening after the Sabbath was \$33.14. Total offerings, \$274.62.

### THE CHILDREN NOT FORGOTTEN

The provision for the children's meeting at Conference showed something of the interest taken in these years in child life. Under the care of Miss Edna Burdick of Dunellen, N. J., the children's meeting soon outgrew the Alleganian Lyceum room, and was removed to Fireman's Hall, where the room was large enough to hold them.

These meetings were well attended, had excellent programs, and were addressed by able speakers. We could not attend all the good outside meetings, and hope that those having them in charge will furnish us with the interesting data regarding them.

### PASTORS' AND SUPERINTENDENTS' MEETING

On Wednesday at 4:30 there was an interesting conference of pastors and Sabbath-school superintendents, under the leadership of Rev. Henry N. Jordan. This meeting was well attended, and great interest was manifested in questions relating to the efficiency of the Sabbath school. The relation of the pastor to the superintendent elicited a considerable discussion. The consensus of opinion seemed to be, that while the pastor is a leader in the church and pastor of the Sabbath school, he should not attempt to dictate the policy of the school, nor should he try to enforce his views upon the superintendent. The question of preparation of teachers received careful consideration, and systematic teachers' courses in reading were recommended. Much concern was expressed by some over the tendency to discard our own publications for those of other denominations.

## EDITORIAL NEWS NOTES

### An Outraged World Protests

As to the merits or demerits of the nations involved in the European war, we make here no comment. Probably we have insufficient data to justify us in locating the blame for the outbreak of hostilities; but somehow we can not avoid the conclusion that such a war is unjustifiable in this age of civilization and Christian light, and that it could easily have been avoided by proper regard for the principles of Christianity, which the nations profess to hold.

The one thing against which humanity has a right to raise its voice in protest, even in a war that might seem unavoidable, and therefore justifiable, is a warfare of unspeakable barbarism. The destruction of Louvain, with its world-renowned art galleries, and the wholesale butchery of men, women and children, non-combatants, certainly falls into the category of uncivilized warfare, and we do not wonder that the civilized world stands aghast at such atrocious barbarism. The protest would be just as strong if the outrage had been committed by the French, English, or Russians, instead of being perpetrated by the Germans.

We see no consistency whatever in the pretensions of Berlin that the Germans are fighting "for the higher Teutonic civilization against the onrush of Muscovite barbarism," face to face with this flagrant violation of the well-known laws of civilized warfare, which Germany herself helped to make. The violations of the rules of civilized warfare in Belgium belong to the medieval rather than to modern times. Deliberate violation of treaty obligations guaranteeing the neutrality of Belgium, and violation of treaty rules signed at The Hague, to the effect that "Territory of neutral powers is inviolable" and that belligerents must not move troops or supplies across territory of a neutral power, were inexcusable on the part of Germany.

The same treaty made it incumbent upon Belgium to resist invasion. And now, for living up to its compacts, and to its word of honor given to the nations, little Belgium is being devastated in a most brutal and barbarous manner! The treaty bound

the nations in case of war to respect "family honor, the lives of persons and private property, as well as religious convictions and practice." It further stipulated that, in occupied territory, "private property can not be confiscated" and "pillage is formally forbidden." "No penalty, pecuniary or otherwise, shall be inflicted upon the population on account of acts of individuals, for which the population can not be regarded as jointly and severally responsible." And now after all this, the news is confirmed that Louvain, with its private treasures, its homes, its defenseless, innocent inhabitants, has without a semblance of military justification, been subjected to barbarities too horrible to relate! A fit of brutal passion, an outburst of tyrannical barbarity by a so-called civilized and Christian nation has shocked the whole world.

As refugees from ill-fated Louvain come straggling into Rotterdam and London, they tell the most heart-rending stories of the ghastly crimes committed by the invading army. One Dutch gentleman who escaped with his wife, tells of seeing a squad of German soldiers round up about three hundred unarmed men and boys, among them the mayor and the principal of the university, and pour into them volley after volley, until every one was dead!

The only excuse given for such atrocities is that some youths, resenting the invasion, had killed or wounded an officer of the German army. Against such warfare as this an outraged humanity raises its most solemn protest.

All eyes are turned toward Rome as the cardinals enter the conclave to elect a new pope. Possibly before these lines reach their readers, the sixty or seventy fallible mortals assembled in the Vatican may be able to find an "infallible" pope to rule the Roman Church. To an outsider, this seems like a pretty hard proposition, in view of the fallible material out of which he must be chosen.

August 31 was Queen Wilhelmina's birthday. Usually the people of the Netherlands make a great national festival on this day in honor of their beloved Queen. But by her special request there was no celebration or special signs of rejoicing. Holland is in too much distress



over the war, and there are too many suffering for the necessities of life to spend great sums this year in flags and fetes and parades in honor of the Queen on her birthday. So the people proposed to give her a magnificent birthday present in the form of a donation to the royal relief fund for the suffering.

The interest in the European war has of late attracted the world's attention away from Mexico, so that even the triumphal entry of Carranza, the constitutional leader, into the City of Mexico on August 20 was almost unnoticed. Tremendous enthusiasm was manifested and all barriers were broken down by the multitude that gathered around to shake the Chieftain's hand and bid him welcome. We hope better days are in store for Mexico. Had we not had a sane head in the president's chair at Washington, this nation might long ago have been plunged into a disastrous war with all Mexico.

As a result of the war in Europe two-thirds of the usual immigration into the United States has dropped off. From a statement of the Department of Labor we learn that in place of 73,665 immigrants the first two weeks of August last year, only 23,692 entered during the same time this year. Last year on August 17, 4,658 immigrants came in, while on August 17 of this year only 918 entered our territory.

The American Red Cross is planning to send to Europe a ship with trained nurses, surgical equipments and hospital supplies, for the relief of the sick and wounded of the various armies. It ministers alike unto all, and asks aid for all. Those giving for this purpose can designate, if they wish to do so, what country's soldiers shall receive the benefits of their gifts. We hope our own country will be found all through this strife as a good Samaritan healing the wounds war has made.

"We must square our lives by the Bible if we would be straight in our ways. A builder must go by the plan if he wants a correct house. Christ in his work on the cross is the Root on which we grow, and Christ in his word is the Rule by which we square."

### God's Thoughts to Us-ward

LOIS R. FAY

Many, O Lord my God, are thy wonderful works thou hast done, and thy thoughts to us-ward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.—*Psa. 40: 5.*

This is a verse from a beautiful psalm of David, which in its entirety seems to include all the experiences of the Lone Sabbath Keeper. The whole psalm touches in a wonderful way upon the physical and spiritual birth and growth, the delights of doing God's will, the promulgation of the gospel, the persecutions and trials which perfect the character, and one's dependence upon God through it all. The one verse above quoted applies especially to those whose religious convictions and natural surroundings place them close to God's wonderful works and in communion with his thoughts to us-ward.

The tempter is especially active in obscuring from sight the wonderful works of God that abound about secluded Christian homes, but it is not God's will that pressure of temptation or trial shall cause any one to forget his thoughtfulness toward those who are faithful to him. By other psalms we know there were times in the Psalmist's own life when his spirit was weighed down with sorrow, when the wonderful works of God were momentarily eclipsed by the despicable works of erring man; but in youth and age, David made the everlasting God his refuge. Hence his beautiful psalms are especially adapted to encourage Lone Sabbath Keepers, who, of all people, are blessed with an abundance of God's gifts and opportunities to increase in knowledge of both Giver and gifts.

The gift that of all others seems most valuable is his Word, which is open to those who obey his laws more than to any one else. To those who do God's will, is given the promise that they shall know of his doctrine. On the quiet Sabbath days, when "alone with God," the Sabbath Keeper meets with his Creator and studies his word, the Holy Spirit seems especially near. No human interpreter can excel the divine One who comes as promised in these words:

"If ye love me, keep my commandments. And I will pray the Father, and he shall

give you another comforter, that he may abide with you for ever: even the spirit of truth; whom the world can not receive. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

To those who keep the commandments the Comforter comes as a delightful gift. Sabbath Keepers are especially blessed with opportunity for communion with the divine Interpreter. Mere "going to church," with the various diversions incident to a Sabbath-day's journey, however short, crowds the Comforter's presence into the background, part of the time at least. With modern church-goers in busy centers of civilization, this is especially true; and those of them who seek communion with God find sweet relief and recreation worshipping the Creator occasionally in his beautiful out-of-door temple, which is the weekly privilege of so many Sabbath Keepers. The greater the seclusion wherein one bears the cross, the greater the opportunity for that communion which renews faith and courage.

Thoughts of how the Psalmist himself, as a shepherd on the mountains, must have spent many hours alone with God and his works of nature, inspire the lonely with confidence and hope. David's faithfulness among those small things made him worthy to be a ruler of great things. By preparation similar to David's, among the quiet hills of God's earth, many great rulers have been raised up; and God often leads gospel workers into such preparation to give them character which will be powerful in overcoming powers of darkness. He has also caused his word—once read in few places outside the sanctuaries—to be translated into nearly every tongue and furnished so liberally that whosoever will may learn of it and himself be a living temple of the living God. The progress of civilization, which the Tempter employs to spread evil, God uses through man's instrumentality, to spread the gospel. Science has brought forth wonderful discoveries of God's powers which man can devote to good or evil, as he chooses. God is waiting for each one to say, "As for me and my house, we will serve the Lord"; and to give wisdom in the use of his gifts to those who thus choose, is part of the Comforter's work.

Another of God's wonderful works is

his provision for the physical needs of his people. Some would-be Sabbath Keepers hesitate, feeling they can not be deprived of the employment supplied by the world's moneyed industries who do not want men who will not work Saturday. The farming industry that employs so many Sabbath Keepers, is a blessing of manifold proportions.

This is the one occupation especially blessed by God, for it is his own occupation. He is the Husbandman of the earth. All other industries are absolutely dependent on this one. Whatever men or women do, "the farmer, he must feed them all." Most wonderful indeed it is, that God has arranged it as he has. He has made all the world dependent for sustenance upon that occupation which is most like his own operations in the world. To those engaged in it he has promised, "He that tilleth his land shall have plenty of bread."

In agricultural pursuits man is king and priest over his own domain, and dependable upon none but the God he serves, and whose promises are never-failing. The same habits of punctuality, cleanliness, and courtesy required in moneyed industries, God blesses in the farmer; and when these qualities are combined with Christian fidelity, honesty, and conscientious dealings, the blessing includes a market for all the honest man can produce. A just measure and a just weight win favor and respect for the Sabbath Keeper and his God, both of whom sow and reap and gather fruit for life eternal.

The Sabbath Keeper on the farm is continually reminded that "first the blade, then the ear, then the full corn in the ear," is as true in sowing the seed of the Kingdom as in agriculture. Fruits of Sabbath reform are matured by laws very similar to those that yield harvests upon the farm. May the fruit of all the Lone Sabbath Keepers be strong and active, overcoming temptations that, like weeds, endanger the success of their labors. When the harvest is complete all will be glad they helped, and understand the wonderful works God has done, and his thoughts of love toward all in the strait and narrow way wherein he leads the Lone Sabbath Keeper.

Had the cat wings, what bird could live in air?  
Had each his wish, what would God have to spare?  
—From the Persian.



## CONFERENCE PAPERS, 1914

### Is the Day of Opportunity Past for the Denominational College?

PRESIDENT C. B. CLARK

Address given at Education Society's Hour, August 19, 1914

The interrogation which constitutes the theme of this paper is one of my own choosing,—chosen not because Salem College has no local problems,—chosen not because these problems are not of interest to you and to us, but chosen because we feel that a better appreciation of some fundamental questions may not only help us at Salem but not less our other educational institutions.

In raising the question of opportunity for present-day denominational colleges, I have sought to divest myself of any natural prejudice one might hold in its favor. If there is, in our day, no logical place in the needs of the world and society for schools and colleges of such a character, we shall surely gain nothing by closing our eyes to that fact, and trying to perpetuate what is irrevocably doomed. If, on the other hand, we find an increasing need of their existence and work, it may strengthen our motives and purposes to support them more liberally and enthusiastically. I mean to be perfectly frank in discussing the problem, and invite any one to raise questions or make suggestions.

The answer to our inquiry must, it seems to me, rest upon our answer to certain preliminary but essential questions. First, What does society and the world fundamentally need in the way of education? Second, Does secular—that is state—education meet these felt wants of society? The conclusion, of course, would be, if it does, that denominational schools are quite unnecessary, if not obsolete. Third, If state education does not meet these fundamental demands of a complete society, there is at least an opportunity for another type of training in education. It may be the demand for Christian education—the type of education theoretically offered by denominational colleges.

Answering the first inquiry, What are the fundamental educational needs of today?

I shall refrain from putting forward an opinion of my own, preferring to cite you to the judgment of men who will be acknowledged, I think, expert judges of such matters. I shall quote nothing that has been on my desk more than three months.

The first witness I wish you to hear is Doctor Thompson, president of the Ohio State University, a gentleman who might naturally depreciate denominational schools. Doctor Thompson is quoted as saying in a recent address:

There is yet a work for the church to do. It is the common belief that in the denominational school religion shall be as free as science may be in the state-supported school. The church, therefore, has a point of view determined by her devotion to Christianity, by her love of humanity, and by the belief in a Christianized education as essential to an educated Christian.

I express the deep conviction that the church will make a mistake if it loosens its hold on its colleges, and the further opinion that there ought to be no change of control dictated by the influence of great boards or foundations, or by the simple desire to get money or the influence of individuals. A control which conserves the things for which these institutions were founded and assures their loyalty to moral and religious ideals seems to me of first importance.

One of the misfortunes of education in our day is that most of our school histories ignore the religious element in the founding and building of our nation as completely as if it had never existed. The movements of God in human history, the influence of religious conviction born of the study of the Bible, the influence of moral ideas inspired by the Man of Nazareth, will some day be given their rightful place in the presentation of our national history, and for that we must look to the denominational college more than to any other one source. It is impossible to understand the early history or even the early literature of this country if we ignore the influence of religious convictions, the moral impulse furnished by religion, or the ideals born of the Bible, for all of which men fought. . . . President of a State university as I am, I sincerely hope there may be no lessening of devotion on the part of the denominational colleges to those principles of religion and morals which were considered of first importance to their founders. They were never more needed than now.

But the church college contributes its quota of public servants and prominent citizens, because the church has certain ideals of social service and civic duty as a vital part of its program. However, in the nature of the case the very psychology of the situation suggests that the church will continue to draw the major part of her leaders from her own colleges. If she allows the influences which make these ideals and appeals powerful to abate or disappear, the church will languish, and that would be an unspeakable calamity to the republic. . . .

It is not alone true of leaders. Too much

prominence has probably been given to the number of leaders produced. It is equally important to have an increasing body of intelligent, moral and spiritual common people. A republic can not continue to exist without them. The church college can greatly reinforce state institutions in this respect.

Thus the denominational college puts an emphasis upon character slightly different from that put upon it in any other kind of educational institution. If it is, ethically, to justify the emphasis, it must be an institution of strength, good equipment and high educational standards. It must have teachers who possess the highest grade of pedagogical skill, who also possess strong personality and are embodiments of high moral ideals and vital spirituality. Theoretically, the denominational college puts forth the right ideals. Let it honestly and courageously hew to the lines it thus marks out, and its position in the heart and life of the nation will be secured.

Commenting on the present social and ethical conditions in relation to "Our Greatest Educational Need of Today," Dr. Hugo Münsterberg, professor of Psychology in Harvard University, says,

What is the really great need of today? What ought to be changed to make our life more worth living and to raise our nation to unprecedented heights? Of course, much might be improved in our surroundings. Many inventions might serve us; many measures might help us; and yet the greatest must still come from within. We need again a great new message to stir the soul of the nation. We have the spirit of freedom and of love and of work and of good will. Yet there is something deeply wrong with our time, and a better tomorrow can be hoped for only if a great change comes to our inner world.

The "great change" Doctor Münsterberg finds necessary to meet the demands of our times is self-discipline and inner control. He adds:

If the lesson of self-discipline had been learned, no one would crave the new-fashioned gown which adds much to the cost of living, when last season's gown might just as well be used. But we pay not alone with our purse: we have to pay with our health and our nerves, with our conscience and our morality, because this lack of self-discipline makes all the selfish, frivolous and lascivious desires grow rankly. The auto, the kino and the tango have become the symbols of our amusement-craving time. All kinds of little remedies are prescribed. Sexual education is to help us: and yet no mere learning about sexual life can help a community which does not find in its own sense of duty and discipline the energy to suppress the immoral impulse. The time of the little remedies for the national waste, for living beyond our means, for corruption and graft, for vice and crime, has passed; and the muckrakers do not help either. Only one thing can help us: a serious appeal to the conscience of the nation to believe again in discipline and self-control. And this belief must be planted in the heart of every American boy and girl.

Doctor Soares, of the University of Chicago, in the June number of *Religious Education* says:

Are we then to be saved by some miracle? Do the prophetic eyes of these men of vision look for some spiritual upheaval that will take our times, all out of joint, and set them right? Scarcely that. As Joan of Arc said to the Bishop, "The men of France must fight the battles, but God will give the victory." And it will not come in a day. Our youth will not all suddenly be inspired with high ideals. Our victims of evil environment will not be immediately made whole. Our social antagonisms will not be resolved at a stroke. The sanctions of the past will not be replaced by new ones that will immediately have the force of centuries. We may have the expulsive and the impulsive power of new affections. We may see waves of enthusiasm for righteousness, splendid advances of faith, noble responses to the spiritual appeals of our day. But the meaning of life can not be seen in its spectacular crises alone; it must be seen in the long reaches of ordinary experience. The modern revival of religion is an educational endeavor in all the glorious vital meaning of education.

Discussing the agencies to bring about this awakening, Doctor Soares says:

The denominational colleges are waking up to realize that they have forgotten their very reason for existence, and they are now beginning to offer courses in Bible, in sociology, in philanthropy and in Christian missions.

President Hanley of Franklin College has in fitting language expressed the relation of the Christian college to secular education thus:

The peculiar responsibility of the Christian college, therefore, is not along the line of introducing technical courses and professional work in realms where, by the very limitation of means, it will never be able to cope with the state, but rather along the line of giving the Bible and Christian history such a place in teaching as shall send men forth equipped to be the religious leaders of their time. There may be no slighting of the work of intellectual training; on that point we are agreed. And, if learning is to meet full needs and capacities of the human spirit, we must at last come to agreement in the other position also, that in our higher education there may be no neglect of the religious nature, and of that moral and spiritual power which underlies our civilization, the religion of Christ.

Secretary Bryan is recently quoted as saying:

I believe that now we need the wholesome training of a Christian college during that most important part of life when the youth are changing into manhood and womanhood. I think that there is scarcely a boy, and I hardly believe there is a girl, who does not have the experience of the "prodigal son." That's the



time of the real conflict between the heart and the head. The real issue of life is whether the heart or the head shall control life. I must say that I am on the side of the heart.

In a personal letter to John R. Mott, ex-President Roosevelt speaks of the need of a higher type of moral leadership as follows:

Small, narrow, one-sided men, no matter how earnest, can not supply leadership for the moral and religious forces which alone can redeem nations. They can do good in their own way; but in addition to them, and especially for this particular work, the strongest men are needed,—men of marked personality who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite an intense moral and spiritual enthusiasm.

"Every great city calls with insistent longing for leaders able and willing to suffer and fight, to show fortitude and daring, to grapple with iron will and undaunted front the terrible evils that grow up where men are crowded together, where life is led under a constant and feverish strain, where great wealth and biting poverty jostle one another.

I conclude these citations by quoting President Wilson on the type of education needed for the ministry of today. He says:

When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to *do* something, when it should be to *be* something. You do not have to *be* anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to *be* anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to *be* anything nor to undergo any strong spiritual change to be a merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else.

If we may rely upon the judgment of the distinguished gentlemen whose words we have briefly quoted, we may consider our first and second inquiries answered. There is need of a definite, distinct type of moral and religious education. The need is unmistakable and imperative if these public men know whereof they speak. There is a definite admission also that state and secular education will not, and does not, supply this demand.

To be sure, this does not prove that denominational schools, ours and others, *do* meet these needs, but it unequivocally admits of the opportunity. We may be so

thoughtless as to be carried along by the flood-tide of popular and secular schools, but the appeal is there for Christian education, and Christian culture. Whether we seize our opportunity or not, or whether we even have the courage to enter it, is quite another question. Concluding this phase of the inquiry, I would not be understood to say that the difference of emphasis between the secular and Christian point of view represents an irreconcilable conflict. Not at all. God's truth includes all aspects of life's legitimate experiences,—not some alone. Both the secular and religious types of educational institutions perform an inestimable service to society and civilization; and for this reason they must be represented as supplementary and complementary to each other.

Our third inquiry is of the character and content of education represented by, and demanded of the Christian college. In the first place it seems to me that the denominational school or Christian college which sets out to imitate and duplicate secular education, pure and simple, has lost its way, and is in the end doomed to sure and certain defeat, at least so far as its Christian purpose is concerned.

The Christian college today has the glorious opportunity of standing for a type of education which shall as nearly as possible represent the complete and therefore ideal development of human life. Such development must be Godward, and with Godward guidance. If it is not, it is quite as likely to tear down, as to build up human character. If it is not Godward, it will hardly fail to adopt ideals sodden with sin, instead of lightened with truth and holiness. If our concepts of education are determined by principles less than eternal, we can scarcely hope to realize in our youth their divine potential, but linked to God, we have the secret of omnipotence.

We must build to a plan, and that plan must be God's plan, for God is our leader. In times like these education should be founded on the word of God's truth. It should include the truth that right success is more a matter of the quality than the quantity of education. Outward prosperity is small mark of character. An education therefore which merely increases the commercial efficiency of a man, fails to take account of human and social destiny. Efficiency in education can have little per-

manent meaning, unless the efficiency sought be not moral as well as intellectual. Unless with added intellectual power there is a corresponding deepening of righteous purpose, that power is the more dangerous in an irresponsible hand. A cranium crammed with unsanctified knowledge is a storehouse of social dynamite.

Yes, let us have knowledge and plenty of it, but give us a heart and a conscience. It were better for a child to be honest and ignorant, than to be an expert and a grafter. It were better to be pure and unlearned, than to be a master with a villain's heart. Let us have mathematics, and history and philosophy, let us have science and let us have art, carry specialization and industrial equipment as far as we may, nevertheless it will be a sad day in the history of Seventh Day Baptists, and a sadder day in the lives of our children, when our schools shall put our sons and our daughters to sea, without Jesus Christ as their Polar Star, and the word of God as their compass.

In conclusion, let me say for Salem College, that she is *trying* to do some of the things suggested by this paper. She has problems and plenty of them. She struggles against poverty, prejudice, and commercialism. If she succeeds, it will be because she has the moral and material support of this denomination. Otherwise she must fight a losing battle. Will you say to us as Philip Armour once said to Doctor Gunsaulus after he had heard Gunsaulus speak? Armour said, "Mr. Gunsaulus, if you believe what you have said, I will furnish the money, if you will do the work." We *are* ready to do our best to do the work; will you do your part?

#### Address of W. C. Whitford

*Paper Read Before the Education Society at Conference*

Every age has its novelties. Perhaps these novelties are only fads,—passing fancies that will leave no mark; perhaps they are genuine expression of living truth, and are real steps in the progress of the world toward the ideal of development.

I am inclined to think that the present emphasis upon vocational education is a mark of sane thinking. It is not time to turn our backs upon the broad curriculum with its emphasis upon liberal culture.

Latin, Greek and mathematics should still be offered in our schools, and many should be encouraged to study them. But it is time that we should open our eyes to the fact that the great majority of our youth can not afford the time for research work in the dead languages or the higher mathematics. This work-a-day world demands their attention, and they must have a training that will fit their needs. It is not simply a question as to whether we will give the children an education suited to the modern situation or an education according to the traditional standards. If we do not make the schooling fit the conditions that confront us it will be a matter of no schooling rather than misapplied schooling; for approximately ninety per cent of the children in our schools are dropping out at the end of the eighth grade or before. The need is for a schooling in the grades that will function with the outside activities of the children, and prepare them for the work that they are going to be doing so soon in shop or factory or on the farm.

Aside from the overwhelming argument from lack of time, something may be said in favor of letting pupils study what appeals to them instead of devoting their attention to what some one has chosen for the general development of infant minds without the slightest consideration of the individual.

When we can get these two facts clearly before the minds of the pupils, namely, (1) that study in the school is really interesting and enjoyable, and (2) that it is immediately profitable in the work that they are doing outside, then there will be a good many more than ten or fifteen per cent going on to do the work of the high school, and more than ten per cent of the high school graduates going on to do the work of the college and technical school.

Vocational education finds its justification in the help and stimulus that it gives to those who without it would have only the most meager schooling, and it also has a use in developing the best that is in a child who has plenty of time to spend in school.

The present tendency toward the practical in education is a reminder that the practical is the important side of religious training and thinking. The end of re-



ligious experience is that a man may do good and be good, and not that he may have right ideas of God and of sin and of redemption. Right ideas certainly are a help; but the intellectual apprehension of right principles is not the end of a religious training.

We must reverse the old-time emphasis upon creed in contrast with deed. The good man in the community who possesses some noble qualities without giving evidence by words and church membership that he is a regenerate son of God is not the stumbling-block that he once was. We do not have to say with the theologians that his goodness possesses no moral or spiritual quality because he does not by word give glory to God. I am far from saying that a good man has no obligation to confess Jesus as Master and to unite with the church; still I would not deny his goodness.

The disciples saw an outsider casting out demons in the name of Jesus and were inclined to hinder him. In telling their Master they said, "We forbade him because he followed not us." Jesus said, "Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us."

Jesus was not anxious in regard to what men believed. He sometimes asked in regard to a man's faith in his ability to heal; but that was to make way for his own deed and not for theirs. He asked his disciples also what they believed in regard to himself, "Who say ye that I am?" But the emphasis that he laid upon his own life, and upon the life of his disciples and upon the life of others, was in the matter of deeds.

When Jesus would give a lesson in regard to the second commandment—one that is so near the first commandment that it is called, a second like unto it—he spoke the parable of the Good Samaritan. In order to understand this parable we have to notice that the priest and Levite—just the very people that were the most learned about God and his requirements—utterly failed of doing their duty toward the unfortunate man who fell among robbers, and did not show the mercy of God; and that Samaritan schismatic who was, in the opinion of all good Jews, as far wrong in the matter of creed as any believer in

God could be, was the very one who thus in deed showed forth obedience to the second great commandment and essentially to the first also.

The parable of the last judgment has a very similar lesson. Those who render loving service to fellow men are really serving the Savior himself, and are to have a place upon the right hand of the King.

Like the Good Samaritan we should live in the realm of the practical; and whether we are able to formulate our beliefs or not we must show forth the spirit of the Master in our conduct. Deed not creed should be our motto in elementary or higher education in religion and in life. Religion is not something apart from every-day life. Our relation to God must be the dominating principle that controls our conduct in relatively insignificant details as well as in matters that seem of the greatest moment.

### In Memoriam

REV. LEWIS A. PLATTS

*Paper read at the General Conference at Alfred*

IRA JAMES ORDWAY was born in West Edmeston, N. Y., August 25, 1831, and died in Chicago, Ill., July 20, 1914, nearly 83 years of age. When 17 he entered DeRuyter Institute, where he was fitted for his life work. In 1849, while in school, he was converted and remained ever afterward a loving, loyal follower of Christ. His faith never passed under a cloud, Christ was to him an all-sufficient Savior. He never for a moment doubted his power to save, or that he himself was a child of his saving grace.

In 1853 he was married to Ann Eliza Clarke, who died in 1894, having shared with him most capably 41 happy years of life's experiences. Two children were born to them, a son who died many years ago, and a daughter, the wife of J. Murray Maxson. Mr. Ordway was married again in 1898 to Amelia Crandall Peckham, who died in 1902. He was again married in 1905 to Mrs. Deidamia Merchant, a school-mate in the DeRuyter days, who survives him; her first husband, Mr. Arza Muncy, was a man well known among our people.

At the General Conference in 1863, held at Adams Center, N. Y., Mr. Ordway was

elected the corresponding secretary of the American Sabbath Tract Society. The Executive Board of the Society as made up at that anniversary embraced among its members such men as Amos B. Spaulding, Julius M. Todd, Alexander Campbell, James Summerbell, R. T. Stillman, R. P. Dowse, Chauncey V. Hibbard and others, men strong in the faith and in the advocacy of the truth. This board was located at Leonardsville, N. Y., and during the ten years of their management introduced new measures for the spread of Sabbath truth, among which were several agencies for preaching and lecturing on the subject of the Sabbath, generous distribution of Sabbath tracts, etc. In Mr. Ordway's first report as corresponding secretary he speaks of these new measures being made to secure a wide circulation of tracts on the Sabbath, also that steps were being taken for the writing and publication of a "Standard History of the Sabbath," which resulted a year or two later in the publication of the "History of the Sabbath," by the Rev. A. H. Lewis. Among these able exponents of Bible truth, Mr. Ordway was ever one of the most earnest.

At the annual meeting of the Tract Society held at Little Genesee, N. Y., Sept. 11, 1870, the following minute was made: "I. J. Ordway, having declined a renomination, being about to change his place of residence, it was voted that the thanks of this society be extended to Brother Ordway for the valuable services he has rendered as corresponding secretary for the eight years now past, and that his name be retained in the list of vice-presidents of the society." So far as shown by the records, the retaining of his name in the list of vice-presidents was promptly forgotten, or ignored, but though no longer appearing in the society's records as one of its officers, Mr. Ordway did not lose his love for the cause for which the society exists.

Not long after his settlement in Chicago he took a leading part in a Sabbath school for Jewish children, held at the Pacific Garden Mission, which was a Sabbath school for the benefit of Jewish children, that they might be taught the truths of the gospel of Christ and kept in sympathy with the Sabbath of the Bible. It is not easy to tell what the success of this undertaking was, but the Sabbath afternoon

services which were held in connection with this school grew into the organization of the Seventh Day Baptist church of Chicago, which Mr. Ordway carried upon his heart, as he said, "that the Sabbath-keepers residing in Chicago might have a church home of their own, and that Sabbath-keeping young people coming to the city for school work or for technical training in various callings might find a Sabbath home where they could worship with their own people." How much that meant to many of our own young people! Mr. Ordway took great pains to call our young people's attention to this opportunity, and to make it real and inviting, his own home was always open to them. In this care for young people it has many times been said that Chicago was doing the best kind of missionary work.

Mr. Ordway did incalculable service to our people in the care he gave to those who came to Chicago and needed a guide to some other station in getting out of the city on their journey. Multitudes have been taken to his home for a meal or a night's lodging. He used to say there were two classes of our people to whom he gave favors of this kind: The first, those who came to the city not knowing how to make their connection and ignorant of the cost of entertainment; and the second class, those whose presence in his home gave him an opportunity to visit with those he loved about the work which we all love. Closely allied to this was the work he did for those who were passing through the city on their way to this General Conference or other occasions of like nature, in securing passage at reduced rates. In later years it was only necessary to go to the general offices of the New York and Erie, the Santa Fé or whatever the road might be, and quote the rates agreed upon with Mr. I. J. Ordway. The favor would be granted without question. Nobody knows how much has been saved in this way, nor how many have gone to the Conference who could not but for this saving.

The student evangelistic work owes its origin to Mr. Ordway. A group of our young men were students at the theological seminary at Morgan Park, worshipping with our people on the Sabbath. Mr. Ordway, knowing the musical ability and the preaching power of these young men, conceived the idea of sending them out to



preach and sing the gospel and the Sabbath among strangers. The enterprise required the raising of money for the expenses of the work, which task he cheerfully did. Afterward the movement was taken up by Milton College, Alfred University and Salem College, until many of our young ministers have had their initiation to the gospel work through the quartet work. Many people have been made acquainted with Seventh Day Baptists and their teachings through this same agency and much good missionary work has been done. Mr. Ordway followed this work wherever and by whomsoever done, with unflagging interest to the end.

Mr. Ordway brought his business, that of merchant-tailor, (which his son-in-law, J. Murray Maxson, still carries on) to Chicago in 1871, just before the great fire. That calamity, which swept so many business men to total ruin, left him on the brink of financial destruction, from which he rose up with energy and faith in the care of God, and in the possibilities of the great city which he had adopted as his temporal home.

When the Tract Society was discussing the changing of the location of the publishing house from Alfred to some more promising business place, his far-seeing eye rested upon a business block in Chicago, which at that time could have been bought for a few thousand dollars, and has since grown to a value of as many hundred thousands. He continued to regret that that valuable part of this growing city could not have been converted into a business home for the great Sabbath work which has been committed to our hands.

In the death of Ira J. Ordway there has gone out from us a man who loved our people and the cause for which we stand with a love which was large and lasting, as is the love which is born of God and which is linked with the eternal.

Let us pay our tribute to his worth by our renewed zeal and consecration to the work which was so dear to him who saw its greatness and rejoiced in the part which the God of all truth had so graciously committed to us as a people.

He who reigns within himself, and rules passions, desires and fears, is more than a king.—Milton.

### Post Card From Java

DEAR BROTHER SHAW:

Twice (or three times perhaps) already you have sent me several letters to read, and yet I have not answered you, and now I am sending you only a post card. But, dear brother, I feel so weak and tired. I have been ill a few days, and I am all alone now, since Sister Alt has left me, over five months ago, on account of her health, and now she has decided not to come back, as this climate is so unhealthy.

I want to write to the SABBATH RECORDER, but I do not feel able now. I thank you very much for the letters you have sent me. I take a real interest in all concerning the brethren who are so kindly sustaining us, especially in Brother Cockerill. I am so glad he has gone to work in Africa, and I hope some day another brother will come and work here in Pangoengsen—or a sister, or both of them, this would be best.

My Javanese people are so sad that I am left all alone, now that I am getting old. But the Lord knows all. He will provide. His kingdom will surely be extended,—and I am going home, and so I am still singing and praising our wonderful Savior. May he bless you in all your work.

With hearty greetings and prayers,

Yours in the Master's service,

M. JANSZ.

Pangoengsen, Tajoe P. O., Java,

July 10, 1914.

### A Farewell

M. E. H. EVERETT

I must pass on my way in the night's black silence;

I must sleep as my fathers sleep,  
Dust in the dust of earth, forgotten  
By those who watch and weep.

Farewell to the earth with its song and beauty,  
With its restful summer bowers,  
With its winter fields o'erswept with snowflakes,  
Frost-wreathed with fairy flowers.

Farewell to her brooks beneath the willows,  
With murmurings sweet and low,  
Where daisies smile through tangled grasses,  
And purple clovers glow.

Farewell to the lark and the oriole winging  
Through dusk their westward flight,  
And the thrush with strains of rapture filling  
The breezy hall of night.

But I breathe no sad farewell, my dear ones,  
To those I have loved the best;  
So soon shall we meet where there is no winter  
And no sun sets in the west.

## WOMAN'S WORK

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

### A Century Missionary Song

A hundred years of missions! What has the outcome been?

A hundred years of conflict with the powers of death and sin;

A hundred years of trusting that the cause will surely win,

For God is marching on.

Glory, glory, hallelujah.

A hundred years of service, and a hundred years of song;

A hundred years of praying for a triumph over wrong;

A hundred years of giving to the work our loved, our strong,

For God is marching on.

Glory, glory, hallelujah.

A hundred years of marching in the army of the Lord;

A hundred years of laboring together with our God;

A hundred years of shouting o'er the triumphs of his Word,

For God is marching on.

Glory, glory, hallelujah.

—Selected.

### The Need of Evangelism Among Christians

MRS. EDWIN SHAW

Paper presented at Woman's Hour at Conference, August 22, 1914

Need implies want, and want demands supply.

Evangelism has been aptly defined as "a method of producing results in the name of the evangel of Christ," and also that "it is the missionary spirit in action."

Evangelism is a vital word, not only in this Conference, where it is the key-word, and where so many inspiring things have been said, but current literature is rich with articles on its aim, scope and importance.

It is clear if the evangel of Christ is to do its work in the world, if the missionary spirit is to be fostered, it must be by Christians. But the subject is much too broad for my purpose, so I at once eliminate the clergy and all vocational evangelists; their work is unique, and, in our denomination,

to a man, they understand the importance of their high calling, and the need of reinforcements in their depleting ranks. I also eliminate all organized forms of Christian service, including the various organizations auxiliary to our churches, home and foreign missions, our denominational boards, the Woman's Christian Temperance Union, and on through the long consecrated line. The need of their labor has been settled beyond controversy.

Now then you and I are left. Is there supplemental work we can do? I think there is, even if we haven't heard a call from God to devote our lives to any organized form of service, and aside from any small part we may have in these organizations, I think that there are still more things to be done, and there need be no idlers, for Christ, the Lord of the harvest, is knocking at the door of every heart, and constantly calling to service every follower of his, it not being for anyone to go empty handed into the presence of the King. For he himself hath said, "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35). There is ample room in this great harvest of souls to occupy every Christian laborer, and variety enough in methods of service to suit the intelligence and capability of all. I will briefly mention a few things that I think need to be done, although they are neither new nor original.

First, we must remember that we are not considering the organizations where the really great things are being done, and that however much earthly honor we may attain, if we serve Christ in this supplemental way, it will be by small deeds. But pennies, if there are enough of them, are as valuable as dollars, and if we can not serve in great deeds we can conscientiously offer many little ones. Most of the Christian service of the world is in the doing of trivial things by ordinary Christians, but done in ways that glorify God in the doing.

The various phases of the Lord's work are so blended and interwoven, and shared by so many workers, it will never be known here where true values lie. St. John thought thus, for he said, "And herein is



that saying true, One soweth and another reapeth" (St. John 4: 37).

We shall doubtless read of brilliant victories and wonderful achievements in the deplorable war that is being waged in Europe now. These deeds will be lauded and the names of those who do them will go down in history, but the countless acts of sacrifice and devotion that will be performed by those at home who are disqualified for service in the field, will be unnoticed or soon forgotten.

It is a trite saying, "Small service is true service while it lasts."

Aaron and Hur were as surely serving God by holding Moses' weary hands on the hill overlooking the battle at Rephidim, as was Moses, the spiritual leader, or the indomitable Joshua in the thick of the fight. Elisha's services were doubtless of greater value from the refreshing rest he enjoyed at the home of the hospitable woman of Shunem, than could have been possible had he been obliged to seek rest by the wayside, or in the public inn.

One of the many helpful sayings of Phillips Brooks was this: "Does God want these things done which you do today? Then he who does these things may dare to think of himself as God's coworker, and down the medium of their common work, the presence of the Great Worker may flow and surround his fellow laborers."

One day at dinner, our little daughter ate with great relish a vegetable for which some of the other children did not care. When she had finished, she wiped her satisfied little mouth on her napkin, and, looking pityingly at the others, said, "My, when folks don't like things they miss a lot."

Her childish philosophy suggests a common stumbling-block; we have not learned to like things that need to be done, and not liking them, too often we have let them alone, as the children did the nourishing vegetable.

In Ecclesiastes we read, "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion" (Eccles. 3: 22).

"A commonplace life, we say and we sigh,  
But why should we sigh as we say?  
The moon and the stars are commonplace things,  
The flower that blooms and the bird that sings,  
And dark were the world, and sad our lot,

If the flowers failed, and the sun shone not,  
And God who studies each separate soul,  
Out of commonplace things makes his beautiful whole."—Susan Coolidge.

Then we can give our prayers. An interest that is not a praying interest with us is hollow and meaningless. Great revivals have been brought about by the prayers of laymen. Let us remember while we pray, "And this is the confidence that we have in him, that, if we ask anything according to his will he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5: 14-15).

"He prayeth best who loveth best,  
All things both great and small,  
For the dear God who loveth us  
He made and loveth all."—Coleridge.

Let us then be rejoicing Christians, and supplement our daily acts of Christian service, and our prayers, by giving of our worldly substance toward the material aid of his workers and the support of his work. "Every man as he purposeth in his heart, so let him give, not grudgingly, nor of necessity, for God loveth a cheerful giver" (2 Cor. 9: 7).

Dr. Hough's paradoxical words contain my next thought, "The first outcome of the evangel is within."

We must let the evangel of Christ do its work in our hearts and then we are ready for another service that we may each perform, and in the doing we may partake of the evangelistic spirit.

Not until we learn the one thing needful, that which exalted Mary's service above Martha's, not until we get the vision of the Christ, not until we are filled with the power of the Spirit, can we hope to offer our supreme service, that of leading others to Christ.

But when we get the vision, we may cultivate and possess the holiest of all passions, that for soul-winning. The editor of the *Bible Student's Magazine* puts it thus: "The desire to save another from sin and its consequences is a worthy motive for seeking his salvation; but the Christ-like desire to see him achieve his highest moral possibilities, will transform such a worker into an evangelist."

Robert E. Speer says, "A religion that is not so good that it requires its possessor

to share it with all mankind, will not long be able to convince its possessor that it is worth while to keep it for himself."

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth only to poverty" (Proverbs 11: 24).

When we have attained a height where we have a desire for souls to be born into the kingdom, through our labors if possible, when we feel we have possessions and heavenly expectations worth imparting to others, then we may feel we are doing the work of evangelists.

"Perchance in heaven some day to me,  
Some blessed saint will come and say,  
'All hail! beloved but for thee  
My soul to death had fallen a prey,  
And Oh, what rapture in the tho't,  
One soul to glory to have bro't."

### Report of Sectional Meeting on Woman's Work

Conference, August 21, 1914

An informal meeting of women was called to order by Mrs. Mary Whitford, secretary of the Woman's Board for the Western Association. Fifty-four ladies were in attendance, there being representatives from the Southeastern, Eastern, Central, Western and Northwestern associations.

The annual letter was read by Mrs. J. H. Babcock. She also discussed different items of the budget for next year. This letter will be sent to all the societies. A motion was made and carried that we endorse the action of the Woman's Board. A discussion followed, concerning the building of a hospital at Lieu-oo, and a plan was suggested whereby each society is urged to raise money from those interested in the hospital. Unanimous action was taken favoring this manner of raising money.

Mrs. Crosley, editor of *Woman's Page* of *SABBATH RECORDER*, urged contributions from the different societies. Mrs. Babcock asked each associational secretary to pledge from her association a contribution for the *Woman's Page* once in two months. It was voted to accept this plan.

Mrs. Adelaide Brown told of her efforts to gather material for a biography of Mrs. Carpenter, our early missionary to China. The board hopes to publish this manu-

script in an attractive book at a nominal cost, and place it before our people.

A resolution was proposed and adopted as follows:

*Whereas*, As women of the Seventh Day Baptist Denomination, we desire to do our humble part in the evangelization of the world, and for the promotion of the Bible Sabbath, therefore  
*Resolved*, That we, as representative women of our denomination, will endeavor during the coming year to fit ourselves in every way to do more efficient labor in the missionary and evangelistic work of our own denomination, and that we join with the Federation of Women, in prayer and work for the salvation of the world.

The minutes of this meeting were approved.

MRS. MARY F. WHITFORD,  
*Presiding Officer.*  
MRS. HARRIET B. VAN HORN,  
*Secretary.*

### Up the Coast

GEO. W. HILLS

But slight changes have come to our people at and near Fresno, Cal., since our visit last year. Attachments between the "Pacific-Coast-Pastor-on-the-wing" and his people are strengthened with our fuller acquaintance. While at Fresno, Brother B. D. Maxson put his auto and himself at our service in making calls. One trip of nearly fifty miles was made to Trimmer, where we spent a couple of days with Brother and Sister C. N. Maxson, who live on the banks of the beautiful, rushing Kings River. While at Fresno, we attended Sabbath service at the Seventh Day Adventist church, as we had none of our own to attend. Here we found a cordial welcome, and were invited to take part in the services. In the afternoon we attended their young people's meeting.

At Riverbank we have a new interest. The William Davis family and the William Ackerman family of Los Angeles have located there since our last year's visit, and the Willard Larrabee family of Ocean Park have just arrived. These families have all purchased land near Riverbank, a new division station on the Santa Fé Railroad, about 125 miles from San Francisco.

On Sixth-day night, while at Riverbank, we attended a cottage meeting with the Ackermans at a near neighbor's, about a mile from town. It was under the



direction of the Baptist pastor, a very friendly man. The ladies were seated on the porch of the house; the men on the bridge timbers, just in front, under great oaks and the stars. A billhorn, baby organ, led the music. Lanterns and auto lamps furnished abundant light for reading and singing. A large company was in attendance. The two preachers spoke. Then there was an after-meeting, in which all took part; none shook their heads. The after-meeting was very unusual. I never before attended one like it. Its exercises consisted of eating cantaloupes and water-melons. The meeting did not close until ten o'clock and I heard no one call it "too late." Strange!

On Sunday morning I preached in the Methodist church of the city; in the evening in the Baptist church. Both discourses were flavored with the reform seasoning of prohibition constitutional amendment and the "anti-red-light measure." Both these questions are before the voters of California for settlement at the election this fall. The many who came to thank me for the sermons at the close of the meetings shows the deep interest California people are taking in living issues.

At the close of the evening meeting an ex-saloon-keeper told me his pathetic story. While in his palmy days "he kept fast horses." His youngest brother jockeyed for him. By way of his influence and his liquor that brother went to a drunkard's eternity in early years. An older brother is now a bloated, blear-eyed saloon-keeper in a California city. His earthly race is well-nigh run. The face of this man of memories wears a sad expression; but it lighted up with joy as he told me of his conversion to Jesus. He is a member of a Baptist church in Atlanta, Georgia, and he is now a temperance worker and lecturer.

The day we reached San Francisco the German man-or-war, *Leipsic*, rode at anchor in the bay, taking on coal and supplies. The laws of neutrality allowed twenty-four hours for her to take in supplies sufficient to last her to the nearest German naval supply station, which, in this case, is Apia, Samoan Islands. The part that most interested the onlooker was that outside, somewhere, lurking in ambush, was a French and also a Japanese

war vessel, hoping to bag her as game when she again put to sea.

Just across the bay from San Francisco is Berkley, the home of the State University. Here we have five Seventh Day Baptist students in attendance. We greatly enjoyed a call upon these young people. Wonderful are the advantages these students enjoy, the like of which was unknown but a short time ago. But we are living in hurrying days.

### Religious Education

DEAN A. E. MAIN

It was my privilege to attend the Fourteenth International Sunday School Convention in Chicago, June 23-30, 1914, as a delegate from New York, and to represent both the college and seminary at Alfred. Besides the great meetings in Medinah Temple there were many Conferences in different parts of the city on almost every conceivable phase of Bible School work. I was especially interested in Dr. F. B. Meyer's morning devotional half-hours in the temple, and in the conferences on teacher-training, and on Bible study and religious education in colleges and universities.

As one result of attending these conferences, our seminary, with the cordial approval of President Davis and the cooperation of members of the university faculty, has organized a Department of Religious Education. The purpose of this department is to promote the intellectual and religious growth of students, and help them prepare for the opportunity and need of religious and social-service leadership in church and community.

Four groups of subjects are offered, from each of which one *semester* of work may be elected. Each group is, in a measure, complete in itself; and taken together, they will be found to relate to Personality, the Bible, Religion, Ethics, individual and social, and Service.

#### GROUP I

Physiology  
Psychology  
Child Study  
Country Life  
The Bible School  
Music  
Old Testament History  
Life of Christ  
Apostolic Period  
Ethics of Jesus

#### GROUP II

Educational Psychology  
Psychology of Religion  
Sociology  
Principles and Methods of Religious Education  
Social Hygiene  
General Ethics  
Biblical Introduction: Old Testament  
Biblical Introduction: New Testament  
Religion of Jesus (Matthew, Mark, and Luke)  
Social Teachings of Jesus

#### GROUP III

Sociology  
The Bible as Literature  
Religion of the Old Testament  
Religion of Jesus (John)  
Religion of St. Paul  
Ethics of St. Paul  
History of the Church  
Christian Missions  
Theology  
Public Speaking

#### GROUP IV

Hebrew Old Testament  
Greek New Testament  
Social Teachings of Jesus  
Theology  
Philosophy of Religion

#### TEACHERS IN THIS DEPARTMENT

President Boothe C. Davis  
Dean Arthur E. Main  
Professor William C. Whitford  
Professor Walter L. Greene  
Professor Paul E. Titsworth  
Professor J. Nelson Norwood  
Professor James D. Bennehoff  
Professor Bessie Lee Gambrill  
Professor Ray W. Wingate  
Professor Ford S. Clarke  
Professor Katherine H. Porter

Occasional Lectures by other members of the university faculty may be expected.

Students may elect work, in kind and amount, in the Bible, Church History, Child Study, and Principles and Methods of Religious Education, that, after satisfactory examinations, will entitle them to diplomas from the International Sunday School Association.

#### CORRESPONDENCE WORK

The subjects in the seminary course relate to the Bible, Ethics, Theology, History, the Church, and to Religion studied in the light of history, science, and reason. The seminary offers to pastors, Sabbath-school teachers, and other Christian workers, correspondence work in these subjects, and in those announced in the Department of Religious Education.

Correspondence students can cover very much the same ground as that covered by resident students, with the exception of

class discussions and associated school life, for which there is no adequate substitute.

The work consists of prescribed reading and writing. Credits can not be given, as a rule, to count toward graduation; but for fifteen or more *semester hours* of correspondence work, certificates will be given in which forty-five ordinary hours of assigned study will be recognized as one semester hour.

As far as practicable, the necessary books will be furnished by the Circulating Library of the Seminary.

"Announcements" for 1914-15 containing more complete explanations, and also a catalogue of the Circulating Library, will be sent to any address, upon application. There are about 325 books in the library, and they are grouped under the following heads:

- I. The Bible
- II. Individual Character and Conduct
- III. Social Service and Christian Citizenship
- IV. The Pastor and the Church
- V. The Teaching Work of the Church
- VI. Questions of Rural Life
- VII. Theology
- VIII. History and Missions
- IX. Psychology and Religious Philosophy

For *Announcements* or for further information address the Dean of the Seminary.

Alfred, N. Y.

### 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 9, 1914, at 2.30 p. m.

STEPHEN BABCOCK,

*President.*

ARTHUR L. TITSWORTH,

*Recording Secretary.*

Next Board meeting Sept. 13, 1914.

"The love which provides an atonement is a far surer basis of faith than the love which would forgive without atonement. Our assurance and peace rest on the justice of God no less than on the mercy and love of God."



## YOUNG PEOPLE'S WORK

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

### Share Your Blessings

REV. H. L. COTTRELL

*Christian Endeavor topic for Sept. 19, 1914.*

#### Daily Readings.

Sunday—Temporal blessings (Gen. 13: 1-4, 14-18)  
Monday—An old rule (Deut. 15: 12-15)  
Tuesday—Share with enemies (Rom. 12: 17-21)  
Wednesday—Share with the widow (1 Kings 17: 8-16)  
Thursday—Share with friends (1 Tim. 6: 17-21)  
Friday—Share with strangers (Matt. 25: 31-40)  
Sabbath Day—Topic: Share your blessings (Heb. 13: 16-21)

"Throughout the Bible we meet with two forms of blessing. (1) Blessing by God. This is either a direct and immediate act of God in conferring some boon, as expressed by the phrase, 'The Lord blessed Obadedom and all his household,' or it is a divine utterance expressing the will of God to confer future favor, and thus approaching the general usage of the word, which is indicative of benediction, or speaking with a wish for the good of the persons concerned. (2) Blessing by man. This is really an appeal for the blessing of God, a prayer that God will confer his own blessing on the object of the speaker's good wishes." When we speak of blessings then, we mean some favor or benefit which has come to us directly or indirectly from God.

It is natural for us to think that divine blessings are those expressions of God's goodness, which give us immediate joy and happiness. In ancient times a man who possessed wealth in houses, lands and money was looked upon as enjoying the blessing of God. Ease and wealth were considered to be synonyms of divine blessing. Misfortune and unhappiness were believed to constitute clear evidence of wickedness in the individual. This belief is shared by too many men and women of today. But we know that many of the most wicked people in the world enjoy the

greatest material prosperity, while many of the righteous are compelled to know sorrow and disappointment. God's blessings, then, are not always synonymous with ease and wealth. True blessings are those gifts, influences and experiences which really aid in the development of a complete personality. According to this definition, many of our sorrows, disappointments, failures, and many of the unkind words which have been spoken to us, may be only blessings in disguise. I believe more and more that our attitude toward any influence or experience determines whether it will be a blessing or a curse. A legacy of \$10,000 would be a blessing to a man who has learned the great truth that money should be used for the good of humanity, but it would prove the greatest curse to the man who would say with the rich fool, "Eat, drink and be merry." The reason why so many sick and unfortunate Christian people are always so cheerful is because they train themselves to see blessings in all the things that come to them. Should we not all have such an attitude toward life?

But our topic is designed to teach us to share our blessings with one another. This is surely a good thing to do, for it will cultivate a deeper and truer sympathy for one another. We will come to know and love each other better, and thus be in a better position to aid each other in attaining coveted ideals.

We increase our blessings by sharing them with one another. The Scriptures say, "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." "Cast thy bread upon the waters; for thou shalt find it after many days."

It is especially true in spiritual things that the more we give, the more we will receive. An ancient proverb teaches:

"As one lamp lights another nor grows less,  
So nobleness enkindleth nobleness."

If we give away a coat, we have one coat less; but if we give love, the supply of our love is increased. This is one of God's divine laws.

"There are loyal hearts, there are spirits brave,  
There are souls that are good and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your life will flow,  
A help in its inmost need;  
Give faith, and a score of hearts will show  
Their faith in your word and deed.

Give truth, and your gift will be paid in kind  
And honor will honor meet;  
And a smile that is sweet is sure to find  
A smile that is just as sweet.

For life is the mirror of king and slave;  
'Tis just what you are and do;  
Then give to the world the best you have,  
And the best will come back to you.

### Quartet Work in Wisconsin

DEAR SABBATH RECORDER:

I will attempt to give you a concise report of the work done by Quartet No. 1 of Milton. A more detailed report will probably be sent you by one of the other members of the quartet.

We left Milton, June twenty-fifth, and arrived at New Auburn Friday, the twenty-sixth, and conducted the Sabbath services the following day. We began holding evening meetings in Pine Grove school-house, rather than in our church because of the bad condition of roads, and because most of our people live near that school-house. We conducted two union meetings in New Auburn Sunday evenings, with good attendance each time. We held twelve meetings while at New Auburn, and although we know that good seed was sown we saw no definite results.

We left New Auburn July ninth and arrived at Exeland the tenth.

On that evening, we held the first meeting in Windfall Lake school house. Considering the few people settled in that country the interest was very good during the whole five weeks and three days that we were there.

There were discouraging things to confront, but the darkest time comes just before light. August second brought good to many. Five declared their intention to try the Christian life. After the meeting of August fourth, twelve converts stayed to arrange for baptism. August fifth, fourteen were baptized as two came and asked for that privilege at the water. The baptisms were at the north end of Windfall Lake. Wednesday the eighth, six more were baptized, making a total of twenty converts, fifteen of whom are keeping the Sabbath now but were reared in

another faith, and have all kept Sunday heretofore.

Pastor Sayre of Albion came to the rescue August ninth and preached to the people of Exeland school house the following evening, and then at Windfall, and the next evening at Exeland again. The remaining time we spent at Windfall. He returned to his home the evening of August fifteenth. He organized a church, and we feel that it is indeed a highly spiritual organization. We also organized a Christian Endeavor society with a splendid enrolment, and a deep anxiety for Christian service.

We conducted meetings there for a long time in order to keep such rare interest, and though people were fatigued, they were so "happy in Him."

Now, Christian people, pray for that glorious little band, and use your influence for strengthening their forces by sending more evangelists into that field.

Yours in Christian love,

VICTOR D. FREEBORN.

New Auburn, Wis.,

Aug. 30, 1914.

### American Sabbath Tract Society

#### Report of Corresponding Secretary

(Concluded)

REPORT OF THE PUBLISHING HOUSE FOR THE YEAR  
ENDING JUNE 30, 1914

To the Board of Directors of the American Sabbath Tract Society:

The total sales of the publishing house for the year ending June 30, 1914, have been \$17,435.65, including sales of \$8,942.38 to the Tract Society and \$349.25 to the Sabbath School Board, at cost. The detailed report follows:

#### LOSS AND GAIN ACCOUNT

Dr.	
Bad debts .....	\$ 73 95
Expense accounts .....	916 16
Insurance ..	179 44
Light and power .....	443 58
Office labor .....	10,432 79
Plant depreciation .....	763 20
Postage ..	406 80
Rent ..	500 04
Stock used .....	3,672 02
	\$17,387 98
Balance (gain) .....	76 41
	\$17,464 39
Cr.	
Sales, Tract Society .....	\$ 8,942 39
Sales, commercial .....	8,493 27



Profit, mag. subs. ....	18 35
Interest, bank acct. ....	10 39
	<u>\$17,464 39</u>

RESOURCES

Stock on hand .....	\$ 1,125 57
Railroad ticket not used .....	10 36
Unexpired insurance .....	113 04
Shop supplies .....	61 50
Office supplies .....	64 80
Plant .....	7,031 35
Bills receivable .....	1,886 01
Cash .....	525 02
	<u>\$10,817 65</u>

LIABILITIES

Accounts payable .....	\$ 171 52
Investment .....	10,646 13
	<u>\$10,817 65</u>

RECORDER

Dr.

Stock on hand July 1, 1913 .....	\$ 225 94
Expense of printing, salary of editor, sundries, etc. ....	6,754 30
	<u>\$6,980 24</u>

Cr.

Subscriptions, advertising receipts, stock used on other jobs, etc. ....	\$3,818 22
Stock on hand July 1, 1914 .....	335 55
	<u>\$4,153 77</u>
Deficit .....	2,826 47
	<u>\$6,980 24</u>

Subscriptions paid in advance of July 1, 1914 .....	\$1,578 85
Subscriptions due July 1, 1914 .....	2,687 56
\$2,315.00 of this amount is due from delinquents taken from the mailing list (\$1,846.19 taken off November 22, 1912).	
Advertising due RECORDER .....	\$11 48
Paying subscribers .....	1,844
Exchanges .....	24
Agents .....	24
Free .....	112
Total .....	<u>2,004</u>

VISITOR

Dr.

Stock on hand July 1, 1913 .....	\$ 25 76
Expense of printing, stock, etc. ....	1,019 19
	<u>\$1,044 95</u>

Cr.

Stock on hand July 1, 1914 .....	\$ 15 12
Received on subscriptions, stock, etc. ....	479 23
	<u>\$ 494 35</u>
Deficit .....	550 60
	<u>\$1,044 95</u>
Paying subscribers .....	1,091

Subscriptions paid in advance of July 1, 1914 .....	\$196 77
Subscriptions due July 1, 1914 .....	182 00
(\$67.38 of this is due from delinquents taken from the list.)	
Receipts .....	\$24 50

HELPING HAND

Expense of printing, etc. ....	\$848 72
Received on subscriptions .....	843 82

Loss .....	\$4 50
Circulation .....	3,316

Subscriptions paid in advance of July 1, 1914 .....	\$234 87
Subscriptions due July 1, 1914 .....	206 03
(\$54.51 of this due on old accounts.)	

TRACT DEPOSITORY

Expense of printing, postage, etc. ....	\$123 85
Receipts .....	17 69

MISCELLANEOUS

Printing Report to Conference, propor- tion of Year Book, etc. ....	\$246 76
For comparison of circulation figures we give the following table of	

PAYING SUBSCRIBERS FOR FIVE YEARS

	1910	1911	1912	1913	1914
RECORDER .....	1,868	1,850	2,109	1,896	1,844
Visitor .....	*2,179	*2,092	*2,325	*2,071	*2,004
Helping Hand .....	1,213	1,254	1,170	1,148	1,091
Junior Quarterly .....	3,352	3,488	3,443	3,392	3,316
	1,085	1,185	1,179	1,137	

\*Figures preceded by an asterisk represent the total circulation, including copies sent free, to exchanges, and agents.

The postal laws require that subscriptions for publications mailed at the second-class rates must be renewed as follows: weekly periodicals, within one year, and quarterly publications within six months, of expiration date. Otherwise, postage must be paid at the rate of one cent for each two ounces or fraction thereof on each individually addressed piece or parcel. Since November, 1912, all subscribers who have not renewed as above, have been taken from the mailing lists. This results in a decrease in the number mailed, but the number of subscribers who actually pay remains about the same as in former years.

DEFICIT AND \*PROFIT ON PUBLICATIONS

	1909	1910	1911
RECORDER .....	\$2,769 78	\$2,787 43	\$2,755 09
Helping Hand .....	*154 62	*31 98	*153 53
Visitor .....	677 85	457 65	692 36

	1912	1913	1914
RECORDER .....	\$2,494 27	\$2,196 09	\$2,826 47
Helping Hand .....	*226 74	*161 52	4 50
Visitor .....	254 07	426 88	550 60

The variations in the figures from year to year are largely due to variations in the amount of subscription receipts. The change from a profit each year on the *Helping Hand* to a small deficit is due to the increase in size of this publication and a slight decrease in subscription receipts.

Respectfully submitted,  
L. A. WORDEN, Business Manager.

How They Did It

How did the women of the middle class of a generation or two ago manage when they could not keep help? Following is the answer quoted from a *Companion* editorial: "They lived according to their means; they did not set up impossible standards, and they knew much less about the science of bringing up children. They had no special style to keep up; gave the children a weekly bath; kept the table set between meals; did not serve their meals in courses, but put all the food on the table at once; confined their social affairs to evening calls and parties, and church suppers, at which they wore the same black silk dress for at least two seasons; in short, every woman did only what she could, and her friends made it easier for her by doing likewise."—*The Standard*.

Annual Meeting

The annual meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of any lawful business, will be held in the vestry of the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., on Wednesday, the 16th day of September, 1914, at 9.30 a. m.

WM. L. CLARKE,  
President.  
A. S. BABCOCK,  
Recording Secretary.

Treatment of Tuberculosis

The benefit of pure fresh air, night and day, in tuberculosis, is acknowledged, but this must be coupled with scientific treatment to be successful.

The Open-Air Camp, at Sisco, Fla., offers both to sufferers from the early stages of lung trouble, at moderate rates.

No better place can be found to spend the winter months.

The tent-houses are individual, thus avoiding the crowding in one building so often found in the so-called Sanitariums.

SUGGESTED BUDGET FOR 1914-1915

This budget is subject to such revision as may be necessitated by the action of Conference looking to the so-called "Central Committee."

*De Boodschapper* ..... \$ 606 00

Sabbath Reform Work:

Canadian Field, George Seeley:	
Salary .....	\$300 00
Postage .....	120 00
	<u>\$ 420 00</u>
Southwestern Field, E. H. Socwell, salary and expenses .....	850 00
Pacific Coast Field, Pacific Coast Association .....	100 00
British Isles, T. W. Richardson .....	300 00
Field Work in the United States .....	1,000 00
	<u>2,670 00</u>

Mission Work:

Los Angeles (Cal.) Church .....	\$ 350 00
Italian Mission, New York City and New Era, N. J., Mr. Savarese ..	350 00
Hungarian Mission, Chicago, Ill., J. J. Kovats ..	240 00
Java Mission, Marie Jansz, Pangoengsen, Tajo, ..	150 00
Java .....	1,090 00

Traveling expenses for representatives of the Society at associations, Conference, etc. .... 200 00

Secretary's and treasurer's expenses, stenographer, postage, typewriting, legal expenses, etc. .... 600 00

Deficit on Publications:	
SABBATH RECORDER .....	\$2,950 00
Sabbath Visitor .....	550 00
Tracts published and general Tract Society printing ..	1,500 00
Sabbath School Junior Quarterly ..	200 00
	<u>5,200 00</u>

Contingencies .. 500 00  
Field or Denominational secretary ... 2,000 00

\$12,866 00

SOURCES OF INCOME

Income from Invested Funds .....	\$ 5,200 00
Balance on hand .....	1,200 00
Contributions required from the people ..	6,466 00
	<u>\$12,866 00</u>

Sammy was not a very good scholar, therefore his mother was both surprised and delighted when he came home one noon with the announcement, "I got 100 this morning."

"That's lovely, Sammy!" exclaimed his proud mother. "What was it in?"

"Fifty in reading and 50 in 'rithmetic," was Sammy's prompt reply.—*Lippincott's*.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out the fuller its fountain."



## CHILDREN'S PAGE

### The Three Gifts

When the fays send a baby from fairyland  
They tuck three things in his tight shut hand;  
I can't see them, neither can you,  
But Nursey says it is perfectly true;  
There's a box of patience, a bottle of tears,  
And a nice mixed package of hopes and fears.  
The bottle of tears very soon runs dry,  
For you don't need tears when you've grown up high.

Of course, there's a lot of hopes and fears,  
For they've got to last a good many years.  
But there's most of the patience, far and away,  
For you've got to use patience every day.

—Little Folks.

### The Chickens' Foster Mother

A true story

There were no little folks for Dido-dog to play with. She and the goat were not on good terms, and there wasn't as much as a kitten to amuse herself with. The chickens made fun, to be sure, but they always cackled and fluttered so that her mistress was sure to run out and scold.

One day when Dido lay half asleep on the back porch she was aroused by a great racket in the barnyard. She picked up her ears. Her mistress had just taken a newly hatched brood from the nest, and the young mother, who disliked her babies, was flying here and there, squawking wildly and trying to get out.

"I might have known you wouldn't do for a mother," said Mrs. Oakley. "Even a half Leghorn's good only to lay eggs. Look at that!" The hen had made one mighty effort, cleared the fence and ran toward the woods. Mrs. Oakley carried the chickens into the house, bundled them up in flannel and put them on the hearth. The dog followed.

"Don't you hurt these chickens, Dido. Hear?"

Dido seemed to understand. She went quietly to the bundle and lay down beside it. Through the rest of the day she spent much of her time lying there. When Mr. Oakley and his wife came out after supper, Dido was curled up in the corner by the chickens.

I must get a basket for them in the morning. They'll begin to run about and might get in the fire." Mrs. Oakley was

unwrapping the bundle. "Why, there are only three here!" She shook the cloth. "Where can the other one be? We could smell it if it was burning."

Dido lifted her head. There, between her forelegs, was a little chicken. She was mothering it! She looked from master to mistress, as if to see how they liked it.

"That's the largest one. I reckon it crept out of the cloth. Let's see what she will do with these," and Mrs. Oakley put the others down near Dido.

The dog gently moved her right foot and drew one of the chicks up against the left leg, where the first one lay. Then she drew another biddie to her, and still another. After they were settled, she softly laid her head down over them and closed her eyes. They were all snug for the night.

For days Dido kept careful watch around the hearth, caring for her adopted little ones as tenderly as a mother could have done. When they had grown stronger, Mrs. Oakley took them out on the back porch to get the sunshine. Dido stood guard here, also, but the chicks ran about and put themselves in danger from the heels of the goat as it frisked on the porch.

One day Dido came to her master with a piece of rope between her teeth, laid it at his feet and looked up in his face.

"What does she want?" Mr. Oakley called to his wife.

Mrs. Oakley came to the kitchen door. "Why, don't you see Dido's chickens there on the porch? She wants you to tie the goat. I just now chased him off the porch, because he seemed to worry her."

When Mr. Oakley had tied Billy the dog seemed satisfied. She kept careful watch over the chickens for weeks, and after they were large enough to run in the lot, she still knew them from the other chickens and mothered them.—*Metta Folger Townsend, in The Continent.*

"Whatever promotes intercourse and knowledge and sympathy among mankind serves the cause of peace. Every steamship ticket is a bit of peace literature."

"Whatever promotes the spirit of human sympathy and good will directly militates against war."

## SABBATH SCHOOL

REV. WALTER L. GREENE, ALFRED, N. Y.  
Contributing Editor

### Sabbath School Interests at Conference

The interests of our Sabbath schools and the work of the Sabbath School Board were given a larger place on the General Conference program than in some previous years. This is significant of the growing appreciation of the fundamental place which the Sabbath school fills in the life of the church. Four meetings were held, including two conferences to consider Sabbath-school interests. We shall not attempt to give detail reports of all of these meetings this week, but shall reserve some of these for subsequent issues. We shall speak this week of the Sabbath-school program on Sabbath afternoon. The program as published was carried out as follows:

- 2.30 Sabbath School Hour—Sabbath School Board  
Opening Exercises  
Possibilities of the Rural Sabbath School—Rev. J. L. Skaggs  
Music  
The Sabbath School as an Evangelizing Force—Rev. E. D. Van Horn  
The Church and the Sabbath School—Rev. A. J. C. Bond  
Music  
2.30 Children's Sabbath School—Sabbath School Board

The Children's Sabbath-school service was held at Fireman's Hall. The exercises were opened with a song by the children, "Kind Words Can Never Die," after which Miss Margaret Merrill, superintendent of the primary department of the First Alfred Sabbath School, read the scripture lesson. Prayer by the Rev. H. L. Cottrell followed, closing with the Lord's Prayer repeated in concert. Miss Ethlyn Davis then sang a solo, "I Think When I Read That Sweet Story of Old," after which came the study of the lesson, the school being divided into eight classes. Rev. Edwin Shaw gave a chalk talk, and Rev. L. C. Randolph addressed the children. Rev. and Mrs. Cottrell next sang a duet, and the service was

closed with the "Good-bye Song" by the Alfred children.

The adult division in the church auditorium considered various phases of Sabbath-school work. Rev. J. L. Skaggs, in speaking on the subject, "The Possibilities of the Rural Sabbath School," mentioned some of the needs of rural schools. These were: A right point of view, a vision of the opportunity, careful grading, adequate equipment, and buildings suited to Sabbath-school needs. These needs present opportunities and possibilities and can be met. The Sabbath School Board stands ready to send strong workers and speakers to hold institutes in local schools, and thus help these schools to get the larger vision. It is possible for the small rural school to introduce the graded lessons, not, perhaps, using all the grades, but such as meet the needs of the present classes of the school. Class-rooms can be arranged or provided for the use of the school, and rooms now a part of the church architecture may be more fully utilized. There are great possibilities also in extension work through the home department and the cradle roll in reaching the homes now untouched by the Sabbath school.

Rev. A. J. C. Bond spoke on the "Church and the Sabbath School." He spoke particularly of the Sabbath school as defining the membership of the church and giving some recognition to the children of church membership. He said the church should define the course of study, selecting a graded course of lessons suited to the needs of the school, not adopting any one series of lessons now available, perhaps, but selecting from many series, a suitable course. He also urged that the church should aid in the training of teachers. There is a need for more than one superintendent. In many schools there is need for three superintendents—a superintendent of administration, a superintendent of instruction and a superintendent of expressional activities.

We hope to have these addresses for our readers at an early date and we urge a careful reading when they appear. Rev. Edgar D. Van Horn spoke on "The Sabbath School as an Evangelizing Force." This address appears on this page and is worthy of your thoughtful consideration.



## The Sabbath as an Evangelizing Force

REV. E. D. VAN HORN

Presented at the General Conference, Alfred, N. Y., Aug 22, 1914

Were I to attempt to define the meaning of evangelism I would define it as the work of leading individuals, one by one, or in large numbers, to a personal surrender of their lives to Jesus Christ as Lord and Master, and to such surrender as would bear fruit in loyalty to his church and active enlistment in his service. Furthermore, the process of evangelism deals not with that experience in one's life commonly called "conversion," but in a very vital and essential manner with one's whole religious experience. It is not one phase, but rather the process of Christianizing men. In our talk of evangelism we have fallen into the common error of regarding evangelism as a segment rather than the whole of religious development. We have come to associate evangelism with the man whom we call the evangelist and that period in the history of a church in which it experiences a revival. This is an important period in the work of evangelism; but pastors, Sabbath-school superintendents, teachers, and workers generally, need to be shot through and through with the conviction that to evangelize means not only to lead men to Christ, but to lead up to and supplement this experience in such a way as to secure the full development of the man, physically, socially, morally, and religiously. Evangelism must have for its aim the realization of one's divine possibilities. When Paul said "Do the work of an evangelist and make full proof of thy ministry," he looked upon the work of evangelism in this larger sense of persuading, leading, teaching, developing, unfolding the human life until it comes to the fulness of the stature of Christ.

The modern Sabbath school faces, therefore, one of the most sacred and glorious tasks ever set before a Christian organization, a task which I fear is not fully appreciated. In every community there are scores of boys and girls growing up without adequate training in moral and religious values and unrelated to those forces which make for the higher type of manhood and womanhood. And yet confronting such opportunities many of our schools remain

half asleep or inactive as an Egyptian mummy.

It has been said that the "greatest thing in the world is a human life and the greatest work in the world is the helpful touch upon that life." Human life is often compared to the lump of clay in the potter's hand, but, friends, this comparison is inadequate. A lump of clay, if marred in the shaping, may be set aside or fashioned again, but not so with the human life. It is true that it is plastic like clay; but, like plaster, it soon sets, and if it does not set first in the Christian mold it will set in an evil mold and only eternity can measure the results of harm done.

I shall mention, therefore, just three things which I think every Sabbath school should aim at in the evangelizing of the community: (1) the securing of a proper environment; (2) the helpfulness of personal contact; and (3) the awakening of the moral and religious aspirations of every child's life.

1. A word about environment. It is a fundamental law of life that one tends to become like that which surrounds him. And so strong is this tendency that if one is to escape conformity to his surroundings he must face a real struggle. Children seldom do this, but are molded according to their environment. The standards of living, the ideals, the habits of their elders, become the determining factors in their growth and development. If the adult members of the community have little interest in religious matters, if they neglect church attendance, if they fail to attend the Sabbath school, if they fail to love and reverence God in the home, if they are impure in speech and conduct, the chances are the children will be like them. If the adult fails to get a grip on the better things of life, the child will fail and may sink even to lower levels. There is a tremendous pull in environment according to the nature of that environment. If the environment is good the pull will be upward, if it is bad it will be downward; and since it is far easier to follow the line of least resistance, the chances are multiplied for the downward pull. And brethren, when once the grooves have been cut—when habits are fixed and one's environment has a grip on his life—the problem of breaking away and rising to higher levels becomes a task which calls for nothing less

than a miracle in which God and the heroic element must play the chief parts.

Evil environment is not a matter of city slums. We do not need to go to the city to find surroundings that are harmful and vicious. More young lives are stunted and poisoned in the average country community than we are aware of. A community left Christless is a most favorable soil for evil tendencies. How many homes in the average community are making no effort to provide moral and religious instruction, but are depending upon the Sabbath school to do that work for them. And in those homes where neither father nor mother attend Sabbath school nor send their children, the result is painfully distressing. The other day a mother who had guarded prayerfully and carefully the purity of her five-year-old son was shocked and horrified to learn that a playmate of only six years had, in an unguarded moment, sown the seeds of impurity in the life of her child, and with a broken heart she set herself to the task of undoing the harm of that evil communication. And friends if we knew the harm that is being done in the lives of these unguarded little souls we would be appalled. A thousand evil tendencies only wait their opportunity to spoil the life of my boy and your boy. What shall we do? Just this. Create in every community such an environment as shall be unfavorable to the growth and development of such evil seeds and tendencies. To my mind the Sabbath school is the organization best suited to do this work, for the Sabbath school is the organized church at work. The wide-awake Sabbath school with a live pastor, superintendent, officers, teachers, cradle roll, and home department, is prepared to carry the saving power of Christ into every heart and home in the community. Jesus said, "Ye are the salt of the earth. . . . ye are the light of the world"; and if the community is to be saved, if it is to be evangelized, it must be by bringing the power of Christ to bear on every life in the community. Not one must be left to sow the seeds of evil communication, or the work of a score of consecrated workers may go for naught. This leads me to the next point.

2. To effectively evangelize we must bring to bear upon it the power of personal touch. This influence may be defined as

the pull of one life upon another because of what that life is and does. I wonder how many of us are seriously considering each day the pull of our lives. Is it upwards or downwards? We can not overestimate the power of this pull. It is tremendous. This was illustrated some time since in a church where a revival was in progress. A Sabbath school-teacher had been teaching for some time a class of boys and girls in the teen age. Her teaching was of a high order in many respects, for she was a talented and educated woman; but aside from her teaching, she had not considered the pull of her life. And as the revival went on she could not but notice that none of her boys and girls were yielding to the call of God. And somehow it was brought home to her that life, not words, character, not teaching, example, not precept, were the predominating factors in her life in relation to her boys and girls; and it was only after she decided to forego some of her personal pleasures and eat no longer the meat which had been defiling their consciences, and for their sake's sanctify herself more fully to God, that she came to have the joy of leading her class to Christ and fellowship in the church.

The Sabbath school as an evangelizing force has no greater asset than the godly men and women who are its officers and workers. For after all, standards of living, ideals, a sense of values, and opinions of our boys and girls, come not from books but from the grown-ups in the community, whom the boys and girls love and respect. Life is more compelling than a voice. Words must become flesh to give them authority. The ideals which we exalt in our teaching must become a reality in our own experience if our words are to have effect. Our lives are like the objects in the field of the camera. We make an impression on the sensitive life of the child and sooner or later that impression will be developed in the life of the child. The child's life is like the sensitive film: it catches every impression—the look, the word, the miserable and soiled conditions of life, the sights and sounds of all the busy life—and these are all readily impressed upon the supersensitive and retentive soul of the child and retained there until developed or called out by some condition or experience. Therefore, if the



godly men and women in our Sabbath school would have a care to see that the good impressions, and not the evil, were impressed on the life of the child, much will have been accomplished towards the evangelizing of the child's life. The upheaval which is often necessary in later life to get right with God and the world will be avoided. A child is like a garden: if left without proper care and cultivation it will grow up to weeds; but if the germs of love and truth, purity and holiness, are watered and cultivated in the proper atmosphere, the good will thrive and come to its proper fruition.

3. We must not forget that the end in view is the spiritual unfolding of life. Sometimes we make the mistake of thinking the end is church membership. Church membership is not the end but a means to a higher end. The same is true of the Sabbath school. It is not enough to land him in the ranks of the school. Once you have landed him your work has just begun. In the religious school of the church it is your duty and privilege to surround him with those Christian influences, those ideals, those wholesome restraints, and to show him how to work out in his actual experiences the lessons of truth and purity which he has been taught.

**Annual Corporate Meeting of the Sabbath School Board**

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Theological Seminary, at Alfred, N. Y., on Wednesday, September 9, 1914, at four o'clock in the afternoon.

At this meeting the following amendments to the constitution will be voted upon:

Amendment to Article 3, Section 1, to read as follows: The annual meeting of the corporation shall be held on the last day of the annual session of the Seventh Day Baptist General Conference, and at the place where the General Conference is held, at an hour to be fixed by the Board of Trustees.

Amendment to Article 8, to read as follows: This constitution may be amended by a majority vote of the qualified voters

at any corporate meeting, provided the proposed amendments shall be included in the notice of such corporate meeting published as required by Article 3.

A. E. WHITFORD,  
*President.*

A. L. BURDICK,  
*Secretary.*

**Sabbath School Lesson.**

LESSON XII.—SEPTEMBER 19, 1914  
THE JUDGMENT OF THE NATIONS

Lesson Text.—"Matt. 25: 31-46.

Golden Text.—"Inasmuch as ye did it not unto one of these least, ye did it not unto me." Matt. 25: 45.

**DAILY READINGS**

First-day, Joel 2: 31, 32.

Second-day, Ezek. 34: 11-31.

Third-day, Ezek. 39: 11-29.

Fourth-day, 2 Tim. 4: 1-18.

Fifth-day, 2 Pet. 3: 1-18.

Sixth-day, Matt. 25: 14-30.

Sabbath day, Matt. 25: 31-46.

(For Lesson Notes, see *Helping Hand*)

**Gracious Peace Message of Our President**

*My fellow countrymen:*

I suppose that every thoughtful man in America has asked himself during the last troubled weeks, what influence the European war may exert upon the United States; and I take the liberty of addressing a few words to you in order to point out that it is entirely within our own choice what its effects upon us will be, and to urge very earnestly upon you the sort of speech and conduct which will best safeguard the nation against distress and disaster.

The effect of the war upon the United States will depend upon what American citizens say and do. Every man who really loves America will act and speak in the true spirit of neutrality, which is the spirit of impartiality and fairness and friendliness to all concerned.

The spirit of the nation in this critical matter will be determined largely by what individuals and society and those gathered in public meetings do and say; upon what newspapers and magazines contain; upon what our ministers utter in their pulpits, and men proclaim as their opinions on the streets.

The people of the United States are drawn from many nations and chiefly from

the nations now at war. It is natural and inevitable that there should be the utmost variety of sympathy with regard to the issues and circumstances of the conflict. Some will wish one nation, others another, to succeed in the momentous struggle.

It will be easy to excite passion and difficult to allay it. Those responsible for exciting it will assume a heavy responsibility; responsibility for no less a thing than that the people of the United States, whose love of their country, and whose loyalty to its government should unite them as Americans, all bound in honor and affection to think first of her and her interests, may be divided in camps of hostile opinions, hot against each other, involved in the war itself in impulse, and opinion, if not in action.

Such diversions amongst us would be fatal to our peace of mind and might seriously stand in the way of the proper performance of our duty as the one great nation at peace, the one people holding itself ready to play a part of impartial mediation and speak the counsels of peace and accommodation, not as a partisan, but as a friend.

I venture, therefore, my fellow countrymen, to speak a solemn word of warning to you against that deepest, most subtle, most essential breach of neutrality which may spring out of partisanship, out of passionately taking sides.

The United States must be neutral in fact as well as in name during these days that are to try men's souls. We must be impartial in thought as well as in action, must put a curb upon our sentiments as well as upon every transaction that might be construed as a preference of one party to the struggle before another. My thought is of America. I am speaking, I feel sure, the earnest wish and purpose of every thoughtful American that this great country of ours, which is, of course, the first in our thoughts and in our hearts, should show herself in this time of peculiar trial a nation fit beyond others to exhibit the fine poise of undisturbed judgment, the dignity of self-control, the efficiency of dispassionate action; a nation that neither sits in judgment upon others nor is disturbed in her own counsels, and which keeps herself fit and free to do what is honest and disinterested and truly serviceable for the peace of the world.

Shall we not resolve to put upon ourselves the restraint which will bring to our people the happiness and the great lasting influence for peace we covet for them?

WOODROW WILSON.

August 18, 1914.

**Wonderful Rest**

There remaineth therefore a rest to the people of God.—*Heb. 4: 9.*

There is a rest for the people of God,  
A rest that remains in the soul,  
When under the scourge of the chastening rod  
Earth's trials like sea-billows roll.  
Rest, rest, wonderful rest!  
It sootheth the heart and it calmeth the breast.  
This rest it is mine, and by faith may be thine.  
Oh, claim this wonderful rest!

There is a rest that will never take flight,  
And peace like a river abides;  
It shields in the conflict and arms for the fight  
When riseth sin's inflowing tides.  
Rest, rest, wonderful rest!  
It lifteth the soul, like a wave, on its crest,  
This rest it is mine, and by faith may be thine,  
This wonderful, wonderful rest!

There is rest to which sinners may flee,  
In Jesus this rest may be found;  
He calleth the wanderer, "Come unto me,  
No longer by Satan be bound."  
Rest, rest, sweet is this rest!  
He calleth the erring to lie on his breast.  
This rest it is mine. Oh, take it as thine,  
This wonderful, soul-calming rest!

"There is a rest." How blessedly true!  
How gracious this promise of God!  
This "rest that remaineth" for me and for you,  
Yea, *all* who will trust in his word.  
Rest, rest, precious this rest!  
Come all ye to him who are sorely distressed.  
This rest—ah! 'tis mine. Dear soul, make it  
thine,  
This wonderful, wonderful rest!  
—*Jennie Wilson-Howell, in Zion's Herald.*

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## HOME NEWS

DODGE CENTER, MINN.—We regret that we seemed unable to send our pastor to the Conference. This is a year when prosperity is not as great as the papers report. Farmers will not get immensely rich in these parts this year. However, we do not think we shall suffer very much for the necessities of life. Land is advancing rapidly in price if not in value. It is a pity that Seventh Day Baptists who have scattered to the four winds and have not money enough to get back, could not have taken advantage of this climate and soil and good church and bought farms and entered business when there was a good opportunity, and shared in the great rise in values. Our people have read of the open doors here in the past for doctors, dentists, merchants, and others. Now the field is covered, probably for some time, and we are left out. Many Seventh Day Baptists who left here years ago to reach the end of the rainbow, have not found it, and can not get back to even see the main part of the bow here. But we must not complain; only we feel their loss spiritually and many of them feel the loss both spiritually and financially; while some of their children will probably never see a Seventh Day Baptist church again, or enter one if they do see it. Still we scatter for this colony or that which never materializes, or worse yet, scatter where there is no attempt to colonize.

Pastor Van Horn is giving us good spiritual sermons.

Some of our Seventh Day Adventist friends are coming this way for trucking and are building them a church school here.

This church feels disappointed in the action of the Conference, or rather the committee, in regard to the resolution it sent to be discussed, and wants the whole denomination to now know the entire resolution as it was so unanimously passed here. It was as follows:

*Whereas*, Civilization is in a life and death grapple with appetite and greed, and

*Whereas*, Scientific truth, militant civic righteousness, the irresistible power of the enfranchised masses, and the almost united front of the churches, are uniting in a nation-wide and

world-wide effort to free humanity from the oppression of an organized vice, and

*Whereas*, The people have become aroused by bitter experience and are awaking more than ever to the fact that every avenue of social advance and religious effort is being blocked by the agents and emissaries of capitalized temptation, and that high and low license and all forms of local option have failed to decrease the consumption of liquors or stay the awful ravages of this national curse, therefore

*Resolved*, That we unite our energies with all others opposed to this traffic, declaring unqualifiedly for national prohibition of the manufacture, sale, importation, and exportation of intoxicating beverages and for such parties and candidates as shall declare in favor of the enforcement of such enactments.

That is the resolution passed unanimously by this church and we can not see why any professed reformer would want to weaken it or cater to any candidate that has not moral courage to declare himself in favor of these enactments. The time has passed for the weakness displayed in former years on such questions, or the advocacy of license or option as *tried in the past*. Seventh Day Baptists must stand as loyal and strong against this traffic and all its bulwarks as other religious bodies or take a back seat and stop talking about our "reform record." The Dodge Center Church wants this to go on record as to its consistent stand.

For two Sabbaths our pastor outlined a Conference program which was very interesting. It made many wish they could go to the "real thing."

Baptism is expected soon.

ATTENDANT.

The Christian church should be the chief supporter of the peace cause, for she is the custodian of the angelic message, "On earth peace among men." Still, it must be admitted that in this, as in other of her larger responsibilities, the church has failed to rise to the magnitude of her task. Only belatedly are the forces of organized Christendom surging into line behind this cause, which is so closely allied to the birth and spirit of her Lord. The church should be the world's most active and effective proponent of peace.—*The Continent*.

"We have given up the divine right of kings. Let us be careful never to give up the divine kingship of right."

## MARRIAGES

HAYES-ROGERS.—At the home of the bride's parents, Mr. and Mrs. A. E. Rogers, near Scio, N. Y., August 12, 1914, by Pastor William L. Burdick of Alfred, N. Y., Mr. Elmer S. Hayes and Miss Maude Rogers, both of Scio, N. Y.

JONES-KINNEY.—At Salem College, Salem, W. Va., June 11, 1914, by President C. B. Clark, Mr. Earl M. Jones of Smithton, W. Va., and Miss Arah W. Kinney of Salem, both students of the college.

BABCOCK-FERRILL.—At the home of the bride's mother, Mrs. Lettie Ferrill, in Farina, Ill., Aug. 3, 1914, by Pastor Willard D. Burdick, Mr. Edmond Babcock of Battle Creek, Mich., and Miss Frances Ferrill.

## DEATHS

ELLIS.—Eugene Clarke Ellis, second child of Arthur E. and Florence O. Clarke Ellis, met instant death from a lightning-stroke, on his father's farm, in Ashland Township, Minn., on the morning of August 18, 1914.

He was born April 22, 1904. The ten beautiful years and almost four months were spent on the farm in loving association with his father and mother, where he breathed the pure air, inhaled the perfume of the flowers, learned the early lessons of love and obedience to God and parents, and thoughtful consideration for brother and sister, and of unselfish service for all those who were near him. He was a boy of unusually noble and pure impulses. He loved the Bible and the Sabbath school, and at the early age of four he had learned to repeat from memory the Twenty-third Psalm. It was no wonder that with such surroundings he often expressed the desire to grow up to be a good and strong man.

On the morning of his taking away, in obedience to his father's request, he went to the open field, like the boy David of old, to watch the herd of cattle. Cheerfully he was tending the herd, when God's swift messenger came and took him away. It is permitted to but few to have the angel of lightning come and take them to heaven. But "he maketh the winds his messengers, his ministers a flame of fire." It was a swift, powerful, and painless angel of fire by which our little brother was borne to heaven.

An unusually large company of relatives and neighbors came to the church on Thursday, to attend the funeral. The house was beautifully decorated with flowers, and choice music was prepared for the occasion. The pastor sought for words of comfort in the passage from Revelations, "And they shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat" (7: 16). T. J. V.

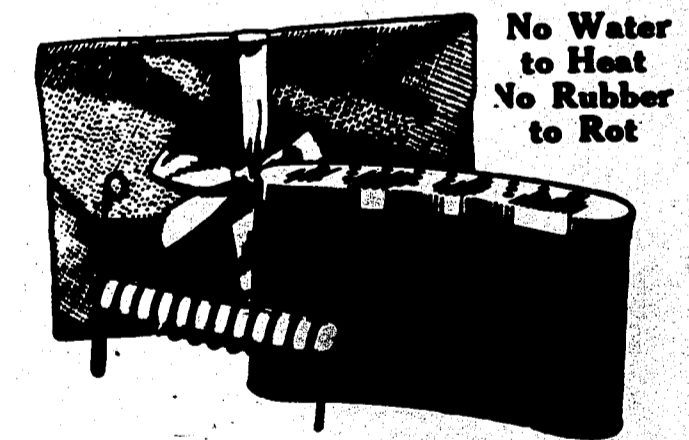
## Air Voices

Have you never noticed, during a summer afternoon or night in the country when you have been anxious or troubled or busy about something, that suddenly a lull has come in your activity of brain or body, a relaxation in the tension of your mind and nerves, and you have suddenly become conscious of a sweet sound of a bird, or aware of a delicious fragrance, or of a charming view? These things were present before, but you had blocked your soul against their entrance by your care for other things. At a moment like this you have realized how much you really loved your home; how much your church might mean to you; how beautiful and how kind God is. Jesus came to earth to win us back to these silent and beautiful places of soul life, where we may breathe the atmosphere of love, may see its visions and dream its dreams and get strength to do its work.—*The Christian Herald*.

He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.—*Prov. 16: 32*.

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## SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery 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, pastor, 606 West 191st St., New York City.

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. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 17th Street, at 3 p. 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. Rev. R. J. Severance, pastor, 1153 Mulberry St.

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.

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mrs. M. O. Potter, 2340 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Wardner Williams.

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

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

The longest day will wear until its close—  
Then, heart, look up, nor faint beneath the weight;  
God in his own good time will stanch thy tears,  
And for thy sufferings shall compensate.  
—Anonymous.

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor  
L. A. Worden, Business Manager

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In deep mid-silence, open-doored to God,  
No greatness ever had been dreamed or done;  
Among dull hearts a prophet never grew;  
The nurse of full-grown souls is solitude.  
—Lowell.

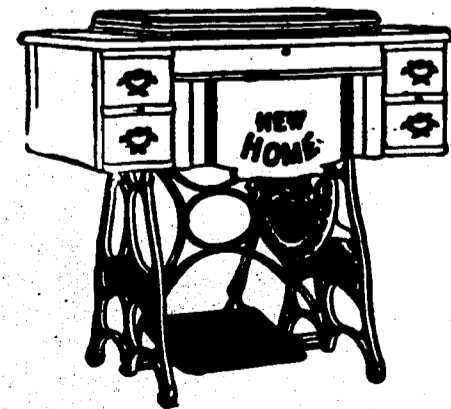
There's no defeat in life save from within;  
Unless you're beaten there you're bound to win.  
—Anonymous.

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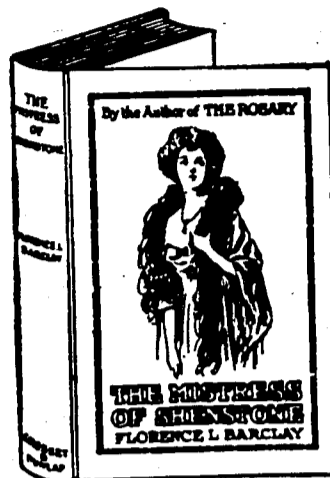


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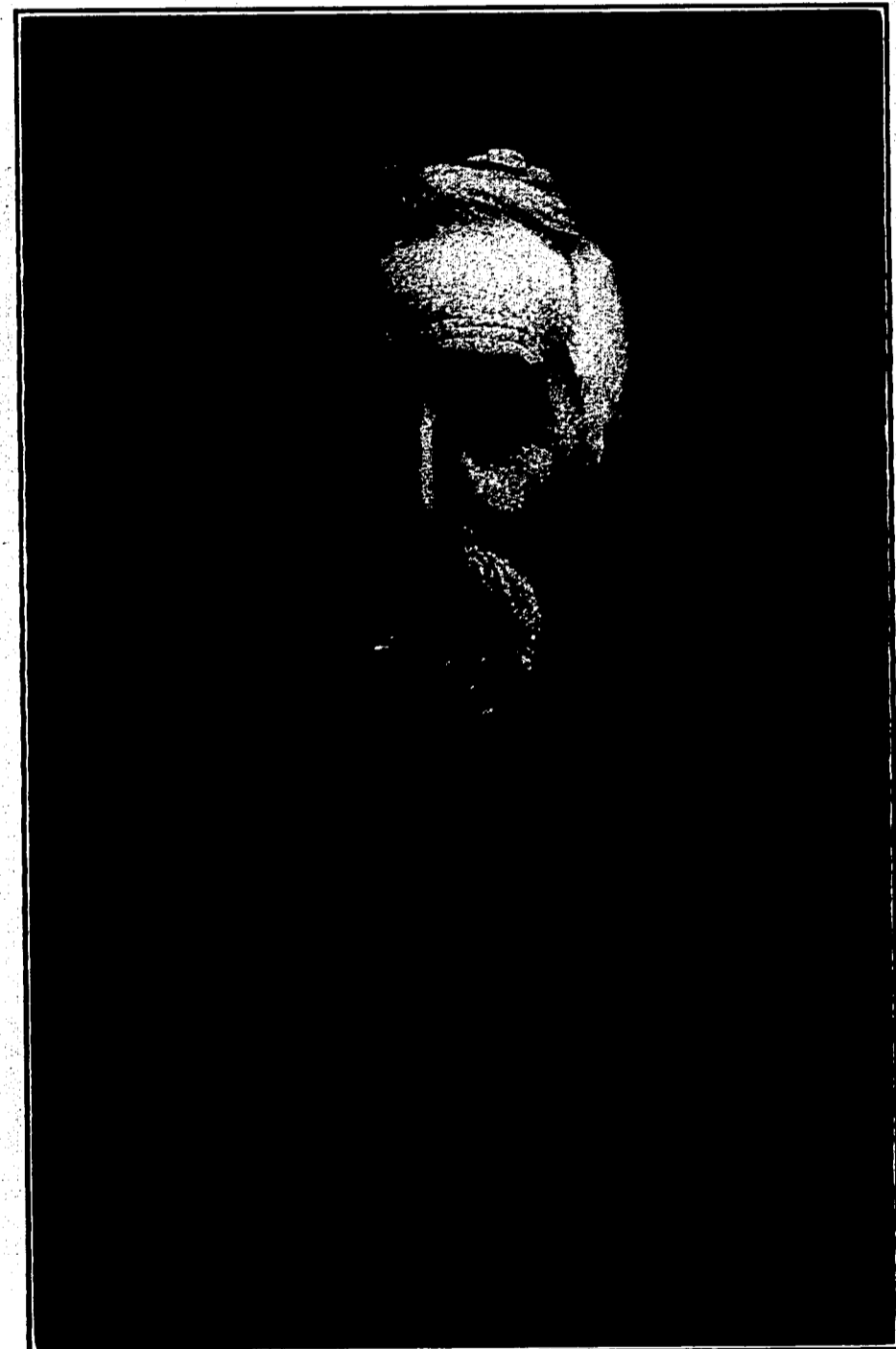
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